

Round 2 Status
Submission accepted.

Notifications

Your submission has been sent for review	2025-10-27 12:27
Your submission has been sent for another round of review	2025-11-09 01:09
Your submission has been accepted to Al-Hayat: Journal of Islamic Education	2025-11-13 00:47
Next steps for publishing your submission	2026-01-13 10:03

Reviewer's Attachments

← Back to Submissions

- Submission
- Review
- Copyediting
- Production

Round 1

Round 2

Round 2 Status
Submission accepted.

Notifications

Your submission has been sent for review	2025-10-27 12:27
Your submission has been sent for another round of review	2025-11-09 01:09
Your submission has been accepted to Al-Hayat: Journal of Islamic Education	2025-11-13 00:47
Next steps for publishing your submission	2026-01-13 10:03

Challenges and Opportunities in Implementing Religious Moderation Policies for Sustainable Development Goals: Evidence from the Multi-Religious Context of Pontianak City

ABSTRACT: *This study aims to explore the challenges and opportunities in implementing religious moderation policies in Pontianak, Indonesia, in relation to the achievement of sustainable development goals (SDGs), particularly SDG 4, SDG 5, and SDG 10. This study is important for understanding the contribution of religious moderation in creating an inclusive and peaceful society. A qualitative approach was used through a case study in Pontianak with in-depth interviews and field observations. Data was collected from religious leaders, community leaders, and people from various religious and ethnic backgrounds, and analyzed thematically. The results of the study show that the main challenges include the politicization of policies and conservative groups that view religious moderation as merely passive tolerance. Opportunities are driven by high acceptance among youth and academics, which strengthens social capital. A significant impact is found in the field of education, where religious moderation integration initiatives strengthen tolerance and inclusiveness. Public acceptance varies, indicating critical gaps in interpretation. This study is limited to Pontianak and may not be fully representative of Indonesia as a whole. Data limitations and observation time also affect the depth of analysis. This study makes an important contribution to the development of more inclusive and contextual religious moderation policies in Indonesia, opening up opportunities for further research in other regions with different social conditions.*

Penelitian ini bertujuan untuk mengeksplorasi tantangan dan peluang dalam penerapan kebijakan moderasi beragama di Pontianak, Indonesia, terkait dengan pencapaian tujuan pembangunan berkelanjutan (SDGs), khususnya SDG 4, SDG 5, dan SDG 10. Penelitian ini penting untuk memahami kontribusi moderasi beragama dalam menciptakan masyarakat yang inklusif dan damai. Pendekatan kualitatif digunakan melalui studi kasus di Pontianak dengan metode wawancara mendalam dan observasi lapangan. Data dikumpulkan dari tokoh agama, pemimpin masyarakat, serta masyarakat dari berbagai latar belakang agama dan etnis, dan dianalisis secara tematik. Hasil penelitian menunjukkan tantangan utama meliputi politisasi kebijakan dan kelompok konservatif yang memandang MB hanya sebagai toleransi pasif. Peluang didorong oleh penerimaan tinggi dari pemuda dan akademisi, yang memperkuat modal sosial. Dampak signifikan terdapat di bidang pendidikan, di mana inisiatif integrasi moderasi beragama memperkuat toleransi dan inklusivitas. Penerimaan publik bervariasi, menunjukkan kesenjangan interpretasi yang kritis. Penelitian ini terbatas pada Pontianak dan mungkin tidak sepenuhnya representatif untuk seluruh Indonesia. Keterbatasan data dan waktu observasi juga mempengaruhi kedalaman analisis. Penelitian ini

memberikan kontribusi penting untuk pengembangan kebijakan moderasi beragama yang lebih inklusif dan kontekstual di Indonesia, dengan membuka peluang untuk penelitian lebih lanjut di daerah lain dengan kondisi sosial yang berbeda.

Keywords: *Religious Moderation, Sustainable Development Goals (SDGs), Religious Pluralism, Quality Education, Gender Equality.*

Received: March 20, 2021; **Revised:** May 3, 2021; **Accepted:** May 28, 2021

I. INTRODUCTION

Sustainable development (SDGs) has become a global agenda that focuses on achieving inclusive and equitable economic, social, and environmental progress (Nations, 2023). In the context of Indonesia, a country known for its religious, cultural, and ethnic diversity, the challenges in achieving these goals are becoming increasingly complex (Wardati et al., 2023). Among the 17 SDGs, there are several that are closely related to the implementation of religious moderation policies, namely Goal 4 (Quality Education), Goal 5 (Gender Equality), and Goal 10 (Reducing Inequality). These three goals are key to creating an inclusive, just, and peaceful society, where the role of religious moderation can make a significant contribution to overcoming tensions between social groups, especially in a multi-religious context (Saifuddin, 2019).

Globally, many countries face challenges in creating social stability and interfaith harmony. For example, the Global Peace Index (2020) report shows that countries with high levels of religious plurality are often the scene of social tensions rooted in religious differences. In the context of Indonesia, despite the extraordinary potential for interfaith harmony, the reality is that there are still many instances of social tension and conflict involving religious factors (Rohman, 2021). In this case, religious moderation becomes a very relevant approach. Religious moderation is not only related to tolerance, but also to managing differences in a constructive manner, which can shape a peaceful and inclusive society. This is also very relevant to the achievement of the SDGs, which emphasize community empowerment and the creation of a better quality of life.

However, implementing religious moderation policies is not easy. As a concept, religious moderation is often misunderstood or partially accepted by various groups (Latifa et al., 2022). Several factors that hinder the implementation of this policy include religious radicalization, the politicization of religion, and inequality in the distribution of resources that affect interfaith relations (Sagap et al., 2023). In addition, a narrow understanding of religious moderation can also be an obstacle to the implementation of broader policies (Cholil, 2022). Therefore, a more in-depth study is needed to understand the challenges and opportunities in implementing religious moderation policies in Indonesia, with a more holistic and contextual approach.

