Religious Moderation Education in The Perceptions of Millennials Generation in Indonesia

Susanto[1], Ayu Desrani[2], Suci Ramadhanti Febriani[3], Rosita Ilhami 4, Saifullah Idris[5]

[1] Postgraduate PTIQ Institute Jakarta, Indonesia; susanto@ptiq.ac.id
[2] Maulana Malik Ibrahim State Islamic University Malang, Indonesia; aydesrani@gmail.com,
[3] Maulana Malik Ibrahim State Islamic University Malang, Indonesia; Suciramadantifebriani11@gmail.com,
[4] Maulana Malik Ibrahim State Islamic University Malang, Indonesia; rositailhamioci621@gmail.com
[5] Arraniry State Islamic University Aceh, Indonesia; saifullahidris@ar-raniry.ac.id

ARTICLE INFO

ABSTRACT

Having religious diversity is a big challenge for people in Indonesia. Welcoming a moderate attitude in religion is currently an important role for every educational unit to create a religiously tolerant society. For this reason, this research was conducted with the aim of measuring and seeing how religious moderation among millennials and millennials' perceptions of the important role of education in creating religious moderates are. To measure and obtain data, researchers conducted a survey of millennial respondents with various professions as many as 80 respondents such as lecturer, students, writer, entrepreneur, trader, privat sector employee, builder, teacher and ASN for representing the millennial generation. Data was collected by distributing a questionnaire using the google form platform as many as 14 questions were asked according to the indicators. Then the data was analyzed using triangulation of data sources, namely data collection, data reduction, data presentation, and then draw conclusions. The findings in this study indicated that religious moderation from the perspective of the millennial generation in Indonesia is quite good. This was indicated by several indicators of religious moderation, the millennial generation has shown a commitment to nationalism, tolerance, anti-violence and can accept the local culture.

Corresponding Author:
Susanto
Postgraduate PTIQ Institute Jakarta, Indonesia; susanto@ptiq.ac.id

1. INTRODUCTION

Some religions have their own perspective on moderation in religion. In the Christian tradition itself, religious moderation is used as a perspective to mediate the extremes of interpretation of

Christian teachings that are understood by some of its people. His book also tells a lot about how Jesus is the Savior of Peace (Reck, 2012). Likewise, in the Catholic Church, religious moderation is understood as a "communion of faith, hope and love," that is, these three have similarities and have the same basis in faith (Muhammad, 2013). Whereas Hindus have implemented religious moderation for thousands of years, this practice was carried out to overcome religious turmoil with the nature of the times, which was unavoidable and became a historical necessity. Meanwhile, among Hindus, religious moderation is directed at strengthening individual awareness in practicing religious teachings (Lipner, 2006). In Arabic itself moderation is also referred to as wasath or wasathiyah which has the meaning of tawassuth, which is in the middle (Saifuddin, 2019). From the several opinions on the concept of religious moderation above, it can be concluded that having a moderate perspective and attitude in religion is something that is important for its existence in a plural and multicultural society. This means that religious moderation is also not just regulating individuals, but also the affairs of each group, society and state.

As a country that has diversity in religion and has 6 religions that are recognized by the state, it is certainly a big challenge in forming a complete religious community and also has an attitude of tolerance as a form of unity and integrity of the Indonesian nation. Considering the various phenomena of fanaticism, namely differences between groups, it is again widely discussed due to acts of terror, violence and radical attitudes that are quite disturbing in this motherland in the name of religion as an excuse to think that their group or religion is the most correct without looking at other points of view (Arifianto, 2019). Thus, the current religious background becomes a serious challenge for the government. So that in 2019 the Ministry of Religion launched mainstraming or strengthening the movement in religious moderation as an important principle and footing in the life of religion, nation and state (Saifuddin, 2019). Given the moderation in religious ideas and practices which means that any group with a common origin and purpose is inherently rooted in the awareness of the need for humanity.

In line with this, Lukman Hakim Saifuddin as a former minister of religion explained the importance of having an attitude of religious moderation, especially for millennials. As a force that determines Indonesia's future, the millennial generation faces very serious challenges in the issue of radicalism. This year we were surprised by two acts of terrorism whose perpetrators were part of the millennials. It is undeniable that millennials are a generation that was born at the same time as the outbreak of pan-Islamism into a global radical movement (Nurtina, 2019). Millennials also grow up with the development of hardline religious groups, which instill intolerance, rebellion, and ideas that endanger the unity of citizens and nations in this country.

In addition, millennials need to realize that religion was revealed directly by God to His messengers. Seeing the reality on the other hand, of course, millennials can interpret this event as a real manifestation of religious teachings that contain universal human values (Carpenter et al., 2012). Millennials basically have the image of being more educated, open, and technologically savvy. However, in reality, education and excessive curiosity have plunged some millennials into extreme thoughts that will harm themselves, society, and the country (Fanindy & Mupida, 2021). This happens because millennials' curiosity about religion is very high but it is not accompanied by strong religious knowledge and the source of learning is only from the internet and not from the scholars (Anang, 2019). Furthermore, we are facing a more humanistic and universal era of religion. From this interreligious relations seem to be more positive in our future. This generation's independence in using technology will push them towards the rejuvenation of religious beliefs and moderation, especially by asking questions and thinking critically (Nelson et al., 2017).

