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BEYOND THE GREEN-ZONE STEREOTYPE: MAPPING INCLUSIVITY, RELIGIOUS MODERATION, AND RADICALIZATION RISK IN BALI'S PUBLIC SCHOOLS

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Abstract

Radicalism in educational settings is a strategic issue that demands serious attention, especially amid the growing influence of religious ideologies that infiltrate through digital spaces and school social interactions. This study aims to map the levels of inclusiveness, religious moderation, tolerance, and national commitment in public schools in Denpasar City to understand their potential, strengths, and vulnerabilities in building Zero Radicalism Schools. This issue is vital because Bali is generally considered a region with a strong culture of tolerance, but this assumption may mask latent vulnerabilities that are not immediately apparent. The study employs a convergent mixed-methods design, combining quantitative surveys, interviews, observations, and document analysis across four public schools in Denpasar. Survey results indicate high levels of inclusiveness and religious moderation across all schools, while qualitative data highlight teachers as key actors in fostering a harmonious religious climate. Nevertheless, quantitative indicators related to anti-violence culture and interfaith literacy show fluctuating patterns, a finding further explained by qualitative evidence of uneven program implementation. These integrated findings suggest that Denpasar's schools are well positioned to develop a Zero Radicalism School model, although improvements in digital literacy, peace education, and monitoring systems remain necessary.

Keywords: *Religious moderation; religious inclusivity; risk; zero radicalism school*

Abstrak

Radikalisme dalam dunia pendidikan merupakan isu strategis yang menuntut perhatian serius, terutama di tengah semakin menguatnya pengaruh ideologi keagamaan yang menyusup melalui ruang digital dan interaksi sosial sekolah. Penelitian ini bertujuan untuk memetakan tingkat inklusivitas, moderasi beragama, toleransi, dan komitmen kebangsaan di sekolah negeri di Kota Denpasar untuk memahami potensi, kekuatan, dan kerentanan mereka dalam membangun Sekolah Zero Radikalisme. Isu ini penting karena Bali secara umum dianggap sebagai wilayah dengan budaya toleransi yang kuat, tetapi asumsi ini dapat menutupi kerentanan laten yang tidak langsung terlihat. Penelitian ini menggunakan desain convergent mix method melalui survei kuantitatif,

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wawancara, observasi, dan analisis dokumen di empat sekolah negeri di Denpasar. Hasil survei menunjukkan tingkat inklusivitas dan moderasi agama yang tinggi di semua sekolah, sementara data kualitatif mengindikasikan bahwa, guru adalah aktor kunci dalam menciptakan iklim agama yang harmonis. Namun, indikator kuantitatif terkait budaya anti-kekerasan dan literasi antaragama menunjukkan pola yang fluktuatif, temuan ini dijelaskan lebih lanjut oleh bukti kualitatif tentang implementasi program yang tidak merata. Temuan terintegrasi ini menunjukkan bahwa sekolah-sekolah di Denpasar berada dalam posisi yang baik untuk mengembangkan model Sekolah Zero Radikalisme, meskipun peningkatan literasi digital, pendidikan perdamaian, dan sistem pemantauan masih diperlukan.

Kata Kunci: *Moderasi beragama; inklusivitas beragama; risiko; sekolah zero radikalisme*

مستخلص

يعد التطرف في البيئات التعليمية قضية استراتيجية تتطلب اهتماماً جاداً، لا سيما في ظل التأثير المتزايد للأيديولوجيات الدينية التي تتسلل عبر الفضاءات الرقمية والتفاعلات الاجتماعية المدرسية. تهدف هذه الدراسة إلى تحديد مستويات الشمولية والاعتدال الديني والتسامح والالتزام الوطني في المدارس العامة في مدينة دينباسار لفهم إمكاناتها ونقاط قوتها ونقاط ضعفها في بناء مدارس خالية من التطرف. هذه القضية حيوية لأن بالي تعتبر عموماً منطقة ذات ثقافة قوية من التسامح، ولكن هذا الافتراض قد يخفي نقاط ضعف كامنة لا تظهر على الفور. تستخدم الدراسة تصميماً متقارباً للأساليب المختلطة، يجمع بين الاستطلاعات الكمية والمقابلات والملاحظات وتحليل الوثائق في أربع مدارس عامة في دينباسار. تشير نتائج الاستطلاع إلى مستويات عالية من الشمولية والاعتدال الديني في جميع المدارس، بينما تسلط المقابلات النوعية الضوء على المعلمين باعتبارهم الجهات الفاعلة الرئيسية في تعزيز مناخ ديني متناغم. ومع ذلك، تظهر المؤشرات الكمية المتعلقة بثقافة مناهضة العنف ومحو الأمية بين الأديان أنماطاً متقلبة، وهو استنتاج يفسره بشكل أكبر الدليل النوعي على عدم تساوي تنفيذ البرامج. تشير هذه النتائج المتكاملة إلى أن مدارس دينباسار في وضع جيد لتطوير نموذج مدرسة خالية من التطرف، على الرغم من أن التحسينات في محو الأمية الرقمية وتعليم السلام وأنظمة المراقبة لا تزال ضرورية.

الكلمات الرئيسية: الاعتدال الديني؛ الشمولية الدينية؛ الخطر؛ مدرسة صفر تطرف

A. Introduction

A serious challenge that needs to be addressed in Indonesia's educational landscape is religious radicalism. The process of radicalization does not always manifest through extreme physical or visible actions. Instead, radicalization is currently driven by more subtle mechanisms, such as the reinforcement of exclusive identities, limited religious literacy, social polarization, and the penetration of radicalism through uncontrolled consumption of digital

information among students.[1] This phenomenon reinforces the view that schools are a very strategic arena for preventing the infiltration of radicalism by strengthening religious moderation and providing an inclusive learning environment.[2]

In the national context, students' vulnerability to radicalism remains a concern, despite a 2022 BNPT survey showing a downward trend in general indicators of intolerance.[3] In addition, INFID's research results also indicate that the rate of intolerance and discrimination in Indonesia shows a downward trend.[4] However, a different situation occurred in 2025, where the intolerance curve reversed upwards, according to research by the Setara Institute.[5] However, the surveys conducted by these researchers tend to focus on regions with predominantly Muslim populations. This means there are still gaps in understanding the dynamics of inclusivity, religious moderation, and potential vulnerabilities that occur in regions with diverse cultural and religious characteristics, especially in areas with a Hindu majority, such as Bali.

Bali is a region with a unique and fascinating paradox. On the one hand, Bali has a strong reputation as a multicultural space that upholds tolerance, with Tri Hita Karana as its philosophical foundation.[6] However, on the other hand, Bali's history has been colored by terrorist tragedies, such as the Bali Bombings that occurred in 2002 and 2005.[7] Given this phenomenon, the stereotype of Bali as a "green zone" for radicalism is not entirely consistent with the reality of the ever-present threat. Furthermore, social and economic dynamics, the flow of globalization, the growth of public schools that accommodate students from various religions and beliefs, and the migration of workers from various regions to the island of Bali can, on the one hand, further enrich Bali's multiculturalism, but on the other hand, also challenge the ecosystem of tolerance in Balinese schools.

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[1] Syamsul Arifin, "Islamic Religious Education and Radicalism in Indonesia: Strategy of de-Radicalization through Strengthening the Living Values Education," *Indonesian Journal of Islam and Muslim Societies* 6, no. 1 (June 2016): 93–126, https://doi.org/10.18326/ijims.v6i1.93-126; Ngainun Naim and As'aril Muhajir, "ISLAMIC RADICALISM AND DE-RADICALIZATION STRATEGIES: A CONTRIBUTION OF NURCHOLISH MADJID," *Jurnal Ilmiah Islam Futura* 20, no. 2 (2020): 235–53.

