

A CLOSER LOOK AT THE ATTITUDE OF RELIGIOUS MODERATION IN THE MILLENNIAL GENERATION: FORMS AND CONCEPTS OF STRENGTHENING AND THEIR IMPLEMENTATION

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Abstract

The millennial generation is a generation that has a higher level of inclusiveness and tolerance in religion compared to previous generations. However, the specifics of the millennial generation's religious moderation attitudes require proof. This article aims to 1) describe the attitude of religious moderation of the millennial generation. 2) find forms and concepts of strengthening religious moderation, and 3) related parties in its implementation. This article uses a qualitative approach with a meta-analysis method. Findings: 1) The millennial generation has three dominant religious moderation attitudes in social interactions, namely tolerance, openness and inclusiveness. 2) The form of strengthening the attitude of religious moderation in the millennial generation can be done through social media, social activities, interfaith dialog, and inclusive religious education. Then, the concept of strengthening moderation includes the concept of brotherhood (Ukhuwah)/Tolerance, dialogue, education, and peace promotion. 3) The parties that play a role in the implementation of strengthening religious moderation are individuals, groups, and the government. In conclusion, the implementation of concepts and forms of strengthening religious moderation by related parties will consistently strengthen the attitude of millennials who are inclusive and tolerant of religious differences and can strengthen interfaith harmony in society.

Keywords: *religious moderation, millennial generation, concept, implementation*

Abstrak

Generasi milenial merupakan generasi yang memiliki tingkat inklusivitas dan toleransi yang lebih tinggi dalam beragama dibandingkan dengan generasi sebelumnya. Namun, secara spesifik tentang sikap moderasi beragama generasi milenial ini memerlukan pembuktian. Artikel ini bertujuan untuk: (1) menggambarkan sikap moderasi beragama generasi milenial, (2) menemukan bentuk-bentuk dan konsep-konsep penguatan moderasi beragama, dan (3) pihak terkait dalam implementasinya. Artikel ini menggunakan pendekatan kualitatif dengan metode meta-analisis. Temuan dalam penelitian: (1) Generasi milenial memiliki tiga sikap moderasi beragama yang dominan dalam interaksi sosial yaitu toleransi, terbuka dan inklusif; (2) Bentuk penguatan sikap moderasi beragama pada generasi milenial dapat dilakukan melalui media sosial, kegiatan sosial, dialog antaragama, dan pendidikan agama yang inklusif. Lalu, konsep penguatan sikap moderasi meliputi konsep persaudaran (*Ukhuwah*)/Toleransi, dialog, pendidikan, dan promosi perdamaian; (3) pihak yang berperan dalam implementasi penguatan moderasi beragama adalah individu, kelompok, dan pemerintah. Simpulannya, implementasi konsep dan bentuk penguatan sikap moderasi beragama oleh pihak terkait secara konsisten akan menguatkan sikap generasi milenial yang inklusif dan toleran terhadap perbedaan agama dan dapat memperkuat harmoni antarumat beragama di masyarakat.

Kata kunci: *moderasi beragama, generasi milenial, konsep, implementasi*

Introduction

The attitude of religious moderation of Indonesian society today is of concern to many parties amid the development of conflict-prone global interactions, especially for the

millennial generation. The millennial generation is a group of teenagers born in the 2000s who are naturally part of the digital age and are also known as digital natives because since birth they have been in a massive digital technology space (Elvinaro & Syarif, 2022). Furthermore, religious moderation is a concept that emphasizes mutual respect and tolerance among different religious groups. Thus, all forms of respectful and tolerant behavior shown by groups of people born in the 2000s or called the millennial generation are attitudes of religious moderation.

