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INTERNALIZATION OF RELIGIOUS MODERATION VALUES THROUGH ROHIS ACTIVITIES IN A MULTIRELIGIOUS SCHOOL: A CASE STUDY AT SMA NEGERI 1 BANJARNEGARA

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Abstract

Religious moderation in Indonesian schools has received growing scholarly attention, yet studies of Islamic Spiritual Organizations (Rohis) have predominantly examined Muslim students' religious development, while the everyday experiences of non-Muslim students and the processes through which moderation is internalized remain less explored. This study aims to examine how religious moderation values are internalized through Rohis activities and how these values are reflected in interactions between Muslim and non-Muslim students in a multireligious school. A qualitative case study was conducted at SMA Negeri 1 Banjarnegara. Data were collected primarily through semi-structured interviews with seven participants comprising a Rohis supervisor, a PAI teacher, Rohis administrators and members, and non-Muslim students. The data were analyzed thematically through coding, categorization, cross-informant comparison, and interpretation of recurring patterns. The findings show that religious moderation is internalized not through a separate formal program, but through religious habituation, dialogue, collaboration, role modelling, and humanistic guidance. These practices are reflected in students' respect for religious differences, willingness to engage in inclusive relationships, and recognition of non-Muslim students' freedom to practice their own beliefs. At the same time, inconsistent student participation, limited understanding of other religions, and social-media influences remain challenges. Analytically, the study extends the understanding of Rohis from a conventional space for religious development into a relational space of religious moderation, where religious commitment and interreligious coexistence are developed through everyday interaction rather than through religious instruction alone.

Keywords: Religious moderation; Rohis; Multireligious school

1. Introduction

Religious diversity is an unavoidable reality in Indonesian schools. Within the same school environment, students may come from different religious backgrounds and interact with one another not only during classroom learning but also through friendships, extracurricular activities, and other forms of daily school life (Utami, 2022). Such interactions make schools an important setting for developing students' ability to maintain their religious commitments while, at the same time, recognizing and respecting the beliefs of others. In this situation, religious moderation becomes an important educational concern (Sihotang et al., 2024). Rather than encouraging religious attitudes that are either excessive or indifferent, religious moderation promotes a balanced way of practicing religion while maintaining respect, tolerance, and openness toward differences. Previous studies have consequently positioned religious moderation as an important part of efforts to foster tolerance and harmonious social relations among students (Setiawan et al., 2025).

The need to strengthen these values becomes particularly evident in public schools that accommodate students from different religious communities. Religious education in such settings involves more than the transfer of religious knowledge. It is also connected with questions of equal treatment, freedom to practice one's faith, and the quality of relationships between students from different religious backgrounds. Research conducted in multireligious public schools in Indonesia has shown that fair access to religious education can contribute to students' ability to understand and interact with people of different faiths. This indicates that religious moderation cannot be viewed solely as a concept delivered through formal classroom instruction. Its presence can also be observed in students' everyday responses to religious differences and in the ways schools provide space for students to practice their respective beliefs (Sirry et al., 2024).

Within this setting, Rohis, or the Islamic Spiritual Organization, represents one of the extracurricular spaces through which religious learning takes place. In many Indonesian public schools, Rohis provides Muslim students with opportunities to deepen their understanding of Islam through activities such as Qur'anic recitation, religious discussions, lectures, worship practices, and commemorations of Islamic events (Asriyani et al., 2024; Nabillah et al., 2024). Earlier studies suggest that the role of Rohis extends beyond the transmission of religious knowledge. Some research has identified Rohis as a space that can support students' religious character development and encourage a more constructive understanding of religious differences. A qualitative study conducted in a public senior secondary school in Jambi, for example, found that Rohis could serve as a space for civic learning related to religious moderation, particularly through the development of religious literacy and efforts to prevent exclusive religious perspectives (Fadli Rahdiat Gunadi et al., 2024; Yuliana & Dartim, 2022). Other research also indicates that the outcomes of Rohis activities are influenced by the broader school context, including how activities are implemented, the level of student participation, and the support provided by teachers and the school (Maulida & Dartim, 2025).