[2] Philip. Suprastowo dkk, *Menangkal Radikalisme dalam Pendidikan* (Jakarta: Pusat Penelitian Kebijakan Pendidikan dan Kebudayaan, Badan Penelitian dan Pengembangan, Kementerian Pendidikan dan Kebudayaan, 2018), 5.

[3] Sadida Hafsyah, „BNPT: Indeks Potensi Radikalisme 2022 Menurun", KBR, 2023, https://kbr.id/articles/indeks/bnpt-indeks-potensi-radikalisme-2022-menurun, accessed on 15 November 2025.

[4] Studi Kasus Peraturan Perundang-undangan and Tingkat Nasional, "INTOLERANSI DAN DISKRIMINASI DALAM BERAGAMA : STUDI KASUS," 2022.

[5] Setara Institue, "Intoleransi Makin Marak, Presiden Jangan Acuh Tak Acuh!" (Jakarta, 2025).

[6] I Putu Pasek Suryawan, I Made Sutajaya, and I Wayan Suja, "Tri Hita Karana Sebagai Kearifan Lokal Dalam Pengembangan Pendidikan Karakter," *JURNAL PENDIDIKAN MULTIKULTURAL INDONESIA* 5, no. 2 (2022): 50–65, https://doi.org/http://dx.doi.org/10.23887/jpmi.v5i2.55555.

[7] Keysha Alea Azzahra et al., "Isu HAM Dalam Penegakan Hukum Di Indonesia : Analisis Kasus Penanganan Tindak Pidana Terorisme Berdasarkan Hukum Nasional Dan Internasional (Studi Kasus Bom Bali I Dan II)," 2024.

Based on the results of the initial mapping conducted by the Research Team on Zero Radicalism Schools (SZR) on September 11-13, 2025, at four public schools (State Senior High School/SMAN, State Vocational School/SMKN, and State Junior High School/SMPN) in Denpasar City, Bali (SMAN 6, SMKN 1, SMPN 6, and SMPN 11), it shows that students, teachers, and education staff have a high level of tolerance and commitment to nationalism. However, several structural vulnerabilities remain, such as limited worship facilities for adherents of minority religions, unequal distribution of interfaith literacy, and the lack of operational guidelines for integrating religious moderation into the school curriculum. These conditions indicate a gap between an inclusive social culture and schools' readiness to mainstream the value of religious moderation. These initial findings confirm that, although Bali is relatively safe, areas of vulnerability remain and require further identification.

Meanwhile, in the academic sphere, several researchers have begun to examine research on religious moderation and radicalism in Indonesian schools. For example, Azra, in his study by Halim, emphasized the need for interfaith religious literacy in multicultural education.[8] Then, Ardi, in his research, examined the relationship between religious schemas and tolerance of two alienated groups in Indonesia: atheists and adherents of indigenous religions. Ardi found that students in homogeneous educational and social environments tended to exhibit low levels of tolerance toward alienated groups.[9]

In addition, Harmi examined the Islamic Religious Education learning model in instilling the idea of religious moderation in students.[10] Subchi et al., found in their research that religious moderation among Indonesian Muslim students is primarily influenced by their level of religiosity and certain socioeconomic factors. The higher a person's religiosity (which encompasses intellectual aspects, beliefs, religious practices in public and private spaces, and spiritual experiences), the more moderate their attitudes toward tolerance, national commitment, and acceptance of local culture.[11]

Furthermore, Hassan and Juhannis mapped the root causes of intolerance, including aspects such as politics, economics, and society. Specifically, this is demonstrated by distrust between ethnicities and religions, religiosity, a sense of threat from other individuals or groups, radicalism, socioeconomic disparities, the spread of fake news, and the spread of hate speech.

[8] Abdul Halim, "Pendidikan Islam Multikultural Dalam Prespektif Azyumardi Azra," 2021.
[9] Rahkman Ardi et al., "Heliyon Religious Schema and Tolerance towards Alienated Groups in Indonesia," *Heliyon* 7, no. May (2021): e07603, https://doi.org/10.1016/j.heliyon.2021.e07603.
[10] Hendra Harmi, "Model Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama" 7, no. 2 (2022): 228–34.
[11] Imam Subchi, Zulkifli Zulkifli, and Rena Latifa, "Religious Moderation in Indonesian Muslims," 2022, 1–11.

This situation requires a responsive model of religious moderation learning in the future.[12]Another study was conducted by Taufiq, who examined the role of the Ministry of Religion as a government institution that functions as a policymaker in religious affairs, particularly in the implementation of religious moderation in Indonesia in the current digital era.[13]

In their research, Setinawati et al. found that residents of Tewang Darayu village effectively internalized and implemented religious moderation through a harmonious blend of cultural practices and religious teachings. The researchers' study highlighted that the values of inclusivity, unconditional love, openness to differences, and active involvement in community life are essential for achieving Belum Ruhui Rahayu (Belat Ruhui Rahayu). These values align with the principles of religious moderation and contribute to social stability and cohesion.[14]

Zakiyah et al. in their research revealed that the level of religious inclusivity among Indonesian students is generally high. Respondents' understanding of religious inclusivity was higher than in other dimensions. Students from faith-based universities showed lower levels of inclusivity than students from public universities. Respondents with a faith-based secondary education background had lower levels of inclusivity than those from public schools. Female respondents showed higher levels of religious inclusivity than male respondents.[15]

In general, none of these studies has specifically addressed the context of Bali as a unique multicultural space, particularly at the public school level. However, when viewed within the context of demographics, Hindu-Majapahit culture, and the history of terrorist trauma, Bali serves as an essential laboratory for analyzing the potential for radicalism in a social landscape distinct from predominantly Muslim regions.

Previous research on religious moderation and radicalism in Indonesia has mostly focused on conceptual frameworks, personal attitudes, or particular educational interventions; it frequently looks at religiosity, tolerance for underrepresented groups, or the function of religious education and state institutions. Although these studies have produced insightful

[12] Kamaruddin Hasan and Hamdan Juhannis, "Religious Education and Moderation : A Bibliometric Analysis SOCIOLOGY OF EDUCATION | REVIEW ARTICLE Religious Education and Moderation : A Bibliometric Analysis," *Cogent Education* 11, no. 1 (2024), https://doi.org/10.1080/2331186X.2023.2292885.

[13] Firmanda Taufiq and Ayu Maulida Alkholid, "Peran Kementerian Agama Dalam Mempromosikan Moderasi Beragama Di Era Digital" 41, no. 2 (2021): 134–47.

[14] Isabella Jeniva and Maidiantius Tanyid, "Social Sciences & Humanities Open The Framework of Religious Moderation : A Socio-Theological Study on the Role of Religion and Culture from Indonesia ' s Perspective," *Social Sciences & Humanities Open* 11, no. September 2024 (2025): 101271, https://doi.org/10.1016/j.ssaho.2024.101271.

[15] Millatuz Zakiyah et al., "Religious Inclusion in Indonesia ' s Higher Education : A National Survey on Knowledge , Attitudes , and Practices among Undergraduate Students," *Cogent Education* 12, no. 1 (2025), https://doi.org/10.1080/2331186X.2025.2536536.

findings, they frequently focus on individual-level variables or specific learning models, paying little attention to the institutional dynamics of public schools and their hidden risk. Moreover, much of the existing literature examines regions perceived as prone to intolerance or radicalism, implicitly reinforcing the assumption that culturally tolerant areas—such as Bali—are relatively immune to radical influences. As a result, empirical investigations that critically examine inclusivity, religious moderation, and potential radicalization risks within "green-zone" regions remain scarce.