The challenges are not limited to managing conflicts between religious groups, but also to the acceptance of religious moderation policies by communities that often have different views and understandings of religion and religious practices (Syawaludin & Fikri, 2024). On the other hand, this policy offers enormous opportunities, particularly in terms of education, women's empowerment, and reducing inequality. For example, with the implementation of religious moderation, education can place greater emphasis on the values of tolerance, empathy, and respect for differences, which in turn can

strengthen commitment to sustainable development, particularly in realizing a just and peaceful society (Muntoha, n.d.).

This study began with preliminary observations conducted in the city of Pontianak, a city with a distinctive social and cultural background, particularly in terms of religious and ethnic diversity. Pontianak, as the capital of West Kalimantan Province, is a highly representative city in the context of multi-religious Indonesia. Here, Muslims, Christians, Hindus, Buddhists, and followers of other religions live together in relative harmony, although of course not without challenges (Safithri & Shiddiqi, 2022). In initial observations, it was identified that the people of Pontianak tend to be highly tolerant of religious differences, but there are still certain segments that are prone to polarization and potential conflict due to differences in beliefs.

The importance of religious moderation as part of government policy is very evident in this city. This can be seen from the fact that the Regional Office of the Ministry of Religious Affairs of West Kalimantan supports the programs of the Ministry of Religious Affairs, particularly in the field of religious moderation, in order to create a tolerant and harmonious society (Alhadi, 2024). Not only that, one of the PTKINs in Pontianak, namely IAIN Pontianak, the Rector of IAIN Pontianak invites people to become moderate Muslims. Muslims who understand religion and practice religious moderation (Abdullah, 2019). However, the people of Pontianak have shown various reactions to the religious moderation policy launched by the central government, both positive and skeptical. Some more conservative community groups seem to view this policy as a challenge to their traditional values, while others see it as an important effort to maintain social peace amid diversity. On the other hand, religious moderation-based educational initiatives are increasingly being implemented in schools and higher education institutions in Pontianak, which are important spaces for educating the younger generation about the importance of tolerance and respect for differences.

This policy has also begun to receive special attention among religious leaders and local community leaders. Through informal meetings with several religious leaders, it was revealed that there are diverse views regarding the implementation of religious moderation at the level of their respective religious communities. Some religious leaders fully support this policy and consider it a very important step to maintain harmony among religious communities, while others believe that the policy needs to be implemented carefully so as not to offend their religious teachings.

On the other hand, issues of social inequality, economic disparity, and education that remain challenges in several regions also appear to be related to the implementation of religious moderation policies. The people of Pontianak, despite their high level of tolerance, are not immune to the social dynamics that influence their acceptance of these policies, particularly in relation to improving access to quality education and equal opportunities for all segments of society, especially for marginalized groups.

This preliminary observation provides a clear picture of the importance of this research in exploring the existing challenges and opportunities in greater depth, as well as analyzing how religious moderation policies can contribute to the achievement of sustainable development goals in Pontianak. The diversity that exists in this city, in terms of religion, culture, and socioeconomic status, makes it a highly relevant location for this research, with the potential to provide broader insights for religious moderation policies in Indonesia in general.

In the context of Pontianak as a city with high religious diversity, the implementation of religious moderation policies is very important to achieve sustainable development goals (SDGs). However, to keep this research focused and measurable, several limitations need to be emphasized. This study will focus on the challenges and opportunities faced in implementing religious moderation policies in the context of Indonesia's multicultural society and culture, with an emphasis on how these policies are directly related to the achievement of the SDGs, particularly SDG 4 (Quality Education), SDG 5 (Gender Equality), and SDG 10 (Reduced Inequalities).

In addition, although religious moderation is a very broad topic that involves various aspects of social life, this study will be limited to the concept of religious moderation related to tolerance, mutual respect, and the management of religious differences in everyday social life. This study will focus on how these policies are implemented to create a more inclusive and equitable society that can support the achievement of sustainable development goals. Therefore, religious moderation policies related to political aspects or issues of religious radicalization will not be part of the scope of this study, although they are certainly relevant in a broader context.

This study will also not examine the technical implementation of religious moderation policies or analyze these policies from an in-depth administrative perspective. The focus is on public perceptions, social dynamics, and the direct relationship between religious moderation and SDG goals, particularly in the areas of education, gender equality, and reducing social inequality. The policies currently being implemented will be the main subject of study, with the aim of understanding how these policies have the potential to bring about greater social change. By limiting the research to these aspects, it is hoped that a deeper understanding of religious moderation policies in Indonesia and their important role in realizing inclusive and equitable sustainable development can be achieved. This limitation will also help the research to remain focused, relevant, and measurable, as well as provide maximum contribution to the development of better social and educational policies in the future.

Against this backdrop, this study aims to explore the challenges and opportunities in implementing religious moderation policies as part of efforts to achieve sustainable development goals (SDGs) in the context of Indonesia's multi-religious society. In this regard, the urgency of this research is very high, because religious moderation policies have the potential to be one of the keys to accelerating the achievement of SDGs, which in turn will support the creation of a more harmonious, prosperous, and sustainable society.

II. METHOD

This study uses a qualitative approach with thematic analysis to gain an in-depth understanding of the challenges, opportunities, and impacts of implementing religious moderation policies in Pontianak, particularly in the context of sustainable development. A qualitative approach was chosen to enable researchers to explore the perspectives, experiences, and views of various parties involved in this policy. This research was conducted in Pontianak, West Kalimantan, focusing on religious leaders, academics, policy makers, and local communities involved in the implementation of religious moderation policies.

This research was conducted in Pontianak, a city with high religious and cultural diversity. This diversity makes Pontianak a relevant area for assessing the

implementation of religious moderation policies, which aim to improve interfaith harmony in sustainable development.

Data was obtained through in-depth interviews with key informants, including religious leaders, the Chair of the West Kalimantan FKUB, academics, school principals, religious moderation instructors, women involved in religious activities, and the general public. In addition, formal and non-formal education curriculum documents were also analyzed. Data collection was conducted through semi-structured interviews and Focus Group Discussions (FGD) to obtain in-depth views and feedback on preliminary findings.

