

Religious Moderation for the Millennial Generation: An Islamic Education Perspective

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Abstract: The attitude of religious moderation is in the form of acknowledging the existence of other parties, being tolerant, respecting differences of opinion, and not imposing his will to use violence. This must be ingrained in the millennial generation of multicultural societies that share many traits. Diversity includes differences in culture, religion, race, language, ethnicity, tradition, etc. For example, in a multicultural society, tensions and conflicts between cultural groups often affect the harmony of life. This study explores religious moderation in the millennial generation from the perspective of Islamic education. This study uses the library research method in which the data comes from books, articles, and relevant scientific reports using the formulation of the problem. The collected data were analyzed using descriptive analysis techniques. This study shows that religious moderation is not religious moderation, but there must be moderation in attitudes toward diversity. From an Islamic education perspective, religious moderation is developed by starting from oneself, being instilled early, and setting an example for others. Of course, it is hoped that *tasamuh*, commitment, humanist, and *wasatiyah* education will become integrated, whole, and universal, all of which cannot be separated, mutually reinforcing, and mutually beneficial, as the best ummah and with broad scientific insight.

Keywords: Religious; moderation; millennial generation; Islamic education; multicultural; tradition.

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INTRODUCTION

Indonesia is a multicultural country with various characteristics. This diversity includes differences in culture, religion, race, language, ethnicity, and traditions. In a multicultural society like this, there is often tension and conflict between cultural groups which affects the harmony of life into conflict and division (Akhmadi, 2019; Busyro et al., 2019; Rifa'i, 2016). Cultural and religious differences can give rise to social conflicts that threaten national peace (Y. Yusutria, 2020). Divisions resulting from differences in understanding between people often arise because of religious issues that guide people living in a pluralistic country. This is what is now the focus of the Indonesian Muslim community. If some parts of the Muslim community do not understand Islamic teachings well, they will become far right or far left. Understanding also triggers divisions in Indonesian society (Arafah, 2020). Therefore, currently, there is a great need to fully

understand Islam as a way of moderating religion or moderation in religion in Indonesia (Ninoersy, 2021; Rohimah, 2019).

It is instilling good moral values and everything that embraces change and expands profits (Habibie et al., 2021; Hasan, 2021; Prakosa, 2022). Religious moderation is the dominant religious pattern in Indonesian society. The reason is clear: Moderate religion has become a characteristic of Indonesia's religious community and is more suited to the culture of our diverse society. Moderate religion is a religious model that has been practiced for a long time and is still needed (Latifa et al., 2022; Parhan et al., 2022; Sutrisno, 2019). The issue of religious moderation (*wasathiyyah*) does not only concern the problems and interests of individuals but also entire groups and communities, including the nation and society (Bakir & Othman, 2017; Muhtadi, 2018; Sya'bani, 2021). Currently, with many new ideas, various extremist groups have emerged with religious controversies that are far from the essence of Islam. From there, various political parties began to realize the importance of religious moderation. It should also be noted that moderation in religion is not an unclear or unstable attitude. Nor is it a passive, neutral attitude, or coinage of the words moderate or *wasath*, worship, knowledge, wealth (Afwadzi, 2020; Nabila, 2025; Syarifah, 2022; Et. al Yusutria, 2022).

Millennials must be taught about moderate religious values. Because the millennial generation is the benchmark for the fate and future of humans and nations. If you want to see the strength and resilience of a nation and state, look at the quality of its young generation. If the younger generation is good, they should be a force for good, and it is difficult for the millennial generation to be influenced by the ideologies and thoughts of other countries and people. The millennial generation is very vulnerable to destruction and of course vulnerable to the ideologies of other nations and people. because of the pluralistic life of Indonesian society. It demands tolerance. However, a paradox emerges that the rise of intolerance, radicalism, and extremism is the main concern of Indonesia's diverse society. Worse yet, this ideology targets millennials and threatens peace and harmony in the country. Especially among millennials, measurable understanding is needed as protection. For this reason, education is needed that emphasizes the ability to understand Islamic beliefs, namely Islamic education. Practicing Islamic beliefs and values. From an educational perspective, Islamic subjects/courses are designed to encourage students to practice habits to fulfil commendable morals and internalize noble values, such as virtue, hard work, and love of the homeland, which are motivating. studying and practicing faith in the form of practicing democratic values, unity, moral values, and humanity in everyday life (Faizah, 2020).

