

RELIGIOUS MODERATION OF MILLENNIAL GENERATION AT ISLAMIC HIGHER EDUCATION IN EASTERN INDONESIA

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Abstract: *This research examines the religious moderation of the millennial generation in Islamic Higher Education in Eastern Indonesia and identifies the most dominant factors contributing to religious moderation. Cross-Sectional Study (CSS) method measures religious moderation through four pillars at the same time: national commitment, religious tolerance, conflict avoidance (non-violence) and accommodation of local culture. The respondents of this research are millennial generations studying at the Islamic Higher Education in Eastern Indonesia. This research used the Consecutive Sampling with a total sample of 592 people. The research results show that religious moderation among millennial students in Eastern Indonesia is categorized as low concerning national commitment, religious tolerance, avoiding conflict (non-violence), and accommodation of local culture. The most dominant factors influencing the religious moderation of the millennial generation are social media and religious extra-campus curriculum.*

المخلص: تبحت هذه الدراسة في الوسطية الدينية بين أجيال الألفية في الجامعات الإسلامية في شرق إندونيسيا وتحدد العوامل الأكثر هيمنة في التأثير على الوسطية الدينية. وتستخدم طريقة الدراسة المقطعية (SSC) لقياس الوسطية الدينية من خلال أربع ركائز في نفس الوقت. والركائز الأربع هي الالتزام الوطني، والتسامح الديني، وتجنب الصراعات، وقبول الثقافة المحلية. وكان المشاركون في هذه الدراسة من جيل الألفية الذين كانوا يتعلمون في الجامعات الإسلامية في شرق إندونيسيا باستخدام أخذ العينات المتتالية مع إجمالية العينات ٢٩٥ شخصًا. وتشير نتيجة هذه الدراسة إلى أن الوسطية الدينية بين طلاب الألفية

في شرق إندونيسيا هو في الفئة الضعيفة، سواء من حيث الالتزام الوطني والتسامح الديني وتجنب الصراعات وقبول الثقافة المحلية. والعامل الأكثر تأثيرا في الوسطية الدينية هو وسائل التواصل الاجتماعي والأنشطة الدينية اللاصفية في الجامعة

Abstrak: Penelitian ini mengkaji moderasi beragama di kalangan milenial pada perguruan tinggi keagamaan Islam di Indonesia Timur dan mengidentifikasi faktor yang paling dominan dalam memengaruhi moderasi beragama. Metode Cross Sectional Study (CSS) digunakan untuk mengukur moderasi beragama melalui empat pilar pada waktu bersamaan. Keempat pilar itu adalah komitmen bernegara, toleransi beragama, menghindari konflik dan penerimaan atas budaya lokal. Responden penelitian ini adalah generasi milenial yang sedang belajar di perguruan tinggi keagamaan Islam di Indonesia Timur. Riset ini menggunakan Consecutive Sampling dengan total sample 592 orang. Hasil penelitian ini menunjukkan bahwa moderasi beragama di kalangan mahasiswa milenial di Indonesia Timur berada pada kategori rendah, baik pada aspek komitmen kebangsaan, toleransi beragama, menghindari konflik dan penerimaan terhadap budaya lokal. Faktor yang paling dominan berpengaruh terhadap moderasi beragama kelompok milenial adalah sosial media dan aktivitas keagamaan ekstra kurikuler kampus.

Keywords: Religious moderation, student, millennial, ideology, Eastern Indonesia.

INTRODUCTION

The issue of religious radicalism has even become one of the top ten global issues in the world.¹ It has not only grown in big cities but also entered tourist destinations.² Religious radicalism is a result of various aspects such as fanaticism on religious understandings (single truth claim), dissatisfaction with all forms of government policies

¹ Kun Waziz, "Hegemoni Dunia Islam Melalui Globalisasi Isu", *Al-Adalah* 20, no. 1 (2017): 167–184.

² La Ode Anhusadar, "Potensi Radikalisme Islam Fundamental di Daerah Tujuan Wisata Di Kabupaten Wakatobi," *Al-Tahrir: Jurnal Pemikiran Islam* 18, no. 1 (2018): 23.

that are discriminated against their existence within social life. This eventually leads to their commitments to develop into a nation and provide international networks.³ These networks strongly form their identity as a separatist movement and use religious symbols as part of their identity.⁴ They attacked the government policies through terror and violence,⁵ and then they recruit university students as millennials to be part of this movement.

Since the 1998 Reformation era, “moderation” has become a central theme both among Indonesian experts and among Indonesian scientists themselves. Discussions about this appear in the media of publications, seminars, conferences, and discussions aimed at rebuilding a friendly and welcoming Indonesian Islam. Since the events of terrorism and radicalism appeared in Southeast Asia, including Indonesia, every country in the region has begun to experience this humanitarian threat.⁶

Recently Indonesia was shocked by the research results revealed that some campuses in Indonesia were exposed to radicalism.⁷ For example, the arrest of a student of the University of Brawijaya, Malang, with the initials IA by Densus 88, in May 2022. Moreover, the Setara Institute (2019) stated that 10 well-known state universities in Indonesia were exposed to radicalism. This research confirms previous findings as conveyed by the State Intelligence Agency (BIN) that in 2017 there were seven state universities exposed to radicalism. In addition, 39 % of students in 15 provinces showed an interest in radicalism which can be categorized into three levels; low, medium, and high (Kompas 2019). Although this interest is still limited to

³ Moh. Rosyid, “Perempuan Dalam Jaringan Radikalisme Vis a Vis Terorisme Global,” *Muwazah* 10, no. 2 (2018): 162.

⁴ M. Zaki Mubarak, “Dari NII ke ISIS: Transformasi Ideologi Dan Gerakan Dalam Islam Radikal Di Indonesia Kontemporer,” *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 10, no. 1 (2015).

⁵ Reggiannie Christy Natalia, “Pengenalan Isu-Isu Global Yang Mempengaruhi Indonesia Bagi Siswa/Siswi SMA Di Jabodetabek,” *Prosiding Konferensi Nasional Pengabdian Kepada Masyarakat dan Corporate Social Responsibility (PKM-CSR) 1* (2018): 1135–1141.

⁶ Toto Suharto, “Remoderasi Pendidikan Islam Di Indonesia; Tantangan Ideologis” (2020).

