Jurnal Ilmiah
AL-THIFL
Vol. 6/ No. 1
Th. 2026

https://doi.org/10.21154/thifl.v6i1.5452 | E-ISSN: 2775-5711 ; P-ISSN: 2775-5436

Moderation to Prevent Verbal Violence and Bullying

Dini Arifah Nihayati[1]; Ela Munifatus Sakdiyah[2]
Fakultas Tarbiyah dan Ilmu Keguruan, UIN Kiai Ageng Muhammad Besari Ponorogo[1,2]
dinian@uinponorogo.ac.id[1]; elasakdiyah@uinponorogo.ac.id[2]

Abstrak

Beberapa kasus kekerasan verbal dan perundungan terjadi antara Januari dan Oktober 2025. Kasus perundungan yang mengakibatkan kematian di Riau, dan perusakan rumah ibadah Kristen di Padang. Penolakan pembangunan gereja di Depok, dan kasus perundungan dan intoleransi di SDN Jomin Barat II. Sementara itu, tindakan kekerasan verbal dan perundungan merusak hubungan sosial dalam masyarakat. Kekerasan verbal dan perundungan merupakan bentuk penyimpangan sosial dan intoleransi. Moderasi, sebagai penjaga persatuan, menawarkan toleransi dan rasa hormat terhadap perbedaan. Oleh karena itu, penulis ingin meneliti upaya pencegahan perilaku kekerasan verbal dan perundungan berdasarkan konsep moderasi. Penelitian ini merupakan penelitian kepustakaan. Teori moderasi dipilih sebagai alat karena analisis moderasi menawarkan solusi untuk menumbuhkan budaya damai dan saling menghormati. Penulis memperoleh data dari buku dan karya ilmiah lainnya, baik cetak maupun tertulis. Hasil penelitian menunjukkan bahwa penerapan nilai-nilai moderasi memainkan peran penting dalam pembentukan karakter dan lingkungan sosial yang empatik, inklusif, dan bebas dari kekerasan.

Kata Kunci: Moderasi, Kekerasan Verbal, Bullying

Abstract

Several cases of verbal violence and bullying occurred between January and October 2025. A bullying case that resulted in death in Riau, and the destruction of a Christian prayer house in Padang. The rejection of a church construction in Depok, and a case of bullying and intolerance at SDN Jomin Barat II. Meanwhile, acts of verbal violence and bullying damage social relations in society. Verbal violence and bullying are forms of social deviation and intolerance. Moderation, as a maintainer of unity, offers tolerance and respect for differences. Therefore, the author wants to examine efforts to prevent verbal violence and bullying behavior according to the concept of moderation. This research is a library research. Moderation theory was chosen as a tool because moderation analysis offers solutions to foster a culture of peace and respect for others. The author obtained data from books and other scientific works, both printed and written. The results of the study indicate that the application of moderation values plays an important role in character formation and a social environment that is empathetic, inclusive, and free from violence.

Keywords: **Moderation;** Verbal Violence; Bullying

INTRODUCTION

To begin the discussion on the issue of moderation, the media has recently reported several cases of verbal violence and bullying. The perpetrators ranged from teenagers to adults. Weak self-control and intolerance are suspected to be the triggers for some of these cases. One such bullying case occurred in February 2025. A 7th-grade junior high school student named Widi experienced bullying because of her religion. She experienced this bullying since she was in elementary school. She experienced verbal Violence in the form of insulting remarks about her beliefs. Widi does not wear a hijab because her religion does not enforce it, but one day her hair tie came off, and her teacher mockingly told her to wear one. Furthermore, she also experienced several unpleasant incidents related to her teacher's treatment because she was the only non-Muslim student. During a Ramadan Islamic boarding school at school, for example, Widi asked if she was required to participate. Initially, her teacher gave her the freedom but then added a joke. His teacher told him it would be easier if he changed his religion. It continued there, and in junior high school, he also received hurtful remarks and insults about his beliefs. One day, the priest asked his father's name and then told him to pray (*BBC News Indonesia, Kisah Anak-anak Penghayat Kepercayaan yang Mengalami Perundungan di Sekolah, 28 Februari 2025. https://www.bbc.com/indonesia/articles/ckg8nwz3njlo. - Penelusuran Google*, t.t.)

Another case is the case of a child with the initials KB in Pangkalan Kasai Village, Seberida District, Indragiri Hulu Regency, Riau. He died as a result of bullying and beatings carried out by his seniors. The bullying was allegedly carried out because of his different religion(*Siaran Pers SETARA Institute, Kasus Intoleransi dan Kekerasan Berujung Tewasnya Pelajar SD: Negara Harus Hadir dan Mengambil Tindakan Memadai, 30 Mei 2025, https://setara-institute.org/siaran-pers-kasus-intoleransi-dan-kekerasan-berujung-tewasnya-pelajar-sd-negara-harus-hadir-dan-mengambil-tindakan-memadai - Penelusuran Google*, t.t.). Meanwhile, on July 27, 2025, persecution occurred against the congregation of the Indonesian Christian Church who were worshipping at a prayer house in Padang Sarai Village, Koto Tangah District, Padang City. Initially, several unknown people came to the church carrying wood, knives and throwing stones while shouting to disperse the activities that were taking place at the prayer house(*BBC News Indonesia, Kasus Perusakan Rumah Doa Umat Kristen di Padang, Dua Anak Luka dan Sembilan Orang di Tahan, 28 Juli 2025. - Penelusuran Google*, t.t.). Next, the unknown people carried out vandalism by hitting the windows and breaking the plastic chairs in the prayer house. Following the previous rejection of the construction of a church on Palautan Eres Street, Cilodong District, Depok, on Saturday, July 5, 2025. The reason for the rejection was not yet clear, but residents, represented by the Head of the Kalibaru Village Community Empowerment Institute, stated that their rejection was due to a lack of outreach to residents. Even though the permit had been obtained by the party planning to build the church, residents still rejected the construction (*Tempoe, Penolakan Pembangunan Gereja: Terbaru di Depok, 9 Juli 2025, https://www.tempo.co/hukum/penolakan-pembangunan-gereja-terbaru-di-depok-1936011 - Penelusuran Google*, t.t.). Furthermore, as reported by the SETARA Institute website, bullying and intolerance also occurred at SDN Jomin Barat II Cikampek in Karawang Regency, West Java. A student at the school experienced bullying