The pluralistic life of Indonesian society requires tolerance. However, a paradox emerges that the rise of intolerance, radicalism, and extremism is the main concern of Indonesia's diverse society. Moreover, this ideology targets millennials and threatens harmony in the country. Moderate understanding is needed as a safeguard, especially among millennials (Musdalifah et al., 2021; Norwich et al., 2014). For this reason, Islamic education is needed that emphasizes the ability to understand Islamic beliefs and convictions, adhere to beliefs, maintain these beliefs, and practice Islamic values. To education, Islamic religious courses have contributed to motivating students to study and practice their beliefs in the form of getting used to carrying out commendable morals and internalizing noble values such as virtue, hard work, love of the country, democracy, and unity. , live morals, values, and human values in everyday life.

Strengthening religious moderation for the millennial generation must be a primary concern for the sake of order, peace, and security of Indonesian citizens. Therefore, the millennial generation needs to be prioritized, considering that extreme ideological narratives are spreading massively in cyberspace through social media and other digital platforms which are very popular with this group. Therefore, it needs to be coordinated, consolidated, strengthened, and developed creatively and innovatively so that the principles and values of religious moderation are spread effectively among the millennial generation and become an alternative narrative amidst the growing narrative of intolerance, hatred, and hostility, which is a fertile field for spread of terrorist ideology (Febriani & Ritonga, 2022; Ramadhani, 2023; Rusyana, n.d.; Susanto, 2022).

The author is aware that several previous studies have reviewed religious moderation in Indonesia. Below we present several previous studies that are closely related to this research topic, including: relationship with religious moderation among millennials from the perspective of Islamic education. Of course, this research is not the same as the discussion in this study (Arif, 2020a; Nidhom, 2021). Efforts to form an attitude of religious moderation through Islamic Religious Education for students (Anwar & Muhayati, 2021). Religious moderation from the perspective of the Qur'an (Suhartawan, 2021). Azra's Islamic thought as a method of moderation in religion renews the values of moderation that already exist in Korea, brings peace, and contributes to a civilized and advanced civilization (Saihu, 2021). The policy of religious moderation implemented by the Ministry of Religion has given rise to differences in attitudes among Islamic Religious Colleges (PTCI). Musyafak et al. (2021), but it has not been explained in detail about how to introduce religious moderation to the millennial generation and the role of the family in religious education for children to introduce religious moderation.

This study aims to provide understanding so as not to behave intolerantly, and it is important to install an understanding of religious moderation in the nation's next generation to maintain unity and unity. This will help young people understand the value of moderation in dealing with diversity. The novelty in this research is how to introduce religious moderation to the millennial generation, what is the role of the family in religious education for children to introduce religious moderation.

METHOD

Library research was used as a research method in this study. This library research is located in the libraries of Ahmad Dahlan University (UAD), Gajah Mada University (UGM), Cokroaminoto University of Yogyakarta (UCY), of course to get access by registering as a library member to the location first. Literary research is an approach used to answer academic problems by collecting, reviewing, and analyzing various available references according to the concentration of the proposed research topic (Yusutria & Febriana, 2018). The literature review method is often referred to as the antithesis of field research. In the literature, we study data collection techniques using compilation, organization, and search. Researchers become a tool for reviewing all materials relevant to this research (Yusutria, 2017). The data was analyzed after it was collected properly (Asikin & Amrullah, 2021). The data analysis technique in this research includes two approaches, namely deductive and interpretive. Deductive data analysis can be used to draw concrete conclusions from previously collected data. Interpretative data analysis aims to extract normative and substantive meaning from various data collected through compilation, organization, and previous discovery approaches. With this research, it is hoped that the results of this study

can provide a new perspective on the development of the treasures of Islamic education, especially regarding aspects of millennial religious moderation in Islamic education.

RESULT AND DISCUSSION

The implementation of religious moderation can be done through: first, utilizing social media to examine various forms of community moderation in order to build peace in order to counter radical messages circulating in cyberspace. Through a virtual ethnographic approach on various social media platforms. Of course, you can pick and choose news on social media and in the real world, allowing you to evaluate its veracity. Various efforts have been made to sort and select messages on social media, especially those related to modern religious moderation. This can easily spread along with the development of technology and the development of information (social media). Second, Provision and maintenance of positive value activities. The millennial generation is encouraged to participate in social activities that involve supporters of other religions and participate in dialogue spaces to discuss religious understanding.