The term religious moderation has become popular since the Minister of Religious Affairs Lukman Hakim Saifuddin, established it in 2019 including the term Islamic moderation (Naj'ma & Bakri, 2021) In this year, the discourse of religious moderation has become the core in academic and religious activities, especially at the Ministry of Religion and at PTKIN. In addition, religious moderation has become a distinctive style and character of the pluralistic Indonesian society. Likewise, international institutions such as the United Nations have also made 2019 the *International Year of Moderation* (Naj'ma & Bakri, 2021). Furthermore, Indonesia as a country with the largest Muslim population in the world is an important spotlight in terms of Islamic moderation. Moderation is a core teaching of Islam. Moderate Islam is a religious understanding that is very relevant in the context of diversity in all aspects, including religion, customs, ethnicity and the nation itself (Dawing, 2017).

Several researchers have examined the reinforcement of religious moderation for the millennial generation in various forms and concepts. Some forms of reinforcement of religious moderation include in a book entitled *This is the Religious Moderation Perspective* of the Ministry of Religion offering three main forms of strategy, namely: First, the socialization of ideas, knowledge and understanding of religious moderation. Second, institutionalizing religious moderation into binding programs and policies. Third, the integration of the formulation of religious moderation in the National Medium-Term Development Plan (RPJMN) (Junaedi, 2019). Then, Rusniati offered a form of community service activities in the pesantren environment (Rusmiati et al., 2022) and the use of videos as teaching and learning media (Nisa' & Rofiki, 2022). Furthermore, another form is in the form of action dialog-based activities (Djami et al., 2022). In addition, a form of participation is the empowerment movement and also strengthening literacy and writing at IAIN Bukittinggi (Hanani & Nelmaya, 2020). (Nisa' & Rofiki, 2022). This means that there have been various forms of reinforcements of moderation for the millennial generation as a unifying generation and guardians of the unity and integrity of the nation..

Berikutnya, konsep penguatan moderasi beragama bagi generasi milenial. Beberapa penelitian diantaranya adalah konsep-konsep dan praktik bersikap toleran, rukun, dan menghindarkan diri dari tindak kekerasan kepada peserta didiknya di SMA Al-Biruni (Gunawan et al., 2021). Selain itu, ada konsep persaudaraan dan toleransi (Anandari, Anatansyah Ayomi, Afriyanto, 2022). Mengingat, persaudaraan dan toleransi merupakan prasyarat untuk mengembangkan sikap moderat terhadap keragaman lebsa'ban Nuroni, MA, menyebutkan 9 konsep moderasi beragama yaitu Adil, Berimbang, Menjunjung tinggi nilai luhur kemanusiaan, Menjaga kemaslahatan dan ketertiban umum, Menaati kesepakatan Bersama dan taat konstitusi, Komitmen kebangsaan, Toleransi, Anti kekerasan dan penerimaan terhadap tradisi. Dapat disimpulkan bahwa, telah ada konsep penguatan moderasi beragama bagi generasi milenial di tengah masyarakat.

The details above show that previous research focused on one aspect and on one location. However, this research will at least describe two aspects in several locations in three research objectives. First, how is the attitude of religious moderation of the millennial generation today. Second, what are the forms and concepts of religious moderation in the millennial generation in several different

locations. Third, how the implementation of the forms and concepts can be done by individuals, groups, and the government to promote the attitude of religious moderation in the millennial generation. Using a qualitative Meta-analysis research method, this study describes a comprehensive picture of the reality of religious moderation attitudes in the millennial generation.

Method

Qualitative meta-analysis is an approach to conducting in-depth analysis of secondary qualitative documents to describe a comprehensive picture of a case or an issue (Timulak, 2009). Applying the meta-analysis method with the data used comes from primary and secondary sources, such as books, scientific journals, and related documents. What can be used as a source to find out the attitude of religious moderation of the millennial generation is the form and concept of Reinforcement and Implementation.

