

## Building Religious Moderation Through a Behavior Approach to Tolerance and Anti-Radicalism in Adolescents

**Nailul Fauziyah, Fina Hidayati**

*UIN Maulana Malik Ibrahim Malang, Indonesia*  
*nailulfauziyah@uin-malang.ac.id, finabi@psi.uin-malang.ac.id*

### **Abstract**

*Teenagers are a generation that continues the nation's ideals, so it is important to develop an attitude of peace and tolerance and uphold the unity and unity of the Indonesian nation. However, currently, the survey results show that the level of radicalism among adolescents is increasing due to the negative impact of technological advances. This is very important in how adolescents can develop religious moderation as a middle ground in teaching understanding about advocating and applying religious teachings in a balanced and fair manner. This research aims to build religious moderation through an approach to tolerance and anti-radicalism behavior in adolescents. The method used is a quantitative correlation approach. The study's respondent was taken with purposive sampling techniques, namely adolescent age (13-16 years), which amounted to 644 people (226 men and 418 women). The results of the analysis showed that tolerance attitudes had an influence of 48.3% or  $\beta = 0.483$  with  $p\text{-value} = 0.000$ , and radicalism had an influence of 26.5% or  $\beta = -0.265$  with  $p\text{-value} = 0.000$ . The conclusion is to build religious moderation on the evident influence of tolerance and anti-radicalism attitude. With a perspective of accepting differences, and upholding the value of diversity among religious communities is the main capital in forming an attitude of religious moderation.*

**Keywords:** *Religious moderation, Radicalism, Tolerance*

**Permalink/DOI:** <https://doi.org/10.18326/infl3.v15i2.301-320>

## **Introduction**

Adolescents are the age group most vulnerable to exposure to various intolerant understandings, radicalism, and terrorism (Hadiat & Syamsurijal, 2021). The irregular period, sensitivity to external stimulation, and curiosity to practice religion in a *kaffah* (comprehensive) manner make teenagers most vulnerable to being infiltrated and targeted by radical groups that charge religious teachings with rigid understanding and intolerance. Is coupled with the era of technology that cannot be contained anymore for teenagers, called the millennial era, because it is already considered a technologically literate generation or *net generation* (Siragih, 2012). The Wahid Foundation reports that teenagers are very intensive with social media such as *Instagram, Twitter, Facebook, and LinkedIn*. As many as 77% of teenagers learn the religion from social media instead of teachers speaking in person. That way, teenagers are millennials, and it is easy to get influenced by radicalism groups through social media and join religious organizations online (Hadiat & Syamsurijal, 2021; Zuly Qodir, 2016).

A survey of the religious attitudes of Muslim adolescents in Indonesia conducted by PPIM in 2017 showed a strengthening of radicalism and intolerance. The results showed that most of them had opinions that included intolerant/highly intolerant and radical/very radical, 58.5% consisting of 60.4% were women, and 56.2% were men. In comparison, adolescent tolerance towards adherents of other religions (51.9%) was higher than that of the same group (31.1%). A survey by *The Wahid Foundation* (2016) reported that adolescents engaged in support of religious violence (jihad) and terrorism activities reached 76%, and supported acts of intolerance reached 46%. It shows that millennial teenagers' condition is becoming worrying because it can potentially be an act of radicalism (Nisa *et al.*, 2018). To describe the condition of millennial adolescents above, the assistance of adolescents to have tolerant and anti-radicalism behaviors is very important.

Radicalism is a fanatic, hard and zero-tolerance understanding, so it is easy to trigger conflicts between Islamic religious groups, religions, and countries (Maskaliúnaité, 2015). It will be very dangerous if the younger generation gets this influence because it

can cause divisions, violent behavior, and instability in the nation's life. Because today's younger generation has a great responsibility to continue the nation's ideals, to become a developed country (Ansari, 2019). So the expected behavior for adolescents is how to have a peace-loving attitude, with a high level of tolerance, compete healthily in productivity, and have high innovation in advancing their knowledge and professional experience (Qodir, 2016).

In the face of this challenge, moderation in religion is a must. Especially in Indonesia, the country with the most Muslim population in the world, it is an important highlight in terms of Islamic religious moderation (Qasim, 2020). Religious moderation is to teach religion not only to form a personally righteous individual but also to be able to make his religious understanding an instrument to respect other religions or fellow religions who have different views. Thus, religious moderation is a middle ground amid religious diversity in Indonesia. Moderation is the archipelago culture that goes hand in hand and does not negate each other between religion and *local wisdom*. Not contradicting each other but seeking an easy solution (Mujtahidin et al., 2017; Pearl, 2017).

