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Reinterpretation of the Values of Religious Moderation and Its Internalization among Gen Z Indonesian Muslims

Umma Farida
Universitas Islam Negeri Sunan Kudus
ummafarida@uinsuku.ac.id

Efa Ida Amaliyah
Universitas Islam Negeri Sunan Kudus
efa@uinsuku.ac.id

Azka Fayyad Atqia Rahman
Sidi Mohamed ben Abdellah University Marocco
zakarahman157@gmail.com

Abstract

The low level of religious literacy among Gen Z, combined with the short duration of study time for Islamic courses and the fact that students are also familiar with student organizations offering various religious ideological perspectives, highlights the importance of internalizing religious moderation among Gen Z Muslims. This article aims to reinterpret the values of religious moderation in Islamic dogma and the implementation of its internalization among Gen Z Muslims in Indonesia. This research is qualitative research that combines literature review and field study. The literature review aims to uncover the values of religious moderation according to Islamic teachings sourced from the Qur'an and Hadith, while the field study is useful to see the implementation of the internalization of these values of religious moderation towards Gen Z Muslims in Indonesia. The data collection techniques in this study used documentation, interview, and observation methods and then analyzed them descriptively and critically. The values of religious moderation according to the Islamic dogma include: (1) humanity, (2) public welfare,

(3) justice, (4) balance, (5) obedience to the constitution, (6) national commitment, (7) tolerance, (8) anti-violence, and (9) respect for tradition. The Islamic doctrines also emphasize prioritizing global and universal interests to prevent harm to society. The implementation of religious moderation values for Indonesian Muslim Gen Z is significant to shape their tolerant and multicultural attitudes and erode radicalism and intolerance based on religion and belief. In addition, the application of these religious moderation values also aims to foster principles of peace so that various acts of radicalism and violence in the name of religion in Indonesia in the future can be reduced and minimized.

Keywords: Gen Z, Islamic dogma, internalization, reinterpretation, religious moderation

Abstrak

Rendahnya literasi keagamaan para gen Z, dan pendeknya durasi waktu pembelajaran mata kuliah rumpun ilmu-ilmu keislaman, dan pada saat yang bersamaan, mahasiswa juga sudah mengenal organisasi kemahasiswaan dengan beragam tawaran ideologi keagamaannya mengakibatkan pentingnya internalisasi moderasi beragama terhadap para gen Z Muslim. Artikel ini bertujuan untuk mengungkap nilai-nilai moderasi beragama dalam Dogma Islam, serta implementasi internalisasinya terhadap para gen Z muslim di Indonesia. Penelitian ini merupakan penelitian kualitatif yang menggabungkan kajian pustaka dan kajian lapangan. Kajian pustaka untuk menguak nilai-nilai moderasi beragama menurut sumber ajaran Islam, yakni al-Quran-hadis, sedangkan kajian lapangan untuk melihat implementasi dari internalisasi nilai-nilai moderasi beragama tersebut terhadap para gen Z muslim muslim di Indonesia. Teknik pengumpulan data dalam penelitian ini menggunakan metode dokumentasi, wawancara, dan observasi, lalu dianalisis secara deskriptif-kritis. Nilai-nilai moderasi beragama menurut dogma Islam meliputi: (1) kemanusiaan, (2) kemaslahatan umum, (3) adil, (4) berimbang, (5) taat konstitusi, (6) komitmen kebangsaan, (7) toleransi, (8) anti kekerasan, (9) penghormatan terhadap tradisi. Doktrin Islam juga menekankan urgensi mengedepankan kepentingan global dan universal untuk mencegah bahaya bagi masyarakat. Implementasi nilai-nilai moderasi beragama terhadap Gen Z Muslim Indonesia menjadi signifikan untuk membentuk sikap mereka yang toleran dan multikultural, mengikis radikalisme dan intoleransi berlatar agama dan keyakinan. Selain itu, implementasi nilai-nilai moderasi beragama ini juga bertujuan untuk menumbuhkembangkan prinsip-prinsip perdamaian sehingga berbagai aksi radikalisme dan kekerasan mengatasnamakan agama di Indonesia di masa mendatang dapat direduksi, diredam, dan diminimalisir.

Kata Kunci: Gen Z, dogma Islam, internalisasi, interpretasi, moderasi beragama

Introduction

Religious moderation has become a familiar and popular phrase in the ears of Indonesian society lately. It is inseparable from the government's program on the importance of the Religious Moderation Mainstreaming Movement to prevent and correct religious understandings that are considered extreme, namely excessive or deviant, including for the Muslim Generation Z who were born in 1997-2012. They are now aged 14-29 years. Because it is suspected that among the triggering factors for acts of violence and destruction in the name of religion, due to the extreme understanding of religion, it is rigid, excessive, and not comprehensive in understanding religious texts (Rohman, 2021).