because she believed in one God. The student was forced to wear a hijab. Despite wearing the hijab out of respect for her Muslim classmates, she still experienced bullying and violence. She was assaulted until her nose bled (*Siaran Pers Setara Institute, Kasus Perundungan dan Intoleransi di SDN Jomin Barat II: Cegah Menguatnya Ekosistem Toleransi di Dunia Pendidikan, 9 Juli 2023. - Penelusuran Google*, t.t.).

These cases illustrate a lack of tolerance, also known as "intolerance." Tolerance itself is a person's attitude or behavior that conforms to the rules, and can respect and honor the behavior of others (Fitriani, 2020). The cases mentioned show that intolerance is sometimes expressed verbally, while others express it through physical violence such as beatings and vandalism. If intolerance persists, it can lead to bullying and verbal Violence. Intolerant attitudes are, of course, contrary to several elements of tolerance, including: granting freedom and independence, recognizing everyone's right to respect others' beliefs, and understanding each other. The meaning of granting freedom and independence is to free others to act according to their will. Recognizing the rights of each person is defined as a mental attitude that acknowledges each person's right to determine their own attitudes, behavior, and destiny. Furthermore, respecting others' beliefs in the context of social moderation is defined as respecting others' decisions to choose something (Amir & Hakim, 2018).

The issue of tolerance and intolerance is a matter of choice and self-control in one's behavior. If someone chooses to be intolerant by disrespecting others or failing to control themselves and maintain a neutral attitude toward others' rights, their actions can trigger division. Intolerant attitudes reinforce prejudices, thus fueling division through behaviors such as belittling, ignoring, and even isolating. If left unchecked, this can potentially lead to violence, both physical and non-physical, such as verbal Violence and bullying (Firmansyah dkk., 2024).

LITERATUR REVIEW

Moderation in the social sphere presents a concept of humanism. This is so-called because one of its indicators is the concept of tolerance. Moderation has four indicators that align with the values of unity and oneness. As formulated by the Ministry of Religious Affairs of the Republic of Indonesia, these four indicators include national commitment, tolerance, non-violence, and accommodating local traditions. The point of tolerance is, of course, closely related to the problem the author is currently researching. The meaning of tolerance here is a measure of a person's ability to regulate attitudes to respect and accept differences in social life as a natural law(Islamy, 2022). When this meaning is interpreted in the context of social life, the manifestation of tolerance is maintaining attitudes and boundaries regarding the rights of others, respecting their freedom, and implementing humanism as much as possible in social interactions. By prioritizing tolerance, it is hoped that a neutral and moderate attitude will be fostered, thus creating a harmonious and prosperous society despite living in diversity.

Differences are inseparable from Indonesian society. Multiculturalism extends beyond religious and cultural differences to encompass diversity of thought and behavior (Azahra & Slam, 2022). The concept of moderation is crucial for all aspects of social life. Moderation is not merely a theoretical concept; it must be applied in concrete attitudes and actions in everyday life.

Looking at several previous studies related to moderation, the author found several differences between the previous studies and the research conducted by the author. First, the research conducted

by Nur Salamah et al. Their research examined efforts to instill the concept of moderation among students of IAIN Kudus. The study concluded that moderation is an applied Islamic science that is the main foundation in the implementation of programs on campus. The implementation of religious moderation in various programs on campus is expected to form a moderate and tolerant mindset (Salamah dkk., 2020). The study did not discuss the efforts of Moderation in preventing verbal violence and Bullying in general but was still specific to its implementation in the academic environment of IAIN Kudus. Second, M. Luqmanul Hakim Habibie, et al. Researched Religious Moderation in Islamic Education in Indonesia. The study concluded that Moderation is a noble concept recommended by Allah SWT with the term Wasathiyah. Where the concept can be realized through the process of cadre development through Islamic education with the hope that the cadre development will produce resources and generations that can be moderate and tolerant (Habibie dkk., 2021). This research is still focused on how to realize religious moderation through the world of education and has not discussed efforts to moderate in preventing verbal violence and bullying.

Third, Mustaqim Hasan examined the principle of moderation as a filter in national life in Indonesia. The study focused on the principle of moderation as a solution to counter deviant ideologies that might damage the unity and integrity of the multicultural Indonesian nation (Hasan, 2021). The study still focused on efforts to counter ideologies that threaten Indonesian unity using the principle of moderation. This study differs from the author's research because the author examined efforts to moderate in preventing cases of verbal violence and bullying. Fourth, research conducted by Pribadyo Prakosa on religious moderation in the realm of religious harmony practices. The study discussed the understanding and practice of religion in several churches in Kalimantan. The study reached the conclusion that although religious moderation is not yet fully understood by Christians there, moderation has been indirectly practiced there. This study differs from the author's research because the author focused on examining moderation in preventing verbal violence and bullying. Fifth, research conducted by Mhd. Abror regarding moderation within the framework of tolerance, he explained that the core discussion of moderation within the framework of tolerance emphasizes the importance of self-control and providing a space for tolerance in order to create mutual respect and appreciation without any fear of one's rights (Abror, 2020). The study did not explain the moderation efforts in preventing verbal violence and bullying. Therefore, the author wanted to examine the efforts made in moderation to prevent verbal violence and bullying.

