

The Influence of Family Religious Education on Religious Moderation from the Perspective of Educational Administration

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ABSTRAK

Masa Sekolah Menengah Pertama (SMP) merupakan fase krusial dalam pembentukan identitas siswa yang rentan terhadap paparan narasi keagamaan ekstrem. Penelitian ini bertujuan untuk menganalisis pengaruh pendidikan keagamaan keluarga terhadap moderasi beragama siswa kelas VIII SMPN 07 Oheo ditinjau dari perspektif administrasi pendidikan. Penelitian ini menggunakan pendekatan kuantitatif kausal dengan teknik total sampling pada 90 siswa kelas VIII sebagai sampel penelitian. Analisis data diuji menggunakan Partial Least Squares Structural Equation Modeling (PLS-SEM) berbasis SmartPLS 4. Hasil evaluasi model pengukuran (outer model) mengonfirmasi bahwa seluruh indikator dan konstruk laten memenuhi kriteria validitas dan reliabilitas. Evaluasi model struktural (inner model) membuktikan bahwa pendidikan keagamaan keluarga berpengaruh signifikan secara statistik terhadap moderasi beragama siswa ($p=0,000<0,05$) dengan koefisien determinasi (R^2) sebesar 0,073 (7,3%). Namun, hubungan kausal yang dihasilkan menunjukkan arah negatif ($\beta=-0,270$), yang mengindikasikan bahwa semakin tinggi intensitas pembinaan keagamaan di rumah tanpa diselaraskan dengan prinsip inklusivitas, terdapat kecenderungan penurunan pada tingkat pemahaman dan sikap moderasi beragama siswa. Temuan ini mengindikasikan adanya disonansi pemahaman akibat pola pendidikan

keluarga yang masih bersifat doktrinatif-eksklusif. Ditinjau dari perspektif administrasi pendidikan, hasil ini menegaskan pentingnya penguatan manajemen kesiswaan, penyelarasan kurikulum P5/PPRA, dan efektivitas kemitraan berbasis masyarakat (community-based management) antara pihak sekolah dan orang tua.

ABSTRACT

The Junior High School (SMP) period is a crucial phase in the formation of student identity, which is vulnerable to exposure to extreme religious narratives. This study aims to analyze the influence of family religious education on religious moderation in eighth-grade students of SMPN 07 Oheo from an educational administration perspective. This study uses a causal quantitative approach with a total sampling technique on 90 eighth-grade students as the research sample. Data analysis was tested using Partial Least Squares Structural Equation Modeling (PLS-SEM) based on SmartPLS 4. The results of the evaluation of the measurement model (outer model) confirmed that all indicators and latent constructs met the validity and reliability criteria. The evaluation of the structural model (inner model) proved that family religious education had a statistically significant effect on student religious moderation ($p = 0.000 < 0.05$), with a coefficient of determination (R^2) of 0.073 (7.3%). However, the resulting causal relationship showed a negative direction ($\beta = -0.270$), indicating that the higher the intensity of religious guidance at home without being aligned with the principle of inclusivity, the greater the tendency toward a decrease in students' level of understanding and attitudes of religious moderation. This finding indicates a dissonance in understanding due to a family education pattern that is still doctrinal-exclusive. Viewed from an educational administration perspective, these results emphasize the importance of strengthening student management, aligning the P5/PPRA curriculum, and the effectiveness of community-based partnerships (community-based management) between schools and parents.

1. INTRODUCTION

Junior high school (SMP) is a crucial period in the formation of adolescents' religious identity. At this stage of development, students begin to develop perspectives on social and religious diversity, making them more susceptible to the influence of various religious narratives that develop, both through their social environment and digital media. (Lisaniyah, 2025; Nuriyah & Putra, 2025). Several studies show that some young people still have a tendency to accept radical religious narratives. For example, around 25% of respondents in the study Jacinda et al. (2025) This finding indicates a tendency to accept this narrative. This finding suggests that strengthening religious moderation in educational settings is an urgent need as an effort to build students' ideological resilience. (Nuriyah & Putra, 2025).