Building religious moderation through tolerance and anti-radicalism behaviors in millennial adolescents is important (Hadiat & Syamsurijal, 2021). Strengthening tolerance is an alternative to building peaceful social interactions so that radicalism can be countered by peaceful roads without violence and prioritizing the principle of harmony for the unity of the Republic of Indonesia. That way, millennial teenagers can have a religious perspective full of Tolerance of Indonesian cultural values and accept the diversity of views in today's society (Qadir, 2016).

### *Religious Moderation*

Religious moderation is the deepening of being fair, not one-sided, about various worldly and afterlife things so that it is balanced between the two. Religious moderation can also be interpreted as a balance between faith and reality that can be felt by the five senses (Muhtarom, 2020). The Indonesian dictionary defines moderation as avoiding extreme speech, attitudes, or behaviors but always taking the middle ground. In its application, religious moderation is

implemented with a balanced attitude in applying religious teachings, both internally and externally, between followers of other religions (Munir, et al., 2020; Saifuddin, 2019).

Through the internalization of good religious teachings, individuals with an attitude of religious moderation can live with a balance of worship and positive interpersonal abilities (Busyro et al., 2019). There are three important principles in religious moderation: first, fair in the sense of “equal” is equality in the rights of every human being. Something that fits the portion, then “does not reduce and also exaggerates”. The second is equilibrium, meaning it does not have to be the same but according to their respective functions. The third is the principle of tolerance, namely the measuring limit of reduction or addition that is still acceptable for the realization of peace, benefit, and progress (Zamimah, 2018). Thus, religious moderation is a path in Indonesia’s midst of religious diversity. Moderation is the archipelago culture that goes hand in hand and does not negate each other’s religious and local wisdom. Not opposing each other or conflicting, but seeking a solution with tolerance (Akhmadi, 2019).

### *Radicalism*

Radicalism is an understanding of how to make fundamental changes according to its interpretation based on social reality or the ideology it adheres to (Hamid, 2018; Natalia, 2016). Etymologically, radicalism is a fanatic understanding of something that is believed to be about the truth and ignores the history of Islam, and the opinions of others anti-social, without looking at it from another perspective. The attitude of radicalism arises from a literal understanding of religion and pieces of verse from the Qur’an. Such an understanding leaves almost no room for accommodation and compromise with other Islamic groups, thus causing dissent, social conflicts, and intra-religious and interfaith violence (Lubis & Siregar, 2020; Rahmatullah, 2017).

Factors influencing the occurrence of radicalism, according to Qardhawi, are: *first*, half-knowledge can lead a person to the assumption that he is the most correct. *Second* is a weak understanding of history. The way of thinking that feels most

right with the limited abilities makes a person understand religion contextually, the goal of wanting to change the beliefs of other groups by force while forgetting that Islam is *Rahmatal Lil'alamini*. *Third*, the response to social, economic, and political injustice. For groups that feel inequality, the blame is shed on the government, which is considered unable to solve the existing problems. Makes radical groups feel that the correct solution is to establish an Islamic state (Adnan & Amaliyah, 2021; Widodo & Karnawati, 2019)

### *Tolerance*

Tolerance has the meaning of the attitude of holding (respecting, allowing, and letting) the establishment (opinions, beliefs, views, habits, and behaviors) of someone different or contrary to self-opinion (Rosyidi, 2019). Tolerance can also be defined as respect for accepting and appreciating cultural diversity and expression. Tolerance can be realized if it is driven by knowledge, openness, communication, conscience, freedom of thought, and belief. Tolerance is harmony in differences, i.e., a playful attitude that recognizes universal human rights and fundamental freedoms of others (Hafidzi, 2019; Muharam, 2020).

Tolerance related to religion is religious tolerance, which is the granting of freedom to individuals or sesame of Indonesian citizens to embrace religions that become their beliefs, beliefs and determine their respective destiny, as long as they carry out and determine their attitudes about the creation of order and peace in society (Bakar, 2015; Mutiara, 2017). Several factors determine tolerance, namely: internal and external. The explanation is: that internal factors include personality type, self-control, and ethnosantrism (a person's tendency to see the cultural group with the best values while others do not). External factors include the educational environment, social identity, and religious fundamentalism (Hafidzi, 2019; Pamungkas, 2014; PDSKD, 2017).

## **Method**

### *Population and Sample*

The study population is teenagers living in Malang. Sampling was carried out by purposive sampling with adolescent age characteristics, namely 13-16 years old, and those who attended formal education in

Madrasah, both Tsanawiyah and Aliyah. Finally, we took a random and got 644 respondents with the following characteristics as shown on Table 1.