⁷ Asriani, *Pola Penyebaran Dan Strategi Pencegahan Paham Radikalisme Di Perguruan Tinggi* (LP2M UIN Raden Intan Lampung, 2019); Muhammad Murtadlo, “Menakar Moderasi Beragama Di Perguruan Tinggi,” *Badan Litbang Kemenag RI*.

empathy, early prevention is needed so that this tendency does not develop into participation.⁸ It should be noted that these research results are certainly kinds of early warning system both community and the government to be more careful and alert to the movement and rise of radicalism in the current digital era. Students as millennials become targets of the radicalism movement using information technology to disseminate their ideology which is easily accessible. The development of the digital world is apparently being used by transnational radical Islamic ideological groups that are affiliated to Islamic Movement such as *Ikhwan a-Muslimin*,⁹ to influence society through narratives and opinions on social media.¹⁰ This radical group deliberately voices their religious ideas and understandings on all aspects through religious gatherings and social media to influence the young generation,¹¹ and even terror and violence against whoever disagree with them. This ideological doctrine is slowly accepted by some people, including millennial students.¹²

To address the widespread of religious radicalism in Islamic Higher Educations, the Indonesian Ministry of Religious Affairs as an official institution formulated a model of religious moderation book in 2019. This book highlights four criteria as indicators in determining the mindset and attitude of moderate religion in Indonesia, namely (a) Religious tolerance, (b) National commitment, (c) Non-violence, (d) Accommodation of local culture.¹³

⁸ Agus Hermawan et al., “Peningkatan Peran Pendamping Sebaya Sebagai Upaya Menghindaring Paham Radikalisme Melalui Organisasi Mahasiswa (Ormawa) Universitas Nahdlatul Ulama Blitar,” *Jurnal Pengabdian dan Pemberdayaan Nusantara* 1, no. 2 (2019): 60–64, <http://journal.unublitar.ac.id/jppnu>.

⁹ Deni Irawan and Zarul Arifin, “The Relationship Between Islamic Fundamentalism and Radicalism With Social Conflict,” *Al-Tahrir: Jurnal Pemikiran Islam* 21, no. 1 (2021): 35–53.

¹⁰ Siti Nurul Hidayah, “Kontestasi Agama Di Era Pandemi, Perkuat Moderasi Lawan Radikalisasi.”

¹¹ Nur Kholis et al., “Changes in The Behavior of Religious Radicalism of Young Communities in The Mataraman Region, East Java,” *Al-Tahrir: Jurnal Pemikiran Islam* 21, no. 1 (2021): 159–184.

¹² Agus Iswanto, “Membaca Kecenderungan Pemikiran Islam Generasi Milenial Indonesia,” *Harmoni* 17, no. 1 (2018): 172–179; Hidayah, “Kontestasi Agama Di Era Pandemi, Perkuat Moderasi Lawan Radikalisasi.”

¹³ Tim Penyusun, *Moderasi Beragama Kemenag RI, Badan Litbang Dan Diklat Kementerian Agama RI, Gedung Kementerian Agama RI, Jl.MH. Thamrin No.6 Lt. 2 Jakarta Pusat, 2019.*

So far various research on religious moderation in educational institution either in junior/senior high school or higher education (university) were conducted. Adon Narullah Jamaluddin (2022) conducted research entitle *Religious Moderations: The Concept and Practice in Higher Education*. This research captured the concept and practice of religious moderation in higher education institutions considered modern laboratories of religion as they accommodate students across the nation with various ethnicities and religions and diverse, unique characteristics. By providing such a learning environment, higher education institutions can disseminate the meaning of the difference to students. This research concluded that religious moderation in the form of tolerance has already practiced in daily life.¹⁴ Myske Liando and Hardiman (2022) also conducted research entitle *Praktik Kultur Moderasi Beragama dalam Lembaga Pendidikan Muhammadiyah*. This research concluded that religious moderation especially Muhammadiyah Manado High School has provided exemplary in terms of Islamic and moderate cultural practices and preaching politely without hurting the feelings of other people of the same religion or of different religions. The teachers at Muhammadiyah High School always prioritizes the values of good religious moderation mainly in tolerance aspect.¹⁵ Likewise Supriyanto and Amrin in their research entitle *Religious Moderation on Academic Community Islamic Higher Education in Indonesia*. This research revealed that religious moderation is important to be internalized during the plurality of Indonesian society due to the dynamic environmental development as well as due to misunderstandings. Islamic Higher Education as a laboratory for peace can strengthen the attitude of religious moderation in all practitioners.¹⁶

All this research just examined one item of religious moderation, that is tolerance aspect, and not yet explored the rest, namely national commitment, local culture accommodation and conflict avoidance.

¹⁴ Adon Nasrullah Jamaludin, "Religious Moderation: The Concept and Practice in Higher Education Institutions," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 1 (2022): 539–548.

¹⁵ Hadirman Mayske Rinny Liando, "Praktik Kultur Moderasi Beragama Dalam Lembaga Pendidikan Muhammadiyah," *Edukasi Islami* 11 (2006) : 379–392

¹⁶ Amrin Supriyanto, "Religion Moderation on Academic Community Islamic Higher Education in Indonesian," *Mantik* 6, no. 2 (2022): 1860.

Thus, this research complements the existing shortcomings on the analysis of religious moderation among millennials in Islamic universities in Eastern Indonesia. This research is expected to contribute to the government, community, and Islamic higher educations to take strategic solutions to build religious moderation among millennials.

This research is quantitative research using Cross-Sectional Study that analyses data of variables collected at one given point in time across a sample population or a pre-defined subset. The subjects of this research are the millennial generation who are studying at Islamic Higher Education in III and V semesters located in the eastern Indonesia, Kalimantan, Sulawesi, and Papua. This research took place from February to June 2022. The sampling technique used was Cconsecutive Sampling where samples are met the selected criteria and carried out within a certain period.¹⁷ The number of samples is 592 people. Data collection techniques were carried out using online questionnaires. The questionnaire was designed using a Likert scale consisting of 4 categories, namely Very good with a score of 4, Good with a score of 3, Poor with a score of 2. and very poor with a score of 1. The answer with a score of 4 means being positive and for a score of 1 means negative.

The instrument developed and used in this study has been tested for its validity and reliability using the Cronbach alpha method. The reliability value of the instrument which consists of 36 question items is 0.913 with item validity values ranging from 0.215 to 0.617. The data were tested using factor analysis. Data interpretation is carried out with the following steps: (1) Data normality test, to determine whether the assumption of normal distribution of data is met to proceed to factor analysis; (2) Kaiser Meyer Olkin (KMO) and Bartlett test, to find out whether the variable is feasible to be processed in factor analysis; (3) Communalities Test, to find out how much each factor is able to explain the insight of religious moderation; (4) Variance Explained, to get an idea of how many factors can form a variable.

¹⁷ Sofyan Sastroasmoro, Sudigdo Ismael, *Dasar-Dasar Metodologi Penelitian Klinis*, 2014.