The emergence of acts of intolerance, violence, and radicalism in the name of Islam has so far made Muslims suspects in their concept of jihad (Darmadji, 2011). The phenomenon of radicalism and intolerance in educational institutions, including schools and university campuses, has become a hot discourse and deep concern for all groups, from academics and religious figures to civil society and to the central and regional governments. On May 19, 2023, Kompas - one of Indonesia's national newspapers - reported that intolerance among students in Indonesia was increasing. This intolerance has the potential to lead to extremism or radicalism. It can be seen from their agreement that Pancasila, as the ideology of the Indonesian state, can be changed and replaced with other ideologies.

The results of the High School Student Tolerance Survey conducted by the Setara Institute found that 25.6% of Gen Z think that religions other than their own are deviant, likewise in the magnitude of their willingness to fight people of different religions (Napitupulu, 2023). In line with the above, college students from the Gen Z group should emerge as an educated, cultured, and pro-community segment of society. Their pro-community actions sometimes result in losses felt by the community. Spreading hate speech and bullying, accompanied by physical damage and violent behavior, have frequently happened recently (Apaut Vrijilio Aditia & Suparman, 2021). So, it is not foreign from the perspective of the public that radicalism is one of the characteristics inherent in students (Fajri, 2022). According to Yusuf Hanafi, schools and universities that are spaces for academics and intellectuals are not guaranteed to be free from infiltration and dissemination of extreme-radical ideology. Students and college students are the main targets of cadre formation. They are seen as potential assets to be brainwashed by radical transnational ideological brokers because they are the ones who will later hold the baton of national leadership

(Hanafi, 2022). Religious moderation is needed because extreme attitudes in religion do not follow the essence of religious teachings themselves. Extreme behavior in the name of religion also often results in the birth of conflict, hatred, intolerance, and even wars that destroy civilization. Attitudes like these need to be moderated (MORA, 2019).

According to Buhori Muslim, one of the problems facing Muslims today is their unwillingness to respect differences of opinion (Muslim, 2022). Given that Indonesia is a pluralistic country with diverse tribes, languages, islands, cultures, and local wisdom, the right way to overcome intolerance, radicalism, and terrorism is to instill the values of religious moderation in Indonesian society, especially in Gen Z Muslims. Islamic education sourced from the Qur'an and Hadith with moderation techniques is expected to be able to prevent the younger generation from behaving intolerantly and radically, both in attitudes, behavior, and thoughts, so that they can accept various diversities and religiosity in maintaining harmony in national and religious life (Alam, 2017). In any case, the involvement of Gen Z Muslims has made a significant contribution to the process of forming the Indonesian nation and state with all its dynamics. Their role and contribution are important notes in the history of the Indonesian nation (Yamin, Hanifah, & Bakhtiar, 2021).

The description above shows that religious moderation is not merely the task of the government, but elements of Indonesian society are responsible for creating peace, tranquility, and security for society in the nation and religion. Moreover, today we are in an era of openness, so that control cannot only be carried out by one party, but all parties must have a role in maintaining this peace (Zuhri., 2025). Moderation is not merely a neutral-passive attitude or mathematical moderation. However, moderation is an attitude of seeking common ground amidst differences, both in the fields of religion, politics, economics, culture, education, and science (Ismail, 2012). Therefore, this article finds its significance in revealing the values of religious moderation in the Islamic dogma and internalizing them for the Muslim Gen Z in Indonesia.

Many studies have been conducted on religious moderation and its implementation, including: First, research conducted by Yusuf Hanafi et al. (2022) entitled "Internalization of Religious Moderation Values in Islamic Religious Education Lectures at Public Universities." The results of this study emphasize Islamic religious education learning, which must be oriented towards instilling religious moderation that focuses on two objectives, namely respect for others and respect for self. This study has similarities in discussing the

internalization of religious moderation values , but differs in the limitations of the study, which only emphasizes Islamic religious education lectures, but this study is broader by taking the object of study that is not limited to Islamic Religious Education lectures alone but in lecture learning at Universities in Indonesia. Second, Buhori Muslim's research is entitled Religious Moderation Values in Al-Qur'an and Hadith Textbooks at Madrasah Aliyah (2022).