The implementation of religious moderation in schools is aimed at fostering attitudes of moderation, inclusiveness, tolerance, and respect for diversity. Various studies have shown that the application of religious moderation values significantly contributes to the development of students' tolerant character, with an impact of up to 58.6%. (Setyawati et al., 2025) However, its implementation at the junior high school level still faces various obstacles, including limited learning materials on pluralism, less than optimal digital pedagogical competence of teachers, and the dominance of learning approaches that emphasize cognitive aspects rather than strengthening students' affective dimensions. (Aguslani, 2025; Faridah & Rizqi, 2025)

Although schools have integrated religious moderation into the learning process, the success of internalizing these values is not solely determined by the school environment. Religious education within the family plays a crucial role in shaping children's religious attitudes, as the family is the first environment where children acquire religious values, beliefs, and behavioral patterns. (Jannah & Futaqi, 2026; Lisaniyah, 2025). Religious values internalized by parents at home are an important determinant in influencing children's openness to differences. (Sausan et al., 2026). The incompatibility of religious values instilled in the family with the values of moderation developed in schools has the potential to cause dissonance in students' understanding of religion. (Suwahyu, 2025).

This issue is not only a pedagogical one, but also part of the study of educational administration, because the success of developing students' character is influenced by the effectiveness of educational program management. From an educational administration perspective, strengthening religious moderation requires systematic program planning, coordination between schools and parents, effective student management, and ongoing evaluation of program implementation. (Faridah & Rizqi, 2025; Sari et al., 2025) Therefore, the implementation of religious moderation policies through the Pancasila Student Profile Strengthening Program (P5) and the Rahmatan lil 'Alamin Student Profile (PPRA) depends not only on the learning process in the classroom, but also on the school's managerial capacity in building sustainable collaboration with families. (Aguslani, 2025; Hamka & Syibromilisi, 2024).

Various previous studies generally focused on the implementation of religious moderation through curriculum development, Islamic Religious Education learning strategies, and strengthening school culture. (Anggraeny, 2025; Hasanuddin et al., 2025; Nurqadriani et al., 2024). Meanwhile, studies that place family religious education as a factor influencing students' religious moderation at the junior high school level are still relatively limited. Furthermore, research that explicitly integrates all three aspects—family religious education, junior high school students' religious moderation, and an educational administration perspective that highlights the synergy between schools and families as part of educational governance—is scarce. Yet, the successful implementation of religious moderation programs is determined not only by the quality of learning in schools, but also by the effectiveness of the partnership between schools and families in supporting students' character development.

Based on the research problems and gaps, this study aims to analyze the influence of religious education in the family on religious moderation of eighth-grade students at SMPN 07 Oheo from an educational administration perspective. The results of this study are expected to provide empirical contributions to the development of educational administration studies, particularly in strengthening school-family partnership policies, student management, and formulating strategies for implementing religious moderation at the junior high school level.

The conceptual framework of this research analyses the causal relationship between Family Religious Education () and Student Religious Moderation (), which is reviewed through the framework of the Educational Administration Perspective.XY