Various studies on religious attitudes and behavior among young Muslims in Indonesia, both students and college students, reveal a tendency to increase religious intolerance and radicalism, and even be exposed to violent extremism and terrorism (Adawiyah et al., 2021). The Equivalent Institute found a tendency for formalistic, conservative, and exclusive religious types to be higher than substantive, moderate, and exclusive types of religion among PTN students in Indonesia (Kasdi et al.,

2020). Previously, PPIM (2018) also found almost the same trend. Among students and college students there are 58.8% radical attitudes even though they tend to take moderate action (74.4%). While they tend to be more tolerant externally than the internal differences of the Muslim community, especially against Muslim minority groups such as Shia and Ahmadiyah groups in terms of intolerant attitudes and behavior (Salamah et al., 2020). These studies seek to find the factors that cause the phenomenon of religious intolerance and radicalism to occur, although in a limited analysis.

Furthermore, (Kawangung, 2019) say that social media which has always accompanied the millennial generation will not affect religious moderation education if it is not consistent in broadcasting religious moderation education. Then, (Ganzach et al., 2013) said that the intelligence of a person's thinking will return to his strength in understanding his religion. If the religious basis is strong, then it will also be good to understand the teachings of his religion and will avoid extremism. With this good understanding, millennials can be moderate because Islam has taught comprehensively about various aspects of life, including religious social life (Hambali, 2017). So, every Muslim who has understood his religion is certainly capable of being moderate.

Religious moderation has been studied in several studies by several experts. According to Hasse Jubba et al, (Jubba et al., 2021) This study of religious moderation can be divided into three trends. First, research that emphasizes the efforts made by various parties who support and call for religious moderation in Indonesia, this support is carried out institutionally by Islamic organizations. The study emphasizes the importance of involvement by all elements, including non-state elements who seek to achieve religious moderation in Indonesia (Faiqah & Pransiska, 2018;Hamzah Harun al-Rasyid, 2014;Harto, 2021;Purwanto et al., 2019). Second, a study on seeing opportunities for religious moderation in Indonesia with the diversity of a multicultural society. One of the great opportunities happening in Indonesia is the fact that Indonesia has cultural diversity which allows for exploring various forms of moderation (Akhmadi, 2019; Amin, 2014; Agis et al., 2018; Ropi, 2019). Third, religious moderation is used as a means or media to support and ensure a more harmonious and open life in religion (Yanti & Witro, 2020). These three trends conceptually and paradigmatically have provided a strong foundation in efforts to learn religious moderation. However, it has not explicitly been able to provide an overview of religious moderation among millennials.

This article is based on the assumption that the professor of Islamic thought, Prof. Dr. KH. Zainal Abidin M.Ag suggested that the ministry of religion and religious organizations, religious leaders, need to introduce religious moderation to millennials. According to him, millennials are in their productive age and are very familiar with information technology, so they have a very wide network and are in contact with various cultures, ways of thinking or even various beliefs. This is also emphasized by one part of the millennial generation that has recently been busy talking about, namely Laura's love, who informs the public that in the midst of all current national and state plans, with a lot of noise, chronicles and travel displays in it, according to him, the shoulders of the millennial generation and Generation Z who will take responsibility for all these designs in the next few years. The mandate is not easy because it is the ideal of a modern, prosperous, and world-leading Indonesian nation. By borrowing the view of the philosopher Rene Descartes, Cinta Laura said that the will to "humanize" God is reason to make the infinite (infinite) into finite (limited). When you feel as the interpreter and sole owner of the truth from God, it is clear that all truth values become single domination; liyan, the others are parties who do not deserve a place, let alone a room for tolerance. In fact, human limitations are clearly not comparable to the infinity of God.

Furthermore, the extremism of millennials can also be seen in the way they respond to an issue on social media because social media is often a place of ideological friction that makes fellow users exchange opinions without conclusion (Putri et al., 2022). However, if their knowledge of religion is strong, then the friction that occurs does not need to happen because Islam has taught us to respect each other between religious communities. A similar opinion comes from (Fahri & Zainur, 2019), who said that extremism can be eradicated with moderate Islamic education by showing an attitude of tawazun, straight and firm, tolerance, deliberation, reform, etc.

2784 of 2792

Based on the facts above and some of the background of the research that has been done. Religious moderation among millennials is interesting to conduct a more comprehensive and in-depth study. Given the youth or millennial generation has an important role in the progress and development of the Indonesian nation. Its proximity to information technology also makes the millennial generation have an important role in creating harmony in a multicultural society in Indonesia.