The results of the study indicate that learning about the values of religious moderation in Madrasah Aliyah is mostly normative-theoretical, but its implementation is still constrained by the lack of socialization of a clear understanding of these values. This study is the same in the theme related to the values of religious moderation but differs in the specific object of study in the textbooks of the Qur'an and Hadith taught in Madrasah Aliyah, while this research proposal focuses on Gen-Z Muslims in Indonesia as the subject of its study. Third, the study of Lingga Sekar Arum, Amira Zahrani, and Nickyta Arcindy Duha, entitled Characteristics of Generation Z and Their Readiness in Facing the 2030 Demographic Bonus (2023). The results of the study indicate that to achieve a generation Z with superior characteristics, quality education and soft skills are necessary so that generation Z can effectively compete in the face of global competition. This study has similarities in the subject of research, which both focus on Generation Z, but differ in the object of study. Arum et al.'s research explains the characteristics of Generation Z, while this article focuses on the implementation of religious moderation values towards Generation Z.

This research is qualitative research that combines literature review and field study. Literature review to uncover the values of religious moderation according to Islamic teachings, namely the Qur'an-Hadith, while field studies to see the implementation of the internalization of religious moderation values towards Muslim Gen Z in Indonesia. The research subjects or informants in this study were determined using purposive sampling on lecturers and Muslim Gen Z who are studying at Islamic Religious Colleges in Indonesia (represented by UIN Sunan Kudus, UIN Sunan Ampel Surabaya, and UIN Sunan Kalijaga Yogyakarta). These three research locations were selected based on their geographical and social proximity, ensuring that the socio-cultural backgrounds of Gen Z in these three regions do not differ significantly. Furthermore, these three state Islamic universities promote the paradigm of integrating Islamic studies with general sciences and develop digital curricula and infrastructure to support learning and strengthen religious moderation.

The data collection technique in this study used documentation, interviews, and observation methods. Interviews were conducted with representative informants directly involved in internalizing religious moderation values towards Muslim Generation Z in Indonesia. The data that had been collected was then analyzed using the Miles and Huberman technique, which began with data reduction, descriptive-critical data presentation, and conclusion (Sugiyono, 2016).

Reinterpretation of the Values of Religious Moderation according to the Islamic Dogma

Moderation means an attitude that always positions itself in the middle, not to the right or the left. Religious moderation can be understood as a perspective, attitude, and practice of religion in communal life by embodying the essence of Islamic teachings that protect human dignity and build public welfare based on the principles of justice, balance, and obeying the constitution as a national agreement (Samsudin, Supiana, & Fatah Natsir, 2023). A moderate person is not extreme in religion and can accept differences without eliminating or reducing the quality of faith in the religion they adhere to. Or in other words, he does not distance himself from the religion he adheres to but does not blaspheme the religion and beliefs of others either (Ali Muhtarom, Sahlul Fuad, 2020).

The term "moderation" in the Qur'an is called "*Wasathiyah"* (QS. Al-Baqarah: 143). This teaching is to regulate its people to always act fairly, balanced, beneficially, and proportionally, often referred to as the word 'moderate' in all dimensions of life (Islam, 2020). The Qur'an states that Muslims are the chosen people who must be able to mediate (*Wasath*) (M Quraish Shihab, 2020). The internalization of the values of religious moderation encourages a moderate religious attitude, namely an attitude that is balanced between one's own religious experience and respect for the religious practices of others who have different beliefs (Akhmad Munir Mufi, Aminullah Elhady, 2023). This balance or middle ground in religious practice will prevent someone from excessive radicalism and extreme attitudes, fanaticism, and revolutionary demeanors in religion. Religious moderation is a solution to the two poles of religion, namely extreme on the right and liberal on the left (Rohman, 2021).

The value of religious moderation, according to the Ministry of Religion as stated in the 2019-2024 National Medium-Term Development Plan (RPJMN) and Presidential Regulation Number 7 of 2021 concerning the National Action Plan

for Preventing Violent Extremism Leading to Terrorism, emphasizes fair and balanced values (Azis, Abdul, 2021). A principle in religious moderation is to always maintain two things, for example, the balance between reason and revelation, between the physical and the spiritual, between rights and obligations, between individual needs and communal interests, between necessity and voluntariness, between religious texts and the ijtihad of religious figures, between ideal ideas and reality, and the balance of the past and the future. The focus of religious moderation is to be fair and balanced in viewing, responding to, and practicing all previously paired concepts. These two fair and balanced values were then refined into 9 (nine) values of religious moderation, which include (1) humanity, (2) public interest, (3) fairness, (4) balance, (5) obeying the constitution, (6) national commitment, (7) tolerance, (8) anti-violence, and (9) respect for tradition (Muslim, 2022, p. 69).