The data was analyzed thematically, beginning with familiarization, coding, and identification of the main themes related to religious moderation policy. The analysis was conducted inductively to find patterns that emerged in the data. Source, method, and theory triangulation were used to ensure data credibility. Source triangulation involved informants with different backgrounds, method triangulation combined interviews and FGDs, while theory triangulation used religious moderation and sustainable development theories.

II. RESULTS AND DISCUSSION

Challenges faced in implementing religious moderation policies in Pontianak

The implementation of religious moderation policies in Pontianak, as a city with a dynamic multi-religious community, faces various complex challenges that require in-depth analysis. Issues such as misinformation, deep-rooted prejudice, and the potential for political manipulation often cloud the atmosphere, hindering constructive dialogue between religious communities (Simarmata et al., 2024). Furthermore, instilling an inclusive and tolerant understanding of religion is crucial in addressing the challenges of harmony in urban areas with high levels of diversity (Munawiroh et al., 2025). Although acceptance of religious and cultural diversity is high, this does not always correlate with a lower potential for conflict, indicating the need for more focused moderation strategies (Mazya et al., 2024).

The approach of religious moderation in Islam, known as *wasathiyah*, emphasizes the principles of justice, balance, and tolerance, offering a strong theological foundation for strengthening unity and preventing radicalism amid a diverse society (Rahmadani et al., 2025). However, challenges in implementing religious moderation in Indonesia, including Pontianak, often arise from a lack of comprehensive understanding and diverse interpretations of the concept of moderation itself, which requires a holistic and inclusive approach in practicing religious teachings (Saumantri & Hajam, 2023; Walad et al., 2024). The absence of a consensus on the definition and interpretation of religious moderation, coupled with different backgrounds and experiences, can trigger doubts and misunderstandings among the community, especially for those who are new to adapting to a new religious identity (Zakiyah et al., 2023).

This challenge is exacerbated by the implementation of hierarchical policies and a lack of clarity of understanding among the public, which has the potential to cause labeling and obscure the essence of religious moderation itself (Jati & Bachtiar, 2024). Therefore, systematic efforts are needed to socialize and internalize the values of religious moderation evenly, avoiding ambiguities in interpretation that can hinder

program implementation (Ikhwan et al., 2023; Wiguna & Andari, 2023). Strengthening the capacity of educational actors and community leaders is essential to effectively campaign for the values of moderation, in order to foster a character that is accommodating to the existence of different groups (Zakiyah et al., 2023).

This religious moderation campaign aims to respond to various acts of intolerance between religious communities that often occur in Indonesia (Zakiyah et al., 2023). The spread of extremism among high school and university students highlights the urgency of disseminating the values of religious moderation as a strategic step towards creating a more inclusive and harmonious Indonesia (Arimatea & Sukarna, 2024; Zakiyah et al., 2023). However, there are challenges in accepting the concept of religious moderation itself, where some people misinterpret it as a mixing of religious rituals or consider it to be leading to liberalism, thus causing reluctance to accept this government initiative. This requires the government and stakeholders to formulate more effective communication strategies, emphasizing that religious moderation is a middle ground to overcome conflict and extremism in religious practice, not an attempt at syncretism (Farida & Sukraini, 2021).

Efforts to implement religious moderation as a national program by the Ministry of Religious Affairs have even been realized through the establishment of Religious Moderation Houses in various State Islamic Religious Universities (Afwadzi, 2023). This step aims to strengthen the role of higher education institutions in socializing and internalizing the values of religious moderation among the academic community and the wider community (al-Fikri et al., 2020). However, significant challenges arise in transforming the concept of religious moderation from the policy level to actual practice in the field, especially in the context of education, which is often still stuck in a conceptual approach rather than contextual implementation (Chotimah et al., 2024). This highlights the need to develop innovative and relevant pedagogical strategies that can effectively translate the principles of religious moderation into the curriculum and extracurricular activities, thereby shaping students' characters to be tolerant and respectful of diversity (Albana, 2023).

In addition, it is important to involve local communities and religious organizations in the formulation and implementation of religious moderation programs so that they are relevant to the specific needs of Pontianak's diverse society (Kaur & Puspitasari, 2024). Research has shown that religious moderation can serve as a unifying force for the nation, overcoming ideologies that spread conflict (Anzaikhan et al., 2023). This concept encompasses views, attitudes, and behaviors that are in line with inter- and intra-religious tolerance, as well as maintaining the unity of the Republic of Indonesia (Damopolii et al., 2024). The application of religious moderation is not only a campaign for the public sphere, but also very important in educational institutions, especially to overcome intolerant attitudes and realize multicultural education (Wahid, 2024). Therefore, it is necessary to systematically integrate religious moderation into formal and non-formal education curricula, given its crucial role in shaping inclusive attitudes among students (Lie, 2024; Wahid, 2024).

Educational institutions, including universities, play an important role in spreading the values of religious moderation through curricula and religious activities, forming a balanced theoretical, practical, and ideological understanding (Nasir & Rijal, 2021). Various Islamic universities in Indonesia have implemented policies that integrate religious moderation through socialization, lecturer training, and making religious

moderation material a criterion for student entrance tests and a theme for Real Work Lectures (Aslati et al., 2022). However, this integration is often sporadic and has not become an integral part of all academic aspects, so its effectiveness in shaping the moderate character of students still requires further evaluation (Mukhibat et al., 2024). Studies show that the implementation of religious moderation at various levels of educational institutions has been carried out, although these efforts have not yet been explicitly realized in shaping the character of religious moderation in students (Mahpur et al., 2023).

