

Implementation of Christian Religious Education Mission through Religious Moderation House in Oinlasi Village, South Amanatun District, South Central Timor Regency

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Abstract

Christian Religious Education is a complex socialization process involving religious communities, which plays an important role in shaping individual and community character. In Indonesia, Christian Religious Education does not only take place in the classroom, but also involves interaction with the community, in accordance with the concept of "together becoming Christians". In the multi-religious and multicultural context of Indonesia, religious moderation is very important to foster tolerance and harmony between religious communities. In the midst of the challenges of globalization and technology, moderate Christian religious education plays an important role in maintaining diversity while still promoting the principle of justice. Indonesian history records various events related to the challenges of maintaining religious and cultural diversity, which emphasize the importance of interfaith dialogue and avoiding intolerance. Research in Oinlasi Village, South Amanatun district, South Central Timor Regency, revealed that the concept of religious moderation through Christian Religious Education, especially through the Religious Moderation House, has a positive impact in shaping mutual respect, tolerance and harmony between religious communities. Through the views of the community, religion, customs, counselors and community leaders, the concept of religious moderation is reflected in daily life. The collaboration of various parties proves their important role in carrying out the mission of Christian Religious Education through the house of religious moderation, which ultimately has a positive impact on the attitude and behavior of the community in maintaining interfaith harmony. Concrete steps such as inclusive approaches, interfaith dialogue and community involvement are key in facing challenges and increasing understanding of religious moderation in the context of Christian Religious Education. This research uses a qualitative method with a phenomenological study approach to understand and analyze respondents' personal and social experiences. This approach allows for an in-depth understanding of the complexity of the Christian Religious Education mission implemented through religious moderation houses. The results of this study provide a rich picture of the success of the concept of religious moderation in Christian Religious Education, and provide a foundation for the creation of a harmonious religious environment in society.

Keywords: *Mission Of Religious Education, Religious Moderation*

INTRODUCTION

Christian Religious Education, according to Karen B. Tye, involves a complex process of socialization with a faith community, as described by Jack Seymour and Donald Miller as "faith community enculturation". Terminology such as nurture, socialization, and conversion are used variably. In the Indonesian context, Christian Religious Education is not only limited to the classroom, but involves interaction with people, according to the concept of "together becoming Christian" by Thomas H. Groome, Christian Religious Education plays an important role in shaping the character of individuals and society, with approaches such as the House of Religious Moderation.

Religious moderation is important in Indonesia's multi-religious and multicultural context to foster tolerance and harmony among religious communities. In Indonesia, a multireligious and multicultural country, religious moderation is not just an aspiration, but an urgent need. In the era of globalization and technological advancement, there are great challenges in maintaining religious and cultural diversity, while still upholding the principles of justice and equal rights for all citizens. Moderate Christian Religious Education plays an important role in facing the challenges of maintaining diversity while promoting the principles of justice and equality in the era of globalization and technological advancement.

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Indonesian history records important events related to the challenges of maintaining religious and cultural diversity, as well as promoting the principles of justice and equality. For example, the riots in Ketapang, West Jakarta, on November 22, 1998, which began as a dispute between gangs and developed into an ethnic and religious conflict. This tragedy caused great damage, loss of life, and fear among Christians, as did the incident in Kupang, East Nusa Tenggara, on November 30, 1998. In the midst of these tensions, the conflict in Poso, Central Sulawesi, on November 30, 1998, late in 1998, developed into religious clashes. In 2017, Indonesia also experienced difficulties in interfaith relations due to the outbreak of religious extremism and political conflict, especially in areas such as East Nusa Tenggara Province. Moderate Christian religious education is important to strengthen tolerance and interfaith harmony in the context of Indonesia's history. Although it cannot change history, Christian religious education has the potential to change individual perspectives and attitudes to be more positive.

The author agrees with J. Andrew Kirk that one of the goals of Christian theology is to resolve conflict through peace, but conflict has various causes including injustice and human drives such as revenge. Daniel K. Listijabudi highlighted internal factors that influence tensions, including disdain for other religions' scriptures, fear of syncretism, and fear of new ideas that could undermine religious exclusivity. Knowing this is important to encourage interfaith dialog and avoid intolerance.