RELIGIOUS MODERATION: Islamic View

The word moderation is an absorption of the word 'moderate' (adjective) from the derivation of the word "moderation" (from the Latin "moderatio") which means "moderate", or not excessive. The word "moderation" in English is often used in the sense of average, core, standard, or non-aligned.¹⁸ Moderation according to the KBBI (Kamus Besar Bahasa Indonesia) is the reduction of violence and the avoidance of extremism.¹⁹ Moderate attitude explains about two things; First, always avoid extreme behaviours or disclosure. Second, learning towards dimensions or the middle way.²⁰ The word "moderation" when juxtaposed with the word 'religious', becomes "religious moderation", referring to an attitude of reducing violence, or avoiding extremism in religious practice. Thus, the attitude of religious moderation puts forward a balance in terms of belief, character, and shared moral goodness that is relevant not only to individual behaviours but also to communities or institutions. According to Islamic perspective, the meaning of moderation is likely similar to the term of wasathiyah. In general, there are three main characteristics of wasathiyah, namely *tawassuth* (middle), *ta'adul* or *i'tidāl* (fair) and *tawazun* (balanced or balanced) as Muhajir and Shihab identify as "wasathiyah".²¹ Meanwhile, Khaled Abu el Fadl explained that the concept of wasathiyah is interpreted as an understanding that means moderation in which an understanding that is neither extreme to the left nor extreme to the right. Abdurrahman Wahid also formulated moderation as an effort to encourage the implementation of social justice, known in Islam as *al-maslahah al-'ammah*.²² Wasathiyah is the most important aspect in Islam due to its existences in the various disciplines and knowledge, unfortunately

¹⁸ Penyusun, *Moderasi Beragama Kemenag RI*.

¹⁹ Tim Penyusun, *Kamus Besar Bahasa Indonesia*, 2021.

²⁰ Quraish Shihab, *Wasathiyah : Wawasan Islam Tentang Moderasi Beragama* (Lentera Hati, 2019).

²¹ Afifuddin Muhajir, *Membangun Nalar Islam Moderat: Kajian Metodologis* (Tanwirul Afkar, 2018); Quraish Shihab, *Wasathiyah : Wawasan Islam Tentang Moderasi Beragama*.

²² Zuhairi Misrawi, *Hadratussyaikh Hasyim Asy'ari: Moderasi, Keutamaan, Dan Kebangsaan* (Jakarta: Kompas Media Nusantara, 2010).

some people sometimes do not take it into account. Moderation is not only covered in Islam, but also by other religions.²³

From Islamic perspective, Shihab identifies *washatiyyah* or religious moderation as the balance between worldly life and the life hereafter, and an attempt to adapt to the situations and environments based on religious teachings as well as objective conditions of people. It should be noted that being moderation is not merely putting ourselves in the middle position but should be in line with our principles and are responsible for our decisions. This is what Shihab called as the principle of "no excess and no shortage", because Islam basically endorses to the truth and wisdom. Moreover, moderation according to the Qur'an concerns with self-identity and the worldview of the Muslim community or ummah. Moderation is also an effort that helps to create social harmony and balance in the personal life, family, and social matters, and to the wider spectrum of human relations.²⁴ In principle, the world's religions, especially to the Abrahamic religion do not necessarily be moderated since their religious teachings have already had values of justice and balance. Therefore, what needs to be moderated is that the paradigm and attitude of religious adherents in understanding and practicing their respective religions.

Religion including the scriptures as theological doctrine is mostly relevant the nature of humanity. Religious teachings wisely introduce the existences of God who creates the universe including the earth and heaven (all human beings and other creatures). In addition, religious teachings dictate of worships for God and be eventually implemented in the social life. It is, therefore, human beings must be based on religion in addressing their social, cultural, political and other problems.²⁵

Religious moderation must be understood as a religious attitude that is balanced between the practice of religion (exclusive) and respect to other religious practices from different beliefs (inclusive). The religious moderation prevents people to be extremists and

²³ Muhammad Hasim Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasathiyah* (New York: Oxford University Press, 2015).

²⁴ Azyumardi Azra, *Moderasi Islam Di Indonesia: Dari Ajaran, Ibadah, Hingga Prilaku*. (Penada Media Grup, 2020).

²⁵ Harun Nasution, *Teologi Islam: Aliran-Aliran Sejarah Analisa Perbandingan* (Jakarta: Universitas Indonesia Press, 2013).

fanatics within religion and becomes a solution from different religious groups, both extremists and seculars.

STUDENTS AS MILLENNIAL GENERATION

Students are an intellectual group with a constructive-paradigmatic ideology because they are agents of change. Students have a role in liberating society economically, socially, and politically. They must be criticals, social control and fight for people's rights, as well as uphold the truth. However, these expectations are not always fulfilled. In its development, its roles and functions are often infiltrated by ideological-pragmatic interests. The existence of ideological interests that lead to their thoughts and movements of students resulting in the changes in student's ideology and idealism. They are currently in the millennial era as the millennial generations who are open to changes and deal intensively with social media in accessing information.

Millennials are also often referred to as the “Y-Generation”, which is a generation that relies heavily on information and communication technology.²⁶ The millennial generation is also considered a digital native multitasker or a generation that actively deal with digital.²⁷ This characteristic shows that millennials grow up at a time of rapid development of information and communication technology. The proximity of the millennial generation to information and communication technology is indicated by the emergence of various new media or social platforms,²⁸ even to fulfil their social and psychological needs, millennials often spend their time to access social media.²⁹ The proximity of the millennial generation to social media makes media, especially social media, a medium for discussion and expressing their thoughts and feelings. This in fact, millennials are commonly dependent on social media and the internet.³⁰ Information

²⁶ Yanuar Surya Putra, “Theoretical Review; Teori Perbedaan Generasi,” *Among Makarti*, no. 9 (2016): 123–134.

²⁷ D Sulistyawati and I Santosa, “Pengaruh Perilaku Budaya Generasi Millennial Menghadapi Revolusi Industri Terhadap Ruang Hunian Pribadi Dengan Studi Kasus,” *The Indonesian ...* 01 (2019)

²⁸ R Willya Achmad W et al., “Potret Generasi Milenial Pada Era Revolusi Industri 4.0,” *Focus : Jurnal Pekerjaan Sosial* 2, no. 2 (2020): 187.

²⁹ Hardika Widi Satria, “Studi Observasi Terhadap Penggunaan Aplikasi LINE Oleh Generasi Millennial,” *Jurnal Sosial Humaniora Terapan* 1, no. 1 (2018): 32–40.