METHOD

This research is a library study. The author obtaining data from credible scientific literature such as books, journals, and other scientific works, both offline and online. Moderation was chosen as the analytical tool because it offers a culture of peace through preventing conflict arising from differences and offers an approach that emphasizes the values of justice, tolerance, and togetherness (Abror, 2020).

RESULT AND DISCUSSION

A. Synergy of Moderation in Social Space

The term "moderation" in English is called "moderation." Moderation has several meanings, including mild, balanced, moderate, or appropriate. In the context of behavior, moderation is understood as a wise and harmonious attitude in beliefs, ethics, and character when viewing others

as fellow human beings, regardless of their positions or powers. In Arabic, moderation is called "Wasathiyah." The meaning of the word "Wasathiyah" is the same as the word "moderation," namely, moderation. The word "moderation" is often associated with the word "religion," and is subsequently known as religious moderation (Kementerian Agama, 2019a).

Religious moderation was introduced around 2019 by the Ministry of Religious Affairs of the Republic of Indonesia through Lukman Hakim Saifudin. 2019 was also designated as the Year of Religious Moderation (Kementerian Agama, 2019). Religious moderation is often known as a scientific concept that aims to create tolerance and harmony. Tolerance is etymologically derived from the Latin "Tolerare" meaning patience or self-restraint. Simply put, tolerance can be understood as an attitude of acceptance. According to Muchlas Samani and Harianto, tolerance can be understood as an open attitude in accepting others who have different levels of maturity and backgrounds. This statement emphasizes that everyone should appreciate and respect differences and not discriminate against others based on their level of maturity or background. A tolerant person is a person who is patient, open-minded, accepting, and respectful (Aini & Husna, 2025).

Tolerance within the teachings of moderation provides guidance on perspectives, attitudes, and behavior to maintain balance and avoid extremism. Moderation is essential to preventing various acts of violence because it teaches the importance of tolerance, mutual respect for differences, and upholding the values of humanism. Regardless of religious background, religious moderation is seen as effective in creating a safe and inclusive social life. However, when tolerance is not implemented properly, the goal of achieving a safe and inclusive life will not be achieved. This lack of awareness of tolerance triggers people to become intolerant. Intolerance is the failure to accept, appreciate, and respect differences in society. Intolerant attitudes lead individuals to be selfish and individualistic, making it difficult to accept differences in others (Nurfauziah dkk., 2024). Intolerant attitudes are suspected of causing division and hindering the creation of a harmonious and peaceful social life.

Religious moderation has several principles, namely: balance, tolerance, and justice. Balance in religious moderation encompasses several aspects, namely: First, the balanced use of reason and religious teachings. Second, maintaining balance in achieving physical and spiritual needs. Third, respecting individual rights while fulfilling social obligations. Fourth, maintaining a balanced attitude toward personal and societal interests. Fifth, accepting obligations without ignoring voluntary choices. Based on these principles, it can be understood that moderation is a middle ground toward differences. This does not mean eliminating beliefs or exchanging beliefs; rather, tolerance refers to the establishment of relationships and social interactions that establish boundaries that must be respected by all parties. In other words, the principle of tolerance in religious moderation is defined as an attitude of self-control and creating space to respect differences and eliminate the perception of threats to each other's beliefs and rights. Furthermore, the principle of moderation is explained as an individual's attitude in treating others equally by ensuring that rights and obligations are fulfilled proportionally.

In a social context, religious moderation is generally expected to prevent violence in social relations. Social relations themselves arise from the life of society. Community life is a social system that connects individuals with specific social groups or individuals on an ongoing basis. These ongoing relationships create an order that regulates social structure. This social structure places certain individuals in specific social statuses and roles (Hisyam, 2021).

Furthermore, in response to this social life, society desires a safe life as a response to the negative impacts that may arise from social influence, social status, and social power. These three influences are very likely to lead to negative events that lead to discrimination and violence. Individuals with high social status and significant social power are more likely to change their attitudes. Meanwhile, those without both are less likely to be able to control the attitudes of others in certain situations (Awaliyah, 2024). This situation can be likened to a company leader and his employees. The company owner has a higher social status and social power than his employees. Therefore, the company owner is very likely to influence or control his employees. If employees make mistakes, it is not impossible for the company owner to Violence their social status and social power to act arbitrarily, threatening their safety. To address these influences in social relationships, moderation can be used as an approach that prioritizes equilibrium in everyday life. Moderation prioritizes communication patterns as a means of instilling mutual respect, avoiding conflict, and fostering harmonious dialogue (Fajri, 2023). This type of communication is essential for managing social life by managing these influences to prevent discrimination, marginalization, violence, or injustice.

B. Classification and Factors of Verbal Violence

Verbal violence is a form of violence committed by using words that contain demeaning, harassing, threatening, or hurtful language towards others. Among the various types of verbal violence are teasing, insults, curses, criticism, threats, or words that lower self-esteem and cause negative psychological impacts. Violence can occur anywhere, including within families, friendships, educational settings, and even in everyday social interactions. Verbal violence is usually intentionally carried out with the aim of causing emotional and psychological harm. Verbal violence can have several negative impacts, including: decreased self-esteem, anxiety, stress, and mental health disorders, damage to interpersonal relationships, disruption to academic or work performance, and even triggering a decrease in environmental security (Buulolo, 2023).

