

Concepts and Strategies for Internalizing Religious Moderation Values among the Millennial Generation in Indonesia

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Abstract

The involvement of the millennial generation in some violent acts of extremism has become a serious problem for the security and peace of the Indonesian people. The effectiveness of the de-radicalization program implemented by the Indonesian government to cure the ideology of terrorism has been questioned by many parties. However, the concept of religious moderation proposed by the Ministry of Religion and confirmed in the 2020-2024 National Medium-Term Development Plan (RPJM) can be an alternative program that requires further reinforcement for the millennial generation in Indonesia. This program needs to be planned by the stakeholders in accordance with the character of the millennials by using social media like the one employed by communities and non-governmental organizations, such as the Center for the Study of Islam and Society (PPIM) the Peace Generation Indonesia, and the Young Interfaith Peacemaker Community (YIPC). This article focuses on three issues, namely: first, discussing the urgency of religious moderation values to be internalized for the millennial generation; second, the concept of internalizing the values of religious moderation for the millennial generation; and third, the strategy for internalizing the values of religious moderation for the millennial generation.

Keywords: De-radicalization, millennial generation, religious moderation, radicalism, Indonesia.

Introduction

In late March 2021, the Indonesian population was deeply shaken by a suicide bombing that took place in Makassar, in front of the Cathedral Church. This heinous act, carried out by a married couple, resulted in the loss of at least two lives and left twenty individuals

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injured (BBC News Indonesia 2021). While still reeling from the fear and impact of terrorism, just three days later, a young woman impulsively attacked the Indonesian National Police Headquarters using an air gun. The perpetrator was fatally shot by the police at the scene (KOMPAS 2021).

These two acts of terror have sadly joined a long list of extreme violence cases perpetrated by certain groups within this nation. Throughout the history of this country, there have been numerous heart-wrenching events that seem to persist without an end. These tragedies gradually undermine the unity and peace within the nation. Particularly in the twenty-first century, there have been several notable cases, including the Bali I bombing in 2002, the bomb attack on the JW Marriot Hotel in 2003, the Australian Embassy bombing tragedy in 2004, and the Bali II bombing in 2005. Furthermore, six years after the incident at the JW Marriot Hotel in 2003, another attack took place at the same hotel along with the Ritz-Carlton Hotel in 2009. In 2011, the Serpong bomb attack occurred, followed by the shootings of members of the Indonesian National Police in Solo in 2012, and an armed group's attack and suicide bombing on Jl. MH Thamrin, Jakarta in 2016 (Mbai, 2014; Azra, 2017).

The recurrent occurrence of terror acts, which seem to happen almost every year, prompts important questions to be raised. Despite the government's implementation of various programs referred to as "de-radicalization programs," why do suicide bombings and acts of terror continue to persist? Has the collaborative de-radicalization effort involving the National Counterterrorism Agency (BNPT), the Special Detachment 88 (Densus 88), the State Intelligence Agency (BIN), and the Ministry of Social Affairs proven effective in preventing such incidents?

Apart from the factual challenges and issues surrounding the de-radicalization program, a critical aspect to consider in the frequent occurrence of terror acts in Indonesia is the involvement of younger individuals, particularly the millennial generation. According to the State Intelligence Agency (BIN), individuals between the ages of 17 and 24 are often targeted for recruitment and the propagation of terrorist ideologies (DetikNews 2021). Additionally, the findings of a survey conducted by the National Counterterrorism Agency (BNPT) in December 2020 revealed that eighty-five percent of the millennial generation is susceptible to radical ideas (iNewsBali 2021).

While religion or religious understanding is not the sole factor contributing to acts of terrorism, the intersection of religion and radicalism has become a significant topic of interest within political theology and has been subject to extensive research within international networks (Boer 2014). However, the term "radical" or "religious radicalism" often elicits controversy as it carries both negative and positive connotations. According to the Indonesian Dictionary (KBBI), radicalism refers to a sect or a particular understanding that seeks extreme reforms or social changes, often associated with the use of violence (KBBI Daring 2016). Scholars offer a definition of radicalism derived from the Latin word "radix," which means root. To think in a radical way implies delving deep

into the roots of a problem, suggesting that someone who thinks radically has thoroughly examined the core issues at hand (Rohayana and Sofi 2021).

However, the term "radical" is frequently employed to pass judgment on diverse perspectives, leading to the erosion of its positive connotation. As a result, the original positive meaning associated with the term gets overshadowed. In fact, the President of the Republic of Indonesia, Joko Widodo, has proposed either replacing or finding a more suitable alternative term (Portal Informasi Indonesia 2019). This is due to the fact that the narratives put forth by the government do not always gain immediate acceptance from society.

Groups that adopt radical ideologies often seek to put their political goals or agendas into action. Consequently, their radical actions aim to bring about change through force, and at times, even violence (Aryani 2020). Davids (2017) highlights that the term "radical" inherently encompasses an implicit notion of extremism. Scholars often employ the term "extremism" as a comparative scale in relation to the term moderate. Muzakki (2008) reveals that in Indonesia, the number of groups espousing radical views is smaller compared to those with moderate perspectives. Nevertheless, these radical groups can garner public attention, thus attaining popularity within society.