By methodically mapping inclusivity, religious moderation, and radicalization-related risk in Bali's public schools, the current study closes this gap by going beyond normative evaluations of tolerance. This study uses a convergent mixed-methods methodology that combines quantitative evaluations with qualitative insights to identify both strengths and fluctuating signs that could indicate new hazards. By doing this, it challenges prevalent preconceptions and advances a more nuanced understanding of radicalism prevention in Indonesian education by providing a contextualized and institution-focused viewpoint.

Based on these previous studies, this research is relevant in two ways. First, through a mixed-methods approach that combines quantitative survey data, field observations, and in-depth interviews, this study seeks to address a research gap on inclusivity and religious moderation in schools in Bali. Second, this study aims to offer a new perspective on how the "green zone" stereotype associated with Bali may potentially conceal several vulnerabilities to radicalism that operate latently within the educational space.

Specifically, this research focuses on the Bali region. The main objectives of this study are: (1) to measure the level of inclusivity and religious moderation in public schools in Bali; (2) to identify factors that cause the vulnerability of radicalism to occur frequently in Bali; and (3) to offer a development framework for the Zero Radicalism School (SZR) model that is appropriate to the socio-religious context in Bali. Based on these objectives, the discussion in this article will begin by first mapping the concept of religious moderation and inclusivity. It then presents the findings of research in the field. Next, it is discussed in relation to relevant academic literature and policy agendas aimed at preventing radicalism in Indonesian schools.

This research uses a convergent mixed methods design. As explained by Creswell, in this single-phase approach, quantitative and qualitative data are gathered and examined independently, and the resulting findings are compared to determine whether they confirm or disconfirm each other. The mixed method data analysis was conducted by integrating two

databases.[16] In this study, the integration was carried out using a side-by-side comparison approach which the quantitative statistical results will be reported first, followed by a discussion of the qualitative findings that confirm or disconfirm the statistical results.

The questionnaire served as the primary instrument for assessing inclusivity and religious moderation within the school community at the research site in Denpasar. The instrument developed incorporated Alwi Shihab's concept of the principles of openness in religion[17] and the concept of religious moderation issued by the Ministry of Religion of the Republic of Indonesia.[18] These two concepts are formulated into eight indicators and decomposed into 34 statement points, each with five Likert-scale options: strongly agree, agree, undecided, disagree, and strongly disagree.

The questionnaire results were calculated for each indicator to provide an overview of the response distribution. The next step was to integrate these percentages into a single summary score per indicator. This technique involved weighting each category by its score, yielding a standardized average score that reflects respondents' overall tendency toward the indicator under analysis. A score of 1.00 to 1.80 indicates very low acceptance of the indicator; 1.81 to 2.60 indicates low acceptance; 2.61 to 3.40 indicates moderate acceptance; 3.41 to 4.20 indicates high acceptance; and 4.21 to 5.00 shows very high acceptance. The total number of respondents in this study was 944, consisting of 871 students, 60 teachers, and 13 education personnel.

B. Discussion

Field findings reveal several valuable points that should be shared with all parties and subsequently developed into strategic steps to address these challenges. The research began with quantitative data collection and was accompanied by qualitative data collection, as described below:

1. The Level of Inclusivity and Religious Moderation in Public Schools in Bali

The first indicator in the questionnaire concerns the use of critical reasoning in understanding religious texts and teachings. Data from four schools reveals an interesting dynamic, as shown in Figure 1 below:

[16] J. David Creswell John W. Creswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches*, Fifth Edit (Los Angeles: SAGE Publications, Inc., 2018).
[17] Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka Dalam Beragama* (Bandung: Mizan Publishing, 1999).
[18] Kementerian and Agama RI, *Moderasi Beragama*, Cetakan 1 (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019).

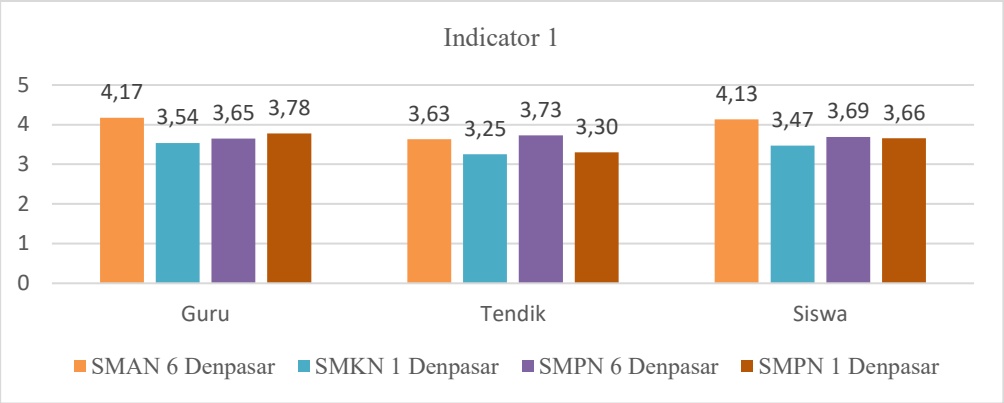


Figure 1. Average score of indicator 1, refers to Alwi Shihab's concept

Overall, the average teacher across all schools received a good score on indicator 1, or in the high category of 3.47 to 4.17. However, teachers at SMAN 6 Denpasar received slightly higher scores than those at the other three schools. Meanwhile, education staff at two schools received moderate scores. Specifically, responses indicating disagreement or strong disagreement ranged from 20% to 1 statement regarding the use of sources other than religious teachers and figures to understand religious teachings. The responses to this statement are interesting to examine more closely.

Based on interviews with most teacher and student informants, they stated that they did not participate in religious activities in their neighborhood, but only attended religious programs at school delivered by religious teachers. For example, one teacher (NNS) explained: "This school holds regular religious activities, namely Dharma Wacana or Dharmaputih activities every full moon, Tilem at the beginning of the month, Pasraman kilat during semester breaks for Hindu students, and religious activities for Muslim students on Fridays, delivered by religious teachers." PKPU, a Hindu student supported this explanation: "I always attend Dharma Wacana or Dharmaputih activities every full moon, Dharmatilem at the beginning of the month in school was led by religious teachers."

A Muslim student (FPA) also said: "I participate in religious discussion programs led by the religion teacher every Friday and during the fasting month of Ramadan at school." Only a small number of informants participated in religious activities outside of school. As stated by one educator (GAD): "I try to regularly attend religious activities and Hindu religious studies delivered by religious leaders in Banjar in my neighborhood." Meanwhile, informants who did not participate in religious studies in their neighborhood reported seeking information on YouTube.