Knowing aspects of millennial religious moderation in Islamic education certainly starts from the characteristics of a good millennial generation. As a generation that values personality and balance in life with independent choices, the millennial generation should not do things they don't like, are easy to adapt, and are technologically savvy; the last feature deserves attention. The millennial generation must be present as supporters of peacebuilding. With self-awareness, such as emotional, social, and spiritual aspects, a person can finally apply Islamic teachings that are wise and tolerant, do not commit violence, and judge each other (Rahman, 2022).

Understanding religious moderation is the most effective way to solve problems in various areas of religion. Thus, moderate religious activities can be carried out at every religious meeting, without limiting its presentation. For reasons of religious moderation, to maintain honesty with each other and not insult or criticize the meeting of each religion amid various religions, moderation in Islamic teachings is needed, which must be demonstrated in daily behavior. Due to the dissent of non-Muslim society, several people, considering the radical and extreme teachings of Islam, saw behaviour that wanted to scare and went to extremes in various fields, but because the Prophet practiced moderation since then. birth of Islam (Abdullah, 2019; Darmayanti & Maudin, 2021; Destriani, 2022; Nurdin, 2021).

The values of multicultural Islamic education in four indicators of religious moderation in Indonesia. First, the value of education in the tolerance indicator is balanced. These values can shape social understanding and attitudes toward Islamic diversity that respect religious pluralism as the ultimate truth (*sunnatullah*). Second, the value of peace education is an indicator of national commitment. These values can shape understanding and attitudes towards social and religious Islam which prioritizes the spirit of peace and unity in state life. Third, the value of humanistic education in anti-radicalism indicators. These values can shape Islamic religious social understanding and attitudes that support human values. Fourth, the value of *wasatiyah* education as an indicator of adaptation to local culture. These values can form a moderate Islamic religious understanding and social attitude in dealing with the diversity of existing local traditions, as long as they do not conflict with the basic teachings of Islam (Islamy, 2022).

The concept of religious moderation in Islam has been classified into several debates, including the following: 1) Moderation in religion. 2) Moderation of Worship. 3)

Reasons for behavior. 4) Moderation of Sharia Development (Habibie et al., 2021; Muaz & Ruswandi, 2022). The moderation value above is implemented within the framework of a process through Islamic education so that in the future there will be more and more pluralistic generations who support the principles of equality diversity, and mutual respect. was born, who loves religious diversity to make Indonesia a just, safe, and prosperous country. The introduction of religious moderation to the millennial generation Fitri (2016) is carried out by: First, Using social media certainly explores the format of the *Peace Generation community's religious moderation campaign* to counter radical messages that are rife in cyberspace. Through a virtual ethnographic approach on various social media platforms, this article shows that millennial religious moderation campaigns must use media that is close to the world of social media. The use of social media is not only strategic for presenting discourse against radical messages but is also important for providing guidance and perspectives that are easily accessible to today's millennial generation (Elvinaro & Syarif, 2021).

Second, Providing and maintaining positive value activities. Millennials are encouraged to participate in social activities that involve adherence to different religions (Harto & Tastin, 2019). Third, Providing a dialogue space for the millennial generation to discuss religious understanding (Hidayat, 2020). Four, Able to sort and select news on social media and in the real world, and assess its truth. Various efforts have been made to sort and select messages on social media, especially those related to modern religious moderation, which are easily transmitted with developments in technology and information (social media). However, it must be conveyed impartially to individuals or groups. In this way, technology and knowledge of social media will help people practice Islam properly and correctly, according to the guidance of the Koran and Hadith. Thus, Islam can answer everything in life (Kosasih, 2019). Fifth, Optimizing the role of the family in understanding the values of religious education. The family is the first school to instill religious values in children (Yusutria, Yuzarion, Ibdal, Nisa Amalia Kholifah, Ikhsan Alfikri, 2021). As parents, it is natural to teach and encourage children how to relate to God, neighbors, and other God's creation (Feranina & Komala, 2022). Islam was revealed to the Prophet Muhammad because it was full of grace for the universe.

Instilling religious understanding values in children in the family can be done by 1) Parents ensure that their children understand and practice religion, which is based on balanced knowledge and understanding of religious teachings, covering all aspects of life, both in this world and in the afterlife, of course this balance is given to everyone without the need to reduce or increase its level and size; 2) There is openness and readiness to accept the reality of diversity and plurality, even though sometimes it is not based on each person's opinions and beliefs. So with this attitude, a person feels equal and respects everyone, even though they are different in many ways and were created by God; 3) If a problem occurs, let us discuss it and ask for opinions from anyone who is considered competent, so that a solution to the problem can be found without any negative assumptions. Of course, building good communication and being able to appreciate other people's opinions; respect other religions, ethnicities, races and cultures; acknowledge the presence of others; tolerance and non-violent enforcement of will; 4) Providing a correct understanding of religion certainly cannot be separated from the three centers of education, namely school education, family education, and education in society, both formal, informal, and non-formal.

