Moderasi Agama

by Desrani Ayu

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Religious Moderation Education in The Perspective of Millennials Generation in Indonesia

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

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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 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 is analyzed using triangulation of data sources, namely data collection, data reduction, data presentation, and then draw conclusions. The findings in this study indicate that religious moderation from the perspective of the millennial generation in Indonesia is quite good. This is 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.

Kata kunci:
Moderasi agama
Generasi milenial
Toleransi

Abstrak

Memiliki keragaman agama menjadi tantangan besar bagi umat di indonesia. Menyongsong Sikap moderat dalam beragama saat ini menjadi peran penting bagi setiap satuan pendidikan untuk menciptakan masyarakat yang toleran dalam beragama. Untuk itu penelitian ini dilakukan dengan tujuan untuk mengukur dan melihat bagaimana moderasi beragama pada kalangan milenial serta persepsi milenial terhadap peran penting pendidikan dalam menciptakan umat yang moderat dalam beragama. Untuk mengukur dan mendapatkan data, peneliti melakukan survey terhadap responden kaum milenial dengan berbagai profesi sebanyak 80 responden yang mewakili generasi milenial. Data dikumpulkan dengan menyebarkan angket yang menggunakan platform google form sebanyak 14 pertanyaan yang diajukan sesuai dengan indikator kemudian data di analisis menggunakan triangulasi terhadap sumber data yaitu pengumpulan data, reduksi data, penyajian data kemudian menarik kesimpulan. Adapun temuan dalam penelitian ini menunjukkan bahwa moderasi beragama dalam perspektif generasi milenial di Indonesi sudah cukup baik. Hal ini

[1] Postgraduate PTIQ Institute Jakarta, Indonesia
Email: susanto@ptiq.ac.id
[234] Maulana Malik Ibrahim State Islamic University Malang, Indonesia
Email: aydesrani@gmail.com, Suciramadantifebriani11@gmail.com, rositailhamioci621@gmail.com
[5]Arraniry State Islamic University Aceh, Indonesia
Email: saifullahidris@ar-raniry.ac.id
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ditunjukkan dengan beberapa indikator moderasi beragama, generasi milenial telah menunjukkan sikap berkomitmen terhadap kebangsaan, tolerasi, anti terhadap kekerasan dan dapat menerima budaya lokal.

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 mainstreaming 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. 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.

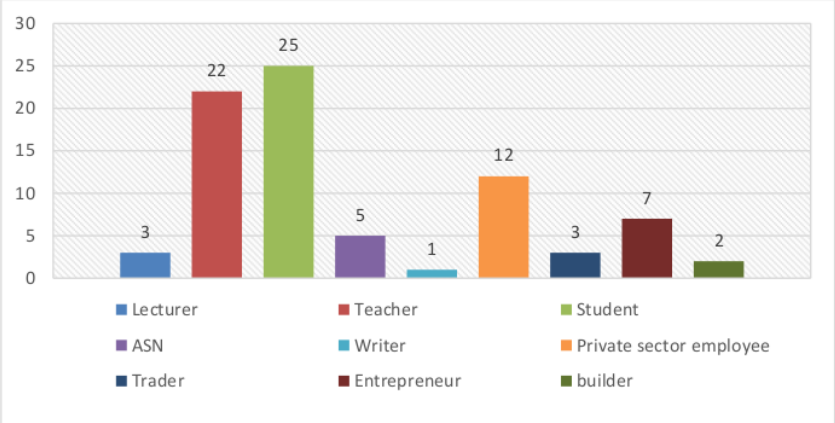
Religious moderation has been studied in several studies by several experts. According to Hasse Jubba et al, (Jubba et al., 2021) This study of religious moderation can be divided into three trends. *First,* research that emphasizes the efforts made by various parties who support and call for religious 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.

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.

METHODS

This study uses 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 (Lexy J 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. Data collection techniques using questionnaires and interviews. Questionnaires are 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 Tri angulation technique for data sources using the theory of Miles & Huberman with the stages of data collection (Miles & Huberman, 1994). 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.

FINDINGS AND DISCUSSION

Religious moderation among millennials

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).