Several researchers in Indonesia have examined Christian Religious Education and Religious Moderation with various perspectives, methods and approaches. For example, Meissandani Ardilla, Indri Chisca Triani, Inggrit Lydia Wahyuni, Elin Tangke Pare, and Priska Tappi published their research on "Cultivating Religious Moderation Values in the Frame of Christian Religious Education". This research has significant relevance in analyzing moderation values in the context of Christian Religious Education, especially for Christian students. Demsy Jura in his latest research on "The Role of Christian Religious Education in the Spirit of Religious Moderation for the sake of NKRI" underlines the importance of Christian Religious Education as a countermeasure to radicalism in the educational environment. This research emphasizes the urgency of implementing material on Religious Moderation as an integral part of the Christian Religious Education curriculum, it provides an important contribution in understanding the implementation of religious moderation in the context of Christian Religious Education, and has the potential to strengthen the spirit of religious moderation for the sustainability of the Unitary State of the Republic of Indonesia (NKRI). Meanwhile, Semuel Selanno discusses "Religious Moderation in the Frame of Christian Religious Education for Life." This research makes an important contribution to the understanding of the application of religious moderation in Christian Religious Education, especially in the context of individual character building from the beginning of life. Evans Dusep Dongoran, Johannes Waldes Hasugian, Josanti, and Alex Djuang Papay conducted a research entitled "Instilling Religious Moderation through Christian Religious Education at SMAN 1 East Bintan". The results of this study emphasize the importance of instilling an attitude of religious moderation early on among students, especially considering the development of radicalism among them. The research makes a valuable contribution in understanding effective strategies to promote religious moderation through Christian Religious Education in secondary education settings.

In the context of Oinlasi Village, which was inaugurated as a moderation village under the guidance of the Institut Agama Kristen Negeri Kupang, the implementation of Christian Religious Education through the Religious Moderation House is expected to be a solution to minimize excessive speculation about the existence of the truth of each religious teaching. This village was chosen because it has never experienced problems related to religion, even though there are three different religions in it, namely Protestant, Catholic and Islam. This inauguration not only realizes the 10.10 program of the Directorate General of Christian Community Guidance of the Ministry of Religious Affairs of the Republic of Indonesia, but also the first step in the history of religious moderation in Oinlasi Village.

The focus of this research is What is the concept of understanding religious moderation in the context of Christian Religious Education through the house of religious moderation in Oinlasi Village, South Amanatun District, South Central Timor Regency? What are the challenges faced and what are the strategies in integrating the principles of religious moderation into the mission of PAK through the house of religious moderation in Oinlasi Village, South Amanatun District, South Central Timor Regency? And what is the role of community leaders, religious leaders and traditional leaders in implementing the christian religious education mission through the religious moderation

house in Oinlasi Village, South Amanatun District, South Central Timor Regency and its impact on the attitudes and behavior of the community in the neighborhood?

This research will explore the concept of understanding religious moderation in the context of Christian Religious Education through the house of religious moderation in Oinlasi Village, identify challenges and strategies to integrate the principles of religious moderation into the christian religious education mission, highlight the role of community leaders and traditional leaders in implementing the christian religious education mission through the house of religious moderation and its impact on the attitudes and behavior of the people in the neighborhood.