The first value of religious moderation is humanity. The Islamic doctrine states that all humans are equal and have the same position before the law. In establishing relationships between humans, the Qur'an prohibits humans from making fun of each other because the one being made fun of is possibly better than the one making fun of (QS. Al-Hujurat: 11). Four things are the basic principles of humanity in Islam: (1) considering all humans to come from the same father, namely the Prophet Adam, because the Prophet Adam was the first human to live or occupy this earth (QS. An-Nisa: 1); (2) considering that humans are noble and honorable creatures (QS. At-Tin: 4). Humans become noble because of their ability to manage their minds and thoughts well. Humans become honorable if they can maintain things or not do something that is prohibited in religion; (3) recognizing that Islam is a religion of goodness and a religion that brings goodness (QS. Al-Baqarah: 2), but at the same time the Qur'an does not demand that non-Muslims must believe that Islam is the best religion (QS. Al-Baqarah: 213 & 256); (4) believing that the Islamic teachings require humans to live side by side in harmony with one another even in different circumstances, such as differences in race, ethnicity, religion, language, and nation (QS. Al-Isra: 7; al-Hujurat: 10).

The Prophet Muhammad also said, "Do not break off relations and do not turn your backs on one another and do not hate one another and do not incite one another and be servants of Allah as brothers, and it is not permissible for a Muslim to boycott his fellow Muslim brother for more than three days." (Muslim, 2001) Al-Bukhari 1997). The second value of religious moderation is public interest. The importance of prioritizing the common good is emphasized in QS.

Al-Anbiya: 107, which stresses that the mission of the Prophet Muhammad SAW is to spread love to the universe. This verse implicitly emphasizes the urgency of prioritizing global and universal interests to prevent harm to the public. It should also be understood that the public interest here must be in line with the objectives of establishing Islamic law, namely, the maintenance of five basic human rights and guarantees *(al-ushul al-khamsah)*, which include protection of religion, protection of life and honor, protection of reason, protection of family and descendants, and protection of property. In addition, in determining the public interest, it must truly encompass all different groups, especially in Indonesia, which is diverse in terms of religion, race, ethnicity, and customs. So, in this case the principle of shura, deliberation, or consultation becomes very strategic (QS. Al-Shura: 38). In fact, the Prophet Muhammad set many examples in conducting deliberations in determining the public benefit. Ali ibn Abi Talib once asked the Prophet Muhammad SAW, "O Rasulullah, a series of problems will come to us after you die for which there is no solution either from the Qur'an or the hadith." The Prophet answered, "Gather the believers from my Ummah and then consult among yourselves, and do not decide a matter based on one opinion alone." (Muslim, 2001, 2, p. 8). In another hadith, the Prophet said, "If one of you asks for consultation with his brother, then fulfill it" (Al-Qazwini, 2007).

The third value of religious moderation is fairness. Islam teaches to act fairly to anyone, anywhere, even in any situation and condition, with consideration of goodness (QS. Al-Baqarah: 282; Al-Ma'idah: 8; An-Nisa: 58; An-Nahl: 90: Al-Hujurat: 9). In other verses, there is a command to enforce the law between humans correctly, fairly, and without following lust (QS. Shad: 26; al-Mumtahanah: 8 & 13). According to Quraish Shihab, the word "justice" in the Qur'an is mentioned 28 times; it is stated that Allah really likes people who act fairly (M. Q. Shihab 2001, 152). There are also countless hadiths of the Prophet Muhammad that call for justice, even though he is an example of a just leader. He emphasized in his hadith to avoid injustice and uphold justice, because just people will later be among the inhabitants of heaven (Muslim, 2001). Therefore, every Muslim must uphold justice to create a dignified and prosperous life together.

The fourth value of religious moderation is balance. A balanced attitude is useful for preventing someone from having extreme religious attitudes and liberal religious attitudes. Allah has emphasized this balanced attitude not only in the Qur'an but also in the books that Allah revealed first, namely the Torah and the Gospel (QS. Al-Maidah: 66). The Islamic dogma recommends balance in

dealing with life in this world and the afterlife. Not too much in this world, but also not too much in the afterlife. Allah said, "Seek in what Allah has bestowed upon you the happiness of the land of the afterlife, and do not forget your share of worldly pleasures, and do good to others as Allah has done good to you, and do not cause mischief on earth. Indeed, Allah does not like those who do damage." (QS. Al-Qashash: 77).