Verbal Violence has several categories, namely: First, withholding. Withholding is the act of someone refusing to share themselves and not supporting the other person with empathy. Second, countering. Countering is considering the other person as an enemy or seeing things differently. Third, discounting. Discounting is the act of not accepting the reality of the other person by eroding the communication partner's actual perception. Fourth, Verbal Violence disguised as a joke. Verbal Violence disguised as a joke is verbal violence disguised as a joke. Fifth, Blocking and diverting. Blocking and diverting is the refusal of communication by changing the conversation or withholding information. Sixth, Accusing and Blaming. Accusing and Blaming are accusations against the communication partner due to feelings of insecurity. Seventh, judging and criticizing. Judging and criticizing are criticisms delivered to the communication partner by judging and accompanied by expressions of a lack of acceptance of the communication partner. Eighth, Trivializing. Trivializing is the act of trivializing and talking too much and saying that what the communication partner does is insignificant. Ninth, Undermining. Undermining is the act of weakening by withholding emotional support, self-confidence, and determination. Tenth, Threathening. This is the act of threatening to manipulate a communication partner by instilling fear of loss or pain. Eleventh, Namecalling.

Namecalling involves calling someone names, racist, or demeaning words. Twelfth, Foegetting (Zikrillah dkk., 2021).

Verbal violence is often found in communication between parents and children. However, in reality, verbal violence can occur at any age and in various environments. Therefore, the author has mapped the factors of verbal violence into several classifications, including: factors of verbal violence in children, factors of verbal violence in schools, and factors of verbal violence in the workplace. This classification is made because there are differences between children, adolescents, and adults, especially in their social environments.

First, verbal violence from parents to children. This type of verbal violence is usually influenced by internal and external factors. Internal factors consist of parental knowledge and experience. Parents' lack of knowledge about child development sometimes leads them to force their children to achieve something they are not yet capable of achieving. This can lead to coercive behavior and even verbal Violence. Furthermore, parents' experiences of verbal Violence during their childhood can lead them to want to do the same to their children. Internal factors of verbal violence consist of economic and environmental factors. Economic factors often trigger disappointment in one family member due to increasing economic demands over time. Excessive disappointment as a breadwinner can trigger violence against a partner or child. Therefore, economic factors are suspected to contribute to verbal violence. Another internal factor is environmental factors. Environmental factors are thought to increase the burden of childcare. Therefore, parents who feel burdened are more likely to commit violence against their children (Erniwati & Fitriani, 2020). In more detail, the Indonesian Child Protection Commission (KPAI) in 2013 revealed the factors of verbal violence against children, namely: Meanwhile, verbal violence against adults may occur due to factors, namely: First, Domestic Violence. Where the first factor is caused by violence perpetrated by family members, whether fathers, mothers, or siblings. Second, Family Dysfunction. Family dysfunction here is a family role that is not in accordance with its proper role. Third, Economic Factors. What is meant by economic factors is economic pressure. Fourth, Wrong views about the position of children in the family. In this case, children are considered as someone who does not know anything. So they are imposed on them whatever parenting style their parents want. Fifth, Environmental Influence. The last factor is the influence of television shows as well as the internet and other media.

Furthermore, the factors influencing verbal violence in adolescents are the same as those influencing verbal violence in children. However, some opinions suggest that verbal violence in adolescents can be influenced by peer and environmental factors (Nova dkk., 2020). In their research, Siregar et al. stated that verbal violence can be categorized as a form of bullying (Siregar, 2025) (Siregar, 2025). Thus, like bullying, the causes of verbal violence still revolve around issues of intolerance, disrespect, and discrimination

C. Classification and Factors of VBullying

Bullying can take the form of demeaning, intimidation, and even harassment. Bullying has harmful psychological impacts. In one study, bullying was analyzed as an action that can cause emotional distress if repeated. Repeated bullying then impacts the brain's nerves, causing the brain to respond with stress symptoms, including mental health problems, cognitive impairment, self-

control problems, and physical health issues. Stress Theory states that stressful situations can trigger physiological and psychological responses, negatively impacting an individual's well-being. Trauma resulting from poor social interactions can lead to anxiety and depression. Excessive emotional stress can trigger someone to commit acts beyond conscious control, such as suicide or other life-threatening behaviors.

In some environments, bullying has significant impacts, such as in educational settings. Students who are bullied tend to experience academic decline, difficulty concentrating, and a fear of going to school. These impacts stem from the emotional stress they experience. They will constantly remember the bullying they experienced. Resolving bullying in schools is challenging, and healing the trauma students experience is no easy feat. A holistic approach and the involvement of the school, parents, and the community are crucial (Dharma dkk., 2024).

In cases of bullying, there are generally five parties involved: the bully, the bully's assistant, the reinforcer, the defender, and the outsider. The bully is the primary perpetrator of the bullying. He or she initiates and initiates the bullying. The bully's assistant relies on the bully to bully. The reinforcer escalates the situation by laughing, provoking, and inviting others to watch. The defender defends the victim, even though they themselves ultimately become victims. The outsider is someone who knows the bullying is happening but refuses to get involved and takes no action (Nurhijriah dkk., 2024).