2.   METHODS

This study used a qualitative research design with a case study method in Indonesia. According to Moleong qualitative research serves to see the phenomena that occur in social reality in depth and holistically (Moleong, 2007). The research respondents were taken randomly with a random sampling technique on youth or young people of generation Y or commonly called the millennial generation with an age range of 15-35's with a total of 80 respondents representing the millennial generation in Indonesia (Hidayatullah et al., 2018). Which is described as follows:
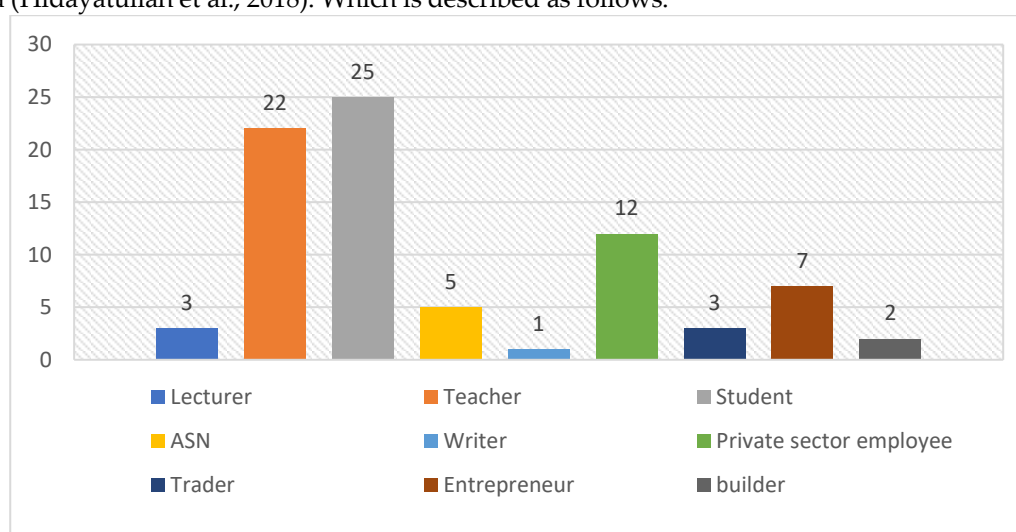
Pictures 1. respondent from the millennial generation

Based on the picture above, the respondents are millennials with various fields or professions to collect data or measure religious moderation among these millennials. The varied distribution of respondents can represent the perception of religious moderation in various fields. It provides initial data on a random religious moderation mapping. Data collection techniques using questionnaires and interviews. This research instrument used a questionnaire guide in determining questions according to the topic iof research, while the observation instructions was showen through phenomena that develop holistically. Questionnaires was used to measure or see religious moderation, and interviews are used to find out how this millennial generation understands religious moderation in Indonesia and their perception of the important role of education in creating religious moderates. The research questions consisted of 14 questions with various topics to explore religious moderation in the millennial generation and also their understanding of religious moderation.

The research analyst used the Triangulation technique for data sources using the theory of Miles & Huberman with the stages of data collection (Miles & Huberman, 1994). First, the researchers collected data based on the distribution of respondents randomly to the millennial generation in the age category under 30 years. After that, the researchers classified the data based on the specified problem formulation. The third stage, the researchers presented coding-based data and finally, the concluded the findings. In checking the validity of the data, researchers have used triangulation of data sources to check the coherence of the data that has been obtained. Based on the data that has been collected, the analysis will focus on issues related to the religious moderation of millennials in the life of the nation

and state. The data is critically examined by going through the stages of data reduction, then presenting the data and ending with drawing conclusions.

3.   FINDINGS AND DISCUSSION

Millennials' attitude towards religious moderation

Religious moderation is one of the most important attitudes to be implemented in the midst of religious and cultural diversity such as that in Indonesia. Because, if every Indonesian people are able to implement it, then this country will become a more advanced country because of the unity of its nation. However, as we all know, religious moderation has recently become a hot topic of discussion. Thus, the government made various efforts to introduce it to the public by various socializations, either directly visiting educational institutions, the community, or outreach through mass media and social media (Akhmadi, 2019).

The indicators of religious moderation according to the state are: 1) national commitment, namely obedience, obedience, and commitment to fellow community members to follow the directions and regulations as stated in Pancasila and the 1945 Constitution; 2) tolerance which is marked by the spirit of mutual respect for differences in social strata, opinions, culture, customs, and religion; and 3) anti-violence, meaning that everyone is not easily swayed by hoax news that teaches to commit violence that is hostile to other people of different religions and is not hostile to the government; and 4) acceptance of local traditions and culture (Inayatillah, 2021).

National Commitment

To find out millennial attitudes towards religious moderation, researchers distributed questionnaires to 80 respondents from various backgrounds. The results of the millennial opinion questionnaire on the attitude of national commitment are as follows:

Table 1. Millennial Generation's Perception of *National Commitment*

Statement	Strongly agree	Agree	Don't agree
Democracy as Indonesia's political ideology	41.3%	56.3%	2.5%
Indonesia with a Muslim majority population deserves to establish a caliphate state to follow Islamic law .	8.8%	28.7%	62.5%
Pancasila is against the religion of Islam.	3.7%	5%	91.3%
Indonesia is natural to form the religion of Islam.	11.3%	12.5%	76.3%

Based on the table above, we can see that millennials have fairly good knowledge and awareness of religious moderation. This can be seen from several important points that describe indicators of religious moderation. Namely, the number of millennials who strongly agree with democracy which is a form of national commitment is 41.3%, only 56.3% agree, and only 2.5% disagree. Meanwhile, their opinion about the establishment of a caliphate state has several different responses, namely strongly agree 8.8%, agree 28.7%, and disagree 62.5%. it means that millennials in Indonesia are very tolerant of other religions. because Indonesia itself has 6 religions which were inaugurated by the government. Then, the number of millennials who think that Pancasila is contrary to Islam is 91.3% disagree and 5% who agree, the rest of the respondents strongly agree that they think Pancasila is contrary to Islam. Furthermore, the number of millennials who think that leaders must be Muslim is 11.3% who strongly agree, 12.5% agree, and 76.3% disagree.