³⁰ Noveliyati Sabani, “Generasi Millennial Dan Absurditas Debat Kusir Virtual,” *Informasi* 48, no. 1 (2018): 95.

revealed is sometime true and hoax as on the various social media platforms such as Facebook, Instagram and WhatsApp.³¹ Millennials often spend their time making friends with cell phones, smartphones, the internet, and the like and are very open to transnational global ideas.³² The dynamics of life is a characteristic that is inherent in millennials. As active social media users, they should understand that freedom in social media, is not freedom without limits.³³

The millennial era is also marked by changes in institutional culture, such as in educational institutions. The values of character education are very important to be instilled in millennials as the nation's successors, so that educational institutions have strategic roles.³⁴ The pattern of education, especially in the application of educational character, must be aligned with the needs of the millennial era. The main objective is to mentally prepare the millennial generation for the impact of ongoing globalization.³⁵ Globalization is currently a major issue that is always attached to millennials. The development of globalization brings about a gadgets generation as a term that marks the emergence of millennials. On the other hand, globalization and information continue to have negative implications especially the emergence of global cultures which is not appropriate with Indonesian character and culture.³⁶ Therefore, character building is needed to shape morality of millennials.³⁷

³¹ Iffah Al Walidah, "Tabayyun Di Era Generasi Millennial," *Jurnal Living Hadis* 2, no. 2 (2018): 317.

³² Suci and Prakoso ET. Prasasti, "Karakter dan Perilaku Milenial; Peluang Atau Ancaman Bonus Demografi," *JONSILIA Jurnal Ilmiah Bimbingan dan Konseling* 1, no. 1 (2017): 66–74.

³³ Yuhdi Fahrimal, "Netiquette: Etika Jejaring Sosial Generasi Milenial Dalam Media Sosial," *Jurnal Penelitian Pers dan Komunikasi Pembangunan* 22, no. 1 (2018): 69–78.

³⁴ Ary Purwantiningsih, Septian Aji Permana, and Erik Aditia Ismaya, "Pendidikan Karakter Bagi Generasi Milenial Dalam Pembelajaran Ilmu Pengetahuan Sosial," *Universitas Terbuka, Universitas PGRI Yogyakarta, Universitas Muria Kudus*, no. 0291 (2019): 268–273.

³⁵ Kalfaris Lalo, "Menciptakan Generasi Milenial Berkarakter Dengan Pendidikan Karakter Guna Menyongsong Era Globalisasi," *Ilmu Kepolisian* 12, no. 2 (2018): 68–75.

³⁶ Rahmatullah Rahmatullah and Akhmad Said, "Implementasi Pendidikan Karakter Islam Di Era Milenial Pada Pondok Pesantren Mahasiswa," *Journal TA'LIMUNA* 8, no. 2 (2019): 37.

³⁷ Margi Wahono, "Pendidikan Karakter: Suatu Kebutuhan bagi Mahasiswa di zera Milenial," *Integralistik* 29, no. 2 (2018): 1–1.

In 2020 the productive population reached 183.5 million people. While the Millennial generation aged 20-40 years or productive age will reach 36 percent of the total population of Indonesia or reach 86 million people. According to the 2022 census, Indonesia as an archipelagic country is inhabited by 278.752.361 million people consisting of various ethnicities, languages, race, and religions (Islam, Christianity, Catholicism, Hinduism, Buddhism, Kong Ho Cu). Such diversity, according to Latif, “breadth and vastness can be an excellent asset and characteristic of Indonesia, with this spatial life and history, a nation needs a fundamental conception, adversity, strong will, and the capability to sustain it. The nation of Indonesian must formulate a fundamental conception of the state which can absorb and transform all elements of the nation into a strong, permanent foundation (“static table”), as well as into a dynamic, guiding principle.”³⁸ However, this diversity could possibly result in conflict if it is not properly managed, especially to those who involve in the transnational radical ideology to recruit millennials.

To address the growth of the transnational radical ideology among Islamic millennial students in university, the Indonesian Ministry of Religious Affairs issued a policy, signed by the Director General of Islamic Higher Education of the Ministry of Religious Affairs of the Republic of Indonesia No. B-3663.1/Dj.I/BA.02/01/2019, 29 October 2019,³⁹ concerning the instructions for the establishment of a Religious Moderation House to prevent radicalism in Islamic Higher Educations as well as to disseminate religious moderation. It is also clear evidence that the Ministry of religious Affairs provides reformulations of religious moderation which is as guidance for millennials because the future religious leaders will be the millennial generation known also as ‘echo boomers’ who are currently studying in universities.⁴⁰ They have significant roles in society as agents of

³⁸ Yudi Latif, “The Religiosity, Nationality, and Sociality of Pancasila: Toward Pancasila through Soekarno’s Way,” *Studia Islamika* 25, no. 2 (2018): 207–245.

³⁹ Firmanda Taufiq and Ayu Maulida Alkholid, “Peran Kementerian Agama Dalam Mempromosikan Moderasi Beragama Di Era Digital” 41, no. 2 (2021): 134–147.

⁴⁰ Zaini Miftah, “Warisan Metode Pendidikan Islam untuk Generasi Milenial” *Al Ulya: Jurnal Pendidikan Islam* 4 (2019): 95–113; Saragih, “Implementasi Gaya Pemimpin Rohani Pada Generasi Digital,” *Journal Ilmiah Musik dan Agama* (2019): 85–100; Irfan Musadat, “Generasi Muda Millennial Dalam Perspektif Islam,” *Incare* 02, no. 02 (2021).

change and social control agents. That is why religious moderation at Islamic higher education is very urgent to be strengthened.⁴¹

RELIGIOUS MODERATION OF MILLENNIAL STUDENT

The following is an explanation of the research results and discussion related to religious moderation which consists of the following four components.

1. National Commitment

Nationalism in various countries has become a complicated discourse since the 1990s. Many people are doubt about the existence of nationalism; thus, it is needed to foster national commitment to society,⁴² with the aim to shows either a group or people's loyalty and responsibility toward the state in all aspects of individuals, communal, and organization. They should be involved in developing their commitments to the state.⁴³

Based on the results of univariate analysis on the variable of national commitment, it is known that as many as 148 (25.2%) respondents have very less national commitment, 205 (34.9%) respondents have less national commitment, 187 (31.8%) respondents have good national commitment, and 48 (8.2%) respondents have very good national commitment. Thus, it can be concluded that most respondents have less national commitment. For more details, please see the Table 1.

Table 1: Data of National Commitment

National Commitment	Amount (f)	Percentage (%)
Very Poor	148	25.2
Poor	205	34.9
Good	187	31.8
Very Good	48	8.2
Total	592	100

(Data was tabulated and processed base on questionnaire)

⁴¹ Mohammad Kosim, "The Urgency of Strengthening Islami Moderation in the State Islamic Universities," *al- Tahrir* 22, no. 2 (2022): 343–362.

⁴² Alo Liliwari, *Prasangka Dan Konlik; Komunikasi Lintas Budaya Multikultural* (LKIS Yogyakarta, 2005).