Unfortunately, bullying doesn't just occur in face-to-face social interactions. Bullying has now spread to the virtual world and is known as cyberbullying. Cyberbullying is the act of belittling, intimidating, or harassing others online, whether through electronic messaging, comments on social media, or even in online game messaging. Social media allows people to interact, collaborate, share, and form social bonds online. Instagram is one of the platforms prone to cyberbullying. Instagram opens up opportunities for negative comments on certain posts or mocking someone in their posts. Slightly different from in-person bullying, cyberbullying leaves a trail online. Most teenagers who perpetrate cyberbullying have authoritarian personalities and seek to dominate and control their victims. They only seek satisfaction from being able to humiliate others (Imani dkk., 2021).

There are at least three possible reactions from cyberbullying recipients: reacting, preventing, and failing to prevent the cyberbullying at all. A reactive response to cyberbullying is typically demonstrated by deleting messages containing bullying content. Meanwhile, a preventative response is usually seen in seeking help to raise awareness about their safety. If these two approaches are unsuccessful, victims often feel weak and helpless, losing hope in reducing cyberbullying (Bansal dkk., 2024).

While both affect mental health, cyberbullying is considered to have a more severe impact on mental health than traditional bullying. People who experience being a victim of cyberbullying typically experience changes. This anxiety doesn't just stop at emotional anxiety, but also extends to social anxiety. Social anxiety causes cyberbullying victims to limit their interactions with others, withdraw, and ultimately feel lonely. This impact is like a "vicious cycle" where lonely victims prefer to interact online. Indirectly, they provide opportunities for cyberbullying perpetrators to repeat their actions. As a result, they never move beyond the dangers of cyberbullying (Agustiningsih dkk., 2024).

The impact of bullying is extremely detrimental, especially on the mental health of its victims. Relieving the emotional wounds of bullying requires the involvement of several parties, including the surrounding environment in providing social support; parents, family, and the community in fostering social skills; and the educational sector in providing outreach and knowledge about bullying and how to avoid it. Psychoeducation and counseling can also be tools for healing from the trauma of bullying (Hikmat dkk., 2024).

Both direct and online bullying are acts that arise from intolerance. Both are social issues that undermine social harmony. In reality, in many cases, the breakdown of social relations stems from intolerant attitudes that lead to violence and violations of others' rights. Public awareness campaigns on bullying prevention through the cultivation of tolerance are considered effective in addressing this issue (Sinaga dkk., 2024).

D. Moderation as a Strategy for Escalating Verbal Violence and Bullying

If intolerance is considered a trigger for verbal violence, bullying, and even division, then conversely, tolerance is essential to prevent verbal violence, bullying, and division. One effort that can be made is to instill a tolerant character. Tolerance is not enough to be achieved through teaching subjects or courses on moderation. It also needs to be instilled in social relationships in general, both between individuals, individuals and society, and society and the government. Cultivating a tolerant character means getting used to respecting differences, understanding others' perspectives, and developing empathy so that we can resolve potential conflicts by providing constructive evaluations and avoiding intolerant behaviors such as verbal violence and bullying (Ni'mah, 2023).

Cultivating a tolerant character can also be done through socialization and the creation of related government regulations. The government, in this case the Ministry of Religious Affairs, through religious instructors at the Office of Religious Affairs throughout Indonesia, should be able to provide public education on this matter. As religious experts, religious instructors are considered capable of understanding religious issues, including the principles of moderation in religion, and are able to convey these to the public. Thus, they are agents of education about moderation. Furthermore, they are also tasked with campaigning for peace and tolerance. Religious instructors also play a role as mediators between religious teachings and society in understanding tolerance and peace. Furthermore, efforts to instill a tolerant character can be carried out by religious instructors through lectures or tabligh (Islamic outreach). According to the Decree of the Director General of Islamic Community Guidance Number DJ.II/432 of 2016 concerning Technical Guidelines for the Appointment of Non-Civil Servant Islamic Religious Instructors, instructors have four functions: informative, educative, consultative, and advocacy. Thus, apart from providing information and education, they can also act as consultants and provide advocacy to guide the community in implementing religious moderation (Nurlaela, 2023).

Implementing moderation in society is not always easy. Various factors influence it. These factors include social, political, and cultural factors. Among the most prominent social factors is differences in education levels. Communities with higher levels of education are considered to be more receptive to the concept of moderation and have a higher awareness of implementing it in their daily lives. In other words, the implementation of moderation is highly dependent on the quality of education.

In addition to addressing educational gaps, tolerance education needs to be addressed through several steps: First, raising awareness that tolerance education is not only empowered within the community but also raising awareness of the urgency of tolerance education in society and reminding them that tolerance is a shared responsibility. Second, providing education to avoid insulting others for any reason. There needs to be an understanding that intolerance indicates a lack of instilling diversity values in religious education, particularly Islamic education. Meanwhile, the most effective way to instill diversity values is through education by implementing multicultural education (Burga & Damopolii, 2022). Third, establishing group work to foster interaction and adaptation (Andani, 2024).

Besides social factors, political factors are also seen as influencing the implementation of moderation in society. The government needs to create programs and policies related to moderation. Consistently implemented programs and policies can increase knowledge and awareness of moderation on an ongoing basis. Unfortunately, political instability and the lack of continuous implementation of programs and policies related to moderation also create tensions in society, leading to the inevitable re-emergence of the issue of moderation. The government needs to be serious about addressing the issue of moderation to create a tolerant society.