Nevertheless, existing research still leaves room for a more detailed examination of how moderation is actually formed through Rohis activities. Much of the available literature concentrates on Muslim students, particularly on the development of their religious knowledge, religious character, or level of religious moderation after participating in Rohis (Cicih et al., 2024; Saputra & Fuad, 2024; Tahir & Amirullah, 2020). This line of research provides useful information, but it does not fully explain what happens when Rohis operates in a school where students of different religions study and interact together. In such an environment, the practice of moderation should also be considered from the perspective of interreligious relations. Questions concerning whether non-Muslim students feel respected, whether they have sufficient opportunities to practice their own faith, and whether religious differences influence friendship and cooperation are relevant to understanding moderation as an everyday social practice.

This issue is reflected in the context of SMA Negeri 1 Banjarnegara, which is the setting of the present study. Interviews with the Rohis supervisor, PAI teacher, Rohis administrators and members, as well as non-Muslim students, indicate that religious moderation is not taught only through a particular activity formally identified as a moderation program. Instead, the values are incorporated into routine activities and everyday relationships. The Rohis supervisor explained that discussion, collaborative activities, habituation, role modelling, and a humanistic approach are used when guiding students to respond to differences. Through these practices, students are encouraged to deal with differences among Islamic groups and across religious communities through communication and mutual respect rather than through confrontation.

The PAI teacher's account further illustrates this pattern. Muslim students are continuously reminded not to view themselves as superior to students of other religions. At the same time, students who are not Muslim are not obliged to join Islamic religious activities and are given opportunities to engage in activities according to their own beliefs. From the teacher's perspective, allowing students to maintain their religious practices while respecting others represents an important expression of religious moderation. The accounts of non-Muslim students support this observation. They generally described activities such as Qur'anic recitation and Islamic religious celebrations as acceptable because they were still allowed to carry out their own religious activities. They also reported that differences in religion did not prevent them from maintaining friendships and cooperating with Rohis members in the school environment.

The findings also draw attention to the process through which religious moderation is internalized. In this study, moderation appears less as a set of ideas that students simply receive and more as a pattern of behavior developed through repeated interaction. A Rohis member, for instance, described moderation as remaining committed to Islamic teachings while showing respect toward people of other religions, communicating appropriately, and maintaining inclusive relationships. The student also explained that differences of opinion should be approached through listening, discussion, and an effort to reach a mutually acceptable understanding. Such responses suggest that students' understanding of moderation develops through experiences and social practices that accompany religious learning.

However, the role of Rohis in this process should not be understood without considering the challenges surrounding its implementation. The interviews show that student participation is not always stable. Members often have other academic and extracurricular responsibilities, which can affect their attendance and involvement. Another issue is the perception among some students that Rohis is mainly intended for those who are already highly religious or possess substantial religious knowledge. This perception may discourage students who wish to learn but feel that they are not sufficiently qualified to join. The participants also noted changes in student characteristics and participation patterns following the COVID-19 pandemic, creating additional challenges for maintaining the continuity of Rohis activities. These conditions indicate that the internalization of religious moderation is also related to how inclusive and accessible the organization is to students.

Against this background, the present study addresses a gap in the literature by examining the process of internalizing religious moderation through Rohis activities in a multireligious school, rather than simply measuring students' level of moderation or describing the organization's religious programs. Another distinguishing feature of the study is the inclusion of several perspectives that are often discussed separately. The study considers the experiences of the Rohis supervisor and PAI teacher, the views of Rohis administrators and members, and the experiences of non-Muslim students who share the same school environment. Bringing these perspectives together allows religious moderation to be examined not only as a value taught within an Islamic extracurricular organization but also as a social practice that is experienced through interreligious interaction.

Based on this focus, the study seeks to answer two questions: **(**1) How are religious moderation values internalized through Rohis activities and everyday practices at SMA Negeri 1 Banjarnegara? and (2) How are these values reflected in interactions between Muslim and non-Muslim students in the school environment? The study is restricted to the context of Rohis and its interaction with the broader school community at SMA Negeri 1 Banjarnegara. It does not seek to statistically measure students' religious moderation or to claim that the findings represent all public schools in Indonesia.

The contribution of this study lies in broadening the understanding of Rohis beyond its conventional role as a space for strengthening Muslim students' religious knowledge and practice. The findings suggest that Rohis can also become a space where religious identity, tolerance, communication, and everyday social interaction intersect. By examining how moderation is developed through habituation, role modelling, dialogue, respect for religious freedom, and daily interaction, the study offers a contextual perspective on the relationship between Islamic extracurricular activities and peaceful religious coexistence in a multireligious public school.