The principle of instilling religion in the family for children so that they do not deviate from the concepts of the Qur'an and Sunnah (Khadijah et al., n.d.; Rahmadania et al., 2021). These principles are closely related to Islamic *wasathiyah* and Islamic moderation. These principles Alim & Munib, (2021); Charles et al., (2023); Nugraha, Ahmad, (2021), are as follows: first, The principle of *Tawassuthi* is that parents ensure the understanding and practice of religion. to their children, choosing a middle path between exaggerating and underestimating religious teachings (Faelasup, 2021); second, The principle of *Tawazun* is a practice based on balanced knowledge and understanding of religious teachings, covering all aspects of life, both in this world and the afterlife (Yusutria, Yuzarion, Ibdal, Kholifah, Alfikri, 2021). *Tawazun's* position is not only to place oneself in a balanced position but also to be firm and have principles to decide what is deviant (*inhiraf*) and what contains differences (*ikhtilaf*); third, The principle of *i'tidal* which is straight and firm about something, and relatively permanent, is a very important part of implementing justice and ethics in life. In Islamic teachings, justice is a balance given to everyone without the need to reduce or increase its level and size; four, The principle of *tasamuh* is an attitude that shows openness and readiness to accept the facts of diversity and plurality, even though sometimes it is not based on each other's opinions and beliefs. Mutual respect for differences can increase closeness (Novanshah, 2022); fifth, *The Musawahi* principle is the same. The attitude of *musawah* must be possessed by Muslims. With this attitude, a person feels equal and respects everyone, even though they are different in many ways and were created by God.

Sixth, *Shura* principle, the principle of reflection, places problems under common inquiry. If there is a problem, let's discuss it and ask for opinions from everyone who is considered competent, so that a solution to the problem can be found without prejudice, seventh, The principle of *islah* is an attitude that adapts to the changes and progress of the times for the benefit of the people. eight, the principle of *aulawiyah* is the ability to recognize and carry out the most important tasks. Ninth, the principle of *tathawwur wa Ibtikar* is an open attitude to making changes for the better. Ten, The principle of *tahadhdhur*, namely noble morals, is an attitude of protecting morals (Yuherman, Yusutria, Febriana, 2022). Eleven, identity and integrity become *Khairu ummah* in human life and civilization (Nugraha, Ahmad, 2021; Muthofa, 2022).

The principles taught and recommended by families so that families play an important role in religious education are presented in Figure 2. 1) Create good communication and know how to respect other people's opinions; respect other religions, ethnicities, races, and cultures; acknowledge the existence of others; tolerance and coercion of desires without violence (Almu'tasim, 2018; Musyafak & Nisa, 2021). Thus, it has become a central method of religious diversity in Indonesia. The nature of balance and moderation transforms the identity of the Islamic ummah into one that functions as a superior witness and teacher to humanity. The concept of *wasathiyah* is applied throughout the lives of Muslims. This includes the balance in the realm of beliefs and perceptions, attributes and rituals, morals and behavior, systems and legislation, thoughts and feelings, material and spiritual, ideals and reality, including individuals and congregations (Amar, 2018; Junaedi, 2019; Faqihuddin, 2021); 2) Providing a correct understanding of religion cannot of course be separated from the three centers of education, namely school education, family education, and education in society, whether formal, informal, or non-formal. So you can understand the efforts made to instill religious moderation in the millennial generation, in Figure 1.