Based on the available data, we see that national commitment is quite important in the life of the state. Because, this commitment consists of the quality of nationality and intellectual nationality (Afwadzi & Miski, 2021). Thus, someone will be eager to maintain the unity of the Unitary State of the

Republic of Indonesia and always try to find solutions to every problem that exists in Indonesia. Those who have good knowledge of nationality will feel sad if there are dangerous actions or symptoms that are not in line with the four pillars of nationality. Then, they will also be sad if there is betrayal and abuse of authority in various fields, so they are encouraged to take part in finding solutions to each of these problems (Sugiyarto, 2013).

To increase millennial national commitment, it can be done since the school period, including by inserting national values into school materials or activities, such as learning activities in the classroom, scouts, flag ceremonies, and other positive activities (Azis et al., 2021). In addition, educational institutions also need to carry out strategic steps, such as: 1) implementing national values and commitments by developing studies and academic traditions in every policy in educational culture; 2) make educational institutions a forum for learning and implementing human values, religious harmony, religious moderation, and mutual respect for cultural differences and opinions; 3) develop religious and interfaith literacy through digital media (Hefni, 2020). Education has an important role in creating religious moderation in Indonesia. With the diversity of religions officially recognized in Indonesia, it becomes a challenge for teachers to instill values of commitment to nationalism (Anwar, 2021). This means that we do not only live under the rules of ourselves and religion, but we live as a nation and state according to the character of the Indonesian state.

Tolerance

To find out millennial attitudes towards religious moderation, researchers distributed questionnaires to 80 respondents from various backgrounds. The results of the millennial opinion questionnaire on the attitude of tolerance are as follows:

Table 2. Millennial Generation's Perception of *Tolerance*

Statement	Strongly agree	Agree	Don't agree
Carry out humanitarian activities for friends or neighbors who are affected by the disaster even though they are of different religions .	63.2%	36.8%	-
Leaders in Indonesia cannot be non-Muslims.	27.5%	42.5%	30%
Illegally destroying other people's houses of worship is a natural attitude within the framework of our democracy.	2.5%	12.5%	85%
A regional leader or other religious person wishes a happy holiday to different people.	61.3%	30%	8.8%

Tolerance is an attitude of appreciating and respecting differences between human beings. The differences in question can vary, ranging from differences in ethnicity, culture, religion, to physical conditions. Statements on awareness to live in harmony and peace or to live with mutual tolerance despite different religions are 63.2% of respondents strongly agree and 36.8% agree. Of this value, no one disagrees. This is a strong indicator of the understanding of religious moderation among millennials. Furthermore, the statement that with so many Muslims in Indonesia, the leader must also come from the Islamic religion. Based on the statement as many as 70% of respondents agreed to this and as many as 30% of others did not agree that it must be from the Islamic religion. Judging from the statement, the attitude of tolerance is quite low where being a leader can come from any religion as long as it meets the criteria to become a leader. However, in another statement, as much as 85% of the respondents have an attitude of tolerance which is shown in the statement that they should not destroy houses of worship of other religions even though it is illegal. Another 15 percent support destroying houses of worship because they have not yet received an operating permit. Other statements for

regional leaders or other religions may wish you a happy holiday as a form of face to that religion. And overall thank you for doing that because they don't think it affects someone just to congratulate other religions.

The attitude of tolerance is one of the attitudes that must always be planted in the motherland of Indonesia, in accordance with the slogan "Unity in Diversity" which means that although they are different, they are still one (Bazzi et al., 2017). This can be shown by their mutual acceptance and respect for the existence of other people with various differences. However, in practice it still doesn't work properly (Baihaki, 2017). As we know, several cases occur due to a lack of public awareness in terms of tolerance, so we often hear or see news about intolerance which is even caused by religious differences and differences of opinion which have an impact on the destruction of various religious facilities. Therefore, it is important for educational institutions to play a role in fostering this tolerance by providing tolerance values for each lesson. With the aim of strengthening students' understanding of the importance of tolerance (Mumin, 2018).

Then Misrawi said, in order to cultivate an attitude of tolerance, the things that must be done are: 1) engaging in intensive association and conversation, so that we can understand and appreciate each other; and 2) build trust in various groups to eliminate feelings of suspicion and the feeling that the group being followed is the most correct group (Faiqah & Pransiska, 2018).