These obstacles are often caused by complex regulations, resistance from local communities, and a lack of support from local governments, all of which hinder the practice of religious freedom and social justice (Girivirya, 2023; Muchtar et al., 2022). The importance of multi-sectoral support, including from local governments, educational institutions, and community leaders, is crucial in overcoming this resistance and ensuring the successful implementation of religious moderation policies in Pontianak (Qolbi, 2019). In addition, the concept of religious tolerance, which is one of the indicators of religious moderation, is often misinterpreted as an attitude that goes beyond the limits of certain religious laws, thereby triggering rejection among conservative groups (Putri & Witro, 2022). The implication of this rejection is the emergence of challenges in harmonizing the interpretation of religious moderation with a rigid doctrinal framework, which ultimately complicates efforts to achieve consensus in a pluralistic society such as Pontianak.

The implementation of religious moderation policies in Pontianak faces various challenges that affect its effectiveness in creating an inclusive and harmonious society. Despite a high level of awareness of the importance of religious moderation, various obstacles such as religious radicalization, social inequality, and differences in understanding remain major barriers. Therefore, a more comprehensive and systematic approach in socializing and internalizing the values of religious moderation is urgently needed.

In addition, it is important to develop more effective communication strategies, avoid misunderstandings about the concept of moderation, and strengthen the capacity of educational actors and community leaders. The success of this policy's implementation depends not only on government policy, but also on the active involvement of the community, educational institutions, and religious organizations that have a strategic role in creating a tolerant and inclusive society.

Therefore, to overcome these challenges, collaboration between the government, educational institutions, and the community is needed to create religious moderation policies that are contextual and relevant to the needs of the Pontianak community. Only with an inclusive, integrated, and adaptive approach can religious moderation make a significant contribution to creating social harmony and supporting the achievement of sustainable development goals in Indonesia, especially in Pontianak.

Opportunities that can be utilized in the implementation of religious moderation policies to achieve sustainable development goals in Pontianak

The implementation of religious moderation policies in Pontianak has great potential to create social harmony and support the achievement of sustainable development goals. One of the main opportunities that can be exploited is the integration of religious moderation in education, which can be a strong foundation for building a cohesive

society that is adaptive to the dynamics of globalization. This approach to religious moderation integrates the values of tolerance, national commitment, anti-violence, and accommodation of local cultures, which are very important for inclusive development amid the diversity of Pontianak's society (Ikhwan et al., 2023; Rahmadani et al., 2025).

Religious moderation not only plays a role in maintaining harmony among religious communities, but also contributes to the development of a more cohesive society, overcoming polarization, and reducing radicalization. This is increasingly relevant given the social dynamics in Pontianak, which are characterized by cultural interactions and language crossovers, as well as the role of education in shaping a new iconic region (Ruslan, 2023). The implementation of religious moderation in the education curriculum, particularly in the Islamic education subject known as can be a strategic step in raising students' awareness about the dangers of intolerance and extremism, while also strengthening the profile of Pancasila-based students (Azis, 2024).

In addition, a holistic approach and collaborative learning that emphasizes contextual problem solving will shape students' characters to be wise, critical, and creative (Azis, 2024). This character development is in line with the internalization of religious moderation in education, which is relevant to religious and Pancasila approaches. This can create individuals who are not only tolerant but also committed to national values and respect differences (Bahar, 2022; Ramadhani & Setyoningrum, 2023).

The application of religious moderation in education also has the potential to create an inclusive learning environment, where interfaith dialogue is encouraged and the importance of tolerance is emphasized. Religious moderation education, especially in the context of Islamic religious education, has an important role in realizing multicultural education that prioritizes tolerance and good character (Wahid, 2024). It is also an effective means of combating extremism through inclusive Islamic education, teaching the importance of recognizing others, tolerance, and respect for differences of opinion without coercion (Muchtar et al., 2022).

Furthermore, religious moderation education in educational institutions, such as Islamic boarding schools, also offers great opportunities to integrate more inclusive educational practices. Interfaith dialogue programs and discussions about religious diversity in Islamic boarding schools can encourage a more balanced approach to tolerance and reduce intolerance among individuals (Thoyib et al., 2024). A pluralistic approach to religion in education is an important strategy for strengthening interfaith harmony and building a more inclusive and harmonious society (Walad et al., 2024).

Religious moderation education not only shapes students' characters to be tolerant and respectful of diversity, but also instills a commitment to the Pancasila ideology and rejects the use of violence in religious conflicts. As shown by the views of new religious adherents on religious moderation (Zakiyah et al., 2023), this education has the potential to shape individuals who are committed to national values and to introduce a moderate, tolerant, and friendly Islam (Qolbi, 2019).

In addition, the development of an inclusive curriculum at Islamic boarding schools can be an effective model for instilling an understanding of nationality, tolerance, anti-violence, and accommodation of local cultures. This curriculum is a relevant means of shaping a generation that is ready to play an active role in creating an inclusive and tolerant society that respects religious and cultural diversity (Nasir & Rijal, 2021).

In addition to formal education, it is also important to involve community service programs that engage students in socializing the values of religious moderation to the wider community. Thus, it is hoped that this can strengthen an inclusive and harmonious religious ecosystem in the Pontianak community (Sudiono & Madkur, 2019).

By taking advantage of these opportunities, religious moderation education can be a strategic step in creating a more inclusive and equitable society, as well as supporting the achievement of sustainable development goals (SDGs) in Pontianak and Indonesia as a whole.

Religious moderation policies are accepted by the religiously diverse community in Pontianak.

Pontianak, as a city with religious and ethnic diversity, faces unique challenges in implementing religious moderation policies. These policies have great potential to create a harmonious, inclusive, and prosperous society. In this context, religious moderation can play an important role in supporting the achievement of three main Sustainable Development Goals (SDGs): Quality Education (Goal 4), Gender Equality (Goal 5), and Reduced Inequalities (Goal 10). By emphasizing tolerance, mutual respect, and the management of differences, religious moderation policies become an important foundation for the realization of these goals, especially in a diverse society such as Pontianak.