Documents for meta-analysis

The primary and secondary source policies published are documents limited to the last ten years (2014-2023). The reason for choosing the ten-year scale document is to examine the novelty of the current religious moderation policy. To ensure the validity of the research data, the research data collection sources are only those sourced from reputable sources both indexed in Scopus, Garuda and ISBN books. Based on the results of the research conducted, the researcher obtained 70 articles after which the researcher sorted out all the articles based on the sample criteria. The intended sample criteria are relevance, accuracy, and credibility to the topic of discussion. only 30 articles meet these criteria. Next, the quality of the articles was evaluated using the PEDro scale and only 20 articles received a PEDro score of 6 or more. After that, data extraction was carried out from articles that met the criteria of relevance, accuracy, and credibility. The remaining 20 articles were analyzed using the meta-analysis statistical method. After data analysis, 2 articles were eliminated due to outliers. The final result of the meta-analysis was 18 articles that met the relevance, accuracy, and credibility of the articles, and had been analyzed by the statistical method of meta-analysis.

Sampel untuk meta-analisis ada pada Table 1 di bawah ini.

Table 1. Sample for Meta-Analysys

Category	Amount of Data	Author and Code
Journal Article	13	[Inayatillah, 2021 [A1]; [Qintannajmia Elvinaro 2021 [A2]; [(Nisa et al., 2021)[A3]; [(Wahyuddin, Imam; Cahyono, Fajar; Alfaris, 2022)[A4]; [(Darmayanti & Maudin, 2021)[A5]; [(Fahri, mohammad, 2022)[A6]; [(Jamaluddin, 2022) [A7]; [(Umar et al., 2021a)[A8]; [(Yuliana et al., 2022)[A9]; [(Djami et al., 2022) [A10];[Ipan, Syahriyan, Tamarin, 2022[A11]; [(Nisa' & Rofiki, 2022)[A12] ;[(Wibowo, 2019)[A13]; [(Hanani & Nelmaya, 2020)[A14]
ISBN Books/ Book Chapter	2	(Nur'aini, 2021)[A15]; [(Ali Muhtarom, Sahlul Fuad, 2020) [A16];

Government Official Document	2	[Kementerian Agama RI, 2020[A16]; [Badan Litbang dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI, 2019[A17];
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Meta-Analysis Procedure

Public policy documents were obtained through the official website of the Indonesian Ministry of Religious Affairs. Published documents related to religious moderation in the millennial generation were obtained through searches in Scopus, Garuda and ISBN books. The keywords to search Scopus and Garuda are: "religious moderation", "concept of religious moderation", and "implementation of religious moderation", The keyword search process follows the procedure in Chart 1.

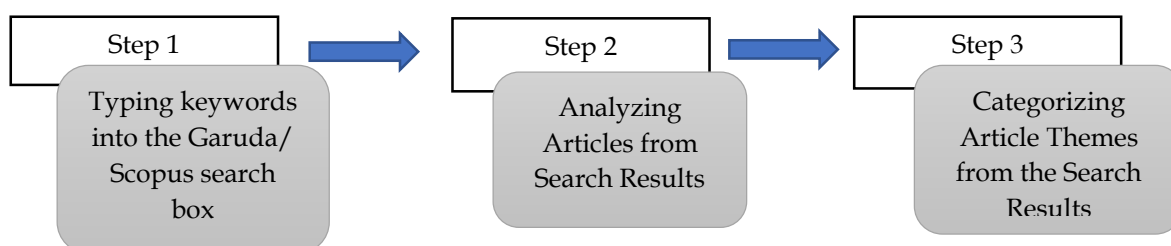


Chart 1. Meta-Analysis Procedure

Result and Discussion

Religious Moderation of the Millennial Generation

The results of the meta-analysis of the research data show that the millennial generation in their social interactions have three attitudes of religious moderation. The three attitudes are shown in Table 2.

Table 2: Religious Moderation of the Millennial Generation

Religious Moderation	Percentage (%)	Data Source
Tolerance attitude	71%	A1, A2, A3, A4, A5, A6, A7, A8, A9, A10
Openness attitude	42%	A1, A2, A4, A5, A6, A7
Inclusive attitude	28%	A1, A5, A6, A7

Table 2 shows that, in their social interactions, the millennial generation has three attitudes of religious moderation. The attitude of tolerance is ranked first. The tolerant attitude of the millennial generation not only appreciates differences, but is also ready to respect and accommodate the differences that exist in their environment. Next, the open attitude shows the ability of the millennial generation to accept differences gracefully and with an open mind. Finally, the inclusive attitude shows that the millennial generation fights for equality and justice for all people regardless of differences. These three attitudes are very important in reinforcing religious moderation and creating harmony between diverse groups of people..