These findings indicate significantly greater trust and reliance on religious teachers in schools and on YouTube than on religious figures in their neighborhoods as sources of religious knowledge. Religious teachers play a central role in promoting religious moderation in schools.[19] Although the role of religious figures is crucial in creating religious harmony, the role of social media is beginning to shift the way religious activities are carried out by residential communities.[20] In this context, information and technology become vulnerable points for the entry of radical opinions that are not controlled by schools, even families, and the government.[21] Schools are required to be more rigorous in reinforcing all members of the school community by raising awareness of the importance of filtering information sources and strengthening inclusive and moderate religious literacy.[22]

Students' acceptance of teachers as the primary source of religious knowledge is associated with their acceptance of the view that salvation is attainable in all religions. Some education staff and student respondents disagreed or strongly disagreed with this principle, believing salvation exists only in their religion. Limited understanding due to limited access to knowledge sources or personal fanaticism toward certain sources in the uncontrolled digital world is suspected to be one of the causes. The answers of several respondents indicate an invisible process in the formation of religious opinions and attitudes based on each informant's preferred sources. In other words, they will select sources according to their preferences, without restrictions imposed by others.[23] As depicted in Figure 2 below:

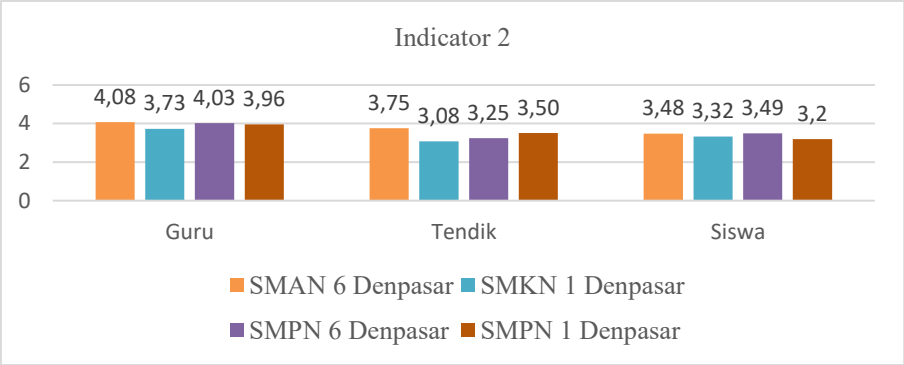


Figure 2. Average score of indicator 2, refers to Alwi Shihab's concept

[19] Hasan Albana, "Implementasi Pendidikan Moderasi Beragama Di Sekolah Menengah Atas," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 9, no. 1 (2023): 49–64, https://doi.org/10.18784/smart.v9i1.1849.

[20] Saija Benjamin et al., "Safe Space, Dangerous Territory: Young People's Views on Preventing Radicalization through Education—Perspectives for Pre-Service Teacher Education," *Education Sciences* 11, no. 5 (2021), https://doi.org/10.3390/educsci11050205.

[21] Muhammad Akram and Asim Nasar, "A Bibliometric Analysis of Radicalization through Social Media," *Ege Akademik Bakis (Ege Academic Review)* 23, no. 2 (2023): 279–96, https://doi.org/10.21121/eab.1166627.

[22] Rahmadi Rahmadi and Hamdan Hamdan, "Religious Moderation in the Context of Islamic Education: A Multidisciplinary Perspective and Its Application in Islamic Educational Institutions in Indonesia," *Khazanah: Jurnal Studi Islam Dan Humaniora* 21, no. 1 (2023): 59–82, https://doi.org/10.18592/khazanah.v21i1.8487.

[23] Ashley N. Moreno, John P. Bartkowski, and Xiaohe Xu, "Religion and Help-Seeking: Theological Conservatism and Preferences for Mental Health Assistance," *Religions* 13, no. 5 (2022), https://doi.org/10.3390/rel13050415.

The quantitative scores for indicator 2, which measures the belief that every religion teaches a path to salvation, showed a positive trend across all respondent categories, although with variations among the schools. For teachers, scores ranged from 3.73 to 4.08, with the highest scores recorded for teachers at SMAN 6 Denpasar (4.08) and SMPN 6 Denpasar (4.03). This finding suggests that teachers have a strong and relatively stable level of theological openness across all schools. Meanwhile, the education staff group displayed a wider range of scores, ranging from 3.08 to 3.75. The education staff at SMAN 6 Denpasar ranked highest (3.75), whereas SMKN 1 Denpasar ranked lowest (3.08), indicating that the education staff group shows greater variation in understanding and is less inclusive than the teacher group.

Across student groups, average scores ranged from 3.20 to 3.49, with SMPN 6 Denpasar and SMAN 6 Denpasar showing the highest acceptance. This indicates that students have a moderate understanding of the concept of interfaith safety, although it is not as strong as that of teachers. Overall, SMAN 6 Denpasar emerged as the school with the most consistent and high scores across all respondent groups, while SMKN 1 Denpasar showed a trend toward relatively lower scores. These findings confirm that an inclusive understanding of religious safety is stronger in public schools than in vocational schools, and that strengthening religious moderation should place greater emphasis on the education staff and student groups with greater variation in understanding.

The findings in indicator 2 indicate that teachers, education staff, and students have varying levels of acceptance of the understanding that every religion teaches a path to salvation. Overall, the teacher group displayed the highest scores (3.73–4.08), indicating a relatively stable inclusive understanding. This attitude is consistent with the concept of religious inclusivism, the view that other religions still contain truth and a path to salvation even if a person continues to believe their own religion is the most correct. According to Knitter,[24] Theological inclusivism typically grows out of religious education that emphasizes dialogue, recognition of human dignity, and respect between traditions. This aligns with the teacher's role as a moral agent who not only teaches religious knowledge but also internalizes universal values across religions.

The finding that the education staff group had lower scores (3.08–3.75) indicates a variation in religious understanding that is not yet uniform. This variation can be understood through Allport's contact hypothesis theory,[25] which states that acceptance of diverse groups is

[24] Paul F. Knitter, *Introducing Theologies of Religions* (New York: Orbis Books, 2002).
[25] John Dixon, "Concluding Thoughts: The Past, Present and Future of Research on the Contact Hypothesis," in *Intergroup Contact Theory*, 1st Editio (Routledge, 2016), 16.

strongly influenced by the intensity and quality of social interactions. Because the education staff are usually not directly involved in learning the values of religious moderation, their exposure to inclusive theological thinking tends to be lower than that of teachers. This emphasizes the need for a more comprehensive approach to integrating diversity education for all school members, not just formal educators.

Meanwhile, students' scores in the moderate category (3.20–3.49) indicate that tolerance education has been received but not yet fully ingrained. Internalizing multicultural values among students requires systemic interventions across the curriculum, school culture, and family influence. The moderate attitudes demonstrated by the students in this diagram align with the view that adolescents' understanding of tolerance is shaped not only by formal education but also by social experiences within the family and community.

The finding that SMAN 6 Denpasar achieved the highest scores across all respondent categories strengthens the argument that a school climate conducive to interfaith dialogue significantly influences the inclusive attitudes of the school community. Schools with a collaborative culture and safe spaces for identity discussions are able to foster a more open understanding of religious diversity. Conversely, the lower scores at SMKN 1 Denpasar suggest that the characteristics of vocational schools, which emphasize technical skills, may make inclusive religious values education less systemically integrated.

Overall, the results of indicator 2 emphasize the importance of the educational environment in fostering inclusive theological understanding. This finding is consistent with the notion that religious moderation is not merely about theological understanding, but also about the ability to accept diversity, avoid extremism, and view other religions in a balanced manner. Therefore, the scores on this indicator clearly indicate that the school has a strong foundation for developing a peaceful religious culture. However, more systematic reinforcement is needed, particularly for the education staff and students.