Given the challenges concerning radical concepts, terms, the rise of radicalism, and the susceptibility of millennials to terrorist ideologies, it is crucial to develop policies and preventive programs to counteract extremist violence among this demographic. One key concept that should be prioritized by the government is religious moderation, which has gained significant attention in recent years, particularly through the Ministry of Religion (Perpres RI 2020). Concrete steps have been taken in various areas, such as the development of religious moderation modules (Tim Penyusun Kementerian Agama 2019) and the establishment of houses of religious moderation in Islamic Religious Colleges, among others. On September 22, the Indonesian Ministry of Religion launched the Guidebook of Religious Moderation for schools, madrasahs, and universities. Furthermore, this idea has been incorporated into the 2020-2024 RPJMN (National Medium-Term Development Plan). President Joko Widodo, during the National Coordination Meeting of the Religious Harmony Forum (FKUB), emphasized that "religious moderation aligns with the spirit of Pancasila amidst the wave of extremism" (Kementerian Agama Republik Indonesia 2020).

Promoting the concept of religious moderation among millennials is of utmost importance, especially considering the growth of religious attitudes in Indonesia. However, there is a noticeable trend, as identified by Bruinessen (2013), termed "the conservative turn," wherein religion, particularly Islam, has shifted from a progressive and moderate stance to a more conservative and rigid one, which has permeated the narrative of people's faith and has gained dominance on social media and other digital platforms that are widely popular among millennials. Nonetheless, apart from educational institutions, numerous communities and non-governmental organizations

indirectly contribute to the widespread dissemination of religious moderation values through social media platforms such as Instagram, Facebook, YouTube, and their community or institutional websites.

Currently, numerous communities have emerged with their respective missions, but there are specific organizations and non-governmental entities that have come to the forefront to actively promote the values of religious moderation. Notable among them are the Center for the Study of Islam and Society (PPIM), the Peace Generation Indonesia, and the Young Interfaith Peacemaker Community (YIPC).

The aforementioned communities and non-governmental organizations each have their unique concepts and strategies for promoting and disseminating the values of religious moderation. However, we recognize the need for a comprehensive and ideal concept and strategy to effectively internalize these values within the millennial generation. Interestingly, no study or formulation of an ideal concept and strategy specifically about internalizing the values of moderation among millennials has been conducted thus far.

Based on the aforementioned explanation, this study aims to address the following objectives: First, to understand the significance of internalizing religious moderation values among the millennial generation. This is crucial to discuss, considering the susceptibility of millennials to radicalism. Second, to explore the concept of internalizing religious moderation values within the millennial generation. Developing an ideal concept serves as the fundamental basis for implementing effective strategies to internalize religious moderation values among millennials. Finally, to identify strategies for effectively internalizing religious moderation values among the millennial generation. The right strategy is essential to support the well-developed concept. Without a well-planned strategy, the concept itself cannot be effectively implemented. Therefore, the concept and strategy are interconnected and indispensable. This urgency arises due to the persistent occurrence of terrorist acts in Indonesia and the need to support the government's de-radicalization program, which has faced challenges and perceived limitations in its success thus far.

Development of Religious Moderation in Indonesia: Between Polemics and Governmental Programs

It is important to acknowledge from the outset that defining the terms "moderate," "moderatism," or "moderation" is a complex task and subject to differing interpretations by various individuals and groups. These terms have been a topic of ongoing debate among different stakeholders, including religious figures and academics, leading to contextual variations in their meaning and usage (Esposito 2005). Hilmy (2013) argues that the concept of moderation has introduced ambiguity, which has sparked public discourse within the Muslim community. As a result, while some parties find the term "moderation" acceptable and relevant, others may express reservations or objections to its use.

In the landscape of Muslim thought and practice, the understanding of moderatism varies across different contexts and locations. While the concept of moderation generally carries a similar meaning, it has become a subject of considerable debate. Broadly speaking, moderation signifies a balanced approach, serving as a middle ground between two extreme positions in religious understanding. In the realm of religious discourse, these two extremes are often referred to as *al-ghuluww* or *al-tatarruf*, as described by Al-Qaradhawi (2017), while moderatism is commonly associated with the term *al-wasat* or *tawassut*, denoting "the middle way."

The roots of religious moderation can be traced back to the early days of Islam's arrival in the archipelago. The Walisongo, a group of Islamic preachers, played a significant role in spreading Islamic teachings while harmonizing them with local culture. Their remarkable abilities enabled them to attract people to embrace Islam willingly, without resorting to coercion or violence. Recognized as exceptional architects of their time in the fifteenth and sixteenth centuries, the Walisongo, as noted by Mas'ud (2006), introduced Islam in a peaceful manner, accommodating local customs and traditions. The legacy of moderate Islam, closely associated with the Walisongo, continued to flourish throughout the years, culminating in Indonesia's independence. This period witnessed the establishment of various Islamic organizations such as Muhammadiyah, Nahdlatul Ulama (NU), Islamic Trading Society (SDI), Islamic Union (Persis), and others.