2. Research Method

This study employed a qualitative research design using a case study approach to examine the internalization of religious moderation values through Rohis activities in a multireligious school (Rofi'ah et al., 2023). A qualitative approach was selected (Sunarko & Firdaus, 2021) because the study sought to understand participants' experiences, interpretations, and everyday practices related to religious moderation rather than measure the phenomenon statistically (Khanif Hidayah et al., 2024). The case study approach was considered appropriate because the research focused on a bounded and context-specific case, namely the implementation of Rohis activities and the practice of religious moderation at SMA Negeri 1 Banjarnegara.

The case was examined within its natural school setting so that the interaction between religious activities, students, teachers, and the broader school environment could be understood in context. In this study, Rohis was not viewed merely as an extracurricular organization, but as a social and educational space in which religious learning, habituation, tolerance, and interaction across religious differences take place. The conceptual focus of the study was religious moderation, particularly the values of tolerance, respect for differences, freedom to practice religious beliefs, dialogue, cooperation, and peaceful coexistence.

The study was conducted at SMA Negeri 1 Banjarnegara, a public senior high school in which students come from different religious backgrounds. The location was purposively selected because the school provides a relevant setting for examining religious moderation in practice. The existence of Rohis alongside non-Muslim students allows the study to explore not only the internal religious development of Muslim students but also how religious differences are managed within the wider school community.

The main unit of analysis was the process of internalizing religious moderation values through Rohis activities and everyday interactions in the school environment. The analysis therefore focused on how these values were introduced, practiced, understood, and reflected in relationships among students and between students and teachers.

The primary data were obtained through interviews with seven informants who were selected purposively based on their direct involvement in or experience with Rohis activities and the religiously diverse school environment. The participants consisted of one Rohis supervisor, one PAI teacher, two Rohis administrators, one Rohis member, and two non-Muslim students. This composition was intended to provide different perspectives on the process under investigation.

The Rohis supervisor and PAI teacher provided information concerning the objectives, implementation, guidance, habituation, and challenges of religious moderation. The Rohis administrators and members contributed perspectives on their experiences in participating in and organizing activities, as well as their understanding of tolerance and religious differences. Meanwhile, the non-Muslim students provided an important perspective from outside the Rohis membership, particularly regarding

their experiences of religious activities, treatment by Muslim students, opportunities to practice their own beliefs, and everyday interreligious relationships.

The primary data consisted of interview responses and their corresponding transcripts. Relevant literature on religious moderation, religious education, Rohis, and qualitative case study research was used as a conceptual and theoretical foundation for interpreting the findings.

Interviews were the principal method of data collection**.** The interviews were conducted using semi-structured questions that allowed the researcher to maintain a consistent focus while providing sufficient flexibility for participants to explain their experiences in their own words. The interview questions addressed several aspects, including Rohis activities and programs, the objectives of religious guidance, students' understanding of religious moderation, practices of tolerance, responses to religious differences, interaction between Muslim and non-Muslim students, the role of teachers and Rohis supervisors, changes in students' attitudes, and challenges in implementing Rohis activities.

The interview process involved participants representing different roles within the school community. This enabled the researcher to compare accounts across informants rather than relying on a single perspective. Such comparison was particularly important in examining religious moderation because the phenomenon involves both those who participate in Islamic religious activities and those who experience their presence within the same school environment.

The interview data were subsequently transcribed and organized according to the informants and the main themes addressed in the interviews. The resulting transcripts became the principal corpus for analysis. The interview data were analyzed thematically. The analysis began with repeated reading of the interview transcripts to obtain an overall understanding of the participants' accounts. Relevant statements were then identified and coded according to their relationship with the research questions. The codes were compared and grouped into broader categories representing recurring patterns across the interviews.

The analysis focused particularly on themes related to religious habituation, tolerance, respect for differences, freedom of religious practice, dialogue and discussion, collaboration, role modelling, interreligious interaction, student development, and challenges in Rohis participation. Statements from different informants were compared to identify similarities, differences, and complementary perspectives(Arum Wigatiningtyas et al., 2024).

The next stage involved developing broader themes from the categories and interpreting their relationships within the case. For example, statements concerning discussion, collaboration, habituation, and teacher modelling were examined in relation to the process of internalizing religious moderation. Likewise, statements from non-Muslim students were compared with the accounts of the Rohis supervisor, PAI teacher, and Rohis members to examine whether the values promoted within Rohis were also reflected in everyday interreligious interaction.