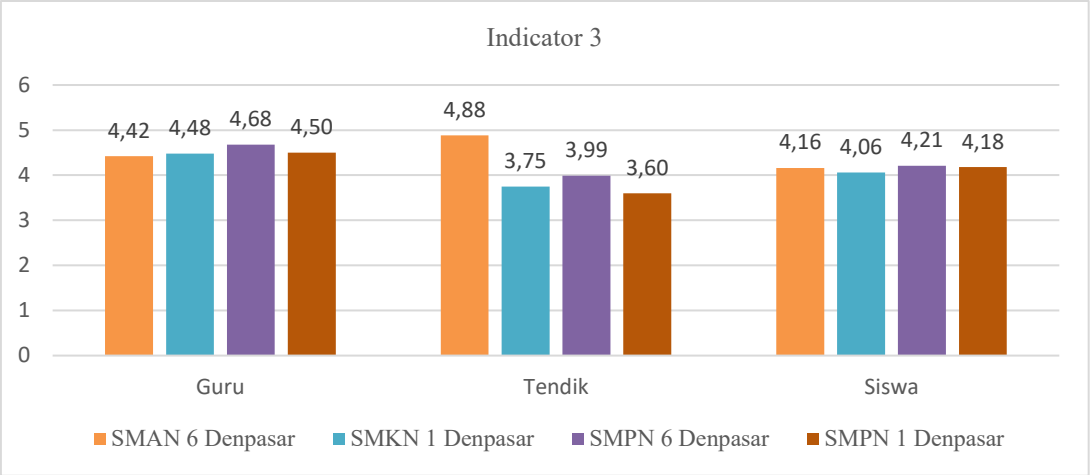


Figure 3. Average score of indicator 3, refers to Alwi Shihab's concept

The scores obtained for indicator 3 show positive consistency across the four schools, with teachers scoring high in the range of 4.42–4.68, the educational staff in the range of 3.60–4.88, and students in the range of 4.06–4.21. The highest score for teachers was recorded by SMPN 6 Denpasar (4.68), while the education staff at SMAN 6 Denpasar ranked the highest with a score of 4.88. The high scores among adults (teachers and education staff) illustrate that they have become role models in building a culture of accepting differences, which then influences the stability of scores in student responses. These findings indicate that the school environment has created an inclusive social climate and supports minimal potential for conflict.

Theoretically, this phenomenon is in line with Allport's view[26] that positive contact between groups in a supportive institutional context can reduce prejudice and increase acceptance of diversity. Thus, the values of acceptance of differences reflected in this score show that educational institutions play a strategic role as a space that strengthens harmonious interactions between groups, while also being a cultural instrument in preventing social conflict, as also emphasized by Pettigrew and Tropp[27] that good quality social contact consistently reduces the potential for intergroup tension.

[26] Gordon Willard Allport, *The Nature of Prejudice* (Addison-Wesley Publishing Company, 1954).
[27] Thomas F Pettigrew and Linda R Tropp, "INTERPERSONAL RELATIONS AND GROUP PROCESSES A Meta-Analytic Test of Intergroup Contact Theory," *Journal of Personality and Social Psychology* 90, no. 5 (2006): 751–83, https://doi.org/10.1037/0022-3514.90.5.751.

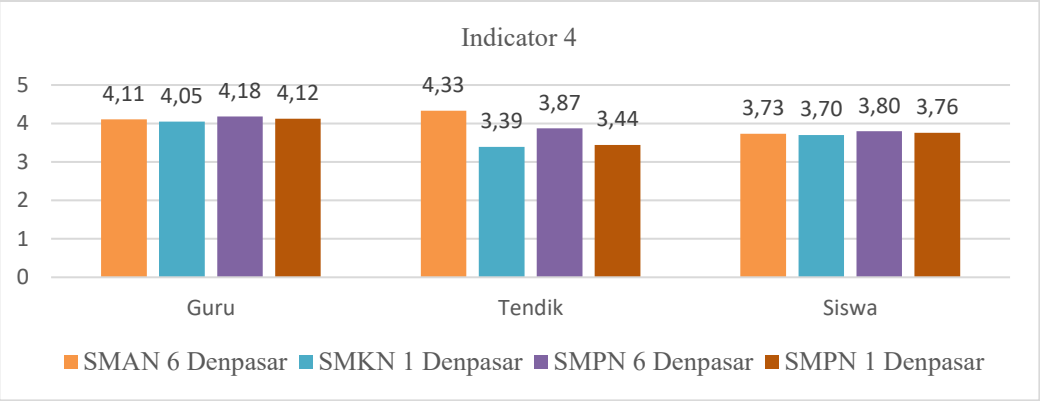


Figure 4. Average Score of Indicator 4, refers to Alwi Shihab's concept

The average score for indicator 4, which ranges from 3.39 to 4.33, indicates that schools have established a commitment to collaboration across community groups, although implementation is not yet uniform across units. The relatively uniform teacher scores across schools (4.05 to 4.18) indicate professional openness in establishing inclusive social relationships. This condition aligns with Banks's view[28] that educators are important actors in shaping a collaborative and diverse culture through consistent social interactions. However, data on the education staff shows significant disparities, with the highest score at SMAN 6 (4.33) and the lowest at SMKN 1 (3.39), indicating differences in organizational culture in encouraging communal work.

Putnam[29] explains that the level of individual and group readiness to collaborate is strongly influenced by social capital, namely the norms, networks, and trust that develop within an institution; thus, this disparity indicates that the quality of social capital across schools is not yet equal. Meanwhile, student scores at a moderate level (3.70–3.80) indicate that cross-group social participation still has room for improvement, both in terms of habituation and internalization of collaborative values. Theoretically, this condition supports the social capital framework, which emphasizes that effective collaboration depends not only on formal policies but also on the interaction experiences, organizational habits, and interpersonal perceptions formed within the school environment. Thus, even though collaborative spaces are available, more systematic capacity building is still needed so that all school components can demonstrate readiness to collaborate equally and consistently.

[28] James A. Banks, *Diversity and Citizenship Education: Global Perspectives* (San Faransisco: John Wiley & Sons, 2006).
[29] Robert D. Putnam, "Bowling Alone: The Collapse and Revival of American Community," *Proceedings of the 2000 ACM Conference on Computer Supported Cooperative Work*, ACM, Desember 2000, 357, https://doi.org/10.1145/358916.361990.

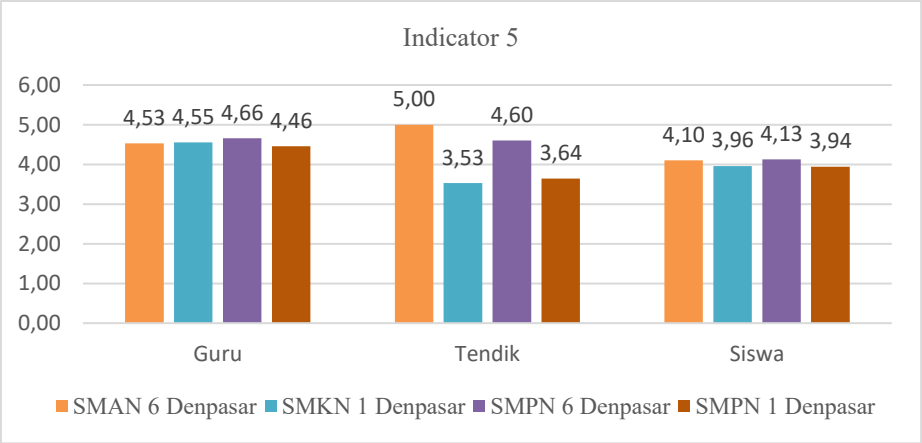


Figure 5. Average Score of Indicator 5, refers to the Ministry of Religion of the Republic of Indonesia's concept

Measurement results for indicator 5 indicate that religious tolerance practices in Denpasar schools have reached an excellent level, particularly among teachers and other education personnel. Consistent teacher scores in the range of 4.46–4.66 indicate a strong internalization of tolerance values in professional interactions, both interfaith and between social groups. This finding confirms that educational institutions with inclusive norms tend to produce individuals with higher tolerance levels.[30] Meanwhile, the extreme variation in the education —with SMPN 6 achieving a score of 5.00 and SMKN 1 at 3.53—indicates differences in organizational culture quality between schools. Furthermore, a work environment with high social cohesion can increase empathy and tolerance between individuals. Thus, SMPN 6's perfect score reflects an institutional atmosphere that is highly supportive of diversity, while SMKN 1's low score indicates the need for a more structured program to strengthen religious moderation.