METHOD

This research uses a qualitative method with a phenomenological study approach to investigate and analyze respondents' personal and social experiences. Qualitative methods allow in-depth understanding of complex issues, such as the mission of Christian Religious Education implemented through religious moderation houses. The phenomenological approach helps this research to explain how the object of research and its experiences are fully created, and how their meaning is communicated in daily life. Thus, the qualitative method with a phenomenological approach allows researchers to understand the context, perceptions, and experiences of individuals regarding the implementation of the mission of Christian religious education and religious moderation in a moderation home environment. Participatory research methods are used to involve participants in the research, gain a broader perspective, and ensure relevance to their needs and expectations. In digging up information, this research uses several methods, namely first, observation. Observation is a fundamental foothold in science where data is collected through devices that are often very small or very distant, allowing careful observation. In the context of qualitative research, researchers focus attention on social situations that involve three main elements: places, actors, and activities. In this research, the social situation observed is located in Oinlasi Village, South Amanatun District, South Central Timor Regency. The object of research involved community leaders, religious leaders and traditional leaders who inhabit a pluralist environment in the village. This observation allows researchers to understand behavior and the meaning contained in that behavior, making it an essential method in qualitative research. Second, semi-structured interviews. This research uses semi-structured interview methods, this type of interview is included in the category of in-depth interviews, where the implementation is freer when compared to structured interviews, the purpose of this type of interview is to find problems more openly, where researchers need to listen carefully and record what is then done by the research subject. Third, documentation. In conducting the research, the author also documented everything related to the research, for example the profile of Oinlasi Village, as well as when conducting interviews. In addition, researchers collected information from various written sources, such as books and articles on Christian Religious education materials and religious moderation used can provide rich and relevant data to understand this implementation process holistically. The aim is to obtain relevant and accurate data and information that can be used in preliminary research or further research. Data analysis techniques include data collection, data reduction, data presentation, and data verification. Data collection was done through observation, semi-structured interviews, and document analysis. After that, the data was reduced to provide a clearer picture and facilitate further data collection. The reduced data was presented in the form of a brief description and the relationship between categories was explained in narrative text. Data analysis was carried out through a verification process to ensure the consistency and validity of the conclusions produced. Conclusions are considered credible if supported by valid and consistent evidence when researchers return to the field to collect additional data.

The subjects in this study were two traditional leaders, three religious leaders, ten community leaders, three Catholic religious instructors, four Protestant Christian religious instructors, and thirteen community members in Oinlasi Village, South Amanatun District, South Central Timor Regency.

RESULTS AND DISCUSSION

The concept of understanding religious moderation in the context of Christian Religious Education through the house of religious moderation

Based on the results of research conducted in Oinlasi Village, South Amanatun District, South Central Timor Regency, it shows that the concept of understanding religious moderation in the context of Christian Religious Education, especially through the Religious Moderation House, has a positive impact in shaping mutual respect, tolerance and harmony between religious communities. Opinions from various groups, such as community leaders, religious leaders, traditional leaders, counselors, and the community itself, provide a rich and in-depth picture of this concept.

First, community figures interpret Religious Moderation as mutual respect and tolerance among religious communities. They highlighted the importance of joint decisions and commitments to maintain the balance of moral beliefs and human character in the midst of diversity. Although there are variations in emphasis, the common theme of promoting mutual respect and creating interfaith harmony is common.

Second, religious figures emphasized Christian beliefs while still showing respect for the different beliefs within their group. They elaborated on the importance of religious moderation in the context of Christian religious education, emphasizing that one must believe in the truth of one's own religion while also showing respect and appreciation for followers of other religions.

Third, aboriginal figures emphasized the importance of respecting each other's religious differences and beliefs in the context of religious moderation. They stated that the presence of Christian religious education in the community is very important so that people can apply their faith and beliefs in their daily lives.

Fourth, the religious instructors agreed that religious moderation is a middle way that is not extreme, avoiding excesses and shortcomings in practicing religion. They emphasize the importance of tolerance, balance and an open attitude towards different beliefs. In line with that, Mustaqim Hasan stated that religious moderation is a positive understanding that is built on correct understanding, acting in a balanced manner without lack or excess in thinking, acting and behaving. It aims to prevent a person from taking an extreme attitude in dealing with all situations.

Fifth, the community stated that Christian Religious Education plays a positive role in shaping their understanding of religious moderation. Although there are variations in the level of understanding, the majority of people in Oinlasi Village, South Amanatun District, South Central Timor Regency, seem to understand and practice mutual respect, tolerance and appreciation of religious differences.

Overall, the results of this study reflect the success of the concept of Understanding Religious Moderation in the Context of Christian Religious Education through the Religious Moderation House. Mutual respect, tolerance and harmony between religious communities become the main foundation for the creation of a harmonious religious environment in society. This is in accordance with what is conveyed by Suseno in Noh Ibrahim Boiliu that in the life of God's human practice, there is a moral awareness that follows. In carrying out their moral awareness, humans must choose what is right, and reject what is not right. Those who have God, must be a symbol of the presence of God's morality in the midst of their community.