The final interpretation was developed by connecting the themes to the conceptual framework of religious moderation and the specific context of SMA Negeri 1 Banjarnegara. Rather than treating participants' statements as isolated opinions, the analysis considered them as parts of a broader pattern showing how religious moderation was understood and practiced within the school. The use of multiple informant perspectives also strengthened the credibility of the interpretation through source triangulation, particularly by comparing information obtained from teachers, Rohis members, and non-Muslim students.

Through this process, the study sought to explain not only what activities Rohis conducts, but more importantly how religious moderation values are internalized through those activities and how they are reflected in everyday relationships within a multireligious school environment.

3. Results and Discussion

The first research question concerns how religious moderation values are internalized through Rohis activities and everyday practices at SMA Negeri 1 Banjarnegara. The interview data indicate that the internalization process does not occur through a separate program specifically labeled "religious moderation." Instead, moderation is integrated into religious activities, teacher guidance, students' interactions, and daily habits. Four interconnected patterns emerged from the interviews: religious habituation, dialogue and collaboration, role modelling, and the development of an inclusive understanding of religion.

Rohis activities primarily provide students with a structured environment for strengthening their religious commitment. Regular activities include Qur'anic recitation, Asmaul Husna, religious lectures, discussions, worship-related activities, Mabit, Ramadan programs, and Islamic commemorations. The supervisor explained that regular meetings generally begin with Qur'anic recitation and are followed by religious materials or discussion. The PAI teacher also viewed Rohis as an extension of classroom religious education because the limited time available for PAI lessons makes it difficult to explore religious knowledge and practice in greater depth. However, the interviews show that religious habituation does not remain limited to ritual practice. For members, the repeated activities create an environment in which religious values are gradually incorporated into everyday behavior. One student explained that Rohis helped her maintain the religious knowledge and habits she had previously developed, while also providing an environment in which students encouraged one another to remain consistent in religious practice. She described the experience as strengthening both faith and *ukhuwah* or brotherhood.

The data further suggest that the process involves a movement from religious learning toward behavioral practice. The same student reported becoming more disciplined in worship, more able to control emotions, and more accustomed to interacting positively with others. She also stated that the habits developed through Rohis were carried into her daily routine, particularly through maintaining regular worship.

A second pattern concerns the use of dialogue and collaboration when students encounter differences. The Rohis supervisor emphasized that students are encouraged to discuss, collaborate, and evaluate their experiences rather than immediately treating disagreement as a problem. In preparing religious events, for example, students from different organizational backgrounds are involved in joint activities. Differences that emerge during preparation are subsequently discussed and reflected upon as opportunities to develop tolerance and mutual understanding.

This practice also operates at the level of disagreements within the Muslim community. Students may come from different organizational backgrounds, including NU, Muhammadiyah, LDII, and others. Rather than emphasizing differences in religious practice, the supervisor encourages students to identify common ground and view differences as matters that do not need to become sources of division.

The student perspective confirms the importance of dialogue. When asked how she responds to differences of opinion, one Rohis member explained that she prefers to remain calm, listen to the other person's perspective, and seek a middle ground through discussion or deliberation. Thus, moderation is

reflected not merely in students' stated support for tolerance but in the interpersonal strategies they describe for managing disagreement.

The interviews also reveal the importance of the Rohis supervisor as a role model. The supervisor described his approach as giving examples through his own behavior and being available when students need to talk. His approach to religious guidance is deliberately humanistic. Although lectures remain part of the activities, he avoids harsh language and attempts to consider students' emotional and physical conditions. Humor and ice breaking are used to create a more comfortable learning atmosphere.

This approach is also recognized by students. One member explained that the supervisor consistently models moderation by welcoming students without distinguishing between those who are already active in Rohis and those who are not. The student particularly remembered the supervisor's friendly manner and his tendency to invite students toward positive behavior in a calm and pleasant way.

The findings therefore suggest that internalization occurs partly through an implicit pedagogical process. Students do not only receive explanations about religious moderation; they observe how an adult authority figure responds to difference, communicates with students, and deals with disagreement. Moderation is consequently learned through interaction as well as through formal religious content.

An important finding is that students do not interpret moderation as a reduction of religious commitment. Rather, the students describe moderation as maintaining religious observance while respecting people with different beliefs. One student explained that after participating in Rohis, she understood religious moderation as remaining committed to Islamic teachings while respecting religious differences and behaving politely toward everyone.

A similar understanding emerged from the Rohis administrators. Moderation was described as the ability to remain committed to one's own religion while allowing others to practice their respective beliefs without coercion. This indicates that the internalization process does not replace religious identity with a general notion of tolerance. Instead, religious identity and openness toward others are understood as compatible.