Table 1. Characteristics of the Subject of study

Criterion	Information	Sum	Presented
Age	13 Years	1	0.2%
	14 Year	153	23.8%
	15 Years	449	69.7%
	16 Years	41	6.4%
Total		644	100%
Gender	Man	226	35%
	Woman	418	65%
Total		644	100%
Education	Tsanawiyah	279	43.3%
	Madrasa	365	56.7%
	Madarasah Aliyah		
Total		644	100%

### *Procedure*

Sampling was done by distributing questions to students in conjunction with the first meeting activities to enter the school. In each class, respondents were given instructions on how to fill in questionnaires with a team of experts. Students are welcome to fill in *information concerns* for those willing to become respondents to the research by filling out the questionnaire from beginning to end. The schools we are going to as research sites are Malang's and district areas, namely in MAN and MTs N.

### *Instrument*

#### *Religious Moderation*

The questionnaire used is the *Trurstone* scale developed by the drafting team of the Ministry of Religion of the Republic of Indonesia (Ali, 2020), with a total of 17 items that measure four aspects, namely: Nationality committee (as many as four items), tolerance (as many as four items), Anti-violence (as many as five items) and Accomodating to local culture (as many as four items). The scale contains four choices of response categories, namely: SS (strongly agree), S (agree), TS (disagree), and STS (strongly disagree). The Score given to the item representing the variable religious moderation is 4, and the one that stays away from the variable is close to 0. The score of Cronbach's Alpha is 0.732, which means it has excellent reliability.

### *Tolerance*

The instrument used in measuring tolerance in this study is based on Tillman (2004), which was developed by Supriyono & Wahyuni (2017) specifically to measure the level of tolerance in adolescents in Indonesia. There are four aspects of toleration: Peace (namely: care, disobedience, and love), represented by an item of 7 items. Respect individual differences (i.e., mutual respect, respect differences, and respect oneself) by being represented with six items. The last aspect is consciousness, which includes appreciating the goodness of others, being open and receptive, comfort in life, and comfort with others, represented by nine items. So that the total number of items in this tolerance scale is 22. The scale contains four choices of response categories, namely: SS (strongly agree), S (agree), TS (disagree), and STS (strongly disagree). The score given to the item representing the variable of tolerance is 4, and the one that stays away from the variable is close to 0. The score of Cronbach's Alpha is 0.861, which means it has excellent reliability.

### *Anti-Radicalism*

The instrument used in measuring adolescent radicalism from the study of the Ma'arif Institute and the Wahid Institute and re-developed by The Person (2013). This radicalism consists of three aspects: the claim of truth for its group (rejecting religious ceremonies, closing oneself off from the family, and feeling the most righteous and fictionalizing), measuring it represented by six items. Feeling the most doctrinal understanding (likes to worship others, hates moderate Islamic organizations, and hates scholars who have different opinions), with six items. The last aspect is to feel that they have the authority to coerce and judge people or different groups (anti-social, intolerant to those who have different opinions, support, or are affiliated with radical organizations), measured by item of 4 items. So that the total number of items on the anti-radicalism scale is 16. The scale contains four choices of response categories, namely: SS (strongly agree), S (agree), TS (disagree), and STS (strongly disagree). The score given to the item representing the variable of anti-radicalism is 4, and the one that stays away from the variable is close to 0. Cronbach's Alpha score is 0.814, which means it has excellent reliability

## Result and Discussion

### Result

The results of the analysis in this study used multiple linear regression analysis techniques. The results of the table are as shown on Table 2.

Table 2. Categories religious moderation

Category	Low	Medium	High	Total
Gender:				
Man	48	138	39	225
Percentage	7.5%	21.4%	6.1%	35%
Woman	78	264	76	418
Percentage	12.1%	41.0%	11.8%	65%
<b>Total</b>	<b>19.6%</b>	<b>62.6%</b>	<b>17.9%</b>	<b>100%</b>
<b>Percentage</b>				
Age:				
13	0	1	0	1
Percentage	0.0%	0.2%	0.0%	0.2%
14	25	96	32	153
Percentage	3.9%	14.9%	5.0%	23.8%
15	89	281	79	449
Percentage	13.8%	43.6%	12.3%	69.7%
16	12	25	4	41
Percentage	1.9%	3.9%	0.6%	6.4%
<b>Total</b>	<b>19.6%</b>	<b>62.6%</b>	<b>17.9%</b>	<b>100%</b>
<b>Percentage</b>				