The word "moderation" has a Latin root, *moderatio*, which implies moderation or being in a state of balance, without excess or deficiency. More specifically, the word refers to self-control and non-extreme attitudes, where one is able to maintain a balance between advantages and disadvantages. In the context of the Big Indonesian Dictionary (KBBI), moderation has two main meanings, namely the reduction of violence and the avoidance of extremes. When used in a sentence such as "that person is moderate," it indicates that the individual has a reasonable, not excessive, and not extreme attitude.

In English, the concept of moderation is often associated with terms such as average, core, standard, or non-aligned. In general, moderation emphasizes the importance of balance in terms of beliefs, morality, and personality, both in interpersonal relationships with other individuals and in interactions with state institutions.

This approach emphasizes the importance of maintaining an appropriate balance and avoiding extremism in views and actions, reflecting a more measured and thoughtful attitude in viewing various aspects of life.

In Arabic, the concept of moderation is known as *wasath* or *wasathiyah*, which has a meaning comparable to words such as *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). Someone who practices *wasathiyah* principles is often referred to as a *wasith*. In the Arabic context, *wasathiyah* is defined as "the best option." Regardless of the term used, they all contain the same meaning, which is fair. In this context, fair means choosing the middle path between extremes. This concept has been acculturated in the Indonesian language in the form of the word "referee," which has three meanings: first, as a mediator or intermediary, for example in the context of trade and business; second, as an intermediary or separator between disputing parties; and third, as a leader in a competition.

According to Arabic scholars, the word *wasath* also means "everything that is good according to its object." For example, the term "generous" describes an attitude between miserliness and extravagance, while the word "brave" reflects an attitude between timidity (*al-jubn*) and recklessness (*tahawur*), and there are many other examples in Arabic. This concept of moderation emphasizes the importance of maintaining a wise balance and choosing the middle path between extremes, reflecting a deep understanding of the values of justice and proportionality in various contexts of life. So religious moderation means maintaining balance and self-control that results in reducing violence and avoiding extremism. In addition, religious moderation promotes the values of justice and tolerance to maintain a wise balance, reflecting a deep understanding of fairness and proportionality in various aspects of human life.

Religious moderation is based on basic principles that emphasize the importance of maintaining balance in various aspects of religious life. This principle includes various pairs of concepts, such as reason and revelation, body and mind, rights and obligations, individual interests and communal benefits, necessity and voluntarism, religious texts and religious leaders' *ijtihad*, and ideal ideas and reality. The essence of religious moderation is to uphold fair and balanced values in viewing, responding to, and implementing all the concepts paired above. In the Big Indonesian Dictionary (KBBI), the word "fair" is defined as an attitude that is not one-sided, favors the truth, and runs things arbitrarily. The concept of "referee," which refers to someone who officiates a match, can be interpreted as an individual who is impartial, but more inclined towards the truth.

The second principle of religious moderation is balance, which is an approach that prioritizes justice, humanity and equality. Despite having strong opinions, those who embrace a balanced attitude do not resort to violence or harmful actions in upholding these values. A balanced attitude reflects a moderate and wise view of religion, by living a balanced life, according to the right proportions, without being excessive or deficient, and without being excessively conservative or liberal. The principle of balance in religious moderation inspires individuals to live their religious life in a way that promotes harmony, peace and common well-being. So the principle of religious moderation includes the principles of fairness and balance in viewing and implementing religious values. This approach teaches harmony, peace and common welfare through a wise and non-extreme attitude towards religious life.

Challenges and strategies in integrating religious moderation principles into the mission of Christian Religious Education through religious moderation houses

The discussion of the research results shows that integrating the principles of religious moderation in the mission of Christian Religious Education through religious moderation houses is faced with a number of complex challenges.