Besides social and political factors, traditional regional culture sometimes also hinders the instilling of values of tolerance and moderation. Some people in certain areas sometimes still hold tightly to local culture and are opposed to more inclusive values of moderation. Citing the opinion of Ibrahim et al. in Chusnul Chotimah's research, he explained that several intolerant, discriminatory, and immoderate actions generally arise from a shallow understanding of moderation, which involves excessive favoritism toward certain customs, symbols, or overvaluing certain appearances without integrating them with universal religious values such as tolerance, justice, and respect for diversity. Furthermore, this shallow understanding of moderation leads to the emergence of exclusivity and fanaticism, which will hinder efforts to build harmony between religious communities (Chotimah dkk., 2025). The role of traditional leaders is essential to bridge the communication of the values of moderation and adapt them to pre-existing local cultures. Traditional leaders, as figures, play a crucial role in social life. They serve as role models for the community in their attitudes, speech, and behavior (Pangeran dkk., 2025). Traditional leaders or figures should be able to meet societal expectations regarding their attitudes toward existing diversity. They are considered individuals capable of uniting diversity within society (Pajarianto dkk., 2022).

After examining several efforts and factors influencing the implementation of religious moderation, it is clear that various cases of verbal violence and bullying motivated by religious differences arise not only from a lack of knowledge about religious moderation. Other factors, such as the government's lack of commitment to providing consultation and advocacy, also influence the success of preventing intolerant acts such as verbal violence and bullying. Cooperation between all parties is needed to support this implementation. The government's role as a consultant and advocate is highly anticipated to raise awareness that religious moderation is key to creating tolerance and harmony. Firmly rejecting anti-moderation attitudes is the first step toward balance and achieving peace. Through moderation, religious communities can treat others with respect, accept differences, and live peacefully within diversity.

CONCLUSION

This study aims to prevent verbal violence and bullying through moderation. The findings emphasize that instilling tolerance is the primary solution. Effective moderation requires collaboration between government and the community. Religious counselors play a vital role in educating the general public. The research highlights that tolerance fosters respect for diverse beliefs. A peaceful society is achieved when individuals prioritize mutual understanding. Systematic campaigns help reduce the occurrence of aggressive verbal behavior. Identifying hindering factors is essential for long-term program success. Shared commitment ensures a safe environment amidst a diverse population. Ultimately, moderation serves as a cornerstone for national social harmony.

REFERENCES

Abror, M. (2020). Moderasi beragama dalam bingkai toleransi. *Rusydiah: Jurnal Pemikiran Islam*, *1*(2), 143–155.

Agustiningsih, N., Yusuf, A., Ahsan, A., & Fanani, Q. (2024). The impact of bullying and cyberbullying on mental health: A systematic review. *International Journal of Public Health Science (IJPHS)*, *13*(2), 513.

Aini, F., & Husna, N. (2025). Al-Qur'an dan Toleransi: Membangun Kesadaran Sikap Toleransi pada Generasi Muda. *MARAS: Jurnal Penelitian Multidisiplin*, *3*(1), 161–173.

Amir, S., & Hakim, A. (2018). Pencegahan Sikap Intoleransi Pada Siswa Melalui Penguatan Pendidikan Pancasila (Studi Kasus Sma Paba Binjai). *Prosiding Seminar Nasional Pendidikan Dasar 2018*. https://repository.bbg.ac.id/handle/680

Andani, M. (2024). Implementasi pendidikan Pancasila dalam pendidikan toleransi di era digital. *Arini: Jurnal Ilmiah Dan Karya Inovasi Guru*, *1*(1), 33–43.

Awaliyah, D. N. (2024). Toleransi dan Moderasi untuk Semua. *Demak: Hasfa*.

Azahra, S., & Slam, Z. (2022). Moderasi Beragama Untuk Persatuan Dan Kesatuan Bangsa Indonesia. *Jurnal Riset Sosial Humaniora Dan Pendidikan*, *1*(4), 81–94.

Bansal, S., Garg, N., Singh, J., & Van Der Walt, F. (2024). Cyberbullying and mental health: Past, present and future. *Frontiers in Psychology*, *14*, 1279234.

BBC News Indonesia, Kasus Perusakan Rumah Doa Umat Kristen di Padang, Dua Anak Luka dan Sembilan Orang di Tahan, 28 Juli 2025. - Penelusuran Google. (t.t.). Diambil 9 Mei 2026, dari https://www.google.com/search?q=BBC+News+Indonesia%2C+Kasus+Perusakan+Rumah+Doa+Umat+Kristen+di+Padang%2C+Dua+Anak+Luka+dan+Sembilan+Orang+di+Tahan%2C+28+Juli+2025.&oq=BBC+News+Indonesia%2C+Kasus+Perusakan+Rumah+Doa+Umat+Kristen+di+Padang%2C+Dua+Anak+Luka+dan+Sembilan+Orang+di+Tahan%2C+28+Juli+2025.&gs_lcrp=EgZjaHJvbWUyBggAEEUYOTIHCAEQIRiPAjIHCAIQIRiPAjIHCAMQIRiPAtIBBzcyM2owajmoAgawAgHxBfT51eSHan5O&sourceid=chrome&ie=UTF-8

BBC News Indonesia, Kisah Anak-anak Penghayat Kepercayaan yang Mengalami Perundungan di Sekolah, 28 Februari 2025. Https://www.bbc.com/indonesia/articles/ckg8nwz3njlo. - Penelusuran Google. (t.t.). Diambil 9 Mei 2026, dari https://www.google.com/search?q=BBC+News+Indonesia%2C+Kisah+Anak-

anak+Penghayat+Kepercayaan+yang+Mengalami+Perundungan+di+Sekolah%2C+28+Februari+2025.+https%3A%2F%2Fwww.bbc.com%2Findonesia%2Farticles%2Fckg8nwz3njlo.&oq=BBC+News+Indonesia%2C+Kisah+Anak-anak+Penghayat+Kepercayaan+yang+Mengalami+Perundungan+di+Sekolah%2C+28+Februari+2025.+https%3A%2F%2Fwww.bbc.com%2Findonesia%2Farticles%2Fckg8nwz3njlo.&gs_lcrp=EgZjaHJvbWUyBggAEEUYOTIHCAEQIRiPAjIHCAIQIRiPAjIHCAMQIRiPAtIBBzUwNGowajmoAgawAgHxBcA4BbozXhu8&sourceid=chrome&ie=UTF-8

Burga, M. A., & Damopolii, M. (2022). Reinforcing religious moderation through local culture-based Pesantren. *Jurnal Pendidikan Islam*, *8*(2), 145–162.