In the student group, scores ranging from 3.94 to 4.13 indicate that religious tolerance has developed well, but not as strongly as in the teacher and the education staff group. This condition aligns with Lægaard's findings,[31] who explains that tolerance in adolescents tends to be situational and is heavily influenced by learning patterns and school climate. Therefore, strengthening pedagogical strategies grounded in diversity literacy is necessary to enhance the consistency of tolerant attitudes among students. In addition, Nussbaum's study[32] confirms that

[30] Konstantin Dmitrievich Goncharenko, Alexander Ardalionovich Taradanov, and Anastasia Aleksandrovna Gizatulina, "Concept and Structure of Tolerance (Experience of Theoretical Research)," *KnE Social Sciences* 2020 (2021): 86–96, https://doi.org/10.18502/kss.v5i2.8337.

[31] Sune LÆgaard, "Recognition and Toleration : Conflicting Approaches to Diversity in Education ?," *Educational Philosophy and Theory* 42, no. 1 (2010): 22–37, https://doi.org/10.1111/j.1469-5812.2008.00471.x.

[32] Martha C. Nussbaum, *The Cosmopolitan Tradition A Noble but Flawed Ideal* (Harvard University Press, 2021), https://doi.org/hhttps://doi.org/10.2307/j.ctv24w65jk.

systematic multicultural education can deepen interfaith sensitivity among students. Therefore, although indicator 5 indicates overall positive performance, educational institutions still require ongoing support, particularly in low-scoring schools, to foster harmony across the school environment.

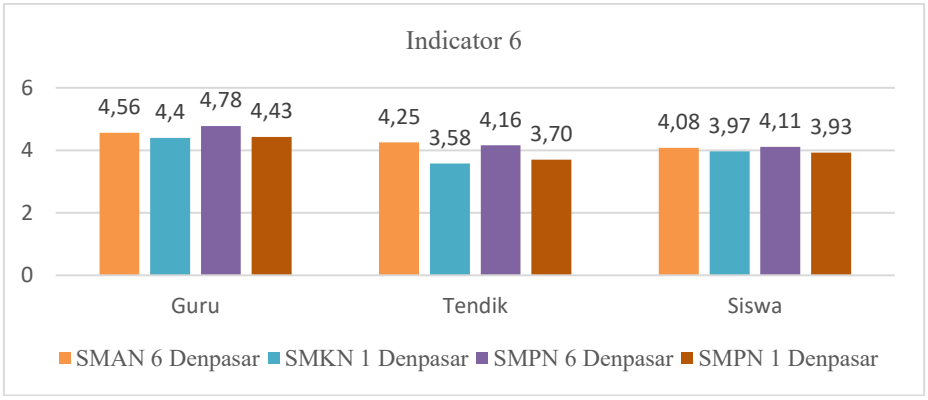


Figure 6. Average Score of Indicator 6, refers to the Ministry of Religion of the Republic of Indonesia's concept

Indicator 6 scores indicate that national commitment has been strongly institutionalized within the school environment, as evidenced by the high scores across all respondent groups. Teachers scored between 4.40 and 4.78, confirming their role as key actors in the internalization of nationalist values. In his study, Miles[33] observed that educators are the most effective channel for strengthening national identity through reflective curricula and pedagogical practices. Meanwhile, scores for the education staff ranged from 3.58 to 4.25, indicating that commitment to national ideology varies across institutions. Egitim[34] is of the view that differences in organizational culture and the level of national literacy of non-educators can produce significant differences in their attachment to the ideological values of the state. In students, scores of 3.93–4.11 depict stability and consistency, indicating the successful implementation of national character education in schools.

This confirms that strengthening students' civic values is influenced by the integration of national values into learning activities, student organizations, and the school climate. High scores across all respondents in educational institutions that successfully instill nationalism tend to create stronger social cohesion and increase resilience to potential ideological conflict. However, the variation in the education staff scores indicates the need for institutional

[33] James Miles, "The Ongoing Crisis and Promise of Civic Education," *Curriculum Inquiry* 51, no. 4 (2021): 381–88, https://doi.org/10.1080/03626784.2021.1953294.

[34] Soyhan Egitim, "Social Sciences & Humanities Open Challenges of Adapting to Organizational Culture : Internationalization through Inclusive Leadership and Mutuality," *Social Sciences & Humanities Open* 5, no. 1 (2022): 100242, https://doi.org/10.1016/j.ssaho.2021.100242.

alignment of commitment so that strengthening national values is not solely focused on teachers but becomes part of the school's overall organizational culture.

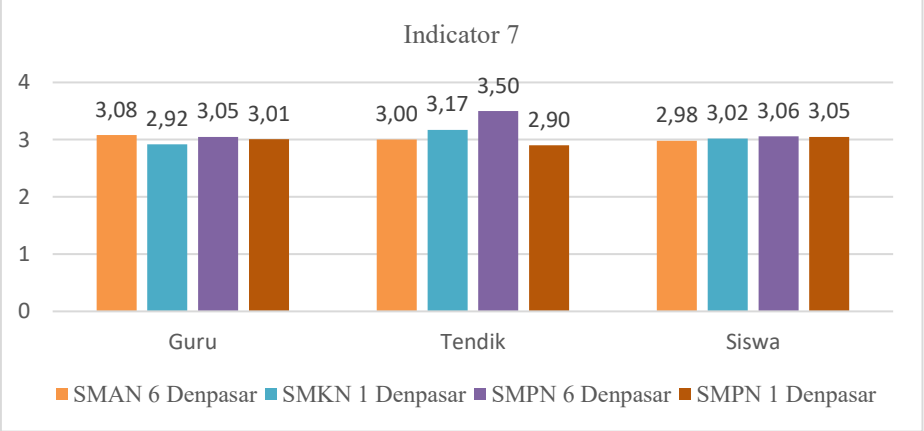


Figure 7. Average Score of Indicator 7, refers to the Ministry of Religion of the Republic of Indonesia's concept

Indicator 7 had the lowest score among the indicators, although it remained in the medium-to-high category (2.92–3.50). The low scores for teachers (2.92–3.08) indicate that an anti-violence school climate has not yet been fully established; strengthening is needed through internal school policies, behavioral coaching, and a more responsive violence-reporting system. The finding that the education staff, especially at SMPN 6, achieved the highest score of 3.50 indicates that non-violent practices have been more internalized in the unit, although not yet at an optimal level. Meanwhile, the relatively stable student scores (2.98–3.06) indicate that perceptions of a culture of anti-violence have not been as deeply rooted as the values of tolerance, acceptance of diversity, or commitment to nationality as seen in the other indicators. This condition is consistent with Rose's study,[35] which emphasized that schools can only minimize violence if they implement comprehensive violence prevention strategies, including strict regulations against aggressive actions, the habituation of non-violent communication, and the formation of peer-support groups to strengthen relationships between students.

In addition, lax school regulations can exacerbate aggressive behavior, as Espelage and Swearer noted,[36] stating that a weak school climate significantly increases the risk of violence and bullying. Therefore, scores on this indicator indicate that the internalization of an anti-violence culture remains in its infancy and should be prioritized for intervention through more explicit character education programs, strengthened school norms, and systematic behavioral

[35] Ingrid Rose, *School Violence Studies in Alienation, Revenge and Redemption*, 2018, https://doi.org/https://doi.org/10.4324/9780429479748.

[36] Susan M. Swearer Dorothy L. Espelage, ed., *Bullying in North American Schools* (New York: Routledge, 2010), https://doi.org/https://doi.org/10.4324/9780203842898.

monitoring, as recommended by Benbenishty and Astor.[37] Collective intervention across school actors is needed to ensure that anti-violence practices become not only formal policies, but also a living culture and are practiced in all school activities.