Community figures highlighted fanaticism, intolerance, local culture, and lack of understanding as the main obstacles in promoting religious moderation. The first challenge, fanaticism and intolerance, was identified as the main obstacle by IS, JW, NT, and YS. The proposed solutions involved outreach approaches, interfaith dialog, and outreach campaigns. The second challenge, related to local culture, was the focus of YK, GW, and AN who suggested understanding without offending certain parties, and allowing for community participation in the moderation process. The lack of understanding of religious moderation, identified by FR and JT, was

addressed through solutions such as increased formal and informal education, interfaith dialog, and outreach campaigns. The imposing attitude of certain religions identified by SI requires socialization in schools to provide an understanding of religious moderation to the younger generation.

Religious figures such as SK, CF and YL highlighted the challenges of fanaticism, lack of tolerance and lack of understanding of religious modernization. The solution is to emphasize the values of tolerance, dialogue approaches and strengthening people's ties to their religion. Aboriginal figures, OK and ME agreed that disputes, lack of respect and lack of tolerance are the main challenges. Raising awareness, respecting differences and practicing religious values were seen as solutions.

Religious instructors such as AF, MT, BK, and EA highlighted the community's aversion to other religions, the community's hardening of religious concepts, and the perceived politicization of religious moderation. Concrete steps include direct interaction, socialization, education, and involvement in joint activities.

The diverse views of the community indicate that challenges such as fanaticism, lack of awareness, differences in understanding, and the negative influence of social media need to be overcome through educational efforts, interfaith dialogue, and cross-institutional collaboration. Most community leaders agreed that concrete steps include respecting each other, increasing understanding, practicing religious values, dialoguing between religious communities, maintaining a calm attitude, and avoiding violence. Concrete steps that can be taken by religious leaders to guide people in understanding the values of religious moderation include worship meetings, practice in daily life, interfaith dialog, maintaining attitudes, and involving education and teaching in local culture. Accommodating local culture is one sign of religious moderation. When religious practices and behaviors can adapt to local traditions and cultures, then this can be considered a measure of the extent to which understanding is willing to accept religious practices that accommodate local wisdom and traditions. Moderate individuals tend to be more open to accepting local traditions and cultures in their religious actions, as long as they do not conflict with the basic principles of religion.

In addition, there are a number of challenges faced in integrating the principles of religious moderation into the mission of Christian Religious Education through religious moderation houses.

From the perspective of community leaders, the main obstacles faced are concerns about exclusive religious attitudes and behavior, the high rate of religiously motivated violence, and demands for religious moderation regarding the truth of religious interpretation. Although there are similarities in opinion, there are differences in emphasis, such as a focus on exclusive views, excessive religious understanding, or the risk of understanding that weakens cultural tolerance and community morals.

From the perspective of religious leaders, the main obstacles come from provocative opinions in the mass media, excessive understanding and religious experience, and lack of understanding and awareness of the importance of religious moderation. The difference in emphasis arises between the two, including the role of mass media, the conflict of religious understanding, and the understanding of society.

From the perspective of aboriginal figures, the low understanding of religious moderation becomes a major obstacle. This opinion synergizes with the views of the vessels that highlight the inability of the people to accept and collaborate with other religions.

The Extorts also highlight obstacles such as low understanding of society, religious fanaticism, social media influence, extreme religious understanding, and lack of understanding of religious moderation. From a society's perspective, the main obstacles faced are the lack of understanding, awareness and respect for diversity. Differences also identify additional barriers such as degrading attitudes, fanaticism, intolerance, and religious truth claims.

Solutions to address these challenges and improve understanding of religious moderation in society can be seen from the views of these groups. Community figures suggest an inclusive approach, creating an environment that supports tolerance, harmony, and respect for religious differences. Religious figures emphasize the delivery of social moderation, maintaining religion by respecting other religions, and understanding the risks of

impediment to community development if moderation values are not applied. Aboriginal figures highlight the need to provide understanding and knowledge of religious moderation to society through socialization.

Religious instructors give solutions such as socialization, interfaith dialogue, openness, persuasive approach, and strengthening of religious attitudes, views and practices. A number of solutions focus on addressing alcohol consumption and specific issues that are considered to be the cause of disrespect in society.