The first major finding is consistent with recent research that conceptualizes religious moderation in schools as a process of internalizing values rather than merely transmitting knowledge. Setiawan et al. emphasize that school-based internalization can strengthen tolerance, openness, and respect for differences among students. The present study adds a more specific explanation of how such internalization can occur within a Rohis environment: through repeated religious habituation, collaborative activities, dialogue, and teacher modelling.

This finding also extends recent research on Rohis. (Anwar & Dedih, 2021; Prasetyahadi, 2022; Ropi, 2016; Werdiningsih & Umah, 2022) describe Rohis as having a dual possibility in public schools: it can reproduce exclusive religious narratives, but it can also become a moderation-oriented civic learning space through critical religious literacy and interaction. The findings from SMA Negeri 1 Banjarnegara support the latter possibility, but with an important difference. Moderation here is not primarily produced through a formally designed civic-learning curriculum. It is embedded in the everyday organization of religious activities and in the way students and teachers respond to differences.

The data also support a more relational understanding of religious moderation. The students' accounts suggest that moderation is learned when religious commitment is accompanied by respectful interaction. This corresponds with research in multifaith school contexts that emphasizes reflective and participatory learning as a means of transforming students' attitudes and behavior toward religious

differences. In the present case, discussion, cooperation, and everyday encounters provide the practical setting through which students learn to translate religious principles into social behavior.

At the same time, the findings should not be interpreted as evidence that all Rohis practices are automatically moderate. The interviews show that the internalization process depends heavily on the approach adopted by teachers and organizational leaders. The humanistic style of the supervisor, including his emphasis on respectful communication and sensitivity to students' conditions, appears to be an important contextual factor. This is consistent with broader qualitative research showing that teacher role modelling, habituation, and social interaction are central mechanisms in the internalization of religious moderation values.

The second research question addresses how religious moderation values are reflected in interactions between Muslim and non-Muslim students. The interviews indicate that the most visible expression of moderation is not joint participation in religious worship but the provision of space, respect, and freedom for students to practice their own beliefs while remaining part of the same school community.

The PAI teacher emphasized that non-Muslim students are not required to participate in Islamic activities. When Muslim students perform religious activities such as tadarus or congregational worship, non-Muslim students are allowed to remain in class, use other school spaces, or engage in activities related to their own faith. The teacher considers this arrangement an important expression of religious moderation because students are allowed to maintain their respective religious identities without being forced to participate in another religion's activities.

The experiences of non-Muslim students strongly reinforce this finding. One student explained that Islamic activities such as Qur'anic recitation did not disturb her because she had sufficient space to conduct her own activities. She also reported that the school provides a Christian teacher and a designated setting for religious learning. Another student similarly stated that she could appreciate Islamic activities, including *Smansabara Bersholawat*, while continuing to practice her own faith because the school provided space and religious guidance for non-Muslim students.

This is significant because tolerance in the present case is not based on eliminating religious differences. Instead, students are able to remain visibly different while sharing the same educational environment.The interviews further show that religious difference does not necessarily prevent ordinary social relationships. A non-Muslim student reported that she could work with Rohis members in class and that differences in religion did not prevent cooperation. She also emphasized that Rohis members did not impose their beliefs on her.

Another student highlighted communication and mutual respect as important conditions for maintaining tolerance. She argued that students should continue to make friends and cooperate regardless of religious background and that school activities involving students collectively can create opportunities for interaction across religious boundaries.

The Rohis administrators' perspectives are similar. They reported that members are encouraged to respect non-Muslim students, while the school provides opportunities for non-Muslim students to continue religious activities according to their beliefs. An important nuance appears in the interviews: tolerance is not understood as abandoning religious boundaries. The Rohis supervisor stated that students should respect people of other religions but should also maintain boundaries concerning religious participation. Similarly, students described moderation as remaining committed to their own faith while avoiding coercion and disrespect.

This distinction matters because it shows that the students' understanding of moderation is not equivalent to religious relativism. Their position is closer to a model in which different religious communities maintain their identities while recognizing one another's right to coexist peacefully.

Although the participants generally described interreligious relations positively, the interviews also identified several vulnerabilities. One non-Muslim student noted that limited knowledge about other religions can create curiosity and potential misunderstanding, even though she had not experienced serious mistreatment. Another student expressed concern that jokes involving religion should not be excessive because such humor could unintentionally hurt others.