The recognition of the importance of internalizing the concept of religious moderation in Indonesia gained significant traction with the publication of the book *Moderation of Religion* by the Ministry of Religion in 2019. While it is not the sole interpretation of religious moderation, this book serves as a valuable reference for understanding various aspects related to religious moderation in the Indonesian context. In his introductory remarks, Lukman Hakim Saefudin underscored the notion that moderation should be viewed as a collective commitment to maintaining a harmonious balance. This entails fostering an environment where all citizens, regardless of their ethnicity, religion, culture, or political affiliations, are willing to listen and learn from one another in order to manage and bridge their differences. Consequently, religious moderation is closely intertwined with the preservation of unity, manifested through attitudes of tolerance and an ancestral legacy that encourages a genuine understanding and empathy for those who differ from us (Kemenag RI 2019b, 2019a).

As highlighted in the introduction to this research, religious moderation holds importance within the 2020-2024 RPJMN (National Medium-Term Development Plan). It is acknowledged as a strategic program under the "Mental Revolution and Cultural Development" initiative. The concept of the mental revolution is described as a cultural movement that occupies a pivotal role in driving progress and modernity by transforming perspectives, attitudes, and behaviors (Perpres RI 2020). Within this framework, religious moderation is viewed as a perspective that calls upon all religious practitioners to adopt a balanced and moderate approach in their religious practices.

The emphasis placed on religious moderation within the RPJMN can be observed through the arguments presented within the plan. Firstly, Indonesia is a country characterized by its pluralistic and multicultural society, necessitating the proper management of this diversity to mitigate the risk of conflicts among citizens and different religious groups. Secondly, the RPJMN acknowledges a decline in the Religious Harmony Index (IKUB), which decreased from 75.4 in 2015 to 73.8 in 2019. This decline indicates a weakening or decrease in tolerance, equality, and cooperation among individuals, which have traditionally been key indicators of the IKUB.

The introduction of the concept of religious moderation by the Ministry of Religion and its inclusion in the 2020-2024 RPJMN highlights the importance and urgency of implementing programs to strengthen and internalize this principle. In the context of this research, as outlined in the introductory section, prioritizing the reinforcement of religious moderation among the millennial generation is crucial for maintaining order, peace, and security for Indonesian citizens. This generation requires special attention due to the widespread dissemination of extreme ideological narratives through cyberspace, social media, and other digital platforms that are highly popular among them. Unfortunately, these platforms are often exploited by those seeking to radicalize religious beliefs and recruit individuals into terrorist networks.

While debates surrounding the categorization of fundamentalism as radical continue, it is undeniable that radicalism exists. This assertion finds support in the statements made by Haris Amir Falah, the former chairman of the DKI Jakarta Ansharut Tauhid (JAT) Jamaat, and Ali Fauzi, the Head of Jemaah Islamiyah (JI) Bombing Instructor, during the 2020 webinar titled "Religious Moderation, Wasathiyah Islam, & National Harmony" organized by the Center for the Study of Islam and Society (PPIM) at UIN Jakarta.

The de-radicalization program has been acknowledged and observed, although its level of success remains a subject of debate and inquiry. Researchers have conducted several studies on the topic of de-radicalization programs. For instance, Karwadi (2014) discovered that radicalist groups often exhibit an exclusive-particularistic attitude in matters of religion. Thus, efforts to de-radicalize such groups are necessary, which may involve transforming their mindset from exclusive-particularistic to rational-imperative. This shift in mindset can be facilitated through the establishment of a supportive community that assists in the de-radicalization process. Furthermore, it is crucial to approach the de-radicalization process by considering the historical and sociological factors surrounding the targeted groups.

Religious Moderation Ideas according to PPIM, PeaceGen, and YIPC

According to Hilmy (2013), the word "moderate" encompasses various Arabic terms such as *al-wasat* or *tawassut* (moderate), *tasamuh* (tolerance), *al-qisth* (justice), *al-i'tidal* (harmony), and *al-tawazun* (balance). These terms convey an attitude that opposes violence and hatred. Additionally, Mutawali (2016) asserts that the Quran also

emphasizes the concept of moderate Islam, associating it with the term *muqtasid*, which signifies maintaining a balanced position and serving as a guide. This notion reflects Muslims as being *wasat* or moderate, and is closely tied to the concept of *khayr umma* (the best community). To be a moderate Muslim does not imply being less devout or weak. Instead, it refers to someone who avoids extreme or excessive behavior in practicing their religion.

Hanafi (2014) provides further insight by explaining that the term "wasat" in the Quran appears in various forms and contexts, all revolving around the same central meaning. Rizal (2021) expands on this by stating that "wasatiyya" is one of the principles utilized in Islamic epistemology, representing moderation and seeking to balance against fanatical or extreme actions. The concept of moderation in Islam refers to the religion's role as a means of salvation, mediating between two extremes: being unresponsive or excessive in matters of faith. The Quran recommends and encourages Muslims to embody moderation in their actions and beliefs. Similarly, in the hadith, it is described that the Prophet Muhammad possessed a moderate disposition, making balanced decisions when faced with two extremes (Kamal 2017).