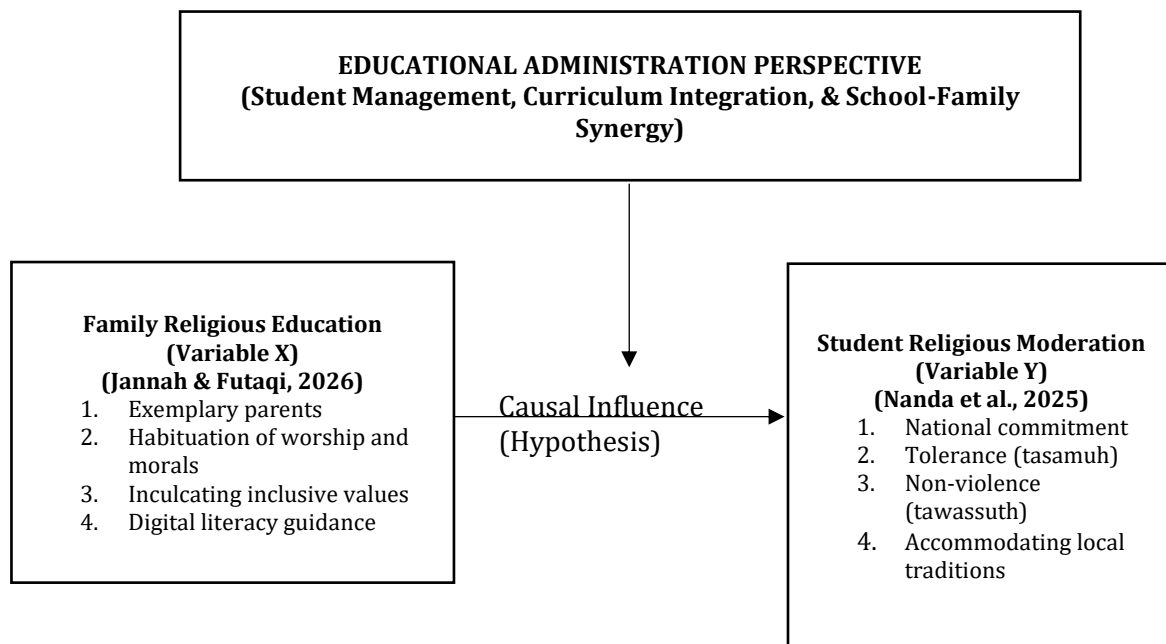


Figure 1. Research Concept Framework

Research Hypothesis:

H_0 : There is no significant influence of family religious education on religious moderation of class VIII students at SMPN 07 Oheo.

H_1 : There is a positive and significant influence of family religious education on religious moderation of class VIII students at SMPN 07 Oheo

2. METHOD

This study uses a quantitative approach with a causal associative design to empirically test the influence of family religious education () on students' religious moderation (). The quantitative approach was chosen because it allows for objective measurement of the research construct through standardized instruments.XY(Sugiyono, 2017). The causality test aims to map the extent to which variations in religious values in the family environment can explain the dynamics of moderate attitudes of students. The study population consisted of 90 eighth-grade students of SMPN 07 Oheo, divided into three study groups: VIII A, VIII B, and VIII C, each consisting of 30 students. Because the population size was less than 100 people and all members of the population could be reached, the sampling technique used total sampling (census), so that all 90 students became research respondents.(Taherdoost, 2016).

Primary data were collected through a closed-ended questionnaire instrument measured using a five-level Likert scale, ranging from Strongly Disagree (score 1) to Strongly Agree (score 5). The Family Religious Education variable () was measured through four dimensions, namely parental role models, the habit of worship and inclusive values at home, religious dialogue within the family, and digital literacy assistance. Meanwhile, the Religious Moderation variable () was measured through four dimensions, namely national commitment, tolerance (tasamuh), anti-violence and balance (tawassuth & i'tidal), and openness to local traditions.XY

Data analysis was conducted using Partial Least Squares-based Structural Equation Modeling (PLS-SEM) with the help of SmartPLS because it is suitable for predictive research, is able to accommodate relatively small sample sizes (), does not require strict normal distribution, and allows for simultaneous evaluation of measurement models (outer models) and structural models (inner models).n=90(Hair et al., 2021).