The implementation of religious moderation in Pontianak can be analyzed through a framework that includes commitment to nationality, tolerance, anti-violence, and accommodation of local culture, in line with principles relevant to the multireligious context (Halim & Faisal, 2024). The concept of religious moderation is rooted in the principles of justice, balance, and tolerance derived from Islamic teachings, particularly the principle of *wasathiyah* (Rahmadani et al., 2025).

Quality education is one of the main pillars of sustainable development. Religious moderation policies can make a significant contribution to realizing inclusive and quality education in Pontianak. By integrating the values of religious moderation into the curriculum at all levels of education from elementary to higher education a young generation can be formed that is tolerant, open-minded, and respectful of religious and cultural diversity. This approach does not merely convey theories about tolerance and moderation, but also teaches the practice of peaceful coexistence in diversity. Inclusive religious education, for example through Islamic education that emphasizes the value of moderation, equips students with the ability to understand, respect, and accept differences in beliefs. Thus, quality education does not only cover academic aspects, but also character building based on a deep understanding of the importance of harmony and mutual respect. Through teaching that emphasizes balance, inclusiveness, and tolerance, Islamic educational institutions can shape moderate religious behavior in society (Qolbi, 2019).

Religious moderation policies can also play a role in achieving gender equality. Inclusive religious moderation is not only about interfaith relations, but also about empowering women and recognizing their rights. In many societies, including Indonesia, exclusive and conservative interpretations of religion often limit women's roles in the social, political, and economic spheres. Religious moderation offers space to deconstruct patriarchal views that are often cloaked in religious reasoning. By emphasizing the values of justice, balance, and managing differences, religious moderation can change social narratives that limit women's roles, especially in areas

with strong patriarchal cultures such as Pontianak. The implementation of religious moderation through education and interfaith dialogue can broaden a more inclusive understanding of gender equality, which in turn will reduce gender inequality and strengthen women's empowerment. Increased understanding of the importance of gender equality within the framework of religious moderation allows women to play a more active role in education, the economy, and politics, in line with SDG 5.

The principles of balance and justice promoted by religious moderation, such as *tawasuth*, *tawazun*, and *tasamuh*, can serve as the basis for more inclusive and equitable policies in the distribution of resources (Ubabuddin et al., 2021). Religious moderation policies also play a role in reducing social and economic inequality. Although Pontianak is known for its high level of interreligious tolerance, social and economic disparities remain an issue that must be addressed. The main challenge lies in how religious moderation policies can support efforts to reduce inequality, especially among underrepresented religious and ethnic groups. Religious moderation can reduce inequality by changing the social paradigm that has long viewed certain groups as inferior to others. In Pontianak, education based on religious moderation can instill values of social justice and recognition of the rights of every individual regardless of religious background or economic status, thus aligning with sustainable development goals that emphasize gender inclusion and women's empowerment in the sharia microfinance sector (Nasiruddin et al., 2025).

In addition, religious moderation serves as a means to break down the walls separating religious and ethnic groups, which are often a source of social inequality. By facilitating constructive interfaith dialogue, this policy opens up opportunities for marginalized groups to gain better access to education, health services, and employment opportunities, thereby reducing existing disparities. Moderate and inclusive religious education, as emphasized in Islamic teachings, is key to eradicating extremism and promoting values such as *tawazun*, *i'tidal*, and *tasamuh* (Muchtar et al., 2022). These principles emphasize the importance of maintaining balance in various aspects of life, being fair, and developing an attitude of tolerance that respects differences, both in religious views and practices (Hasbi & Fuady, 2024; Kusmidi, 2023). Thus, the policy of religious moderation in Pontianak can encourage more equitable distribution of opportunities and resources, an essential prerequisite for achieving sustainable development goals related to poverty reduction and inequality (Zakiyah et al., 2023).

Religious moderation policies have an impact on the quality of education, gender equality, and the reduction of social inequality in Pontianak society. The implementation of religious moderation policies in Pontianak has a significant impact on three important dimensions of social life, namely the quality of education, gender equality, and the reduction of social inequality. The city of Pontianak, as an area with high ethnic and religious diversity, provides an interesting context for observing how this policy can affect society in various aspects.

One of the main impacts of religious moderation policies is an improvement in the quality of education. In Pontianak, where there is diversity in ethnicity, religion, and culture, religious moderation can play an important role in creating an inclusive educational climate. By incorporating values of tolerance and respect for differences into the curriculum, students are taught to respect religious and cultural differences from an early age. This has the potential to reduce the potential for conflict in schools, which is often triggered by differences in beliefs or backgrounds, thereby improving the

overall quality of education. A more conducive learning environment allows students to develop academically and socially, improving the quality of education in the city. The integration of religious moderation into the education system also promotes an inclusive understanding of religious teachings, encourages interfaith dialogue, and emphasizes tolerance, which collectively contributes to the development of students with inclusive and moderate attitudes (Lie, 2024).

Religious moderation policies have an impact on gender equality, particularly in terms of providing equal opportunities for women and men to access education and participate in social life. In Pontianak, although women have begun to receive more attention in various fields, there are still discriminatory practices that hinder their progress, both within the family and in society. Religious moderation that emphasizes the principles of social justice and respect for all individuals regardless of gender can accelerate the process of women's empowerment. Inclusive education, which teaches the values of equality and non-discrimination, has the potential to change society's perceptions of women's roles. This not only contributes to improving the quality of life for women in Pontianak, but also plays a role in creating gender equality in various sectors, including education, economy, and politics (Muchtar et al., 2022; Ramadhani & Setyoningrum, 2023).

Religious moderation is also crucial in reducing social inequality in Pontianak by promoting the principles of justice, equality, and social solidarity in a multicultural society (Muchtar et al., 2022). The application of the principles of *tawasuth*, *tawazun*, and *tasamuh* in religious moderation can encourage people to respect and collaborate with one another, thereby reducing polarization and social tensions that are often the root causes of inequality (Ubabuddin et al., 2021). Thus, religious moderation fosters an environment where diversity is seen as a strength, not a source of division, which directly supports efforts to reduce inequality (Walad et al., 2024).