The level of religious moderation in respondents was low at 19.6%, medium at 62.6%, and high at 17.9%. With the following details, the men with high scores were 39 (6.1%), moderately 138 people (21.4%), and low 48 people (7.8%). Meanwhile, in women, there are 264 medium categories (41.0%), low categories as many as 78 people (7.5%), and adolescent girls who have a high level of religious moderation of 76 people (11.8%). From an age point of view, it can be seen that adolescents aged 13 years are in the moderate category, namely one person or 0.2%, followed by adolescents aged 14 years who have a low level of religious moderation of 25 people (3.9%), medium 96 people (14.9%) and high as many as 32 people (5%). In adolescents aged 15 years, the level of religious moderation,

which has a low category, is 89 people (13.8%), while as many as 281 people (43.6%) and the high is 79 people (12.3%). Adolescents of 16 years have a level of religious moderation in the low category of 12 people (1.9%), moderate as many as 25 people (3.9%), and the high category is as many as four people (0.6%).

Table 3. Categories of Teen Tolerance

<b>Category</b>	<b>Low</b>	<b>Medium</b>	<b>High</b>	<b>Total</b>
<b>Gender:</b>				
Man	59	129	37	225
Percentage	9.2%	20.0%	5.7%	35%
Woman	87	249	82	418
Percentage	13.5%	38.9%	12.7%	65%
<b>Total</b>	<b>22.7%</b>	<b>58.9%</b>	<b>18.5%</b>	<b>100%</b>
<b>Percentage</b>				
<b>Age:</b>				
13	0	1	0	1
Percentage	0.0%	0.2%	0.0%	0.2%
14	36	85	30	153
Percentage	5.9%	13.2%	4.7%	23.8%
15	97	271	81	449
Percentage	15.1%	42.1%	12.6%	69.7%
16	11	22	8	41
Percentage	1.7%	3.4%	1.2%	6.4%
<b>Total</b>	<b>22.7%</b>	<b>58.9%</b>	<b>18.5%</b>	<b>100%</b>
<b>Percentage</b>				

Based on Table 3, the overall tolerance rate among respondents was 22.7% low, 58.9% medium, and 18.5% high. With the following details, the men with high scores were 59 (9.2%), moderately 129 people (20.0%), and low 37 people (5.7%). Meanwhile, in women, the medium category was 249 people (38.9%), the low category was 87 people (13.5%), and adolescent girls had a high tolerance level of 82 people (12.7%). From an age point of view, it can be seen that adolescents aged 13 years are in the moderate category, namely one person or 0.2%, followed by adolescents aged 14 years who have a low tolerance level of 36 people (5.9%), medium 85 people (13.2%) and high as many as 30 people (4.7%). In adolescents aged

15 years, the tolerance level, which has a low category, is 97 people (15.1%), moderate as many as 271 people (42.1%), and high is 81 people (12.6%). Adolescents of 16 years have a tolerance level in the low category of 11 people (1.7%), moderate as many as 22 people (3.4%), and high category of as many as eight people (1.2%).

Table 4. Categories of Adolescent Radicalism

Category	Low	Medium	High	Total
Gender:				
Man	31	141	53	225
Percentage	4.8%	21.9%	8.2%	35%
Woman	81	287	50	418
Percentage	12.6%	44.6%	7.8%	65%
<b>Total</b>	<b>17.4%</b>	<b>66.6%</b>	<b>16.0%</b>	<b>100%</b>
<b>Percentage</b>				
Age:				
13	1	0	0	1
Percentage	0.2%	0.0%	0.0%	0.2%
14	29	100	24	153
Percentage	4.5%	15.5%	3.7%	23.8%
15	79	304	66	449
Percentage	12.3%	47.2%	10.2%	69.7%
16	3	25	13	41
Percentage	0.5%	3.9%	2.0%	6.4%
<b>Total</b>	<b>22.7%</b>	<b>66.6%</b>	<b>16.0%</b>	<b>100%</b>
<b>Percentage</b>				

The rate of radicalism in respondents as a whole is relatively low at 17.4%, medium at 66.6%, and high at 16.0% as shown on Table 4. With the following details, the men with high scores were 31 (4.8%), 141 moderate people (21.9%), and 53 low people (8.2%). Meanwhile, in women, there are 287 medium categories (44.6%), low categories as many as 50 people (7.8%), and adolescent girls who have a high tolerance level of 81 people (12.6%). From an age point of view, it can be seen that adolescents aged 13 years are in the high category, namely one person or 0.2%, followed by adolescents aged 14 years who have a low level of the radicalism

of 29 people (4.5%), medium 100 people (15.5%) and high as many as 24 people (3.7%). In adolescents aged 15 years, the level of radicalism which has a low category is 79 people (12.3%); medium, as many as 304 people (47.2%) and high, as many as 66 people (10.2%). Adolescents of 16 years have a tolerance level in the low category of 3 people (0.5%), moderate as many as 25 people (3.9%), and high category of as many as 13 people (2.0%).