Outer model evaluation is conducted to ensure the validity and reliability of the instrument.(Hair et al., 2021)Convergent validity was evaluated based on the outer loading () and Average Variance Extracted

(AVE) values for each construct. Discriminant validity was evaluated using the cross-loading value and the Fornell–Larcker criterion. Construct reliability was evaluated using Cronbach's Alpha, , and Composite Reliability with a threshold. Furthermore, an inner model evaluation was conducted to assess predictive ability through the coefficient of determination (R^2), as well as the magnitude and direction of influence through the path coefficient. Hypothesis testing was conducted using the bootstrapping technique with a significance level of , where the research hypothesis is stated to be supported if the p-value $n \geq 0,70 > 0,50$ $\rho_A > 0,70$ $R^2 \alpha = 0,05 \leq 0,05$ (Hair et al., 2021) The results of the statistical analysis are then interpreted using an Educational Administration perspective to explain the implications of the findings for educational management, particularly in the aspects of student management, curriculum organization through P5 and PPRA, and strengthening partnerships between schools and families in supporting the implementation of religious moderation.

3. RESULT AND DISCUSSION

The results of the analysis show that Family Religious Education has a significant relationship with Religious Moderation of eighth grade students of SMPN 07 Oheo () with a coefficient of determination (R^2) of . However, testing the relationship between constructs produces a negative path coefficient (β). $p = 0,000 < 0,05$ $R^2 = 0,073$ $\beta = -0,270$

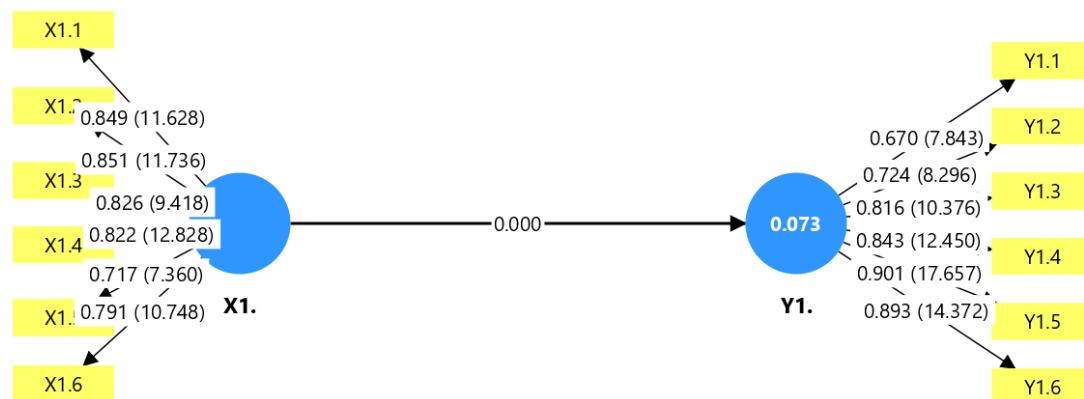


Figure 2. Results of Structural Model Analysis

These findings indicate that, based on the measurements used in this study, higher respondents' perceptions of Family Religious Education tended to be followed by lower scores on Religious Moderation at school. This finding does not necessarily indicate that religious education in the family is negative, but rather indicates a possible difference between the religious value orientations students receive in the family environment and the moderate values developed at school.

Based on the theory of religious socialization, the family is the primary agent that plays a crucial role in shaping children's basic values and religious orientation. However, the negative trend in this study indicates that the form of religious education experienced by respondents within the family environment is not fully aligned with the principles of religious moderation in the school environment. One possible explanation is the existence of a pattern of religious education within the family that emphasizes normative-textual aspects rather than providing a dialogical dimension regarding social diversity. (Suwahyu, 2025) When indicators such as the habituation of religious worship and dialogue at home focus on strengthening one's own group identity without being balanced with inclusive insights, students have the potential to experience dissonance in understanding when faced with a multicultural school context. (Lisaniyah, 2025) However, this study did not directly measure the patterns of religious education implemented in families, so the explanation is a theoretical interpretation based on the literature.