⁴³ M. Prawiro, "Arti Komitmen: Memahami Apa Itu Komitmen, Ciri-Ciri, Dan Contoh Komitmen," *Maxmonroe*.

The result of this study shows that the national commitment is important to pay more attention to maintaining the integrity of the nation. The study is consistent with and supports the previous research revealed the relationship between national commitment and religious rituals.⁴⁴ National commitment is an essential indicator to examine the extent of the religious perspective and expression of a person or a certain group of national ideology. This shows that national commitment is a significant element in building religious moderation. The state requires the community commitment to collaborate building the country and the society. One indicator of this commitment is people's worldviews on ideology, economy, social, culture, religion, politics, and defense and security in developing nations as the commitment of the nation depends on mentality and intellectuality of the people.

Referring to the results of this research, the students' national commitment of millennial generation is not yet optimum. In the year 2011, the Maarif Institute released research results related to the phenomenon of radicalism in educational institutions with 50 samples of schools. The results show that educational institutions of senior high school are an open space for religious radicalism disseminated by transnational radical Islamic groups, ranging from extreme ones to blaspheming the government.⁴⁵ Similarly with the research conducted by Toto Suharto in 2018, he found several private madrasahs had strong ideological linkage to the global Salafi movement. This madrasa is vaguely accepting of Pancasila. Pancasila is accepted only as a form of *taqiyyah*, so that the learning process can continue. In fact, it is not uncommon for this madrasah to reject Citizenship Education (PKn) subjects which contain teaching materials for the teachings of Pancasila.⁴⁶ Thus, according to Rohman, the head of Madrasah must respond all various potential of radicalism among teenagers wisely. Madrasahs need to carry out strategies to

⁴⁴ Fransiskus Visarlan Suwarni et al., "Komitmen Kebangsaan Mahasiswa STP REINHA Melalui Ritual Keagamaan dalam Spirit AYD 2017," *Journal Reinha* 12, no. 2 (2021); A Aniqoh, N Husna, and T Wahyuni, "Pengaruh Kegiatan Organisasi Rohis Dalam Menumbuhkan Sikap Moderasi Beragama Siswa SMA Negeri 4 Purworejo," *Islam dan Keagamaan* 3, no. 1 (2021): 24–32,

⁴⁵ Ahmad Fuadi Fanani, "Pengantar Redaksi; Arus Pemikiran Islam Dan Sosial, Menghalau Radikalisme Kaum Muda; Gagasan Dan Aksi," *Maarif* 8, no. 1 (2013).

⁴⁶ Suharto, "Remoderasi Pendidikan Islam Di Indonesia; Tantangan Ideologis."

instill religious moderation in their students.⁴⁷ Kompas' research also indicates that the social ties weaken or decreased. The Unity and commitment to maintaining territorial integrity began to fade.⁴⁸ In a similar vein, Arbi Sanit argued that the national commitment of the Millennial youth is a problem. Based on those social phenomena, Arbi Sanit concluded; First, national ties fade. Second, the ideology of Pancasila as a collective consciousness has lost its vitality since the reformation era. Third, the ideals of realizing a just and prosperous nation state based on Pancasila and the 1945 Constitution have also lost the meaning.⁴⁹

The evidence strengthens this research findings with respect to the low commitment of the Millennial generation towards the state. One of the factors that bring about the quality of national or religious commitment is the rapid development of information technology.⁵⁰ Millennials easily access the information related to the national or religious issues which are sometimes tendentious, provocative to challenge the current government.⁵¹ These has been narrated and regularly produced within subjective-emotional, mass-produced and structured on social media in which Millennials always interact.

2. Religious Tolerance

The research results show that religious tolerance in the millennial generation is low, and it should take a serious concern from the government, university, and society to anticipate and provide the tolerance and peace education. For more details, please see Table 2.

⁴⁷ Miftahur Rohman, Muhammad Akmansyah, and Mukhibat Mukhibat, "Mainstreaming Strategies of Religious Moderation in Madrasah," *Al-Tahrir: Jurnal Pemikiran Islam* 22, no. 1 (2022): 95–118.

⁴⁸ Ahmad Ma'ruf, "Krisis Identitas Nasional Pada Generasi Muda," *Kompas Group*, 2021.

⁴⁹ Syamsurijal, "Nasionalisme Milenial; Membaca Paham Kebangsaan Generasi Muda di Parepare," *Mimikri* 5, no. 2 (2019): 141–155

⁵⁰ Jeremy E Uecker, "Screen Time, Social Media, and Religious Commitment among Adolescents," *The Sociological Quarterly* 64, no. 2 (2023).

⁵¹ Rizki Briandana et al., "Da'wah Communication and Social Media: The Interpretation of Millennials in Southeast Asia," *International Journal of Economics and Business Administration* 8, no. 1 (2020): 216–226.

Table 2: Data of religious tolerance

Religious Tolerance	Amount (f)	Percentage (%)
Very poor	274	47.3
Poor	187	32.3
Good	90	15.5
Very Good	28	4.8
Total	592	100

(Data was tabulated and processed from the online questionnaire)

Based on the data in table 2, it is known that as many as 274 (47.3%) respondents have very poor religious tolerance, 187 (32.3%) respondents have poor religious tolerance, 90 (15.5%) respondents have good religious tolerance, and 28 (4.8%) respondents have very good religious tolerance. Thus, most respondents have low religious tolerance.

This data is very important as the essence of tolerance towards other religions adherents is the main prerequisite for the realization of national harmony. Meanwhile, national harmony is a pillar for the realization of national development. Through substantive tolerance and mutual respect among religious adherents, there will be better interaction and understanding among religious communities. Thus, a safe, peaceful, and harmonious life can be realized. Center for Research and Development of Islamic Guidance and Religious Services (2019) in the Religious Harmony Index (KUB) reveals that tolerance is one of the most significant indicators for creating religious harmony which include harmonious interactions, tolerance, peace, mutual respect, and respect for religious differences and freedom of worship.⁵² Tolerance has several indicators including the spirit of diversity respect regardless of religion, ethnicity, and race. In the aspect of belief, tolerance means providing a space for others to have their own beliefs and practice freely. From a law perspective, tolerance must be manifested from an attitude of equality and understanding that everyone is equal before law. The state does not only favour a certain religion, nor does a citizen feel a privileged citizen while others are considered as the second-class citizens. In

⁵² Jamaludin, "Religious Moderation: The Concept and Practice in Higher Education Institutions."

terms of ownerships, every citizen has right to make contributions to the country of Indonesia.⁵³

In Indonesian society, religion is the heart of life. Being offensive and violent actions towards other religious teachings are like being offensive to the religious adherents in which lead to horizontal conflicts. The emergence of blasphemy leads to a high level of religious sentiment that could bring about intolerant. Daily anti-tolerance narratives, single truth claims and hate speech highlight in the social media has shaped the millennials' mindsets and beliefs which contribute to their radical attitudes and even violence.⁵⁴ It is therefore, strategic solutions are needed to foster tolerant attitudes and to build theological awareness among Millennials. Theological awareness means being open to diversity, differences, and respect for the existence of others (co-existence).