Forms and Concepts of Religious Moderation in the Millennial Generation

The results of the meta-analysis of the research data show that there are forms and concepts of reinforcing religious moderation for the millennial generation. These forms are shown in Table 3.

Table 3. Forms of Reinforcing the Religious Moderation of the Millennial Generation

Forms of Reinforcing Religious Moderation	Location/Participant	Data Source
Media social	Santri Madrasah Diniyah Hidayatul Mutholibin Tanggung di Kota Blitar, MAN 1 Kota Serang	A12, A11
Social activity	Desa Tesbatan, Kec. Amarasi, Kab. Kupang, kampus IAIN Bukittinggi	A10, A13
Inter-religious dialog	Desa "Pancasila" Balun, Turi, Lamongan, Jawa Timur,	A4
Innclusive religious education	TK/RA Kota Manado	A8

Table 2 illustrates the very varied forms of reinforcing religious moderation. The forms of religious moderation in the millennial generation in several locations in Indonesia can be realized in various forms and concepts, depending on the cultural and social context of the local community. However, there are some similarities in terms of the target of moderation attitudes such as tolerance, inclusiveness, fighting for human rights and respecting diversity.

In addition, the results of the meta-analysis of the research data also found several concepts of reinforcing religious moderation for the millennial generation. These concepts are shown in Table 4.

Table 4. Concepts for Reinforcing the Religious Moderation of the Millennial Generation

Concepts of Reinforcing Religious Moderation	Location/Participant	Data Source
Brotherhood (Ukhuwah)/Toleranc	Millennial generation, VILLAGE "PANCASILA" BALUN, TURI, LAMONGAN, TK/RA Manado City, PAUD at kindergarten level in Jiwan sub-district, Madiun Regency, East Java, students of Madrasah Diniyah Hidayatul Mutholibin Tanggung in Blitar City, IAIN Bukittinggi campus	A1, A2, A3, A4, A5, A6, A7, A8, A9, A12, A14
Dialog	"Pancasila" Balun Village, Turi, Lamongan, East Java,	A4
Education	Kindergarten/RA in Manado City, PAUD at kindergarten level in Jiwan sub-district, Madiun Regency, East Java, students of Madrasah Diniyah Hidayatul Mutholibin Tanggung in Blitar City, IAIN Bukittinggi campus	A8, A9, A12, A14
Promotion of peace	Facebook/ facebook <u>users</u>	A13

The four concepts of reinforcing religious moderation in Table 3 show that they originate from Islamic religious values and Indonesian culture. The concept of Brotherhood (Ukhuwah)/Tolerance which comes from the teachings of Islam. The majority religion in Indonesian society. Furthermore, the concepts of dialogue, education and peace promotion are values from the culture of Indonesian society which adheres to the principle of mutual cooperation..

Implementation of forms and concepts of religious moderation in the millennial generation

The implementation of the forms and concepts of religious moderation in the millennial generation can be carried out by individuals, groups, and the government. From the results of the meta-analysis, it was found that the form of implementation can be carried out both by individuals, groups, and the government. Details of the implementation are shown in Table 4.

Table 4. Implementers of the Strengthening of Religious Moderation

Implementers	Implementation Stage
Individual	<ol style="list-style-type: none"> 1. Increase religious knowledge and avoid extreme religious understanding. (A1) 2. Strengthen the value of tolerance and inclusiveness. (A5) 3. Engage in social activities that fight for human rights and social justice. 4. Improve interfaith and cultural dialog skills
Group	<ol style="list-style-type: none"> 1. Establish interfaith dialogue groups 2. Organize joint social activities to promote the values of tolerance and inclusiveness. (A10) 3. Organize regular meetings to discuss and strengthen understanding of religious moderation 4. Provide facilities to support da'wah activities that are inclusive and respectful of diversity
Government	<ol style="list-style-type: none"> 1. Promote multicultural and religiously inclusive education in schools. (A7) 2. Organize interfaith and cultural dialogue programs in the community 3. Issuing regulations that support the practice of religious moderation, such as regulations on freedom of religion and freedom of worship. 4. Increase the participation of women and religious minorities in religious and political activities.