The attitude of tolerance can be in the form of mutual respect between religious communities and an attitude of accepting cultural differences. As in Islam, the attitude of tolerance that can be done is tahlilan which not every Islamic community carries out this routine (Nafisi, 2018). Whereas in Christianity, tolerance can be in the form of family worship activities or worship every Sunday at church. Furthermore, the attitude of tolerance in the community is mutual cooperation activities or celebrations of national holidays consisting of people of different religions, etc (Kuefler, 2018). Of course, the tolerance in question remains in its corridor, namely not following other religious beliefs but providing freedom for other religions to carry out religious activities according to their beliefs (Nisvilyah, 2013).

Anti violence

To find out millennial attitudes towards religious moderation, researchers distributed questionnaires to 80 respondents from various backgrounds. The results of the millennial opinion questionnaire on the attitude of anti violence are as follows:

Table 3. Millennial Generation's Perception of *Anti violence*

Statement	Strongly agree	Agree	Don't agree
Reject people who follow organizations or communities that are oriented towards radicalism, terrorism, and contrary to Pancasila.	61.3%	28.7%	10%
Work together and help in maintaining order and peace in the life of the nation and state even though they have different religions.	72.4%	27.6%	-
Attacking religious leaders who you think is spreading false religious teachings is a common practice	-	11%	89%

The next indicator that includes religious moderation is about non-violence. The point is to reject people who follow organizations or communities that are oriented towards violence, terrorism, and radicalism. The number of those who strongly agree is 61.3%, agree 28.7%, and 10% disagree. The next

statement on the attitude of the millennial respondents as a whole is 100% having an attitude towards the desire to work together and help in maintaining order and peace in the life of the nation and state and upholding differences, especially in religion. It was also seen that 89% of respondents did not agree if there was an attack on a religious figure even though they spread teachings that were considered false and not in accordance with existing rules. However, another 11% of respondents considered that attacks by religious leaders who were wrong and deliberately misleading were justified.

Overall, from the statement above, it can be said that millennials in Indonesia are currently very peaceful from violence. It can be seen from the statement that a religious leader when he makes a mistake in spreading an existing religion cannot be judged individually, but it still applies in Indonesia. Because violence is a disgraceful attitude that can harm physically, psychologically, or financially on individuals or groups (Davids, 2017). The prevention efforts that can be done are starting in the education unit by ensuring security and comfort for all citizens who are in the educational environment and creating an environment that is far from violence. Then, build cooperation with all parties, both psychologists, religious organizations, and education experts (Hadziq, 2018). According to (Asrori, 2017) research, the emergence of radicalism itself is influenced by several factors, namely, first, the development of an increasingly modern era. Second, the spread of Wahhabism and other deviant ideologies. Third, increasing poverty in Indonesia. The third factor is poverty. Although this factor does not directly affect the spread of radicalism, the feeling of being a marginalized element of society can be a driving factor for someone to be trapped in the propaganda of radicalism(Beelmann, 2020).

In addition, educational institutions also need to practice democracy and not impose their will for a purpose. Furthermore, the role that the government can also play is the existence of regional regulations in the implementation of traditional games that instill anti-violence values (Darmawan, 2016). Moderation should not only be applied between religious communities, but also between different schools of thought, or other religious organizations. As we know, Islam also has 4 different schools of thought that are embraced by Muslims, as well as other religions. This difference is the diversity that exists in Indonesia without having to oppress religious beliefs.

Acceptance of local culture

To find out millennial attitudes towards religious moderation, researchers distributed questionnaires to 80 respondents from various backgrounds. The results of the millennial opinion questionnaire on the attitude of national commitment are as follows:

Table 4. Millennial Generation's Perception of *Acceptance of local culture*

Statement	Strongly agree	Agree	Don't agree
Standing while paying respects to the red and white saka can fall into shirk.	6.3%	5%	88.8%
In your environment there are customs that you think are wrong, but do not conflict with Islamic religious law and need to be preserved.	16.3%	77.5%	6.3%
Opposing community activities from your ancestors which you think is wrong and against your religion	8,9%	40%	50,1%

Culture is a very interesting topic to discuss, because having various cultures is a matter of pride for the people of Indonesia. Based on the data from the statement paying respect to the red and white flag is something that will lead to shirk. From the results written in the table above, it shows that 5% agree and 88.8% disagree and 6.35 strongly agree with the statement. So, it can be seen that the majority of respondents really respect and uphold the red and white flag as the symbol of the Indonesian state. The next statement that is very visible to local culture is to continue to preserve customs and customs which according to respondents are wrong but do not blame religious law. As many as 90% more agree

to preserve the culture that characterizes an area. However, as many as 50% of respondents opposed statements from community activities that were considered wrong and contrary to religion. And the other 50% still agree to maintain the existing tradition. Therefore, talking about culture cannot be separated from the various histories of the formation of the Unitary State of the Republic of Indonesia which experienced various winding and not easy journeys. The cultural values of SS can be in the form of traditions, folklore and legends, mother tongue, Islamic history, creativity, adaptability and the uniqueness of the local community (Karmadi, 2007).