The findings of this study show results that are both different and consistent with several previous studies. On the one hand, these results differ from the findings of Jannah & Futaqi (2026) as well as Sausan et al., (2026) which suggests that family religious development is positively correlated with strengthening children's tolerant attitudes. This difference is thought to be caused by variations in the substance of religious values internalized by parents at different research locations. On the other hand, the findings of this study align with the trends expressed by Jacinda et al., (2025) Nanda et al. (2025) and Nuriyah & Putra (2025), that religious education that is closed and does not provide critical intelligence has the potential to limit students' ability to apply the principles of balance (tawassuth), tolerance (tasamuh), and inclusivity in heterogeneous environments. Theoretically, this finding emphasizes that family religious education does

not automatically produce moderate religious attitudes, but rather depends heavily on the substance of the internalized values and their level of alignment with the values of moderation in formal educational institutions.

Viewed from the perspective of Educational Administration, the coefficient of determination (R^2) value shows that the contribution of Family Religious Education to Religious Moderation is relatively small, namely $R^2 = 0.0737,3\%$.

Table 1. R-Square Value

Variables That Contribute	R-Square	R-Square adjusted
Religious Moderation (Y)	0.073	0.062

Source: Primary Data Processing using SmartPLS, 2026

This shows that the variance in students' religious moderation is determined by factors outside the model. Therefore, schools need to pay attention to various external and internal factors that contribute to shaping students' moderate attitudes, such as the school's organizational climate, teacher role models, curriculum reinforcement, peer dynamics, social media exposure, and religious extracurricular activities. The success of religious moderation programs—such as those integrated into the P5 and PPRA curricula—cannot be optimally achieved if schools operate in isolation from the family environment. $92,7\%$ (Aguslani, 2025) Therefore, educational institution leaders need to formulate managerial policies that focus on strengthening community-based partnerships (community-based management). (Hamka & Syibromilisi, 2024; Ilmi & Mukti Nasrowi, 2026) In terms of student management, schools can design regular parenting education programs to align perceptions regarding the importance of inclusive religious education at home. (Sari et al., 2025) Meanwhile, the organization of the Islamic Religious Education curriculum needs to be directed towards a dialogical and reflective learning approach so that students have the ability to independently filter various religious understandings. (Anggraeny, 2025; Faridah & Rizqi, 2025; Hasanuddin et al., 2025). Thus, strengthening religious moderation cannot be done simply through classroom learning, but requires collaborative governance between schools, families, and communities so that the process of internalizing values occurs consistently across students' various educational environments

4. CONCLUSION

Based on the results of the analysis using the Partial Least Squares Structural Equation Modeling (PLS-SEM) method, this study concludes that Family Religious Education has a statistically significant influence on Religious Moderation of eighth-grade students of SMPN 07 Oheo ($p = 0,000 < 0,05$) with a coefficient of determination (R^2) of $7,3\%$. However, the resulting causal relationship shows a negative direction ($\beta = -0,270$), which indicates that the more intensive religious education implemented in the family environment without an inclusive perspective, there is a tendency to decrease the level of understanding and attitudes of religious moderation of students at school. This finding leads to the conclusion that the pattern of religious education in families at the research location still tends to focus on textual-exclusive indoctrination, thus triggering dissonance of understanding when students interact in a multicultural school ecosystem. Viewed from the perspective of Educational Administration, this phenomenon indicates that the governance of synergy, communication, and systematic coordination between the school and the family environment is not yet optimal.

In terms of school leadership and management, the principal of SMPN 07 Oheo is expected to optimize the educational administration function by strengthening student management and community-based partnerships. Schools need to formulate a parenting education program or regular dialogue space with parents to align perceptions regarding the importance of inclusive and tolerant religious education at home. In addition, educators, especially Islamic Religious Education (PAI) teachers, are advised to transform their learning approach from a cognitive-textual orientation to dialogic and critical reasoning-based learning to equip students with the ability to filter exclusive understanding. For future researchers, it is recommended to expand the scope of variables by integrating mediating or moderating variables—such as religious digital literacy, school organizational climate, or the role of Islamic Religious Education teachers—to explain the $92,7\%$ variance in students' Religious Moderation that has not been explained in this research model.

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