From the perspective of Rohis members, wider environmental influences and social media may also complicate moderation. One student explained that inaccurate information encountered through social media can encourage people to judge others too quickly and make it more difficult to regulate emotions. Meanwhile, declining participation in Rohis represents an organizational challenge that may affect the continuity of the moderation-oriented environment.

The second finding is particularly important when compared with previous research on religious moderation in multicultural and multifaith schools. Studies of religious moderation in multifaith educational settings emphasize that tolerance develops through opportunities for interaction, reflection, and participation rather than through theoretical instruction alone. The present study reinforces this argument by showing that non-Muslim students themselves recognize the importance of being given space to practice their beliefs and to participate in ordinary school relationships without being defined by religious difference.

The finding also complements research that positions religious moderation as a strategy for developing student competence in multicultural schools. Dabutar et al. argue that schools with diverse religious and cultural backgrounds provide an important environment for cultivating tolerance and preventing exclusive attitudes. What is distinctive in the present case is that the practice of tolerance is visible through a specific institutional arrangement: Muslim religious activities continue to operate, but non-Muslim students retain the freedom to pursue their own religious practices.

This suggests that the coexistence observed at SMA Negeri 1 Banjarnegara is based less on religious assimilation than on managed pluralism. Students are not expected to participate in identical religious practices. Instead, the school creates conditions under which different religious practices can exist alongside one another. This finding resonates with recent research emphasizing inclusive school cultures and the role of social interaction in developing religious moderation.

At the same time, the findings complicate a purely positive interpretation. Although the students reported generally harmonious relationships, they also identified limited understanding of other religions, potentially insensitive jokes, social-media influences, and inconsistent Rohis participation as ongoing challenges. Thus, religious moderation should be understood as an ongoing educational process rather than a condition that, once achieved, remains permanent.

The study therefore suggests that Rohis can contribute to religious moderation most effectively when three elements operate together: religious commitment, inclusive social interaction, and institutional protection of religious freedom. Religious commitment provides the basis of students' identities; interaction allows them to encounter and negotiate differences; and institutional arrangements ensure that such encounters do not develop into coercion or exclusion. The combination of these elements helps explain why Rohis at SMA Negeri 1 Banjarnegara can function simultaneously as a space for

strengthening Islamic religious practice and as part of a wider school environment characterized by interreligious coexistence.

Overall, the findings extend previous studies by showing that the internalization of religious moderation through Rohis is not confined to what occurs inside the organization. Its broader significance emerges when the values learned within Rohis become visible in everyday relationships with students outside the group. In this sense, moderation is best understood not simply as an attitude possessed by individual students, but as a relational practice that is continuously negotiated within a diverse school community.

4. Conclusion

This study shows that the internalization of religious moderation through Rohis at SMA Negeri 1 Banjarnegara takes place primarily through everyday religious and social practices rather than through a separate program explicitly labelled as religious moderation. Qur'anic recitation, religious discussions, habituation, collaboration, dialogue, and the role modelling of teachers and Rohis supervisors provide repeated opportunities for students to develop tolerance, respect for differences, self-control, and inclusive social attitudes. The findings also show that these values extend beyond the Rohis community. Non-Muslim students reported that they were given space to practice their own religious beliefs and generally experienced respectful relationships with Rohis members. Thus, the contribution of this study lies in showing that Rohis can function not only as a space for strengthening Muslim students' religious knowledge and practice but also as part of a wider school environment in which religious differences can be negotiated through respect, communication, and peaceful coexistence. In this sense, religious moderation is understood as a lived and relational practice rather than merely a set of concepts taught through religious instruction.

Practically, the findings suggest that schools can strengthen religious moderation by integrating tolerance and respect for difference into routine extracurricular activities, strengthening teacher role modelling, maintaining spaces for students from minority religions to practice their faith, and using dialogue-based and humanistic approaches in religious guidance. At the same time, the study has several limitations. It focuses on a single public high school and relies primarily on interview data, meaning that the findings reflect participants' reported experiences and may not fully capture changes in behavior across different contexts or over time. The study also does not quantitatively measure the degree of religious moderation among students. Future research could therefore examine multiple schools with different religious and social characteristics and combine interviews with observation, document analysis, or longitudinal approaches to better understand how moderation develops over time. Further studies could also investigate how social media, peer networks, and changing student participation influence the sustainability of religious moderation practices within Rohis and other religious extracurricular organizations.

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