Table 5. Regression Analysis Results

Result	Score	<i>p</i>
R	0.666	-
R Square	0.444	-
F	255.562	0.000
Tolerance	t = 13.668	0.000
Radicalism	t = -7.496	0.000

Table 5 shows that the variables of tolerance and radicalism towards religious moderation have a significant relationship with the value of  $R = 0.666$ , which means that it has a strong relationship.  $R$  square = 0.410 indicates that the variables of tolerance and radicalism can explain the variables of religious moderation by 41%, while other factors explain 59%. The value of  $F$  hit  $> F$  tab, which means that it is a variable of tolerance and radicalism ( $X$ ) simultaneously affects the variable of religious moderation ( $Y$ ) with the value of sig.  $p < 0.05$  i.e.  $p = 0.000$ . The regression analysis of the variable tolerance to religious moderation showed that  $t$  hit  $> t$  tab, and the significance value  $p = 0.000$  was less than 0.05. Shows that tolerance variables have a significant influence on religious moderation. Likewise, the radicalism variable also shows a  $t$  hit  $> t$  tab score, with a signification value of  $p = 0.000 < 0.05$ , which means it significantly influences religious moderation. Based on the value of the regression coefficient ( $\beta$ ), the variable that has a dominant influence on variable  $Y$  is Tolerance, where the regression coefficient value ( $\beta$ ) is 0.483. It can be concluded that the tolerance variable is the variable that has the greatest influence compared to the radicalism variable, namely ( $\beta$ )=-0.265. The results of this analysis apply to millennial adolescents, both men and women, and their age levels.

### *Discussion*

#### *Radicalism against the religious moderation of millennial adolescents*

The results of research that have been carried out that anti-radicalism has a significant influence on religious moderation in millennial adolescents, following the results of previous studies related to religious moderation that can be developed with anti-radicalism attitudes (Abdullah, 2019; Adawiyah et al., 2021; Yusti Ramdhani, Zulfiani, Reskiyanti Nurdin, 2021; Zuly Qodir, 2016). Previous studies have provided an understanding of religious moderation as important and urgent in counteracting extremism in society. The study results show that religious moderation can significantly influence practicing Islam, which is *Rahmatal Lil'alamin*. There are four aspects of religious moderation that can counteract the doctrine of extreme understanding: diversity, tolerance, anti-violence, and accommodating local culture are the main factors that determine religious moderation.

Religious moderation in Indonesia has been or will be applied in various religious and social institutions or communities because religious moderation is considered a middle ground to achieve national balance in terms of social security and harmony between groups and religious people. This is mainly cultivated from an early age and mainly in the environment of millennial teenagers who become the nation's next generation (Zamimah, 2018). In religion, it is taught that worship is an intimate communication between humans and God, without tendencies and fear of anyone (Idrus, 2015).

For adherents of radicalism, adolescence is a potential recruitment that is easy to persuade. This is because teenagers are prone to exposure to a new understanding. Psychological factors that are considered as triggers for his involvement in the phenomenon of radicalism are, among others, adolescence has the following characteristics: 1). Identity crisis, where adolescence is the search for a new identity between the perspectives of children towards adulthood to form a characteristic of thinking that is different from before. 2) Emotionally unstable, where adolescent emotional turmoil is so explosive that it is easy to trigger to do something that does not necessarily use a logical thinking process. 3) High

curiosity makes teenagers more effort to learn new and unknown things. 4) The influence of dominant peers so that the closest environment to adolescents is a friend who can bring positive or negative influences. This characteristic can be tremendous potential for adolescents in developing themselves, so it is necessary to get more effective direction (Rizkyta & Fardana N., 2017).

The term radical Islam is taken from the approach made by Kellen (1972) at least three tendencies, namely characterize radicalism: *first*, the response to existing conditions in the form of attempts to oppose and resist. *Second*, it does not stop at rejection and resistance; there are attempts to form a new order that differs from the existing one. *Third*, such a strong belief that the program or ideology they carry is the most correct, while the one that is not the same as them is wrong. That way, radicalism groups have a great desire to change the rules according to doctrines or beliefs that are considered correct in various ways, especially in this day and age is to enter through the use of technology and social media (Supriadi, et al., 2020).