The findings suggest that through this implementation, individuals, groups and governments can promote religious moderation in millennial generations. By increasing understanding and avoiding extreme understanding, as well as strengthening the values of tolerance and inclusiveness, millennials can become agents of peace and harmony between religions and cultures in Indonesia.

Based on the results described above, reinforcing the attitude of religious moderation is an effort to strengthen the moderate attitude in religion of the millennial generation. The findings (Table 1) shows that the millennial generation in their social interactions have three dominant moderation attitudes, namely tolerant, open, and inclusive attitudes. A tolerant attitude is an important key in building harmony among religious differences. The reality of religious differences must be respected, not to be melted or forced. This is confirmed by Allah SWT in QS. Al-Baqarah: 256 which means

"There is no compulsion in (adhering to) the religion (Islam), indeed it is clear (the difference) between the right path and the misguided path. Whoever disbelieves in Tagut and believes in Allah, then indeed, he has taken hold of a very strong rope that will not break. Allah is All-Hearing, All-Knowing".

Furthermore, in the context of Indonesia, the freedom to embrace religion and practice its sharia without coercion and discrimination has been guaranteed by Pancasila and the 1945 Constitution. Therefore, it becomes very relevant that the millennial generation has a high attitude of tolerance. Because tolerance is a behavior to give place and not disturb other religious individuals to believe, express opinions, practice their beliefs, even though other religious beliefs are different from ours.

Furthermore, the millennial generation also shows an open attitude. This is in line with the results of research which states that the character of moderation requires openness, acceptance and cooperation between different groups, including ethnicity, culture and religion (Umar et al., 2021b). This is also the case with an inclusive attitude. That is, the younger generation realizes that every individual deserves an equal place in society regardless of their religious background or beliefs. In other words, the millennial generation understands religious moderation as a religious attitude that is balanced between practicing one's own religion (exclusive) and respecting the religious practices of others with different beliefs (inclusive) (Ali Muhtarom, Sahlul Fuad, 2020).

The findings of the first research objective above certainly do not stand alone, but are the result of the implementation of the movement to strengthen religious moderation in various forms and concepts. The findings of the forms and concepts of religious moderation (Table 2) illustrate the importance and urgency of strengthening religious moderation for the millennial generation. The forms and concepts of strengthening religious moderation for millennials are very diverse in several locations in Indonesia. For example, a healthy form of social media. Social media can be a good place to have a dialog about religion (Elvinaro & Syarif, 2022). However, on the other hand, it can also be a place to spread hatred and intolerance. Therefore, healthy social media becomes a place to strengthen religious moderation by promoting mutual respect for differences and encouraging productive dialog (Nisa' & Rofiki, 2022). Another form is collective social activities. Collective social activities such as social action or social services can help strengthen the strengthening of religious moderation by promoting universal humanitarian and peace values (Djami et al., 2022).

Likewise, interfaith dialog is another form of reinforcement of religious moderation. Interfaith dialog activities can help strengthen the strengthening of religious moderation by inviting religious leaders and people from various religions to discuss issues related to religion and diversity (Wahyuddin, Imam; Cahyono, Fajar; Alfaris, 2022). Finally, there is inclusive religious education: Inclusive religious education can help strengthen the reinforcement of religious moderation. Inclusive religious education teaches about universal values embraced by every religion, and respects differences within religions (Umar et al., 2021b). Education has an important role in reinforcing religious moderation, where millennials who have religious literacy and a good understanding of religious values that teach tolerance and peace will be more likely to practice religious moderation. Social activities also play an important role in reinforcing religious moderation, where millennials who are exposed to inclusive and tolerant environments will be more likely to practice religious moderation. In addition, interfaith dialog can also influence religious moderation, such as meetings, discussions, seminars or other activities that involve representatives from different religions. Finally, inclusive religious education also plays an important role in reinforcing religious moderation among millennials, where inclusive religious education aims to provide a correct and thorough understanding of religious teachings, as well as teach the values of tolerance, respect and cooperation between religious communities.