3. Non-Violence (Avoiding conflict)

The concept of religious moderation is a set of values that contain elements of balance and peace. One of the contributions from religious moderation is to avoid conflict or violence that makes disunity and disintegration among human beings.⁵⁵ However, there currently remains conflicts in the name of religion or theological schools due to fanaticism to fundamentalism which involves not only adults but also students as millennials.⁵⁶

Based on the data of this study, it is known that the awareness of avoiding conflict in millennial groups is still low as seen in Table 3.

Table 3: Data of conflict avoidance

Avoiding Conflict	Amount (f)	Percentage (%)
Very poor	270	47
Poor	209	36.3

⁵³ Inayatillah Inayatillah, "Moderasi Beragama Di Kalangan Milenial Peluang, Tantangan, Kompleksitas Dan Tawaran Solusi," *Tazkir : Jurnal Penelitian Ilmu-ilmu Sosial dan Keislaman* 7, no. 1 (2021): 123–142.

⁵⁴ Sabani, "Generasi Millennial dan Absurditas Debat Kusir Virtual."

⁵⁵ M Ali Syufa'at, Heri Cahyono, and Ahmad Madkur, "Gerakan Agama Dan Budaya Komunitas Sekelompok Sedulur Dalam Mencegah Konflik Etnis Di Lampung Tengah," *Ri'ayah: Jurnal Sosial Dan Keagamaan* (IAIN Metro Lampung, 2018).

⁵⁶ Lusy Asa Akhrani, "Front Pembela Islam: Menggali Akar Konflik Beragama Ditinjau Dari Fanatisme Agama, Prasangka Agama Dan Intensi Konflik," *FENOMENA* (Universitas 17 Agustus 1945 Surabaya, 2018).

Good	71	12.3
Very good	25	4.3
Total	592	100

(Data was tabulated and processed from the online questionnaire)

The data shows as many as 270 (47%) respondents have very low awareness of conflict avoidance, 209 (35.3%) respondents have low awareness of conflict avoidance, 71 (12.3%) respondents have good awareness of conflict avoidance, and 25 (4.3 %) respondents have very good awareness of conflict avoidance.

The results of this research are consistent with the previous research conducted by Gustia Tahir,⁵⁷ Muhammad Nur Yamin and Bakhtiar on radicalism of students in the Higher Education in Makassar South Sulawesi.⁵⁸ These researchers found that students especially those studying in Eastern Indonesia universities are vulnerable to conflict. Dissatisfaction with government leadership both local and national level and the emergence of radical ideology often contribute to also because of ideology that radicalism or violent actions. They find it difficult to avoid conflict if there are sensitive issues in the community or on campus. Another phenomenon of conflict avoidance among students on the campus is that students often stand for the community to violently act such as the increase of prices on primary needs or the shortage of petroleum. As a result, they are not only conflicts among students but also with police apparatus. The lack of religious moderation in terms of conflict avoidance among the millennial generations results in the vulnerability of conflict in the name of religion. These phenomena need more attention from government, society, and universities to resolve to provide peaceful and harmonious relations as well as smarter generation.⁵⁹

Furthermore, continuous dissemination and learning agendas in Islamic higher education are needed to develop inclusive, pluralist, tolerant and democratic character.⁶⁰ In addition, the development of

⁵⁷ Gustia Tahir, *Radikalisme Mahasiswa Di Kota Makassar* (Makassar, 2015).

⁵⁸ Muhammad Nur Yamin, Millah Hanifah, and Bakhtiar Bakhtiar, "Radikalisme Di Kalangan Mahasiswa," *SUPREMASI: Jurnal Pemikiran, Penelitian Ilmu-ilmu Sosial, Hukum dan Pengajarannya* 16, no. 1 (2021): 25.

⁵⁹ M Alfazri, "Moderasi Agama Nahdlatul 'Ulama Di Era Global," *ORASI: Jurnal Dakwah Dan Komunikasi* (IAIN Syekh Nurjati Cirebon, 2021).

⁶⁰ Buyung Syukron, "Agama Dalam Pusaran Konflik (Studi Analisis Resolusi Terhadap Munculnya Kekerasan Sosial Berbasis Agama Di Indonesia)," *Ri'ayah:*

peaceful dispute resolution must be formulated by each university based on their respective socio-cultural conditions, and policy formulation in universities. This must include every element in the university to avoid deviant actions.⁶¹ Another way to avoid conflicts among millennials is the campaigns and dissemination on religious moderation through social media platforms due to the predominant access on such media is millennial generations. This includes creating content based on the millennial generation interests from reels on Instagram or Tik-Tok.⁶²

Peace and harmonious relationship can be improved through good social interactions, cooperation, and build kinship relationships.⁶³ Dynamic and dialectical relationships have advantages (make stronger social relations for conflict avoidance) and disadvantages (conflict deteriorates if not well managed).⁶⁴ So, religious moderation among millennials should become collective efforts to provide harmonious society.

4. Accommodating Local Culture

In Islam, there are several religious ideologies or schools whose followers are the millennial generation. They urge that the local community rituals or traditions are contrary to Islamic principles.⁶⁵ The results of this study indicate that about 58.1% of the millennial generation have an attitude of local culture accommodation in the category of less, and very less, while 42.9. % in the good and very good categories. For more details, please see Table 4.

Jurnal Sosial Dan Keagamaan (IAIN Metro Lampung, 2017).

⁶¹ Akbar Syamsuddin, "Konflik Sosial dalam Perspektif Sosiologi Agama" *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan* (Institut Agama Islam Negeri Bone, 2020).

⁶² Asnawan Asnawan, "Relasi Konflik Dan Agama Studi Tentang Model Penyelesaian Konflik Keagamaan," *FALASIFA : Jurnal Studi Keislaman* (Koordinatorat Perguruan Tinggi Keagamaan Islam Swasta Wilayah IV Surabaya, 2018).

⁶³ Nur Latifah, "Agama, Konflik Sosial Dan Kekerasan Politik," *FONDATIA* 2, no. 2 (2018).

⁶⁴ Pdt Retnowati, "Agama, Konflik Dan Integrasi Sosial Refleksi Kehidupan Beragama Di Indonesia: Belajar Dari Komunitas Situbondo Membangun Integrasi Pasca Konflik," *SANGKÉP: Jurnal Kajian Sosial Keagamaan* (State Islamic University (UIN) Mataram, 2018).