However, in reality, not all cultures conform to the teachings of a particular religion. As happened on Mount Semeru, a young man kicked the "offering" which was an animist belief of the local people and was contrary to his belief. Then, in the end, it caused a polemic of pros and cons among the public (Chronology of the Spread of Video of Men Kicking Offerings on Mount Semeru, Perpetrators Confess Spontaneously - Tribunnews.com, nd).

Based on table 1, there are 77.5% of respondents who agree to continue to preserve local culture even though the culture is wrong but does not conflict with Islam. This is a form of acceptance of local culture which is quite good among the people, especially millennials. As we also know, the culture in Indonesia cannot be separated from the influence of the Hindu-Buddhist religion which has long been known to the Muslim community in Indonesia before Islam entered.

Therefore, several things have been done for the acceptance of this culture, namely the existence of good communication and approach between traditional and religious leaders in a certain area so that the unity between nations will be maintained (Al-Amri & Haramain, 2017; Luthfi, 2016). As is the case in the Hatuhaha area on the island of Haruku, Central Maluku. To maintain an attitude of tolerance and acceptance of local culture, Muslims hold a dialogue with traditional leaders so that there is lerasi between custom and religion. The dialogue patterns are the accommodation model, namely the process of accepting religion and customs simultaneously, the domination model, which is rejecting traditional values and only accepting Islamic teachings, and the contextual model, namely the adjustment between Islam and local culture so as to allow the emergence of new values (Rumahuru, 2012).

Based on the indicators above, in this modern era, religious moderation has an important role in minimizing and eliminating events that can harm individuals, groups or even the state. Moderation can also be a middle way in uniting many differences, both between religions and between religions. And from some of the results that have been written, we can see that essentially millennials already have a fairly good awareness of religious moderation. It's just that, there are indeed several millennial generations who still don't have awareness of this. This could be due to a lack of good knowledge about religious moderation or a lack of knowledge about one's own religion (Hamdi et al., 2021).

4. CONCLUSION

The attitude of religious moderation among millennials is quite good. Based on the results of the study, the researchers saw that several indicators of religious moderation had been fulfilled by millennials through the questionnaire that had been described previously. The indicators of religious moderation consist of four, namely: 1) national commitment; 2) tolerance; 3) anti-violence; and 4) acceptance of local culture. To foster these attitudes, it is necessary to have good cooperation between the government, the community, and educational institutions. Then, to correct deficiencies regarding the understanding of moderation on certain indicators, such as cultural acceptance which is still minimal. Therefore, religious and traditional leaders need to carry out intensive communication and a persuasive approach. The advantage of this research is that there is a detailed explanation of the indicators fulfilled by millennials.

However, the researcher is also aware of the drawbacks of this study, such as the researcher has not provided examples of each of the indicators that have been described. Thus, the researcher suggests further research that focuses more on the implementation of the four indicators of religious moderation.

REFERENCES

Adawiyah, R. Al, Tobing, C. I., & Handayani, O. (2021). Pemahaman Moderasi Beragama dan Prilaku Intoleran terhadap Remaja di Kota-Kota Besar di Jawa Barat. *Jurnal Keamanan Nasional*, *6*(2), 161–183. https://doi.org/10.31599/jkn.v6i2.470

Afwadzi, B., & Miski, M. (2021). RELIGIOUS MODERATION IN INDONESIAN HIGHER EDUCATIONS: Literature Review. *ULUL ALBAB Jurnal Studi Islam*, *22*(2), 203–231. https://doi.org/10.18860/ua.v22i2.13446

Agis, A., Diaz, M., Rustam, G., Islam, U., & Sunan, N. (2018). ISLAM NUSANTARA: MODERASI ISLAM DI INDONESIA. *Of Islamic Studies and Humanities*, *3*(2), 153–168.

Akhmadi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia. *Jurnal Diklat Keagamaan*, *13*(2), 45–55.

Al-Amri, L., & Haramain, M. (2017). Akulturasi Islam Dalam Budaya Lokal. *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan*, *10*(2), 87–100. https://doi.org/10.35905/kur.v10i2.594

Amin, 2014. (2014). PRINSIP DAN FENOMENA MODERASI ISLAM DALAM TRADISIHUKUM ISLAM (Moderat Islam, its Principle and Issues in Islamic Law Tradition). *Al-Qalam*, *20*, 23–32.

Anang, M. E. (2019). *FENOMENA HIJRAH ERA MILENIAL (Studi tentang Komunitas Hijrah di Surabaya*. 1–88.

Anwar, K. (2021). MULTICULTURAL EDUCATION IN PANCASILA VILLAGE AND MODERATION OF DIVERSITY IN INDONESIA. *Jurnal Pendidikan Islam*, *4*(2), 221–234. http://e-journal.ikhac.ac.id/index.php/NAZHRUNA/

Arifianto, A. R. (2019). Islamic Campus Preaching Organizations in Indonesia: Promoters of Moderation or Radicalism? *Asian Security*, *15*(3), 323–342. https://doi.org/10.1080/14799855.2018.1461086

Asrori, A. (2017). RADIKALISME DI INDONESIA: Antara Historisitas dan Antropisitas. *Kalam*, *9*(2), 253. https://doi.org/10.24042/klm.v9i2.331

Azis, D. K., Saihu, M., Rizki, A., Hsb, G., & Islamy, A. (2021). *Pancasila Educational Values in Indicators Religious Moderation in Indonesia One of the motives of radicalism and terrorism is often associated with religious motives and orientations (Edyar , 2017 , p . 1). This is as often reported by the media . For . 7*(2), 229–244.