The interpretation of religious moderation is shared by various organizations, such as the Center for the Study of Islam and Society (PPIM) at UIN Jakarta, Peace Generation Indonesia, and the Young Interfaith Peacemaker Community (YIPC) Indonesia. While they hold similar beliefs, they present them in distinct ways and narratives. PPIM, as an institution affiliated with UIN Jakarta, has established a dedicated unit called Convey Indonesia, which focuses on promoting religious moderation. Convey Indonesia was established to address the phenomena of conservatism, radicalism, and terrorism in Indonesia. They actively engage in campaigns and conduct research and surveys to shed light on issues related to religious moderation. Their work encompasses a wide range of studies aimed at fostering a better understanding of religious moderation within society.

Fuad Jabali, a researcher at PPIM, provides an understanding of religious moderation that centers around finding a common ground between the boundless values of the divine and the social, political, economic, and cultural limitations of humanity in order to address national issues (Jabali 2021). This definition draws upon the fundamental declaration of faith recited by Muslims, known as the *Shahada*. Within these two statements, there exists a convergence of the divine and the human, fostering a dynamic dialogue between God's infinite nature and human limitations. Each individual is constrained by their own subjective interpretation, experience, and comprehension of divine values, which inevitably leads to differences of opinion. Moreover, humans possess diverse social, political, economic, and cultural contexts that shape their boundaries. Consequently, the concept of moderation, within the context of diversity and differences, involves the process of seeking and actualizing a meeting point between human limitations and the boundless divine values to address the challenges faced by the nation and state.

On the other hand, the Peace Generation Indonesia (Peacegen) embodies religious moderation through the promotion of twelve peace values, which include: 1) accepting oneself; 2) remove prejudice; 3) ethnic diversity; 4) religious differences; 5) gender differences; 6) differences in social status; 7) group differences; 8) celebrating diversity; 9) understanding conflict; 10) reject violence; 11) admit mistakes; and 12) forgive.

Peacegen, driven by its commitment to fostering peace, actively promotes peace values in diverse ways, closely aligned with the twelve formulated values. These efforts encompass peace training, the development of peace learning materials, and campaigns centered around peace content. To facilitate these endeavors, the Peacegen has established a dedicated group of individuals called Agents of Peace (AoP). These agents serve as disseminators of peace values throughout different regions in Indonesia. An overview of the distribution map reveals that there are currently 183 agents operating across 108 cities and regencies in the country. Through the collective efforts of the AoPs, Peacegen works towards the realization and promotion of peace throughout Indonesia.

Moreover, within the Peacegen structure, each agent is encouraged to mentor two individuals, who in turn will mentor another two individuals, and so forth. This system resembles a Multi-Level Marketing (MLM) approach to some extent. The purpose of this system is to facilitate regeneration and the exchange of experiences between experienced Agents of Peace (AoPs) and newcomers who have recently joined in promoting peace values.

The Young Interfaith Peacemaker Community (YIPC) Indonesia, on the other hand, approaches the concept of religious moderation as a set of values that should be imparted to young individuals, particularly the millennial generation, using simple and easily understandable narratives. Rahmatullah, the Head of the Muslim Facilitator of YIPC, strives to make the discourse on moderation more substantive and relatable to the lives of young people (Rahmatullah 2021). This approach is crucial because many young individuals, especially those with a general or non-religious higher education background, remain unfamiliar with the concept of religious moderation. Therefore, it is essential to translate the language of religious moderation into simple narratives and accessible language, rather than relying on complex and rigid theories typically taught in academic settings.

The peace education conducted by YIPC and the dialogues facilitated by them often do not explicitly employ the term "moderation." However, the essence of their teachings undeniably aligns with the principles of moderation. Through their activities, YIPC aims to disseminate a comprehensive set of peace values, which have been categorized into four key areas: (1) making peace with God; (2) making peace with oneself; (3) making peace with others; and (4) making peace with the environment. These values are instilled by trained YIPC members who have received training from different regions across Indonesia.

Urgency of Religious Moderation for Indonesian Millennial Generation

Indonesia, being a nation with a rich tapestry of religions, ethnicities, races, and cultures, holds within its diversity the potential for unity and understanding. This diversity should be perceived as a manifestation of Allah's wisdom, intended for humans to recognize and appreciate one another, rather than fostering hatred or disdain due to differences. It is essential to acknowledge that hostility arising from the rejection of diversity can lead to violence. Unfortunately, in the present context, not all segments of society embrace diversity as a divine blessing, including some millennials. As Jabali (2021) aptly stated:

The problem before the millennial generation is to reconcile diversity, as a strength, with creativity and strong imagination as well as the basic breadth of Islamic values. However, the religious understanding that has emerged among millennials is not characterized by expansion and growth. Instead, it often reflects a narrow and limited understanding of religion that fails to encompass its vast breadth. Consequently, this narrow perspective hampers the capacity to embrace diversity, perceiving it as a threat rather than a blessing.