Millennials' attitude towards religious moderation

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

Table 1. Millennial Generation's Perception of Religious Moderation

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%
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%	-
Pancasila is against the religion of Islam.	3.7%	5%	91.3%
Leaders in Indonesia cannot be non-Muslims.	27.5%	42.5%	30%
Standing while paying respects to the red and white saka can fall into shirk.	6.3%	5%	88.8%
Reject people who follow organizations or communities that are oriented towards radicalism, terrorism, and contrary to Pancasila.	61.3%	28.7%	10%
Indonesia is natural to form the religion of Islam.	11.3%	12.5%	76.3%
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%
In your environment there are customs that you think are wrong or wrong, but do not conflict with Islamic religious law and need to be preserved.	16.3%	77.5%	6.3%
Work together and help maintaining order and peace in	72.4%	27.6%	-

the life of the nation and state even though they have different religions.

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.

Meanwhile, the awareness to live in harmony and peace or to live in tolerance with each other despite different religions is 63.2% strongly agree and 36.8% agree. From this value, no one disagrees. This is a strong indicator of the understanding of religious moderation among millennials.

Then, the number of millennials who think that Pancasila is contrary to Islam is 91.3% disagree and 5% agree and 3.7% strongly agree. Furthermore, the number of millennials who think that leaders must be Muslim is 27.5% who strongly agree, 42.5% agree, and 30% disagree. Another statement is that standing while paying respects 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 6,3% strongly agree.

Furthermore, acceptance of local traditions and culture can be seen from the attitude of tolerance towards customs that are considered wrong but still must be preserved, showing 16.3% strongly agree, 77.5% agree, and 6.3% disagree. While being helpful in maintaining order and peace despite different religions, 72.4% strongly agree and 27.6% agree.

The next indicator that includes religious moderation is about non-violence and acceptance of tradition. 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. Then, the number stating that it is natural for Indonesia to form an Islamic religion, namely strongly agree 11.3%, agree 12.5%, and disagree 76.3%. Furthermore, the response about destroying other people's houses of worship is a natural thing in our democracy, 2.5% strongly agree, 12.5% agree, and 85% disagree. Meanwhile, the number of responses regarding regional leaders wishing happy holidays to people of different religions was 61.3% strongly agree, 30% agree, and 8.8% disagree.

From some of the results that have been written, we can see that in essence millennials already have a fairly good awareness of religious moderation. It's just that, there are indeed some millennials who still don't have awareness about it. This could be due to a lack of good knowledge about religious moderation or a lack of knowledge about their own religion (Hamdi et al., 2021).

National Commitment

National commitment is quite important in the life of the state. Because, this commitment consists of the quality of nationality and intellectual nationality. 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. 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).

> *"The curriculum applied is based on religious principles (on the fulfillment of religious understanding) guided by Pancasila. It is not permissible to provoke and prepare educators as needed if there are students of different religions, with the hope that religious deepening is as needed." (Respondent 08. RS)*
> *"The role of education in religious moderation in Indonesia is very important and has a very vital role because the character of the nation can be realized through the right education process that is in accordance with Islamic principles and does not conflict with the applicable law". (Respondent 27, PS)*

Based on these two opinions, it can be seen that both respondents emphasized that education has an important role in creating religious moderation in Indonesia. With the diversity of religions that are officially recognized in Indonesia, it is a challenge for teachers to instill the values of commitment to nationalism. 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

The attitude of tolerance is one of the attitudes that must always be planted in the motherland of Indonesia, in accordance with the slogan "Binneka Tunggal Ika" which means that although they are different, they are still one. 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 (U. Abdullah 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. 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. 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

Violence is a disgraceful attitude that can harm physically, psychologically, or financially on individuals or groups. 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). 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). As one opinion from millennial respondents expressed their perception of religious moderation that must exist in Indonesia:

> *"In my opinion, the nahdyiyin are demanded to be in harmony in worshiping their respective religions, not insulting, insulting, committing violence, and forcing other people to convert to our religion (laa ikroha fiddin). In my opinion, this religious moderation really needs to be applied in our socializing activities in Indonesia. Whether it's social between schools and religions. And I personally strongly condemn radicalism and terrorism in this world. *_ISLAM YES, KHILAFAH NO_*" (Respondent 25, MLR)*

The above opinion regarding religious moderation was expressed by MLR respondents that this moderation not only needs to be applied between religious communities, but also between different schools of thought, or other religious organizations. As many of us know, Islam also has 4 different schools of thought followed by Muslims, as well as in other religions. This difference is the diversity that exists in Indonesia without having to suppress each other's beliefs in religion.

Acceptance of local culture

Culture is a very interesting topic to discuss, because having various cultures is a matter of pride for the people of Indonesia. 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 above indicators, in the 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 the many differences, both among religions or different religions.

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.

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