Buulolo, B. (2023). Dampak kekerasan verbal di lingkungan sekolah. *CERDAS-Jurnal Pendidikan*, *2*(1), 9–22.

Chotimah, C., Qudsy, S. Z., & Yusuf, M. (2025). Superficial implementation of religious moderation in Islamic educational management. *Cogent Education*, *12*(1), 2442235. https://doi.org/10.1080/2331186X.2024.2442235

Dharma, I. D. A. E. P., Karpika, I. P., & Setiyani, R. Y. (2024). Dampak praktik perundungan terhadap partisipasi dan kesejahteraan siswa: Kajian holistik di sekolah. *Buletin Edukasi Indonesia*, *3*(01), 38–45.

Erniwati, E., & Fitriani, W. (2020). Faktor-Faktor Penyebab Orang Tua Melakukan Kekerasan Verbal Pada Anak Usia Dini. *Yaa Bunayya: Jurnal Pendidikan Anak Usia Dini*, *4*(1), 1–8.

Fajri, M. N. (2023). Pola komunikasi efektif dalam moderasi beragama: Membangun dialog harmonis. *Al-Tsiqoh: Jurnal Ekonomi Dan Dakwah Islam*, *8*(1), 13–33.

Firmansyah, R., Putri, A., & Abidondifu, P. (2024). Mencegah Perbuatan Intoleransi Yang Mengakibatkan Perbuatan Bullying. *Legal Empowerment: Jurnal Pengabdian Hukum*, *2*(2), 47–53.

Fitriani, S. (2020). Keberagaman dan toleransi antar umat beragama. *Analisis: Jurnal Studi Keislaman*, *20*(2), 179–192.

Habibie, M. L. H., Al Kautsar, M. S., Wachidah, N. R., & Sugeng, A. (2021). Moderasi beragama dalam pendidikan Islam di Indonesia. *MODERATIO: Jurnal Moderasi Beragama*, *1*(1), 121–141.

Hasan, M. (2021). Prinsip moderasi beragama dalam kehidupan berbangsa. *Jurnal Mubtadiin*, *7*(02), 110–123.

Hikmat, R., Yosep, I., Hernawaty, T., & Mardhiyah, A. (2024). A Scoping Review of Anti-Bullying Interventions: Reducing Traumatic Effect of Bullying Among Adolescents. *Journal of Multidisciplinary Healthcare*, *Volume 17*, 289–304. https://doi.org/10.2147/JMDH.S443841

Hisyam, C. J. (2021). *Sistem sosial budaya Indonesia*. Bumi Aksara. https://www.google.com/books?hl=id&lr=&id=XuMhEAAAQBAJ&oi=fnd&pg=PA1&dq=Ciek+Julyati+Hisyam,+Sistem+Sosial+Budaya+Indonesia,+(Jakarta:+Bumi+Aksara),+2020&ots=7soVFPDk6l&sig=vQrx8wBAOXiRhM9VFrBU5Rjhjns

Imani, F. A., Kusmawati, A., & Tohari, M. A. (2021). Pencegahan kasus cyberbullying bagi remaja pengguna sosial media. *KHIDMAT SOSIAL: Journal of Social Work and Social Services*, *2*(1), 74–83.

Islamy, A. (2022). Moderasi beragama dalam ideologi pancasila. *POROS ONIM: Jurnal Sosial Keagamaan*, *3*(1), 18–30.

Kementerian Agama, R. I. (2019a). Moderasi beragama. *Jakarta: Badan Litbang dan Diklat Kementerian Agama RI*, *15*.

Kementerian Agama, R. I. (2019b). Moderasi beragama. *Jakarta: Badan Litbang dan Diklat Kementerian Agama RI*, *15*.

Ni'mah, Z. (2023). Habituasi toleransi sebagai upaya menguatkan pendidikan anti bullying di sekolah. *EDUCATIONAL RESEARCH*, *2*(1). https://pdfs.semanticscholar.org/c9d6/d3c5303226be4a9c48ef28870c762127e62e.pdf

Nova, S., Sari, A., & Kebidanan Helvetia, A. (2020). Relationship between verbal violence of parents with adolescents behavior in SMPN 20 Pekanbaru City in 2020. *TROPHICO: Tropical Public Health Journal*, 1–5.

Nurfauziah, A., Dewi, D. A., & Ardiansyah, M. I. (2024). Urgensi Toleransi Untuk Mempertahankan Integrasi Bangsa. *MARAS: Jurnal Penelitian Multidisiplin*, *2*(1), 94–100.

Nurhijriah, N., Israfil, I., & Imaniar, M. (2024). Sosialisasi Sekolah Anti Perundungan, Kekerasan Seksual dan Intoleransi Di SMKN 2 Kota Bima. *Jompa Abdi: Jurnal Pengabdian Masyarakat*, *3*(4), 146–154.

Nurlaela, E. (2023). Peranan penyuluh agama dalam dakwah moderat. *Dirasa Islamiyya: Journal of Islamic Studies*, *2*(1), 51–69.