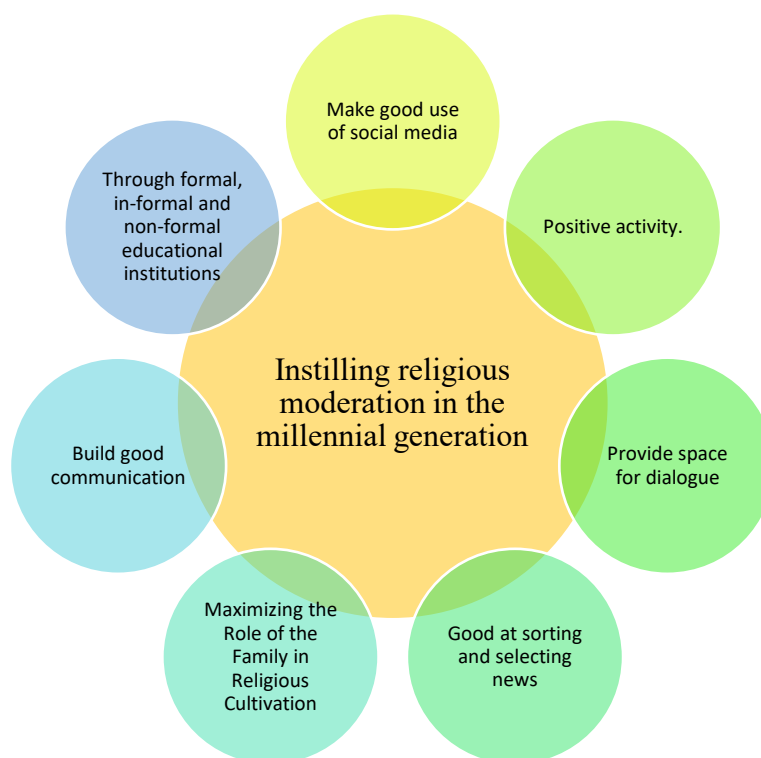


Figure 1. Instilling religious moderation in the millennial generation

Based on this table, several efforts made in Islamic education to encourage the value of religious moderation in the millennial generation are: 1). Using a positive virtual ethnographic approach on various social media platforms, this article discusses the use of social media in religious moderation campaigns among millennials. 2) Having a space for dialogue about religious understanding and openness does not always make the millennial generation awkward and afraid to express their opinions. 3). prioritize *tabayyun* . 4). Making the family the main education in cultivating children's religious values. 5). May you become *khairu ummah*. 6). Create good and positive communication. This will be wasathiyah or moderate Islamic education in a planned and systematic way to create a millennial generation with an average attitude, not exaggerating a particular position, with an attitude that is contrary to the truth, or with an attitude of protecting rights. 7) Through formal, informal, and non-formal educational institutions.

The principles that are taught and instilled in a child in the family, so that the family has an important role in religious education, can be seen in Figure 2.