Advances in increasingly sophisticated technology and social media that are increasingly inseparable from the needs of our society, especially its largest users in Indonesia, are among millennial teenagers, namely 78.5% (KPAI, 2016). It is very vulnerable to the spread of radicalism through social media, for example, YouTube, with videos that insult each other and demean each other between groups, which can divide the harmony of the people and harm the ideology of Pancasila. Alternatively, other social media contain religious but hardline content, for example, teaching ideologies that are not based on the Indonesian State, hate speech content, *hoax* news, and others. In essence, technological advances and influences in the lives of adolescents are something that cannot be avoided. Because nowadays, we can see how technological advances greatly affect millennial teenagers' styles and way of thinking (Widodo & Karnawati, 2019).

The involvement of young people, especially teenagers, in the ideological vortex of radicalism and religious terrorism is indisputable. There is always a group of teenagers actively involved

in every violent or religious terrorism incident, both in the country and parts of the world (Lubis & Siregar, 2020). Such as a series of terrorist events in the city of Medan, the JW Case. Marriot, Solo, and Aceh are driven and carried out by one family, including adolescence. Seeing this reality, a deradicalization policy is needed that specifically puts adolescents as the main target, no longer a policy that can be generally enforced with a religious moderation approach.

The potential of adolescents today should not be overlooked by the use of peer networks and technological advances, as the younger and next generation of the Indonesian nation needs to understand religious moderation, so they must know how the Indonesian State as a nation with diverse ethnic backgrounds, religions and groups and cultures of their respective regions. Indonesia is a country rich in everything, so the spirit of tantrism characterized by religiosity, non-doctrinaire, tolerance, accommodating, and optimism is a characteristic of the archipelago's culture, which is still relevant to the current social situation, which is fairly pluralist. Another opportunity to realize harmonious relations between religious people is Pancasila as the meeting point of Indonesian civilization and the variety of cultures and local wisdom as a buffer for the culture of harmony (Hadiyah & Syamsurijal, 2020)(Hadiyah & Syamsurijal, 2020)

#### *Toleration of religious moderation*

Toleration has a dominant influence in shaping religious moderation. Is shown by the results of research that has been carried out with the value of the regression coefficient ( $\beta$ ) = 0.483 with a signification value of  $p = 0.000 < 0.05$ , which means that tolerance can contribute a significant influence on religious moderation, which is 48.3%, the more millennial adolescents have a high tolerance attitude, the more religious moderation is also high. (Adawiyah et al., 2021; Hamzah, 2018; Muharam, 2020; Mutiara, 2017; Rosyidi, 2019). Previous studies have explained that the attitude of tolerance is a local wisdom that has been developed for generations in Indonesia, considering that the basis of our country is diversity which is accepting the diversity of tribes, religions, and races. This is the key to harmony in social-community life (Lawelai et al., 2022). With the attitude of tolerance in millennial teenagers, they can create peace (namely:

care, disobedience, and love), individual respect differences (i.e., respect each other, differences and themselves), and awareness which includes respecting the goodness of others, open, receptive, comfort in life and comfort with other, so that in religion also prioritizes balance and the middle way not the extreme right or left.

So great is the effect of tolerance attitudes on the development of the concept of religious moderation in adolescents it should be how programs begin to be designed to include the noble values that have existed for a long time, namely that tolerance has a preferred share in both formal and informal educational institutions. Socialization starts from the closest scope, namely the family, and how the parenting approach can teach the values of mutual respect and respect in family members. Then continued with the formal education environment, how each curriculum is made using the basis of justice, accepting differences, and being open in the teaching and learning process. Likewise, in the wider stratum of society, it is important to develop an attitude of tolerance between groups, tribes, religious races, and cultures from each region to realize harmony and welfare of the Indonesian people (Lusiana et al., 2021). From the above presentation, it is clear that developing religious tolerance is capable of being done by several groups of people and must move together between the community and the government.

Tolerance can also cultivate a sense of forgiveness, so teenagers with a high attitude of tolerance will choose a peace-loving character instead of being anarchist if something is not in accordance with their own wishes. How to understand differences in religion and Islam has a picture of *rahmatan lil'alam*, so it should be able to respect and love all living beings regardless of their racial, ethnic, cultural, and religious background (Harto & Tustin, 2019). With the above understanding, teenagers can uphold the value of national unity. For teenagers to cultivate an attitude of tolerance through an educational approach in the socialization of the learning process to shape the mentality and personality of students (Malla, 2017).

Religious moderation not only teaches religion not only to form a personal human being but also to be able to make his

religious understanding an instrument to respect other religious people. Religious moderation must be understood as a form of community commitment to overcome the problem of differences in the concept of thought whose overall opinion is to use the basis that has been believed. One form of Islamic religious leaders implementing religious moderation is to create the concept of Islam Nusantara, which was born from various cultures and customs and then influenced each other between religious norms and community culture; therefore the establishment of the Islamic conception of the archipelago is a form of Islamic moderation in the archipelago (Wahyudi, 2021).