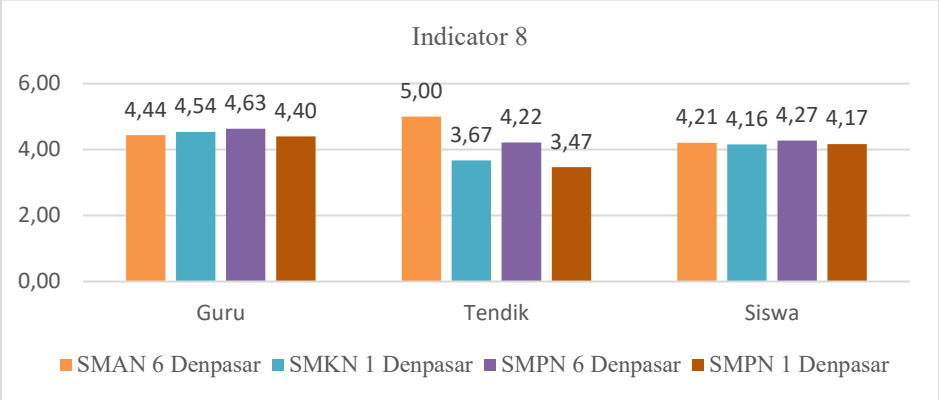


Figure 8. Average Score of Indicator 8, refers to the Ministry of Religion of the Republic of Indonesia's concept

The data in the indicator 8 bar chart shows that four schools, SMAN 6 Denpasar, SMKN 1 Denpasar, SMPN 6 Denpasar, and SMPN 1 Denpasar, tend to have an average score above 4.00 in the teacher, the education staff, and student groups, which indicates a positive perception of accommodative practices towards local culture. In the teacher group, scores ranging from 4.40 to 4.63 indicate strong uniformity of understanding, and consistent implementation of cultural values in learning will result in relatively homogeneous teacher perceptions.

In contrast, the education staff group showed the most striking variability, ranging from a perfect score of 5.00 at SMAN 6 Denpasar to a low score of 3.47 at SMPN 1 Denpasar. This difference suggests that the education staff often form their own subcultures, allowing for highly diverse perceptions of school culture. Meanwhile, the student group showed consistent scores with a narrow range of 4.16 to 4.27, reflecting effective internalization of cultural values, as Banks explains[38] regarding strengthening cultural identity through culturally responsive educational practices.

Overall, this pattern indicates that SMAN 6 Denpasar and SMPN 6 Denpasar tend to achieve the highest scores, particularly in the teacher and student groups, whereas the striking differences among the education staff suggest that this indicator is heavily influenced by operational dynamics and internal work culture. This finding reinforces Schein's view[39] that

[37] Ron Avi Astor Rami Benbenishty, *School Violence in Context: Culture, Neighborhood, Family, School, and Gender* (Oxford University Press, 2005), https://doi.org/https://doi.org/10.1093/acprof:oso/9780195157802.001.0001.
[38] Banks, *Diversity and Citizenship Education: Global Perspectives*.
[39] Edgar H. Schein, *Organizational Culture and Leadership* (San Faransisco: John Wiley & Sons, 2010), 87.

the effectiveness of a school's culture depends heavily on the extent to which all actors, including non-education staff, internalize the same values in their daily practices.

2. The Potential Strengths and Risk of Religious Radicalism in Public Schools in Bali

Bali's status as a global tourist destination is a distinct advantage for the Island of the Gods, known as the Island of the Gods, compared to other regions in Indonesia. However, this advantage also presents a weakness that must be addressed by the Balinese government, residents, and schools in the region. The open access to Bali for both foreign and domestic tourists does not preclude the potential for cultural influences and diverse values. Furthermore, the unstoppable flow of information and the development of digital technology are currently underway. The influx of radicalism into schools is also evident internationally. Therefore, schools play a strategic role in shaping students' mindsets, fostering a moderate and inclusive understanding of religious diversity.[40] Based on the results of this study, schools in Denpasar have academic and non-academic activities that have the potential to protect students from negative influences entering the region. However, at the same time, there is a potential vulnerability for religious radicalism to enter schools, both in the form of opinions and behavior.

SMAN 6 Denpasar is one of the schools that focuses on strengthening religious values, as seen from the school's vision of "creating intelligent, character-based, globally-minded, and environmentally-conscious individuals based on Tri Hita Karana." The Tri Hita Karana-themed school culture is one of the school's missions that can be found in practice both in classroom learning and in co-curricular and extracurricular activities. The religious teacher said that the school has a dharmaputih or Dharma Wacana program every full moon and Tilem as a form of the school's effort to increase piety towards Ida Sanghyang Widhi Wasa, filled by Hindu religious teachers, while other communities are filled by the relevant religious teachers, and the Pasraman kilat activity for Hindu students and its implementation during semester breaks, the speakers are teachers and external speakers. These findings reinforce the questionnaire results, which showed that this school has the highest score across all indicators.

Meanwhile, SMKN 1 Denpasar has a vision of 'Creating students who are professional, competent, have character, and have a global environmental perspective'. One of its mission statements is 'Character and Entrepreneurship Formation: Forming the character of students with noble morals and fostering an entrepreneurial spirit and independence'. This school was

[40] D. G. Davydov, "The Causes of Youth Extremism and Ways to Prevent It in the Educational Environment," *Russian Education and Society* 57, no. 3 (2015): 146–62, https://doi.org/10.1080/10609393.2015.1018745; Toto Suharto, "Indonesianisasi Islam: Penguatan Islam Moderat Dalam Lembaga Pendidikan Islam Di Indonesia," *Al-Tahrir: Jurnal Pemikiran Islam* 17, no. 1 (2017): 155–78, https://doi.org/10.21154/altahrir.v17i1.803.

founded in 1962 and is the oldest vocational school in Denpasar. The number of students is 2,330, comprising 1,996 boys and 334 girls. Although focused on the field of information technology, this school still prioritizes the formation of noble moral character in students. The principal (Wayan Mustika) emphasized that, 'this school upholds noble morals in all activities, both learning and activities outside the classroom. For example, SMKN 1 Denpasar prioritizes anti-bullying. This statement is in line with the results of observations of the situation and condition of this school's infrastructure. An anti-bullying slogan is displayed in the school's front yard, and students are friendly and polite toward one another, teachers, and visitors. The school also demonstrates good tolerance for religious, ethnic, and cultural diversity. The availability of religious activities across all faiths and the provision of dedicated spaces for them demonstrate this practice. Similar findings were also found in public schools in Manado.[41] However, the questionnaire results at this school indicated that the average score for each indicator in this category was slightly lower than at other schools. This is possible because this school is a vocational school that places greater emphasis on vocational programs in its activities, compared with other public schools. This means that the portion of time devoted to developing activities that lead to arts, culture, and religion is less, resulting in a tendency for vocational students to develop a textual-pragmatic mindset. Some teachers and students said they seek religious information from the internet and social media. Although some studies have found no difference in the religious experiences of students at public schools and vocational schools,[42] this study found a different trend.

Religious activity programs at the junior high school level in Denpasar are also not different from the activities found at SMAN 6. As stated by a teacher at SMPN 11 (KA): "The school regularly holds Pasraman Kilat, Dharma Wacana Purnama, and Tilem activities for Hindu students." An Islamic teacher at the school (Z) also explained that the school holds religious activities when Hindu students carry out their religious programs. Based on interviews with teachers at SMPN 6 Denpasar (GAKL): "Our school organizes activities that encourage students' obedience to Ida Sang Hyang Widhi Wasa, such as Dhamaputih (Dharma Wacana), and Tilem, as well as activities that emphasize academic aspects, attitudes, and student skills, such as Sigucling (Students Love the Environment), Platinum (Numeracy Training Program),

[41] Irfan Syuhudi, "MENGELOLA KEBERAGAMAN AGAMA DI SEKOLAH MANADO (Studi Kasus: SMK Kristen YPKM Dan SMA Tridharma)," *Al-Qalam* 23, no. 2 (2017): 324–34, https://doi.org/10.31969/alq.v23i2.415.