⁶⁵ Wardiah Hamid, "Moderasi Beragama Dalam Masosor Manurung Di Bumi Manakarra Provinsi Sulawesi Barat," *PUSAKA* (Balai Penelitian dan Pengembangan Agama Makassar, 2021).

Table 4: Data of Accommodation of local culture

Accommodating Local Culture	Amount (f)	Percentage (%)
Very poor	210	36,2
Poor	127	21,9
Good	118	20,3
Very good	125	21,6
Total	592	100

(Data was tabulated and processed from the online questionnaire)

This data certainly shows that culture and religion are complementary and supportive within social life. Both local culture and traditions in Indonesian society significantly contribute to the state development and the religious beliefs and practices of people. This is because religious adherents who often have strong cultural and social local identity are easily accommodated to the connections between religion and culture or vice versa. In the exercise of religious understanding, for example, these people often accommodate local practices to contextualize their understanding of the religion.⁶⁶ The limited understanding of the millennial generation toward religious moderation with respect to local culture accommodation can lead to the potency of religious intolerance and radicalism. Moreover, they argue that Islam in Indonesia is mixed with local culture which is eventually categorized as polytheist which considers sinful. Islamic teachings, according to them, should be interpreted and implemented with prophetic traditions. Therefore, Islamic education must be able to provide insight to millennials that Islam and local culture are basically not contradictory.⁶⁷

One factor that hinders the accommodation of local culture as one of the religious moderation pillars among the millennial generation is the process of acculturation and assimilation especially between religion and local culture.⁶⁸ The millennial generation should have

⁶⁶ Mohamed Nawwawi Syaugi Seff, Dyah Ochtorina Susanti, "Exploring the Diversity of Local Tradition of Indonesia Society in the Islamic Law Perspective," *Multicultural Education* 8, no. 1 (2022): 59–69.

⁶⁷ Suheri Sahputra Rangkuti, Sangkot Sirait, and Moh Sohadha, "Accommodation of Islamic Education Responding to Local Culture," *Al-Tahrir: Jurnal Pemikiran Islam* 21, no. 1 (2021): 135–157.

⁶⁸ Iman Sukmana Cornelius, "Peran Budaya dalam Kehidupan Beragama; Kajian atas Kehidupan Beragama Umat Katilik Sunda di Cigugur " *Jurnal Teologi* (Sanata

inclusive views in understanding the linkage between religion (Islam) and local culture. Also, they must avoid being superior both in Islamic and local culture.⁶⁹ In this regard, the millennial generation is seen from two perspectives, namely the millennial generation who has knowledge of local culture in understanding Islam and the millennial generation who has knowledge of Islamic culture in understanding local culture. Both must be in an inclusive position, with the principle of balance and moderate both in terms of understanding Islam and understanding the local culture.⁷⁰

In various elements, the religion and culture are complementary.⁷¹ In the globalization and digital era, the religious moderation process is dynamic. The contestation of religious ideology on media for instilling public interests as well as political identity leads to sectarian and conservative thoughts. This also shapes religious populism of being religious authoritative or truth claim. However, mainstream religious Muslim organizations such as Muhammadiyah and Nahdatul Ulama work collaboratively with the government to disseminate religious moderation.⁷² Religious moderation not only strives to create balance and peace among religions adherents, but also involves local culture accommodation.

The development of religious moderation among millennials can be applied in various ways such as the disseminating religious moderation values in Islamic higher education curriculum and other academic activities (seminars, work sessions, stadium general).⁷³ In addition, the dissemination of religious moderation should be used

Dharma University, 2014).

⁶⁹ Abdul Malik and Busrah Busrah, "Relasi Pemerintah Dan Akademisi Dalam Isu Moderasi Beragama Di Indonesia," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* (Universitas Islam Negeri Ar-Raniry, 2021).

⁷⁰ Muhammad Sadli Mustafa, "Moderasi Beragama Di Kota Palopo: Analisis Gauk Lao Tenggae Dalam Lontara Luwu," *PUSAKA* (Balai Penelitian dan Pengembangan Agama Makassar, 2021).

⁷¹ Faelasup Faelasup, "Islam dan Moderasi Beragama dalam Perspektif Hadis" *Tahdis: Jurnal Kajian Ilmu Al-Hadis* (Universitas Islam Negeri Alauddin Makassar, 2021).

⁷² I Putu Suarnaya, "Model Beragama berbasis Kearifan Lokal di Desa Pegayaman Kabupaten Buleleng" *Jurnal Widya Sastra Pendidikan Agama Hindu* (STKIP Agama Hindu Singaraja, 2021).

⁷³ Falentin Rambu Mbitu, "Moderasi Beragama dalam Bingkat Konstitusi Negara" *Excelsis Deo: Jurnal Teologi, Misiologi, Dan Pendidikan* (Sekolah Tinggi Teologi Excelsius, 2021).

in attractive ways through social media platforms by providing a package of the religious moderation values.⁷⁴ It can also be done through various activities that contain local culture and Islamic cultural traditions, especially in student organizations where they have regular activities like discussions on religious integration, local culture and Islamic culture.⁷⁵

Millennials can participate in developing local traditions and wisdom as well as maintain previous cultural values and open to contemporary and global culture. It is, therefore, the accommodation of tradition or culture does not mean rejecting global culture, but rather preserving the local values of wisdom as part of nation dignity. Millennials can develop attitudes and views regarding good traditions so that these become collective attitudes and views of nation and state. The contestation of sectarian ideology that refuse local culture or traditions, memes propaganda against traditions, and Arabization which provoke as Islamization, have mixed up the essence of religion and cultural products. As a result, the existence of cultures, traditions, and local identities are threatened. Millennials who do not understand tradition and culture well as social capital and national resilience will be easily felt into radicalism and violence.⁷⁶

However, since the reformation era in 1998, Indonesia has become an open and democratic state where people have freedom of expressions, including religious expression.⁷⁷ There are some people or community groups claiming themselves as authoritative and having single truth while others are wrong and must be ‘corrected’. Even though the number of these groups are few, they have attracted media coverage.⁷⁸ Also they are able to highlight the social media with some hate speech against the government.

⁷⁴ Qintannajmia Elvinaro and Dede Syarif, “Generasi Milenial Dan Moderasi Beragama: Promosi Moderasi Beragama Oleh Peace Generation Di Media Sosial,” *JISPO Jurnal Ilmu Sosial dan Ilmu Politik* 11, no. 2 (2022): 195–218.

⁷⁵ Muhammad Nur, “Kearifan Lokal Sintuwu Maroso Sebagai Simbol Moderasi Beragama,” *Pusaka* 8, no. 2 (2020): 241–252.

⁷⁶ Inayatillah, “Moderasi Beragama Di Kalangan Milenial Peluang, Tantangan, Kompleksitas Dan Tawaran Solusi.”