This policy also plays a role in reducing social inequality rooted in religious and ethnic discrimination. Religious moderation that encourages interfaith dialogue and respect for differences can ease social tensions and reduce gaps between groups. Groups that have been marginalized such as religious minorities or indigenous peoples have greater opportunities to participate in social and economic life, helping to create a more just and equitable society (Herdiana et al., 2023).

Although religious moderation policies have the potential to create positive impacts, there are several challenges that need to be overcome. One of them is the existence of groups that are still trapped in narrow views of religion and belief, which hinder the creation of an inclusive society. Another challenge is the high level of economic inequality in some circles, which can exacerbate social disparities even though this policy aims to reduce them. The success of the religious moderation policy in Pontianak depends heavily on the synergy between the government, educational institutions, civil society, and religious groups to build collective awareness of the importance of tolerance and social justice in everyday life. These efforts include the development of a more inclusive education curriculum and training for religious leaders and community leaders to spread a constructive and sustainable message of moderation (Munawiroh et al., 2025).

The importance of religious moderation as a unifying value for the community has been recognized, especially for the younger generation, to promote mutual respect and tolerance amid a diverse society (Herdiana et al., 2023). Research shows that the

implementation of religious moderation policies can reduce the potential for conflict by 4.2%, although high acceptance of religious and cultural diversity does not always correlate with a decrease in the potential for conflict (Mazya et al., 2024). Further research reveals that, despite an increase in religious tolerance, new challenges related to collective narcissism have emerged, highlighting the complexity of diversity dynamics in Indonesia (Mazya et al., 2024). Therefore, a more comprehensive approach and continuous education on the concept of religious moderation are needed so that individuals can understand the importance of moderation in maintaining harmony and tolerance among religious communities in a pluralistic society (Zakiyah et al., 2023).

IV. CONCLUSION

The implementation of the Religious Moderation (MB) policy in Pontianak has produced a series of empirical evidence that can be used as a strong foundation for public policies oriented towards justice, inclusiveness, and reduction of inequality. Field studies indicate that integrating values of tolerance and respect for differences into the education curriculum not only creates a more conducive learning climate but also improves the overall quality of education. A school environment that emphasizes interfaith dialogue and moderate attitudes reduces the potential for faith-based conflict, allowing students to optimally develop their academic and social competencies.

In the field of gender equality, MB acts as a catalyst that affirms the principle of social justice regardless of gender. By instilling the values of justice, non-discrimination, and balance (*tawasuth, tawazun*) in policies and programs, this policy opens up wider opportunities for women to access education, the labor market, and political participation. As a result, traditional perceptions that limit women's roles are beginning to shift, accelerating the process of women's empowerment in various sectors.

In addition, MB has proven effective in reducing social tensions rooted in ethnic and religious discrimination, which are the main causes of economic and social inequality. The principles of tolerance and social solidarity promoted by MB encourage constructive dialogue between groups, so that minority or marginalized groups gain fairer access to public resources and economic opportunities. Thus, this policy positions diversity as a strategic asset, not a source of conflict, supporting the achievement of SDG 10 on reducing inequality.

Although the positive evidence is quite strong, the implementation of MB still faces significant challenges, such as resistance from groups with narrow religious views and continuing economic inequality. Therefore, the success of this policy is highly dependent on cross-sectoral synergy between the government, educational institutions, civil society, and religious leaders. An integrated approach, supported by a continuous monitoring system, is needed to measure long-term impacts, identify new problems such as the emergence of collective narcissism—and adjust policy strategies responsively.

Overall, the Religious Moderation policy in Pontianak can be seen as an example of evidence-based policy that not only provides a theoretical foundation but also has a tangible impact on the quality of education, gender equality, and the reduction of social inequality. By strengthening this policy through a measurable, integrated, and sustainable framework, Pontianak can strengthen its social foundations and support an inclusive sustainable development.

V. ACKNOWLEDGEMENTS

The researchers would like to thank all informants who were willing to participate in this study.

V. REFERENCES

1. Afwadzi, B. (2023). Resepsi atas Islam Moderat: Antara Kritik dan Sikap yang Representatif. *NUANSA Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam*, 19(2), 182–208. <https://doi.org/10.19105/nuansa.v19i2.6687>
2. al-Fikri, M., Sudrajat, T., & Cahyati, W. (2020). *The Role of Higher Education in the Religion of the Religious Moderation Program*. <https://doi.org/10.2991/assehr.k.201021.061>
3. Albana, H. (2023). Implementasi Pendidikan Moderasi Beragama di Sekolah Menengah Atas. *Jurnal SMART (Studi Masyarakat Religi Dan Tradisi)*, 9(1), 49–64. <https://doi.org/10.18784/smart.v9i1.1849>
4. Anzaikhan, M., Idani, F., & Muliani, M. (2023). Moderasi Beragama sebagai Pemersatu Bangsa serta Perannya dalam Perguruan Tinggi. *Abrahamic Religions Jurnal Studi Agama-Agama*, 3(1), 17–17. <https://doi.org/10.22373/arj.v3i1.16088>
5. Arimatea, Y., & Sukarna, T. (2024). *Realising Social Harmony Through Religious Moderation in Indonesia's Multicultural Era*. 2(2), 33–39. <https://doi.org/10.61132/ijcep.v2i2.310>
6. Aslati, A., Saputra, E., Masduki, M., Triantoro, D. A., & Silawati, S. (2022). Da'wah and Strengthening the Understanding of Religious Moderation at Islamic Universities. *Jurnal Dakwah Risalah*, 33(2), 153–153. <https://doi.org/10.24014/jdr.v33i2.20521>
7. Azis, A. A. (2024). Integrasi Moderasi Beragama Pada Pengembangan Kurikulum Merdeka Belajar Pendidikan Agama Islam Dalam Membentuk Penguatan Profil Pelajar Pancasila. *TADBIR MUWAHHID*, 8(2), 323–353. <https://doi.org/10.30997/jtm.v8i2.15809>
8. Bahar, M. (2022). Internalisasi Moderasi Beragama Perspektif Islam dalam Dunia Pendidikan: Sebuah Analisis Relevansi Pendidikan dengan Pembangunan Karakter Beragama Peserta Didik. *Ijd-Demos*, 4(2). <https://doi.org/10.37950/ijd.v4i2.279>
9. Cholil, S. (2022). Freedom of religion amid polarization and religious moderation policy. *Interreligious Studies and Intercultural Theology* (, 6(2), 196–204.
10. Chotimah, C., Qudsy, S. Z., & Yusuf, M. (2024). Superficial implementation of religious moderation in Islamic educational management. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186x.2024.2442235>
11. Damopolii, M., Umar, M., Burga, M. A., & Awal, M. I. (2024). Religious Moderation: A Systematic Literature Review. *MUADDIB Studi Kependidikan Dan Keislaman*, 14(2), 90–105. <https://doi.org/10.24269/muaddib.v14i2.9413>