The above explanation is different from diversity as it existed in early Islamic civilization, where diversity was actively preserved. While territorial acquisition did contribute to diversity, it was allowed to thrive as long as it remained in harmony with Islamic principles and social norms. Consequently, these differences fostered a distinct and unparalleled diversity within Islamic society.

It is disheartening to witness the inclination of the millennial generation to perceive diversity as a threat. Furthermore, the misinterpretation of the concept of *hijra* as exemplified by the Prophet poses a challenge for today's millennials. As Jabali (2021) stated:

The *hijra* (migration) of the Prophet Muhammad took place from Mecca to Medina, from the isolation of the tribe to the breadth of humanity. The Prophet realized that tribal isolation would not be able to accommodate humanity. It is impossible to build civilization based on tribal isolation, so tribes had to be neutralized and overthrown by the Apostle and replaced with broad human relations.

Therefore, the concept of *hijra* can be seen as a transition from isolation to community, rather than from community to isolation. However, some millennials have interpreted *hijra* as a shift from community to seclusion due to perceiving diversity as a challenging and threatening aspect that they prefer to avoid.

The necessity of religious moderation becomes apparent in imparting an understanding to the millennial generation regarding diversity as a divine gift and blessing from Allah that should not be shunned. Religious moderation, with its inherent values, promotes equilibrium and guides individuals to recognize that diversity is a natural aspect of life. It underscores the importance of embracing and appreciating diversity as a common phenomenon.

Religious moderation serves as a unifying force amidst diversity, bridging the gaps between human differences. A thorough comprehension of diversity acts as a fundamental principle to counteract the proliferation of extremist ideologies within society. As Amalee (2021) states:

Religious moderation often presents a seldom-discussed aspect of extremism, revealing instances of significant polarization. Within intrafaith and extrafaith contexts, there exists a topic that is rarely explored: the phenomenon of individuals becoming "fed up" with religion and ultimately choosing not to identify as religious. These individuals perceive religion as losing its appeal and, as a result, opt to disengage from religious beliefs altogether.

When individuals choose to renounce their religious beliefs, they often either convert to another religion or become atheists. According to a report from atheistcensus.com, as quoted by Tirto.id, there were 1,757 registered Indonesians on the atheistcensus.com website, which is managed by the International Atheist Alliance. The registered individuals come from various religious backgrounds, creating a complex picture. Among them, 56.7% were originally Muslims, 16.3% were Christians, 15.2% were Catholics, 6% were Buddhists, and the remaining 5.8% identified as Hindus, atheists, or adherents of other religions. It is important to note that the high percentage of Muslims is due to Indonesia being home to one of the largest Muslim populations in the world. Furthermore, based on the background of these individuals, it was found that university graduates constituted the highest percentage (65.7%). This may be attributed to the fact that individuals with higher cognitive skills or a stronger inclination towards critical thinking are more likely to question and distance themselves from religious beliefs.

The phenomenon of individuals leaving their religion due to their inability to find inner peace is indeed intriguing. Rahmatullah (2021) highlights this aspect, emphasizing its significance for the YIPC (Youth Interfaith Peace Council). The YIPC has been actively engaged in promoting peace education, interfaith dialogue, and dialogue of scriptures to foster understanding and harmony. The pursuit of inner peace is one of the core values that the YIPC prioritizes, recognizing its importance in the quest for overall peace.

Furthermore, the YIPC also emphasizes the value of making peace with others. However, the practical application of this value within the community is often a subject of scrutiny. Within this value framework, there exists a tendency toward two extreme poles. On one hand, there are groups that harbor antipathy towards religion, leading to the emergence of atheists, agnostics, and others who no longer believe in organized religion. This perspective arises from the observation of violent acts committed in the name of religion, such as terrorist activities and other forms of violence. Consequently, there is a general sentiment that religion no longer offers hope.

On the contrary, there exists another extreme pole where individuals excessively adhere to their religion, to the point where they fail to see religion as a means to

express love and compassion towards others. This perspective often gives rise to rigid, dogmatic, and conservative interpretations of religion. Certain groups that subscribe to this understanding, such as ISIS (Islamic State of Iraq and Syria), engage in conflict with those who hold different beliefs or follow diverse schools of thought.

To address the aforementioned extremes, the values of religious moderation play a crucial role. Religious moderation promotes love, emphasizing the importance of neither abandoning one's religion nor allowing it to become a source of division. It seeks to acknowledge and respect the diversity of religious groups. Religious moderation does not favor one extreme pole over the other; instead, it encourages finding a peaceful and harmonious middle ground where both perspectives can coexist. In this pursuit, organizations like Convey Indonesia, Peacegen, and the YIPC strive to establish this common ground, each employing their own unique methods and approaches.