### **Conclusion**

Anti-radicalism and tolerance have proven to develop religious moderation in millennial adolescents. This means that through an attitude of respect for others, differences between groups, love, open-mindedness, and love for peace, millennial teenagers can accept everything more objectively and uphold the basic values of the country, such as; togetherness in the diversity of ethnicity, race, custom, language, and religion. That way, millennial teenagers, as the next generation and the next mover, can help fight for the ideals of the Indonesian nation in maintaining the unity and unity of the Republic of Indonesia.

The various things above cannot only be done by a group of people but must be supported together through community programs in formal and non-formal environments. It can start from the smallest environment in the family with a parenting pattern taught about the values of tolerance, institutions in formal school education starting at an early age to higher education through a learning curriculum that includes the noble values of Pancasila, community institutions in general and policies taken by the government in regulating the community system in Indonesia.

### ReferencesBibliography:

- Abdullah, M. (2019). Mengurai Model Pendidikan Pesantren Berbasis Moderasi Agama dari Klasik ke Modern. *Prosiding Nasional*, 2(November), 55–74.
- Adawiyah, R. Al, Tobing, C. I., & Handayani, O. (2021). Pemahaman Moderasi Beragama dan Prilaku Intoleran terhadap Remaja di Kota-Kota Besar di Jawa Barat. *Jurnal Keamanan Nasional*, 6(2), 161–183. <https://doi.org/10.31599/jkn.v6i2.470>
- Adnan, M., & Amaliyah, A. (2021). Radicalism Vs Extremism: The Dilemma Of Islam and Politics in Indonesia. *Jurnal Ilmu Sosial*, 20(1), 24–48. <https://doi.org/10.14710/jis.20.1.2021.24>
- Ansori, M. A. (2019). The Radical Islamic Movement in Indonesia: Roots and Factors. In *Kalam* (Vol. 13, Issue 2, pp. 2017–2236). <https://doi.org/10.24042/klm.v13i2.5251>
- Bakar, A. (2015). Konsep Toleransi Dan Kebebasan Beragama. *Toleransi*, 7(2), 123–131. <https://doi.org/10.24014/trs.v7i2.1426>
- Busyro, Ananda, A., & Tarihoran, A. (2019). Moderasi islam (Wasathiyah) di tengah Pluralisme Agama Indonesia. *FUADUNA: Jurnal Kajian Kegamaan Dan Kemasyarakatan*, 03(02), 1–12.
- Hadiah, & Syamsurijal. (2020). Mengarusutamakan Moderasi Beragama di Kalangan Remaja: Kajian Konseptual. *Jurnal Ilmiah Wabana Pendidikan*, 15(1), 95–109. <https://doi.org/10.5281/zenodo.5508208>
- Hafidzi, A. (2019). Konsep Toleransi Dan Kematangan Agama Dalam Konflik Beragama Di Masyarakat Indonesia. *Potret Pemikiran*, 23(2), 51. <https://doi.org/10.30984/pp.v23i2.1003>
- Hamid, M. Z. M. & A. F. A. (2018). The Rise of Radicalism and Terrorism in Indonesia and Malaysia. *Review of Islam in Southeast Asia*, 53(9), 1689–1699.
- Hamzah, A. R. (2018). Radikalisme dan Toleransi Berbasis Islam Nusantara. *Sosiologi Reflektif*, 13(1), 19–35. <http://ejournal.uin-suka.ac.id/isoshum/sosiologirefleksif/article/view/131-03/1297>