From a community perspective, the solution includes respect for religious differences, sustainable approaches, and collaboration between religious leaders, community teachers, and students. There is also a proposal to incorporate religious moderation into the curriculum and disciplinary rules in Christian schools, monitor communities indicated to undermine harmony, and encourage the strengthening of religious modernization policies in an effort to establish human resources that stick to the values and nature of religious teachings. Religious moderation in the school curriculum, Priyantoro Widodo and Karnawati took the opinion of Sumanto approving the school curriculum contains teaching on tolerance. According to him, if a teacher is exposed to radicalism, a firm action is needed. In addition, intolerant groups should not be given the opportunity, let alone enter the public space. Religious moderation needs to be echoed early in the Christian Religious Education environment.

According to J. Andrew Kirk, the mission is an integral part of Christian theology and Education. Mission theology is a branch of science related to deep contemplation of questions that arise when believers attempt to understand and realize God's intentions in the world, as expressed through the ministry of Jesus Christ. Mission theology presents critical reflection of attitudes and actions applied by Christians in carrying out their missionary calls. The mission assumes responsibility to test, improve and confirm all mission practices based on more profound and strong foundations.

In the historical context, Christian Religion Education plays a key role as one of the mission instruments introduced by Dutch people when introducing Christianity in the country. The curriculum implemented in schools established by zending highlights Christian Education, which focuses on a deep understanding of the Bible, including the church teachings contained in the confession of faith and catechism, Christian ethics, and the prayer of Our Father. This approach aims to form a solid Christian faith in students or community of learners, while providing in-depth knowledge of God through the delivery of the Gospel.

In the aftermath of Indonesia's independence and the development of contextual theology, especially through the Theological Education Fund (TEF, Theological Education Fund), Christian Religious Education is mainly devoted to education in the third world. What to note is the goal of establishing TEF is to improve the quality of education for theological schools in the third world. In its struggle, the TEF concluded that theology needs to be adapted to the current theology that prioritizes contemporary historical background as the theological thought point. Thus, Christian Religious Education must transform itself in a contemporary context.

As part of Asia, the past and contemporary context in Indonesia is a plural and multicultural religion. Therefore, Christian Religious Education as part of theology faces pluralist and multicultural reality. This reality makes Christian Religious Education must adapt to the present context so as not to tension due to various differences.

Religious moderation is one of the important media in implementing PAK missions in contemporary times. Religious moderation is the concept that underlies many religious teachings, including Christianity. In the Christian context, religious moderation includes a central attitude, acceptance of differences in beliefs, and a willingness to coexist peacefully in diverse societies. Some concepts of religious moderation in Christian teaching can be found in the Bible text:

Love and Forgiveness

One of the main concepts in Christian teaching is love and forgiveness. The Bible teaches the importance of loving one another regardless of religion, race, or social background. In Mark 12:31, Jesus says, "You must love your neighbor as you are." Furthermore, Jesus also emphasized that as God forgives us with generosity, we must forgive those who are guilty to us up to seventy times seven which means infinitely (Matthew 18:21-22).

A.A. Yewangoe emphasizes that the loving God of all creatures is also the core of the teachings of other religions. This concept teaches that love and forgiveness should be given to everyone, including those who have different religious beliefs.

Harmony and Unity

"In Ephesians 4:3 it says, "Try to preserve the unity of the Spirit in the bond of peace." Another example is when Jesus re-reveals the prophecies of the prophets to his teaching that emphasizes that "Many times I long to gather your children as the mother of the chicken gathers his children under his wings but you do not want to (Matthew 23:37). This verse emphasizes the importance of harmony and unity in society. Christians are taught to live in peace with all, even with those who have different religious beliefs. This creates a harmonious environment that reflects religious moderation values.

Respect for Difference

In Romans 14:1-4, Paul teaches about the importance of respecting the differences of religious beliefs among believers. In addition, Jesus himself affirms that He also welcomes different people to be guests in the feast of His Kingdom. Jesus honored them by welcoming them and giving room to listen to their stories (Matthew 8:10). These verses set an example of how Christians should appreciate freedom of worship, even if it is different from their own beliefs. It demonstrates moderation and acceptance of differences in religious beliefs.