⁷⁷ Muhammad Sadli Mustafa, “Awa Itaba La Awai Assangoatta: Aplikasi Moderasi Beragama dalam Bingkat Kearifan Lokal to Wotu” *Al-Qalam* (Balai Penelitian dan Pengembangan Agama Makassar, 2020).

⁷⁸ Wildani Hefni, “Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam

THE MOST DOMINANT FACTORS

Based on questionnaire data from several respondents, it is known that social media and extra-curricular activities significantly affect the religious moderation among millennial generation in the universities. From the questionnaire data, it shows that 52.36% of respondents stated that they knew various insights related to moderation through social media, 29.72% of respondents stated that through extra-curricular activities, 13% through lectures, and the rest was through seminars or discussions. For more details, it can be seen in table 5.

Table 5: Data of the most dominant factors on religious moderation

Influent Factors	Amount (f)	Percentage (%)
Social Media	310	52.36
Extra-campus religious activity	176	29.72
Indoor lecture	81	13.68
Others (seminar, training)	25	4.22
Total	592	100

This data provides information that social media and extra-curricular activity are significant factors in shaping the millennials' attitudes and mentality on religious moderation in universities. Millennials intensively interact with social media as well as attend extra-curricular activities to find out their identity. As a result, they become either inclusive or exclusive depending on the resources they refer to. The question arises why the understanding of religious moderation is not presented in the class? Several informants stated there is no curriculum yet containing specific information on clear religious moderations with respect to four aspects, namely national commitment, religious tolerance, avoiding conflict, and accommodation of local culture.

Nowadays, like it or not, ideological dissemination in the digital space is unavoidable. Currently, social media is used as a reference to find various kinds of information, including information about religion.⁷⁹ This research also strengthened the previous research conducted by Febriani and Desrani (2021) which stated that half of young people (approximately 58% of them prefer to access Islamic

Negeri," *Jurnal Bimas Islam* (Jurnal Bimas Islam, Kementerian Agama RI, 2020).

⁷⁹ Zainuddin Syarif and Abd Hannan, "Islamic Disruption: How Digital Platform Changes Religious Pattern of Muslim Society in Contemporary Indonesia," *Al-Tahrir: Jurnal Pemikiran Islam* 22, no. 1 (2022): 141–170.

contents through social media such as Instagram, Facebook, YouTube, and Twitter.⁸⁰ Engkos K in his research also revealed that certain groups have structured and systematic efforts to restrain the millennial generation from being religiously moderated using social media.⁸¹ A research by Facila Yunita, et.al in *Gen Z; Religious Identity Confusion*, published by PPIM UIN Jakarta 2018, found that the internet had a major effect on increasing intolerance in the millennial generation or Z generation. Students both from senior high schools and university who did not have internet access had a more moderate rate than those who had internet access. There are 84.94% of students have an internet access, 15.06% of students do not have internet access.⁸² For this reason, various organizations have blocked sites containing radicalisms. The Nahdhatul Ulama Central Executive Board blocked approximately 300 sites; the Ministry of Communication and Information blocked 22; and BNPT stopped 814,594 sites in 2010-2015.⁸³

Despite social media, campus extra-curricular activities such as religious gatherings contribute to the student's religious moderation. The intensive students' involvement in several extra-campus activities leads to shape their attitudes and character. Some Colleges (Universities and Institutes) in Indonesia provide religious extra-curricular activities which are predominantly coordinated by certain organizations. This includes Hizbut-Tahrir (HT), Jamaat Tabligh (JT), Tarbiyah, Salafiyah, Wahdah Islamiyah and others which are considered *Salafi*. According to informants of this research, the extra-curricular organizations disseminate religious thoughts and ideology among millennial students at the mosque, mushalla, and *halaqah*. They carry out certain symbols in campus as Islamic identity.⁸⁴

⁸⁰ Suci Ramadhanti Febriani and Ayu Desrani, "Pemetaan Tren Belajar Agama Melalui Media Sosial," *Jurnal Perspektif* 14, no. 2 (2021): 312–326.

⁸¹ Engkos Kosasih, "Literasi Media Sosial Dalam Pemasarakatan Sikap Moderasi Beragama," *Jurnal Bimas Islam* 12, no. 2 (2019): 263–296.

⁸² Yunita Nisa et.al Facla, *Gen Z: Kegagalan Identitas Keagamaan*, PPIM UIN Syahid Jakarta, vol. 1999 (Jakarta: PPIM UIN Syarif Hidayatullah Jakarta, 2018).

⁸³ Imam Fauzi Ghifari, "Radikalisme Di Internet," *Religious: Jurnal Studi Agama-Agama dan Lintas Budaya* 1, no. 2 (2017): 123.

⁸⁴ Afifuddin Ismail, "Pemikiran Dan Gerakan Keagamaan Mahasiswa: Memahami Merekannya Radikalisme Islam Di Kampus," *Multikultural & Multireligious* 11, no. 3 (2012): 48–61.

CONCLUSION

This paper argues that religious moderation is an essential factor in preventing radicalism. It does not only emphasize the importance of inter-religious co-existence, but also enforce in building commitment to the state, accommodating local culture and avoiding conflict. Religious moderation of millennials allows in identifying two important things. Firstly, moderation should be understood within comprehensive and complex ways in which high values of tolerance and are completely adjusted. Secondly, religious moderation among millennials possibly contributes to high social harmonization in the religious diversity groups.

The research results show that religious moderation among millennial students at the Islamic higher Educations in Eastern Indonesia are categorized as poor category in terms of national commitment, religious tolerance, conflict avoidance and accommodation of local culture. Low level of religious moderation among millennials results from various reasons. Firstly, social media elaborates discourses anti-government, provocation, hate speech and exclusive or radical religious ideology. Secondly, extra-curricular activities such as students' gatherings, seminars tend to provide exclusive, textual, or literal understandings on Islamic teachings which are eventually felt superior and 'claim the truth'. They merely use their own approach and methods in describing Islamic teachings. Thirdly, lack of curriculum in the university specifically discovers religious moderation. They are not yet equipped with religious moderation regarding commitment to the state, religious tolerance, conflict avoidance, and accommodating local culture. This research finds that if religious tolerance of millennials is weak, their religious commitment, conflict avoidance and the accommodation to local culture are also weak. This also occurs in other components.

For this reason, this research recommends to the government, society and Higher Education to (a) formulate a strategic steps by embedding religious moderation values into the official curriculum both formal and non-formal educational institutions; (b) create more attractive contents of religious moderation in various social media platform; (c) promote the religious tolerance education through training or workshops, seminars and also student community

engagement since the religious tolerance significantly contributes to the religious moderation among millennials.

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