- Harto, K., & Tastin, T. (2019). Pengembangan Pembelajaran Pai Berwawasan Islam Wasatiah : Upaya Membangun Sikap Moderasi Beragama Peserta Didik. *At-Ta'lim : Media Informasi Pendidikan Islam*, 18(1), 89. <https://doi.org/10.29300/attalim.v18i1.1280>
- Idrus, M. (2015). Otonomi Dalam Pelaksanaan Ibadah Keagamaan. *Inferensi*, 6(2), 137. <https://doi.org/10.18326/infl3.v8i1.137-157>
- Lawelai, H., Suherman, A., Ferdi, F., & Seita, M. (2022). Politics Multiculturalism of Minority Religions in Demanding Freedom of Worship. *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, 16(1), 43–62. <https://doi.org/10.18326/infl3.v16i1.44-62>
- Lubis, D., & Siregar, H. S. (2020). *APLIKASIA: Jurnal Aplikasi Ilmu-ilmu Agama Babaya Radikalisme terhadap Moralitas Remaja melalui Teknologi Informasi (Media Sosial)*. 20, 21–34.
- Lusiana, F., Ramadhanyaty, D., Rahmawati, A., & Anwar, R. N. (2021). *Moderasi Beragama Untuk Mencegah Radikalisme Pada Anak Usia Dini*. 1(September), 9–15.
- Malla, H. A. B. (2017). Pembelajaran Pendidikan Agama Islam Berbasis Multikultural Humanistik dalam Membentuk Budaya Toleransi Peserta Didik Di SMA Negeri Model Madani Palu, Sulawesi Tengah. *Inferensi*, 11(1), 163. <https://doi.org/10.18326/infl3.v11i1.163-186>
- Maskali-nait, A. (2015). Exploring the Theories of Radicalization. *International Studies. Interdisciplinary Political and Cultural Journal*, 17(1), 9–26. <https://doi.org/10.1515/ipcj-2015-0002>
- Muharam, R. S. (2020). Membangun Toleransi Umat Beragama di Indonesia Berdasarkan Konsep Deklarasi Kairo. *Jurnal HAM*, 11(2), 269. <https://doi.org/10.30641/ham.2020.11.269-283>
- Muhtarom, A. (2020). *Moderasi Beragama (Konsep, Nilai, dan Strategi Pengembangannya di Pesantren)*.
- Mutiara, K. E. (2017). Menanamkan Toleransi Multi Agama sebagai Payung Anti Radikalisme: Studi Kasus Komunitas Lintas Agama dan Kepercayaan di Pantura Tali Akrab. *Fikrah*, 4(2), 293.

<https://doi.org/10.21043/fikrah.v4i2.2083>

- Natalia, A. (2016). Faktor-faktor penyebab radikalisme dalam beragama. *Al-Adyan*, 11(1), 1–11. <https://media.neliti.com/media/publications/177630-ID-faktor-faktor-penyebab-radikalisme-dalam.pdf>
- Pamungkas, C. (2014). TOLERANSI BERAGAMA DALAM PRAKTIK SOSIAL: Studi Kasus Hubungan Mayoritas dan Minoritas Agama di Kabupaten Buleleng. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 9(2). <https://doi.org/10.21274/epis.2014.9.2.285-316>
- PDSDK. (2017). Analisis Sikap Toleransi Di Indonesia Dan Faktor-Faktor. *Pusat Data Dan Statistik Pendidikan Dan Kebudayaan Sekretariat Jenderal Kementerian Pendidikan Dan Kebudayaan*. [http://publikasi.data.kemdikbud.go.id/uploadDir/isi\\_FE52CE11-862A-42C3-9527-DB09E874C6C4\\_.pdf](http://publikasi.data.kemdikbud.go.id/uploadDir/isi_FE52CE11-862A-42C3-9527-DB09E874C6C4_.pdf)
- Rahmatullah, Y. (2017). Radicalism, Jihad and Terror. *Al-Albab*, 6(2), 157. <https://doi.org/10.24260/alalbab.v6i2.731>
- Rizkyta, D. P., & Fardana N., N. A. (2017). Jurnal Psikologi Pendidikan dan Perkembangan. *Hubungan Antara Persepsi Keterlibatan Ayah Dalam Pengasuhan Dan Kematangan Emosi Pada Remaja*, 06, 1–13.
- Rosyidi, M. F. A. A. M. (2019). Konsep Toleransi dalam Islam dan Implementasinya di Masyarakat Indonesia. *Madaniyah*, 9(2), 280. <https://nasional.tempo.co/read/898613/konflik-atasnama-agama-berpotensi-terjadi-di->
- Wahyudi, D. (2021). Literasi Moderasi Beragama Sebagai Reaktualisasi “Jihad Milenial” Era 4.0. *Jurnal Moderasi Beragama*, 1(2), 1–20.
- Widodo, P., & Karnawati, K. (2019). Moderasi Agama dan Pemahaman Radikalisme di Indonesia. *PASCA: Jurnal Teologi Dan Pendidikan Agama Kristen*, 15(2), 9–14. <https://doi.org/10.46494/psc.v15i2.61>
- Yusti Ramdhani, Zulfiani, Reskiyanti Nurdin, A. M. (2021). *Persepsi Mahasiswa FKIK UIN Alauddin Makassar Tentang Moderasi*

*Beragama dan Potensi Radikalisme. 4(36).*

Zuly Qodir. (2016). Kaum Muda, Intoleransi, dan Radikalisme Agama. *Jurnal Studi Pemuda*, 5(1), 429–445.