Internalizing Religious Moderation Values for the Millennial Generation

In today's Indonesia, there has been a significant rise in religious awareness, particularly among the millennial generation. Jabali (2021) explains that surveys conducted by PPIM in recent years have shown a similar pattern. There is an initial surge in religious understanding, followed by a subsequent increase in intolerance and discrimination. Situations like these are concerning because the future will be shaped by the current millennial generation. If this generation possesses a narrow-minded understanding, it will hinder the nation's development. As the millennial generation assumes key positions in the future and formulates policies that affect society as a whole, their understanding of religion will undoubtedly influence the adoption of conservative religious practices.

Furthermore, the understanding of the millennial generation in this modern era is significantly influenced by various media platforms, including social media, television, and other forms of media. Jabali (2021) emphasizes this point by stating:

There is an intriguing upcoming PPIM survey that explores how individuals depict religion on social media platforms. It is noteworthy that the millennial generation contributes to approximately 70% of the population. However, a considerable number of millennials do not belong to organizations that serve to safeguard Indonesia, such as Nahdlatul Ulama and Muhammadiyah. In this context, "belong" refers to the act of embracing or acquiring religious knowledge from the two prominent organizations, namely Nahdlatul Ulama and Muhammadiyah. Upon closer examination of certain PPIM findings, it becomes evident that there is a tendency among some millennials to avoid affiliating with organizations like Nahdlatul Ulama and Muhammadiyah. They perceive that these two organizations do not represent the future of Indonesia. Despite the significant contributions made by these two organizations to Indonesia, they have become entities that the millennial generation tends to avoid.

As a result, the millennial generation tends to avoid visiting the websites of Nahdlatul Ulama and Muhammadiyah. They also prefer not to attend lectures by preachers affiliated with these organizations, opting instead to follow preachers they personally resonate with. Jabali (2021) explains that some millennials do not have a distinct religious affiliation and seek knowledge from various religious teachers (ustaz) with loose connections. They approach their interactions with a sense of liking and disliking, without forming strong bonds with the ustaz from whom they acquire knowledge.

Given the aforementioned situation, it is crucial for moderate organizations like Nahdlatul Ulama, Muhammadiyah, and others to actively encourage their younger members to engage on social media platforms. This presence can serve as a means to counterbalance the conservative narratives propagated by certain groups within the millennial generation. However, it is essential to clarify that the involvement of the younger generation from moderate organizations should not be limited to being mere digital nomads. Instead, they should adhere to the regulations and principles set forth by these moderate organizations. Their role should focus on countering narratives of violence, extremism, and conservatism through constructive and inclusive means.

To promote the values of religious moderation, Peacegen adopts three key approaches, as outlined by Irfan Amalee, the Co-Founder and Executive Director of the organization (Amalee, 2021).

1. *Creating Meeting Space*: One approach is the creation of meeting spaces specifically designed for the millennial generation and young people. These spaces can take the form of joint discussions, designated hangout areas, or other suitable means. The purpose of these meeting spaces is to provide participants with experiential learning rather than just imparting knowledge. Thus, every young individual who participates in these meeting spaces is given an understanding of the twelve values of peace and is encouraged to apply them in practical activities.

2. *Focusing on Common Issues*: Common issues refer to the general problems encountered within society. It becomes particularly intriguing when individuals from diverse backgrounds come together to address these common problems during activities. By collectively addressing these shared challenges, it serves the purpose of cultivating a mindset that despite our differences, we share a common goal or problem that requires resolution.

3. *Creating Diverse Medium*: The values of religious moderation should be disseminated through various media channels. This can be accomplished through electronic platforms like social media and websites. Additionally, collaborative activities with institutions or organizations that share similar concerns, such as Convey Indonesia, YIPC, and other like-minded organizations, can also play a crucial role in promoting these values.

On the other hand, YIPC identifies several key stages that are essential to understanding the millennial generation and religious moderation. These stages include understanding, empathy, and moderation.

1. *Understanding*: The essence of religious moderation can be better comprehended through personal encounters and dialogues. When individuals engage in meaningful discussions, it leads to a deeper understanding of moderation. This understanding, in turn, has significant implications for one's actions, particularly when interacting with adherents of other religions who hold different beliefs.

2. *Empathy*: Once individuals grasp the essence of moderation, empathy and awareness towards adherents of different religions are cultivated. When people have personal connections and friendships with individuals from other religious communities, they become more attuned to the challenges and discrimination faced by these individuals. Even though they may not be able to provide direct assistance or have a significant impact, they develop a strong sense of empathy. They stand in disagreement with the persecution and discrimination faced by adherents of other religions, demonstrating solidarity and support.

3. *Moderation*: Moderation within an individual emerges as a result of comprehending the core values of religious moderation. This understanding, in turn, fosters empathy towards adherents of different religions and cultivates a moderate mindset. This moderate mindset, in the long run, shapes the individual's behavior and leads to the development of mutual respect and regard for others.

Drawing from the aforementioned concepts, a common ground emerges, which is the act of encountering one another. It is through meetings and interactions between individuals of different religious backgrounds or even within the same religious community but with divergent views, that the values of religious moderation can be applied. These meetings provide an opportunity for dialogue and sharing, fostering a greater understanding and familiarity among participants.