12. Farida, M., & Sukraini, N. (2021). Embedding Religious Moderation Values through Communication Activities in English Language Teaching. *Jurnal of English Education Linguistics and Literature*, 1(2), 129–138. <https://doi.org/10.33654/enlit.v1i2.1392>
13. Girivirya, S. (2023). The Model of Inter-Religious Education in the Perspective of Moderation of Religion: A Case Study at the University of Defense. *International Journal of Science and Society*, 5(2), 1–9. <https://doi.org/10.54783/ijssoc.v5i2.666>
14. Hasbi, A. Z. E., & Fuady, N. (2024). Moderasi Beragama, Tasamuh, Dan Sinkretisme (Dinamika Sosial Keagamaan Umat Islam). *Kamaliyah*, 2(1), 169–182. <https://doi.org/10.69698/jpai.v2i1.519>
15. Ikhwan, M., Azhar, A., Wahyudi, D., & Alfiyanto, A. (2023). Peran Pendidikan Agama Islam dalam Memperkuat Moderasi Beragama di Indonesia. *Realita Jurnal Penelitian Dan Kebudayaan Islam*, 21(1), 1–15. <https://doi.org/10.30762/realita.v21i1.148>
16. Jati, W. R., & Bachtiar, H. (2024). Redefining Religious Moderation Education for Urban Muslim Youth. *EDUKASI Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(1), 153–166. <https://doi.org/10.32729/edukasi.v22i1.1832>
17. Kaur, K. N., & Puspitasari, M. (2024). Religious Moderation in Indonesia: Implementation by National Christian Institution to Strengthen National Resilience. *Technium Social Sciences Journal*, 53, 355–364. <https://doi.org/10.47577/tssj.v53i1.10385>
18. Kusmidi, H. (2023). An Overview of Islam and Religious Moderation: Concept, Principles, and Indicators. *Jurnal Ilmiah Syi Ar*, 22(2), 168–168. <https://doi.org/10.29300/syr.v22i2.8752>
19. Latifa, R., Fahri, M., & Mahida, N. F. (2022). Religious moderation attitude: Development scale. *Journal An-Nafs: Kajian Penelitian Psikologi*, 7(2), 135–152.
20. Lie, R. (2024). Peran Guru Agama dalam Membangun Moderasi Beragama di Sekolah Negeri dan Swasta Bogor. *Proceeding National Conference of Christian Education and Theology*, 2(1), 62–71. <https://doi.org/10.46445/nccet.v2i1.849>
21. Mahpur, M., Rosdiana, A. M., Wafa, I. A., Jamilah, J., & Pramitha, D. (2023). PERCEPTION AND ROLE OF LECTURERS' PRACTICAL WISDOM IN THE INITIAL IMPLEMENTATION OF RELIGIOUS MODERATION FOR GENERAL COURSES. *Psikis Jurnal Psikologi Islami*, 9(2), 351–367. <https://doi.org/10.19109/psikis.v9i2.18767>

22. Mazya, T. M., Ridho, K., & Irfani, A. (2024). Religious and Cultural Diversity in Indonesia: Dynamics of Acceptance and Conflict in a Multidimensional Perspective. *International Journal of Current Science Research and Review*, 7(7). <https://doi.org/10.47191/ijcsrr/v7-i7-32>
23. Muchtar, C., Noviani, D., Mardeli, Mutiara, & Dey, M. (2022). RELIGIOUS MODERATION IN THE FRAMEWORK OF LIFE. *International Journal of Islamic Education Research and Multiculturalism (IJIERM)*, 4(2), 135–149. <https://doi.org/10.47006/ijierm.v4i2.142>
24. Mukhibat, M., Effendi, M., Setyawan, W. H., & Sutoyo, M. (2024). Development and evaluation of religious moderation education curriculum at higher education in Indonesia. *Cogent Education*, 11(1). <https://doi.org/10.1080/2331186x.2024.2302308>
25. Munawiroh, M., Sururin, S., Suharsongko, E., Rogayah, N., & Farida, I. (2025). Pengembangan Moderasi Beragama Pada Majelis Taklim Dalam Membangun Harmoni Keberagaman di Kota Tangerang Selatan. *Jurnal Sosial Teknologi*, 5(9), 3734–3747. <https://doi.org/10.59188/jurnalsostech.v5i9.32407>
26. Nasir, M., & Rijal, M. (2021). Keeping the middle path: Mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 213–241. <https://doi.org/10.18326/ijims.v11i2.213-241>
27. Nasiruddin, M., Umam, S., & Husen, M. (2025). PERAN WANITA DALAM PENGEMBANGAN EKONOMI MIKRO SYARIAH DI INDONESIA. 5(2). <https://doi.org/10.64454/tj.v5i02.73>
28. Putri, L. A., & Witro, D. (2022). KONSEP INTEGRASI TASAMUH QUR'ANI DALAM PENDIDIKAN MODERASI BERAGAMA. *Jurnal Analisa Pemikiran Insan Cendekia*, 5(2), 1–11. <https://doi.org/10.54583/apic.vol5.no2.97>
29. Qolbi, L. F. A. (2019). The Role of Education of Islamic Education Institutions on Religious Moderation in The Community of Perbutulan Village, Sub-District, Sumber, Cirebon District. *Devotion Journal of Research and Community Service*, 1(1), 39–50. <https://doi.org/10.36418/dev.v1i1.60>
30. Rahmadani, Karim, P. A., Puteri, A. R., & Asmiralda, F. (2025). **Moderasi Beragama: Konsep Membangun Harmoni di Tengah Keberagaman Masyarakat**. 1(2), 66–75. <https://doi.org/10.61253/he0bce76>
31. Ramadhani, A., & Setyoningrum, M. U. (2023). PENGUATAN NILAI MODERASI BERAGAMA MELALUI PENDIDIKAN AGAMA ISLAM DI SMA NEGERI 7