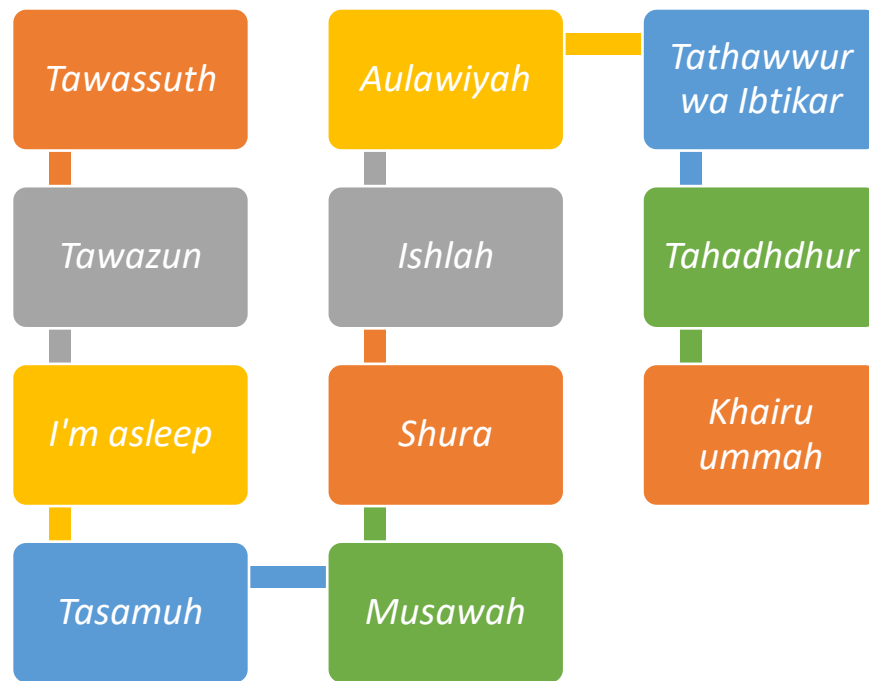


Figure 2. The role of the family in instilling Islamic values in children

The principles that families teach children help in providing an understanding of religious moderation in countries and states with different cultural, religious, racial, linguistic, ethnic, and traditional backgrounds. Of course, habituation, guidance, and understanding are needed which can be translated into the realities of millennial life, such as. 1). The principle of *tawassuth* is to walk in the middle between exaggerating and underestimating religious teachings without coercion or arrogant and extreme preaching. 2). The principle of *tawazun* is based on knowledge and understanding of the perfect balance of religious teachings that cover all aspects of life, both in this life and in the afterlife. 3). The principle of *i'tidal* is directly and firmly directed at something and placed proportionally. 4). The principle of *tasamuh* is an attitude of openness and willingness to accept the facts of differences and pluralism. 5). The *musawa* principle is an attitude that must be imbued with mutual respect for all people, even though they are positioned as creatures of God, unlike most humans. 6). The principle of *shura* or deliberation. 7). *Islah* is an attitude of adapting to changing times and progress for the benefit of the people. 8). *Aulawiyah* refers to the ability to recognize and act on priorities. 9). *Tathawwur wa Ibtikar* is an open attitude towards change for the better. 10). *Tahadhdhur* is an attitude that maintains noble morals. 11). Having the identity and integrity of the *khairu ummah*.

Moderation in religion can be understood as views, attitudes, and behavior that are in the middle of religion, namely not extreme and not excessive. What is meant here is to bring understanding to a higher level of wisdom by paying attention to religious texts, state constitutions, local wisdom, and collective agreements. If religious moderation is followed and enforced with every breath, it destroys prejudice and creates conflict and contradiction. Religious moderation leads humans to moderate understanding, not extreme religion, and not idolizing reason, which thinks freely without limits. Religious moderation is discussed, expressed, manifested, and reflected as a framework for managing the life of a multicultural society in Indonesia. The need for a moderate religious narrative is not only a personal or institutional need but also a need for global citizens in general, especially in the face of global capitalism and the development of information

technology in the face of the political acceleration known as the digital era (Ali et al., 2022; Hefni, 2020). This has become an urgent call to the international community and the Ummah for religious moderation to restore balance in the many disturbing realities. The unprecedented spread of extremism and violence by individuals and countries in many parts of the world underscores the importance of moderation.

Thus, religious moderation lies amidst religious diversity in Indonesia. Moderation is not a denial of religion or local wisdom, but rather the culture of the archipelago which goes hand in hand. Look for tolerant rather than contradictory solutions. Improve and balance the ability to be a good person with the skills and knowledge to live a decent life by recognizing the value of one's religious teachings and recognizing the reality of the teachings of other religions. Developing understanding and appreciation of other people's religions as well as motivation to participate in social activities involving followers of different religions. Religious moderation is not moderation in religion, but there must be moderation in attitudes towards diversity. Religious expressions that are oriented towards society, the nation, and the condition of the nation. Religious moderation is the essence of religion, and in the context of a multicultural society like Indonesia, its implementation is necessary to build harmony within and between religious communities.

CONCLUSION

Socializing the value of religious moderation among millennials includes: 1). Exploring the use of social media in millennial religious moderation campaigns using a positive virtual ethnographic approach on various social media platforms. 2) Opening a dialogue about religious understanding and openness does not necessarily make the millennial generation awkward or afraid to express their thoughts. 3). *Tabayun* priority, 4). Making home the main education for children's religious values. 5). Making the family the first school in religious education. 6). Establish good and positive communication. 7) Through formal, informal, and informal educational institutions. The principle that families teach children about the true religion and apply it in the reality of the lives of millennial generation children will certainly help in understanding religious moderation in countries and states with diverse cultural, religious, racial, linguistic, ethnic, and traditional backgrounds, both like; 1). The principle of *tawassut* is to move between exaggerating and underestimating religious teachings without coercion or arrogant and extreme preaching. 2). The principle of *tawazun* is based on knowledge and understanding of the perfect balance of religious teachings that cover all aspects of life, both in this world and in the afterlife. 3). The principle of *i'tidal* is directly and firmly directed at something and placed proportionally. 4). The principle of *tasamuh* is an open attitude to accept the reality of differences and pluralism. 5). The *musawa* principle is an attitude that must be characterized by mutual respect for all humans, even if they are not like most humans and are positioned as God's creatures. 6). The principle of *shura* or deliberation. 7). *Islah* is about adapting to changing times and moving forward to benefit society. 8). *Aulawiyah* refers to the ability to recognize priorities and act accordingly. 9). *Tathawwur wa Ibtikar* is about openness to change for the better. 10). *Tahadhdhur* is an attitude that maintains noble morals. 11). Identity and integrity belong to Khaira Ummah.

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