Strategy for Implementing Religious Moderation Values for Millennial Generation

Convey Indonesia implements three primary activities aligned with its formulated visions and missions, which indirectly promote the internalization of the values of religious moderation. The following are the three main activities of the Convey Indonesia project:

A. *Research and Policy Engagement*: Similar to other PPIM projects, Convey Indonesia actively engages in formulating forward-thinking, practical ideas that can serve as a foundation for policy considerations. The project undertakes various research activities and policy engagements, aiming to contribute to responsive and progressive initiatives. The following are examples of Convey Indonesia's research activities and policy engagements:

1. Research: Mainstreaming collaborative religious education;
2. National survey: Diversity in ivory tower, or religious tolerance in higher education;
3. Research on radicalism and homeschooling;
4. Focus group discussion on the relationship between religious education policy and violent extremism; and
5. Research on the resilience of Islamic boarding schools against radicalism.

The PPIM has published five studies that take the form of policy briefs, demonstrating Convey's dedication and competence in addressing issues of religious extremism within the realm of education. Through these publications, Convey not only contributes to countering extremism and promoting de-radicalization efforts but also emphasizes the significance of religious moderation. This is particularly crucial in the school environment, which plays a pivotal role in shaping the character and values of individuals.

B. Youth Empowerment and Public Engagement: Convey Indonesia conducts activities aimed at enhancing the capacity of youth, recognizing them as important stakeholders in society and the future torchbearers of the nation. These activities are designed to empower young individuals and prevent the influence of radicalism and violence:

1. Essay competition: writing a biography of "youth awakening" in the journey towards freedom from extremism and violence;
2. PVE competition for youth;
3. Training on combating violence and peace-building for school students and college students;
4. International leadership youth camp: "a cross-country youth meeting to strengthen the values of *rahmatan li-l- 'alamin (mercy to all the nations)*; and
5. Interfaith youth camp.

Through various youth-focused activities, Convey actively contributes to the capacity building of young individuals, recognizing their crucial role in shaping the future of our nation. Convey strongly believes that addressing religious extremism among youth is essential to prevent a potential time bomb in the future. The organization provides training and resources on issues of religious extremism within the education sphere, as well as religious moderation. These are delivered directly by mentors from Convey, with the intention that youth representatives disseminate and implement these teachings in their respective regions. This effort aims to foster a harmonious society, which is a vital factor in achieving the nation's success and realizing the vision of a "Golden Age" in the future.

C. Networking at Regional Level and Sharing Information: To maximize its impact, Convey Indonesia actively collaborates with various institutions, particularly at the regional level. The organization is not solely focused on generating academic ideas but also actively shares information pertaining to relevant issues. Through its digital channels, Convey Indonesia disseminates the following information:

1. National survey: diversity in ivory tower, or religious tolerance in higher education;
2. Suicide bombing at Makassar cathedral church; and
3. Puspidep: far more moderate scholars.

Through its digital channels, Convey actively shares information about its latest activities aimed at addressing issues of religious extremism, particularly within the education sphere. The organization also highlights phenomena related to religious

extremism activities occurring in the community, providing narratives that raise awareness and garner the community's attention to tackle this significant problem.

Peacegen employs various activities to internalize the values of religious moderation, as depicted in Table 1.

Table 1. Peacegen Concepts and Activities

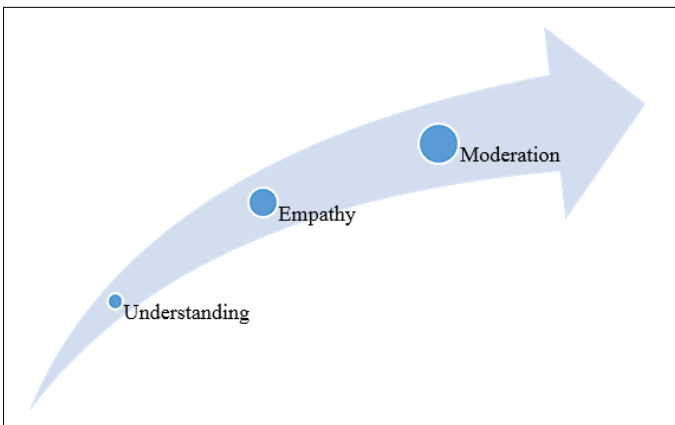
No.	Draft	Internalization Programs/Activities	Program Form	Implication
1.	Creating Meeting Spaces	Breaking Down the Walls	A program that brings together four-hundred junior high school students and forty teachers from both Muslim and Christian schools in two cities, Solo and Palu	Meeting and Dialogue
2.	Focusing on Common Issues	Peace Sociopreneur Academy	Intrafaith dialogue among seven Muslim communities representing different schools of thought, including NU, Muhammadiyah, Persis, Shia, Ahmadiyah, Pemuda Hijrah, Ex-HTI, Tarekat, Rohis, and non-affiliated groups	Confidence
3.	Creating a Diverse Medium	Boardgame for Peace	The program engaged 2,000 young individuals in a campaign to prevent violent extremism using interactive board games, modules, and animated videos	Knowledge and Mindset