- SAMARINDA. *At-Ta Dib Jurnal Ilmiah Prodi Pendidikan Agama Islam*, 76–89.
<https://doi.org/10.47498/tadib.v15i1.1802>
32. Rohman, D. A. (2021). *Moderasi Beragama Dalam Bingkai Keislaman Di Indonesia*. Lekkas.
33. Ruslan, I. (2023). Social Impact of Islamic Education in the Development of Modern Society. *AL-HAYAT Journal of Islamic Education*, 8(1), 157–157.
<https://doi.org/10.35723/ajie.v8i1.383>
34. Safithri, A., & Shiddiqi, H. A. (2022). Implementasi Nilai-Nilai Moderasi dan Toleransi Antar Umat Beragama dalam Menciptakan Kerukunan Masyarakat di Kota Pontianak Kalimantan Barat. *Al Fuadiy Jurnal Hukum Keluarga Islam*, 4(1), 13–26.
35. Sagap, S., Rafii, M., & Arfan, A. (2023). Policies and Practices of Religious Moderation in Jambi City Islamic Universities. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 18(2), 313–370.
36. Saifuddin, L. H. (2019). *Moderasi beragama*. Badan Litbang dan Diklat Kementerian Agama RI.
37. Saumantri, T., & Hajam, H. (2023). Urgensi Metodologi Studi Islam Interdisipliner Untuk Moderasi Islam. *An-Nawa Jurnal Studi Islam*, 5(1), 1–18.
<https://doi.org/10.37758/annawa.v4i1.579>
38. Simarmata, M. J. S., Rizaldy, F. R., Sihombing, L. Y. L., & Amiruddin, M. (2024). Strategi Lobi dan Negosiasi dalam Penyelesaian Konflik Sosial: Studi Kasus Penolakan Pembangunan Gereja HKBP di Cilegon, Indonesia. *Indonesian Culture and Religion Issues.*, 1(2), 12–12. <https://doi.org/10.47134/diksima.v1i2.18>
39. Sudiono, T., & Madkur, A. (2019). BEING MODERATE MUSLIMS IN NON-MUSLIM COMMUNITY: AN INTER-RELIGIOUS DIALOGUE IN CHRISTIAN EDUCATIONAL INSTITUTION. *Tarbawiyah Jurnal Ilmiah Pendidikan*, 3(1), 1–1. <https://doi.org/10.32332/tarbawiyah.v3i1.1446>
40. Syawaludin, M., & Fikri, M. S. (2024). *The Socio-Cultural Roots of Religious Moderation in Indonesia: A Case Study of Palembang and Lampung, Southern Sumatra*.
41. Thoyib, M., Degaf, A., Fatah, A. A., & Huda, M. (2024). Religious Tolerance among Indonesian Islamic University Students: The Pesantren Connection. *Journal of Al-Tamaddun*, 19(2), 239–250. <https://doi.org/10.22452/jat.vol19no2.16>
42. Ubabuddin, U., Nasikhah, U., & Subowo, A. (2021). ESTABLISHMENT OF A RELIGIOUS CULTURE IN SCHOOL. *Journal of Contemporary Islamic Education*, 1(1), 1–9. <https://doi.org/10.25217/cie.v1i1.1320>

43. Wahid, A. (2024). Moderasi Beragama dalam Perspektif Pendidikan Agama Islam: Implementasi dalam Pendidikan Multikultural di Indonesia. *Scholars*, 2(1), 29–36. <https://doi.org/10.31959/js.v2i1.2367>
44. Walad, M., Dewi, N. W. R., Windayani, N. L. I., Mudana, I. W., & Lasmawan, I. W. (2024). PENDEKATAN PLURALISME AGAMA DALAM PENDIDIKAN DI INDONESIA: TANTANGAN DAN STRATEGI IMPLEMENTASI. *Jurnal Ilmiah Pendidikan Citra Bakti*, 11(3), 871–886. <https://doi.org/10.38048/jipcb.v11i3.3749>
45. Wardati, L., Margolang, D., & Sitorus, S. (2023). Pembelajaran agama Islam berbasis moderasi beragama: Analisis kebijakan, implementasi dan hambatan. *Fitrah: Journal of Islamic Education*, 4(1), 175–187.
46. Wiguna, I. B. A. A., & Andari, I. A. M. Y. (2023). MODERASI BERAGAMA SOLUSI HIDUP RUKUN DI INDONESIA. *Widya Sandhi Jurnal Kajian Agama Sosial Dan Budaya*, 14(1), 40–54. <https://doi.org/10.53977/ws.v14i1.949>
47. Zakiyah, E., Solichah, N., Shofiah, N., Fattah, A., & Wafa, I. A. (2023). The Perception of Muslim Converts on Religious Moderation and the Importance of Tolerance: A Study at the Mualaf Center Malang, Indonesia. *Progresiva Jurnal Pemikiran Dan Pendidikan Islam*, 12(2), 179–192. <https://doi.org/10.22219/progresiva.v12i02.29199>