Baihaki, E. S. (2017). Strengthening Bhinneka Tunggal Ika As an Identity and Unifier of the Nation: Realizing a Peaceful Islam and Statehood Harmonization. *Addin*, *11*(1), 55. https://doi.org/10.21043/addin.v11i1.1965

Bazzi, S., Gaduh, A., Rothenberg, A., & Wong, M. (2017). Unity in Diversity? Ethnicity, Migration, and Nation Building in Indonesia. *Working Paper*, *October*, 1–62.

Beelmann, A. (2020). A social-developmental model of radicalization: A systematic integration of existing theories and empirical research. *International Journal of Conflict and Violence*, *14*(1), 1–14. https://doi.org/10.4119/ijcv-3778

Carpenter, T. P., Laney, T., & Mezulis, A. (2012). Religious coping, stress, and depressive symptoms among adolescents: A prospective study. *American Psychological Association*, *4*(1), 19–30. https://psycnet.apa.org/doi/10.1037/a0023155

Darmawan, O. (2016). PENANAMAN BUDAYA ANTI KEKERASAN SEJAK DINI PADA PENDIDIKAN ANAK MELALUI KEARIFAN LOKAL PERMAINAN TRADISIONAL (Instill Anti-Violence Culture At Early Stage of children Education Through Local Wisdom Of Traditional Games). *Jurnal HAM*, *7*(2), 111. https://doi.org/10.30641/ham.2016.7.175

Davids, N. (2017). Islam, moderation, radicalism, and justly balanced communities. *Journal of Muslim Minority Affairs*, *37*(3), 309–320. https://doi.org/10.1080/13602004.2017.1384672

Fahri, M., & Zainur, A. (2019). Moderasi Beragama di Indonesia. *Intizar*, *25*(2), 95–100.

Faiqah, N., & Pransiska, T. (2018). Islamic Radicalism Vs Islamic Moderation: Efforts to Build the Face of Peaceful Indonesian Islam. *Al-Fikra : Jurnal Ilmiah Keislaman*, *17*(1), 33–60. http://ejournal.uin-suska.ac.id/index.php/al-fikra/article/view/5212

Fanindy, M. N., & Mupida, S. (2021). Pergeseran Literasi pada Generasi Milenial Akibat Penyebaran Radikalisme di Media Sosial. *Millah: Jurnal Studi Agama*, *20*(2), 195–222. https://doi.org/10.20885/millah.vol20.iss2.art1

Ganzach, Y., Gotlibovski, C., & Ellis, S. (2013). On intelligence education and religious beliefs. *Intelligence*, *41*(2), 121–128. https://doi.org/https://doi.org/10.1016/j.intell.2013.01.001

Hadziq, A. (2018). Pendidikan Anti Kekerasan Berwawasan Lingkungan. *At-Tarbawi: Jurnal Kajian Kependidikan Islam*, *3*(1), 55. https://doi.org/10.22515/attarbawi.v3i1.1309

Hambali, M. (2017). *Panduan Muslim Kaffah Sehari-hari dari Kandungan hingga Kematian*. LAKSANA.

Hamzah Harun al-Rasyid. (2014). DAKWAH ISLAM DI ERA GLOBALISASI: REVITALISASI PRINSIP MODERASI ISLAM Dakwah in Globalization Era: Revitalization of Islamic Moderation Principles. *Al-Qalam*, *20*, 1–12.

Harto, K. (2021). *Pengembangan Pembelajaran PAI Berwawasan Islam Masatiyah (Upaya Membangun Sikap Moderasi Beragama Peserta Didik)*. Semesta Aksara.

Hefni, W. (2020). Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri. *Jurnal Bimas Islam*, *13*(1), 1–22. https://doi.org/10.37302/jbi.v13i1.182

Hidayatullah, S., Waris, A., & Devianti, R. C. (2018). Perilaku Generasi Milenial dalam Menggunakan Aplikasi Go-Food. *Jurnal Manajemen Dan Kewirausahaan*, *6*(2), 240–249. https://doi.org/10.26905/jmdk.v6i2.2560

Inayatillah. (2021). Moderasi Beragama di Kalangan Milenial Peluang , Tantangan , Kompleksitas dan Tawaran Solusi. *Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman*, *07*(1), 123–142.