Dialogue and Understanding

In 1 Peter 3:15, Christians are taught to "be ready to give account to everyone who asks you accountable, of the hope you have." Another example is when Jesus listened to a Syro-Fenetian Woman or a Gentile who begs Him for the recovery of her son. Jesus dialogues with him, understands his feelings and risks violating Jewish traditions by talking to a woman who is not Jewish. Even Jesus healed his son (Matthew 15:28). This verse underscores the importance of interfaith dialogue and openness to respect the religious beliefs of others with understanding and respect.

Through these concepts, the Bible leads Christians to practice religious moderation by loving, respecting, and dialogue with people who have different religious beliefs. By internalizing these values as an integral part of the Christian Religious Education mission, Christians are encouraged to live a life of tolerance and harmony in a multi-religious and multicultural society.

The role of community leaders, religious figures and indigenous figures in implementing Christian Religious Education mission through the home of religious moderation and its impact on the attitudes and behaviors of the community

The results of the study showed that the role of community figures, religious figures, aboriginal figures, religious instructors and communities was very significant in carrying out the mission of Christian Religious Education through the home of religious moderation in Oinlasi village, South Amanatun District, South Central Timor Regency. Community figures, religious figures and aboriginal figures generally agree that the collaboration between church and society in promoting religious moderation has had a real positive impact.

Community leaders emphasize the importance of religious figures as exemplary, moral builder, and the driver of religious moderation. Although there are some records, such as the need for supervision of the teaching of Christian Religious Education, the overall community leaders support the efforts of improving harmonious life through socialization and guidance of religious moderation. Religious figures highlight their role in providing true teaching and respecting other religious beliefs. They emphasize the importance of active cooperation between church and society, focusing on modernizing religion and building unity within the church. Aboriginal figures view religious figures as servants of society that focus on spiritual and moral values. The religious instructors underscores the role of religious figures in encouraging religious moderation through religious and social activities. From a community point of view, it seems that collaboration between church and local communities has widespread support. The public realizes the importance of religious figures as guides, exemplars and solutions to social problems. The support is reflected by the active participation of the

community in ecclesiastical activities, the rejection of violence in religious life, and cooperation in customary events and common religious activities.

Overall, the application of religious moderation through the role of community leaders, religious figures, aboriginal figures between church and local communities has had positive impacts that include increased respect, tolerance, care, and cooperation. The Oinlasi Village community realizes that the role of religious figures is not only to form religious individuals, but also to realize a society that is harmonious, mutual respect and united in religious diversity. The role of religious figures is very important in the effort to create strategic harmony for religious people. In the effort to harmonize and build religious moderation, religious figures play an important role in realizing harmonious and dynamic harmony. To achieve this goal, it is necessary to go along with the spirit to grow harmony among religious people. The effort is expected to continue to grow to create a more tolerant and harmonious environment in the future.

CONCLUSIONS

Based on research conducted in Oinlasi Village, South Amanatun District, South Central Timor Regency, it was found that the concept of religious moderation in the context of Christian Religious Education, especially through the House of Religious Moderation, has a significant positive impact in shaping mutual respect, tolerance and harmony among religious people. Through the views of community leaders, religious figures, aboriginal figures, religious instructors and society itself, draws a rich and deep picture of the concept of religious moderation. Community figures highlight the importance of shared decisions to maintain a balance of moral beliefs amid diversity. Religious leaders emphasized the importance of moderate attitudes in the context of Christian education, showing respect for differences in beliefs. Aboriginal leaders emphasize the importance of mutual respect for religious differences in the context of religious moderation. Religious instructors emphasize the importance of tolerance, balance and open attitude towards differences in beliefs. Overall, the results reflect the success of the concept of religious moderation in Christian Religious Education through the House of Religious Moderation which provides a key foundation for the creation of a harmonious religious environment in society. The concrete steps proposed to address challenges and improve understanding of religious moderation include inclusive approaches, interreligious dialogue, community engagement, and accommodate local culture. Thus, collaboration between community leaders, religious figures, aboriginal figures, religious instructors and local communities proves their important role in carrying out Christian Religious Education missions through religious moderation houses, which ultimately result in a positive impact on the attitudes and behaviors of the community in maintaining harmony among religious people.

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