Pajarianto, H., Pribadi, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and religious moderation. *HTS Teologiese Studies / Theological Studies*, *78*(4). https://doi.org/10.4102/hts.v78i4.7043

Pangeran, G. B., Annisah, S., & Anggaira, A. S. (2025). Fostering moderation through education: Challenges and opportunities in a multicultural society. *EDUCATIONE*, 256–266.

Salamah, N., Nugroho, M. A., & Nugroho, P. (2020). Upaya menyemai moderasi beragama mahasiswa IAIN Kudus melalui paradigma ilmu Islam terapan. *Quality*, *8*(2), 269–290.

Siaran Pers SETARA Institute, Kasus Intoleransi dan Kekerasan Berujung Tewasnya Pelajar SD: Negara Harus Hadir dan Mengambil Tindakan Memadai, 30 Mei 2025, https://setara-institute.org/siaran-pers-kasus-intoleransi-dan-kekerasan-berujung-tewasnya-pelajar-sd-negara-harus-hadir-dan-mengambil-tindakan-memadai—Penelusuran Google. (t.t.). Diambil 9 Mei 2026, dari https://www.google.com/search?q=Siaran+Pers+SETARA+Institute%2C+Kasus+Intoleransi+dan+Kekerasan+Berujung+Tewasnya+Pelajar+SD%3A+Negara+Harus+Hadir+dan+Mengambil+Tindakan+Memadai%2C+30+Mei+2025%2C+https%3A%2F%2Fsetara-institute.org%2Fsiaran-pers-kasus-intoleransi-dan-kekerasan-berujung-tewasnya-pelajar-sd-negara-harus-hadir-dan-mengambil-tindakan-memadai&oq=Siaran+Pers+SETARA+Institute%2C+Kasus+Intoleransi+dan+Kekerasan+Berujung+Tewasnya+Pelajar+SD%3A+Negara+Harus+Hadir+dan+Mengambil+Tindakan+Memadai%2C+30+Mei+2025%2C+https%3A%2F%2Fsetara-institute.org%2Fsiaran-pers-kasus-intoleransi-dan-kekerasan-berujung-tewasnya-pelajar-sd-negara-harus-hadir-dan-mengambil-tindakan-

memadai&gs_lcrp=EgZjaHJvbWUyBggAEEUYOdIBBzU4NGowajmoAgawAgHxBcwTWc_Oy4nz&sourceid=chrome&ie=UTF-8

Siaran Pers Setara Institute, Kasus Perundungan dan Intoleransi di SDN Jomin Barat II: Cegah Menguatnya Ekosistem Toleransi di Dunia Pendidikan, 9 Juli 2023. - Penelusuran Google. (t.t.). Diambil 9 Mei 2026, dari https://www.google.com/search?sca_esv=fcd476843e4cb329&sxsrf=ANbL-n5inRxy_ot6JPQFUVRRSPIChjDRnw%3A1778334718394&q=Siaran+Pers+Setara+Institute%2C+Kasus+Perundungan+dan+Intoleransi+di+SDN+Jomin+Barat+II%3A+Cegah+Menguatnya+Ekosistem+Toleransi+di+Dunia+Pendidikan%2C+9+Juli+2023.&sa=X&ved=2ahUKEwjAvLmJrayUAxUT2TgGHfI7CFAQ7xYoAHoECA0QAQ&biw=1093&bih=486&dpr=1.25

Sinaga, R. Y., Kuahaty, S. S., & Dyastuti, R. M. (2024). Membangun Kesadaran Hukum Untuk Melawan Intoleransi Berdampak Bullying. *AIWADTHU: Jurnal Pengabdian Hukum*, *4*(2), 96–103.

Siregar, M. (2025). *Strategi guru pendidikan agama islam dalam mengantisipasi kekerasan verbal melalui pendidikan anti bullying di Sekolah Menengah Atas Negeri 1 Sibabangun* [PhD Thesis, UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan]. http://etd.uinsyahada.ac.id/12759/

Tempoe, Penolakan Pembangunan Gereja: Terbaru di Depok, 9 Juli 2025, https://www.tempo.co/hukum/penolakan-pembangunan-gereja-terbaru-di-depok-1936011—Penelusuran Google. (t.t.). Diambil 9 Mei 2026, dari https://www.google.com/search?q=Tempoe%2C+Penolakan+Pembangunan+Gereja%3A+Terbaru+di+Depok%2C+9+Juli+2025%2C+https%3A%2F%2Fwww.tempo.co%2Fhukum%2Fpenolakan-pembangunan-gereja-terbaru-di-depok-1936011&oq=Tempoe%2C+Penolakan+Pembangunan+Gereja%3A+Terbaru+di+Depok%2C+9+Juli+2025%2C+https%3A%2F%2Fwww.tempo.co%2Fhukum%2Fpenolakan-pembangunan-gereja-terbaru-di-depok-1936011&gs_lcrp=EgZjaHJvbWUyBggAEEUYOTIHCAEQIRiPAjIHCAIQIRiPAtIBBzM5OGowajmoAgawAgHxBYuP1-orkxGb&sourceid=chrome&ie=UTF-8

Zikrillah, A., Padiatra, A. M., Gunawan, I., Setiawan, B., & Muttaqin, M. Z. (2021). Perspektif Komunikaksi Islam Terhadap Perilaku Kekerasan Verbal Dalam Permainan Daring (Studi Kasus Game Mobile Legends: Bang Bang). *Jurnal Dakwah dan Komunikasi*, *6*(1), 95–116.