[42] Achmad Hiebran Assani, "Perbandingan Pengalaman Keberagamaan Siswa SMK Dengan SMU," *Jurnal Tarbiyatuna* 10, no. 2 (2019): 188–93, https://doi.org/10.31603/tarbiyatuna.v10i2.2425.

JUS (Healthy Friday), Gelis (Student Literacy Movement), Siputra Spensix (Spensix Youth Development System)."

In the meantime, the classroom learning system also reflects the practice of religious inclusivity in schools. Schools provide full support to consistently maintain this harmony through various means, for example, teachers arrange seating in class without distinguishing religion, equal opportunities for students of minority religions to become administrators of student organizations, equal service by the education staff to all students without favoritism, the provision of halal food in the cafeteria for Muslims, the provision of school activities that involve all students. Similar findings were also obtained from the results of observations in the four schools. When learning activities take place in the classroom, there appears to be no difference between Muslim and non-Muslim students in seating, in discussions, and in interactions. In the hallways of the classroom, in the cafeteria, and in the school yard, the harmony of all students and teachers can also be seen in their interactions with each other.

3. Offering a Framework for Developing Zero Radicalism Schools in the Balinese Context

Schools are a highly potential field, as Pierre Bourdieu theorized. Schools as an arena will reach their peak of development when they develop cultivated habits (habitus) and supporting social capital (capital).[43] Schools, as formal educational institutions, play a strategic role in shaping students' mindsets, fostering a moderate and inclusive understanding of religiousness and diversity.[44] A curriculum oriented toward national values, tolerance, and intercultural dialogue is key to stemming the spread of radical ideology.[45] Therefore, efforts to prevent radicalism in schools must be systematic, comprehensive, and sustainable.[46]

In educational settings, radicalism can infiltrate through various channels, including hidden curricula,[47] social interactions, and the use of information and communication technology.[48] Students still in the process of discovering their identity are vulnerable to the

[43] Pierre Bourdieu, "Craft of Sociology: Epistemological Preliminaries," 1991.

[44] Davydov, "The Causes of Youth Extremism and Ways to Prevent It in the Educational Environment"; Suharto, "Indonesianisasi Islam: Penguatan Islam Moderat Dalam Lembaga Pendidikan Islam Di Indonesia."

[45] Nurul Khotimah, "Enkulturasi Nilai-Nilai Kesejarahan Sunan Kudus Pada Masyarakat Di Daerah Kudus Kulon," *Jurnal Historia Pedagogia* 7, no. 2 (2018): 120–27; Witriani et al., "Negotiating Identity and Religious Expression in Early Chilhood: A Case Study of SDITs in Lombok, Indonesia," *Al-Jami'ah* 62, no. 2 (2024): 277–303, https://doi.org/10.14421/ajis.2024.622.277-303.

[46] Abu Rokhmad, "Radikalisme Islam Dan Upaya Deradikalisasi Paham Radikal," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (2012): 79–114; Mauhibur Rokhman, Nur Kalim, and Muhammad Anas Maarif, "Holistic Approach in Internalizing Multicultural Values in Elementary Schools through Islamic Education Learning" 10, no. 1 (2024): 179–205.

[47] Saparudin Saparudin and Emawati Emawati, "Religious Moderation without Context: Critical Analysis of Islamic Education Textbooks Junior High School in Indonesia," *Atthulab: Islamic Religion Teaching and Learning Journal* 8, no. 2 (2023): 202–18, https://doi.org/10.15575/ath.v8i2.24920.

[48] Amanda Lia Putri and M.Pd.I , Rahmadani Fitri Ginting, "Implementasi Pendidikan Agama Islam Sebagai Media Pencegahan Radikalisme Di Sekolah Menengah Atas (SMA)," *Jurnal Kajian Agama Dan Dakwah* 12, no. 3 (2025): 41–50, https://doi.org/https://doi.org/10.4236/tashdiq.v12i3.11636.

influence of radical ideologies that offer certainty about values and life goals. This situation is exacerbated by a lack of critical understanding of information disseminated in the digital world, as well as limited national insight and religious moderation.[49]

In turn, students will develop a worldview or paradigm of thought based on the religious education they receive at school, including interpretations of religious texts delivered in textual or critical ways. Thus, schools become a gateway for radical thoughts and actions, which can be infiltrated through the curriculum, teacher instruction, extracurricular activities, peers, the education staff, school facilities, and the school environment.[50]

Therefore, the zero-radicalism school model, proposed by researchers, is an alternative to counter religious radicalism that could infiltrate schools, whether in the form of opinions or movements. The Zero-Radicalism School (ZRS) is a school model designed from the outset to detect early indications of religious radicalism infiltrating the school community through the Radicalism Early Warning System (REWS) application. The school will then take follow-up action based on the screening results, in accordance with established standard operating procedures (SOPs). ZRS coordinates with relevant parties in implementing the program in accordance with the established ZRS implementation guidelines.

C. Conclusion

This study confirms that public schools in Denpasar have high levels of inclusivity, religious moderation, tolerance, and national commitment. This is influenced by a strong socio-religious culture grounded in Tri Hita Karana values and educational practices that emphasize interfaith harmony. Empirical findings show that teachers consistently play a key role in shaping a moderate religious climate, as reflected in relatively high scores across all indicators, particularly those for acceptance of differences, tolerance, and accommodation of local culture. Thus, schools in Bali have a strong foundation as safe and inclusive educational spaces, although they still need to address vulnerabilities that emerge in certain indicators.

This research makes a significant contribution to the study of religious moderation and the prevention of radicalism by presenting an empirical mapping of the Balinese context, which has often been considered a "green zone" for radicalism. The importance of this research lies in its ability to reveal that this stereotype can actually mask latent vulnerabilities that operate through

[49] Anggi Ariska Putri et al., "The Importance of Building Religious Tolerance In Indonesia Through Multicultural Education From An Islamic Perspective," *FALASIFA : Jurnal Studi Keislaman* 15, no. 1 (2024): 1–9, https://doi.org/10.62097/falasifa.v15i1.1480.

[50] Jamhari and Saifudin Asrori, "The Making of Salafi-Based Islamic Schools in Indonesia," *Al-Jami'ah* 60, no. 1 (2022): 227–64, https://doi.org/10.14421/AJIS.2022.601.227-264.

digital dynamics, disparities in religious literacy, and an unequal school culture. The quantitative and qualitative data collected indicate that, although public schools perform well across most indicators, vocational schools, such as SMKN 1 Denpasar, still require systematic interventions to strengthen religious literacy and anti-violence practices. Therefore, this research advances theoretical understanding and offers new perspectives on the urgency of developing a Zero Radicalism School (SZR) model grounded in the Balinese socio-cultural context.

This study is limited in scope, covering only four public schools in Denpasar City and therefore does not represent the socio-religious dynamics across all regencies/cities in Bali, nor the diversity of religious and vocational schools. This limitation arises because demographic variability, school culture, and the intensity of social interactions across educational units can result in heterogeneous perceptions of religiosity. Furthermore, several indicators, such as a culture of anti-violence and interfaith literacy, show fluctuating values, requiring more in-depth longitudinal analysis to identify changes and the most effective interventions over time. Therefore, further research is recommended to expand the scope, integrate comparative analyses across provinces, and directly test the implementation of the Zero Radicalism School (SZR) model at a pilot-project scale.

Acknowledgment

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