Furthermore, the research results show that there are four concepts of strengthening religious moderation, especially for the millennial generation (Table 3). First, the concept of brotherhood (Ukhuwah)/Tolerance. The concept of brotherhood (Ukhuwah) is a universal concept contained in the Al-Quran Surah Al-Hujarat: 13 which means:

"O people! Indeed, We have created you from a man and a woman, then We made you nations and tribes so that you know each other. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-knowing, All-researching".

The substance of the concept of brotherhood (ukhuwah) emphasizes tolerance. Tolerance means accepting differences and appreciating diversity in society. In the context of religion,

tolerance means accepting differences in beliefs and respecting everyone's right to worship according to their religion (Inayatillah, 2021).

Based on the results of the analysis and interpretation above, the findings of this study provide theoretical and practical implications. Theoretical implications refer to empirical contributions related to the form and concept of strengthening the religious moderation attitudes of the millennial generation in society. Some aspects or fields that can be affected by the results or research findings related to reinforcing religious moderation: First, the aspect or field of education. The results of this research can provide input and guidance for the development of an inclusive religious education curriculum. An inclusive education curriculum will teach universal religious values and promote interfaith peace and harmony. In addition, the research can also provide input for the development of educational programs that encourage students to be more open and tolerant of religious differences.

Second, the aspect or field of public policy. The results or findings of this research can provide input for the development of public policies that lead to inter-religious harmony. Public policies such as social programs and inclusive education can be implemented to increase tolerance and reduce conflicts between religions. Furthermore, public policies in religious moderation can help create a harmonious social environment and maintain national security. Finally, the findings of this research can provide insights in the aspect or field of community organization. Community organizations have appropriate ways and techniques to promote interfaith harmony. Community organizations can implement programs that encourage interfaith dialogue, collective social activities, and inclusive religious education.

The practical implications of this research can be in the form of educational curriculum development and further research. Educational curriculum development can be done by integrating religious moderation values in the educational curriculum, so that the younger generation can be educated and trained in religious moderation values training. Next, the findings of this study open up opportunities for other researchers to conduct further research and even development research related to strengthening religious moderation. Further research can provide a deeper understanding of reinforcing religious moderation and provide guidance for the implementation of more effective programs. In addition, further studies related to the reinforcement of religious moderation can be carried out using more comprehensive and integrated research methods. In this follow-up study, researchers can consider more specific aspects, such as the effectiveness of interfaith dialog activities, the role of religious leaders in strengthening religious moderation, or factors that influence the success of inclusive religious education.

Thus, the results or findings of research related to reinforcing religious moderation can make a significant contribution to the development of educational curriculum, public policy, community organizations, and further research..

Conclusion

The attitude of religious moderation in the millennial generation is very important to promote in society. Religious moderation is characterized by an open, tolerant, and inclusive attitude towards religious diversity. To strengthen the attitude of religious moderation in millennials, several forms and concepts can be carried out, such as tolerant religious education, the formation of environmental care communities, interfaith activities, and contributions to social activities. The implementation of these forms and concepts can be done by individuals, groups, and the government. Individuals can practice religious moderation in their daily lives and teach it to others. Groups can form communities or organize activities that encourage understanding and tolerance between religious

communities. Meanwhile, the government can facilitate and hold programs that encourage understanding and tolerance between religious communities, as well as provide support to groups engaged in this field. By strengthening the attitude of religious moderation in the millennial generation, it is hoped that a more harmonious society can be created and mutual respect for religious diversity. This can also help reduce conflicts that often occur due to religious differences..

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