Jubba, H., Awang, J., & Sungkilang, S. A. (2021). The Challenges of Islamic Organizations in Promoting Moderation in Indonesia. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, *6*(1), 43–54. https://doi.org/10.15575/jw.v6i1.12948

Karmadi, A. (2007). Budaya Lokal Sebagai Warisan Budaya dan Upaya Pelestariannya. *Dialog Budaya Daerah Jawa Tengah*, 1–6. http://kebudayaan.kemdikbud.go.id/wp-content/uploads/sites/37/2014/11/Budaya_Lokal.pdf

Kasdi, A., Farida, U., & Mahfud, C. (2020). Islamic Studies and Local Wisdom at PTKIN in Central Java: Opportunities, Challenges, and Prospects of Pioneering Religious Moderation in Indonesia. *Hikmatuna*, *6*(1), 51–62. http://e-journal.iainpekalongan.ac.id/index.php/hikmatuna/article/view/2618

Kawangung, Y. (2019). Religious moderation discourse in plurality of social harmony in Indonesia. *International Journal of Social Sciences and Humanities*, *3*(1), 160–170. https://doi.org/10.29332/ijssh.v3n1.277

Kuefler, M. (2018). Homoeroticism in Antiquity and the Middle Ages: Acts, Identities, CulturesChristianity, Social Tolerance, and Homosexuality: Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century, by John Boswell. *The American Historical Review*, *123*(4), 1246–1266. https://doi.org/10.1093/ahr/rhy023

Lexy J Moleong. (2007). *Metodologi Peneleitian Kualitatif*. Rosdakarya Offset.

Lipner, J. J. (2006). The rise of "Hinduism"; Or, how to invent a world religion with only moderate success. *International Journal of Hindu Studies*, *10*(1), 91–104. https://doi.org/10.1007/s11407-006-9004-6

Luthfi, K. M. (2016). Islam Nusantara: Relasi Islam dan Budaya Lokal. *SHAHIH : Journal of Islamicate Multidisciplinary*, *1*(1), 1. https://doi.org/10.22515/shahih.v1i1.53

Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis*. Sage Publications.

Muhammad, Q. (2013). MEMBANGUN MODERASI BERAGAMA UMAT MELALUI INTEGRASI KEILMUAN. In *Alauddin University Press* (Vol. 53, Issue 9), 73-80.

Mumin, A. (2018). Pendidikan Toleransi Perspektif Pendidikan Agama Islam (Telaah Muatan Pendekatan Pembelajaran Di Sekolah). *Al-Afkar, Journal for Islamic Studies*, *Vol. 2*(2), 15–24. https://doi.org/10.5281/zenodo.1303454

Nafisi, S. (2018). Tolerance in islam. *HTS Teologiese Studies / Theological Studies*, *74*(3), 1–7. https://doi.org/10.4102/hts.v74i3.5145

Nelson, M. F., James, M. S. L., Miles, A., Morrell, D. L., & Sledge, S. (2017). Academic Integrity of Millennials: The Impact of Religion and Spirituality. *Ethics and Behavior*, *27*(5), 385–400. https://doi.org/10.1080/10508422.2016.1158653

Nisvilyah, L. (2013). Toleransi antarumat beragama dalam memperkokoh persatuan dan kesatuan bangsa (studi kasus umat islam dan kristen Dusun Segaran Kecamatan Dlanggu Kabupaten Mojokerto) Kabupaten Mojokerto). *Kajian Moral Dan Kewarganegaraan*, *2*(1), 383.

Nurtina, S. (2019). the Dynamics of Applying Panislamism As a New Politic Concept. *Journal of Islamic World and Politics*, *3*(1), 482–498.

Purwanto, Y., Qowaid, Ma'rifatanini, L., & Fauzi, R. (2019). Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Internalizing Moderation Value Through Islamic Religious Education. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, *17*(2), 110–124.

Putri, A. R., Budiani, H., Khadijah, L., & Aeni, A. N. (2022). Penyuluhan Pentingnya Etika Bermedia Sosial Bagi Seorang Muslim Guna Mencegah Penyalahgunaan Dalam Bermedia Sosial. *JURNAL PENGABDIAN MASYARAKAT DAN INOVASI*, *2*(1), 86–92.

Reck, S. (2012). Analyzing and Evaluating Christian Religious Education Curricula. *Christian Education Journal: Research on Educational Ministry*, *9*(1), 27–42. https://doi.org/10.1177/073989131200900103

Ropi, I. (2019). Whither religious moderation? The state and management of religious affairs in contemporary Indonesia. *Studia Islamika*, *26*(3), 597–601. https://doi.org/10.36712/sdi.v26i3.14055

Rumahuru, Y. (2012). DIALOG ADAT DAN AGAMA, MELAMPAUI DOMINASI DAN AKOMODASI. *Jurnal Al-Ulum*, *12*(2), 303–316.

Saifuddin, L. H. (2019). *Moderasi Beragama*. Badan Litbang dan Diklat Kementerian Agama RI.

Salamah, N., Nugroho, M. A., & Nugroho, P. (2020). Upaya Menyemai Moderasi Beragama Mahasiswa IAIN Kudus melalui Paradigma Ilmu Islam Terapan. *Quality*, *8*(2), 269. https://doi.org/10.21043/quality.v8i2.7517

Sugiyarto, W. (2013). Wahdah Islamiyah, Radikaliame Dan Komitmen Kebangsaan. *Harmoni*, *2*(April), 86–100.

Yanti, B. Z., & Witro, D. (2020). Islamic Moderation as A Resolution of Different Conflicts of Religion. *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan*, *8*(1), 446–457. https://doi.org/10.36052/andragogi.v8i1.127