The table above showcases three program examples that serve as instances of internalizing the values of religious moderation in the millennial generation. However, it is important to note that Peacegen has organized numerous programs, with a total of thirteen programs listed on their website. Currently, two activities, namely K-HUB and Breaking Down the Walls, are still ongoing. The selection of these three programs does not undermine the significance of other programs. It is based on insights from a Focus Group Discussion (FGD) with Irfan Amalee, the Co-Founder and Executive Director of Peacegen, who elaborated on three concepts for internalizing religious moderation (Amalee 2021):

1. Breaking Down the Walls is a program that unites four hundred junior high school students and forty teachers from Muslim and Christian schools in Solo and Palu. It utilizes creative peace teaching and anti-bullying training based on the twelve Basic Values of Peace module. The primary objective of this program is to dismantle prejudiced barriers and foster trust between religious communities. It serves as a platform to promote tolerance, love, and a culture of peace among high school students. The program encourages students and teachers from diverse beliefs to engage in dialogue and build mutual understanding through personal encounters.
2. The Peace Sociopreneur Academy facilitated an intrafaith dialogue among seven Muslim communities representing different schools of thought, including NU, Muhammadiyah, Persis, Shia, Ahmadiyah, Pemuda Hijrah, Ex-HTI, Tarekat, Rohis, and non-affiliated groups. Participants engaged in cross-denominational discussions and collaborated to develop products and creative solutions for social and environmental challenges. This program had a profound impact on participants' confidence in expressing their religious identities in public spaces.
3. Boardgame for Peace was a program conducted in multiple cities across Indonesia, including Bandung, Surabaya, Solo, Padang, Makassar, Aceh, Cirebon, Ambon, Palu, Samarinda, Palembang, and Bima. It engaged 2,000 young individuals in a campaign to prevent violent extremism, utilizing board games, interactive modules, and animated videos as tools. This program successfully empowered young participants to become active advocates for peace in their respective regions. Furthermore, it had a significant impact on promoting inter-religious knowledge.

According to Rahmatullah, the Head Muslim Facilitator of YIPC (Rahmatullah 2021), the organization presents three key concepts: understanding, empathy, and moderation. These concepts are illustrated in Figure 1.

Figure 1. Illustration of the YIPC's Moderation Concepts



The figure presented above outlines the stages involved in developing a mindset of moderation. Drawing from insights gained in a Focus Group Discussion (FGD) with Rahmatullah, the Head Muslim Facilitator of YIPC, it is evident that the Student Interfaith Peace Camp program serves as a prime example for internalizing the values of religious moderation.

The Student Interfaith Peace Camp (SIPC) is a hallmark of the YIPC community, having been organized since the inception of YIPC and becoming a key highlight of their activities. SIPC is specifically designed for Muslim and Christian students aged 17-25 years. It takes place twice a year in all YIPC regions, with sessions held in the first half of the year (April-May) and the middle to end of the year (October-November). The specific dates and participant capacity may vary across regions. Throughout the SIPC events held thus far, the program has successfully fostered an environment that bridges inter-religious dialogue, particularly between Muslims and Christians, contributing to the promotion of harmonious coexistence.

The Student Interfaith Peace Camp adopts an interfaith peace camp format, offering participants more than just theoretical knowledge of peace. It provides them with firsthand experiences through collaborative activities conducted during the camp. This setting allows participants, each with their unique background and perspectives, to engage in encounters and dialogues. As participants gain a correct understanding that rejects hatred and embraces respect for differences, it nurtures an attitude of empathy. Ultimately, this journey leads to the development of a moderation mindset.

Conclusion

Based on the information provided, several conclusions can be drawn. Firstly, the PPIM's Convey Indonesia initiative aims to understand and promote moderate values by finding a common ground that integrates divine principles with social, political, economic, and cultural aspects to address national challenges. The Peacegen represents moderation through its twelve values of peace, while the YIPC defines moderation with four values: 1) making peace with God; 2) making peace with oneself; 3) making peace with others; and 4) making peace with the environment.

In terms of formulating concepts and strategies, the organizations demonstrate differences in their approaches. Convey Indonesia primarily focuses on research and policy engagement, youth empowerment and public engagement, as well as regional-level networking and information sharing. Peacegen, on the other hand, places emphasis on creating spaces for encounters, addressing common issues, and utilizing diverse mediums to promote peace. The YIPC, meanwhile, follows a three-stage process encompassing understanding, empathy, and moderation as their core principles.

The concept and program of religious moderation have gained traction and are now being organized by various ministries, local governments, and religious institutions, both private and state-owned. Given the vulnerability of the younger generation to extremist and radical ideologies, it is crucial to strengthen, implement, and evaluate religious moderation programs specifically tailored for millennials. The internalization models and strategies employed by CONVEY-PPIM, the Peace Generation, and the Young Interfaith Peacemaker Community should serve as valuable references or alternatives for other organizations to adapt and adopt. These programs have demonstrated significant benefits and proven to be effective in positively influencing the younger generation.

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