In a hadith narrated from Anas ibn Malik, he said, "There were three people who came to the houses of the Prophet's wives to ask about his worship. After being informed, they considered their worship to be very little. They said, "We are nothing compared to the Prophet, even though he has been forgiven for his past and future sins." One of them said, "I will pray the next night." Another said, "I will fast as much as possible without breaking the fast." Then, another person also said, "I will stay away from women and will not marry." (Al-Bukhari, 1997); (Muslim, 2001). Observing the fragment of the hadith above, there is a sense of admiration for the high spirit of worship of the Prophet's friends. However, after the news of the three friends reached the Prophet, he had a different response.

Prophet Muhammad emphasized that the attitude of the three friends had been excessive in their worship. So, they forgot about wildlife, even though the Prophet did not exemplify such a practice. In the continuation of the hadith, it is explained that the Prophet came to them and said, "Is it true that you have said such and such? By Allah, indeed, I am the one who fears Allah the most and is most devoted to Him among you. But I fast and break the fast, I pray (at night), I also sleep, and I also marry women. So, whoever does not like my sunnah, he is not among my group."

The fifth value of religious moderation is obeying the Constitution. The meaning of the constitution is a norm of the political and legal system formed in the country's government (Mbitu, Tinggi, & Excelsius, 2021). QS. An-Nisa: 59 orders Muslims to obey leaders and laws. This order is closely related to the implementation of mandates and upholding justice, which is the task and function of the government as also explained in the Qur'an. The obligation to obey government decisions and policies is needed as a guarantee of authority and stability.

The obligation to obey the government and the constitution follows the obligation to obey Allah and obey the Messenger of Allah, showing that obedience to the government must not go outside the boundaries *(hudud)* that have been

outlined by Allah in the Qur'an and the provisions of the Prophet in the hadith. He said, "Muslims must listen to and obey the leader in matters he likes or hates as long as he is not ordered to disobey Allah. If he is ordered to commit disobedience to Allah, then he should not listen and obey it." (Al-Bukhari, 1997). This hadith reminds Muslims to obey the government if it does not violate the provisions and limitations outlined by Allah in the Qur'an. However, the obligation to obey the government does not mean a prohibition from being critical in responding to government policies to achieve the nation's national goals. The sixth value of religious moderation is national commitment.

The meaning of national commitment here is the perspective and religious expression of an individual or group towards the state ideology, especially their commitment to accepting Pancasila as the basis of the state. Likewise, the Unitary State of the Republic of Indonesia (NKRI) must be maintained because it is an agreement of all Indonesian people. Many verses of the Qur'an explain national commitment, including QS. Al-Hujurat: 13, QS. al-Qasas: 85, QS. Ali Imran: 103, QS. An-Nahl: 43, and QS. at-Taubah: 19-20. These verses teach love for the homeland, maintaining unity and togetherness, synergy between religious communities, and mutual respect for the various diversities of Indonesia without exclusion and specialization of one group (Suja'i Sarifandi, Irwanda, & Ma'ali, 2023). The spirit of love for the homeland was also shown by Prophet SAW. In the hadith narrated by Anas bin Malik, the Prophet SAW, when he returned from traveling and saw the walls of the city of Medina, accelerated his camel because of his love for Medina (Al-Bukhari, 1997).

The seventh value of religious moderation is tolerance, which is a good attitude in socializing by respecting and appreciating fellow creatures of God without crossing the boundaries of Islamic teachings. In other words, tolerance is maintaining an attitude based on one's principles, which can be in the form of views, habits, or behavior that are not the same and contrary to one's principles (MORA, 2019). Islam teaches all Muslims to be tolerant of adherents of other religions. This means that Muslims must respect the differences that exist in their community, both among fellow Muslims and non-Muslims (QS. Al-Baqarah: 256; Yunus: 40-41 & 99; al-An'am: 108; al-Kafirun: 1-6) (Muslim, 2022).

Based on these verses of the Qur'an, it is only natural that the Prophet Muhammad SAW also mentioned in his hadith that tolerance is the religious attitude most loved by Allah SWT (Al-Bukhari, 1997). On another occasion, the Prophet also emphasized, "Indeed, this religion is easy. No one burdens himself in this religion, except that his attitude will defeat him. So be upright, approach

perfection, give good news, and take advantage of the opportunities in the morning, afternoon, and part of the night." (Al-Bukhari, 1997). The eighth value of religious moderation is anti-violence. Anti-violence in religion is a religious attitude and expression that prioritizes justice by understanding and respecting religious expressions that are amid the reality (Nurainun Br. Barasa, Maraimbang M., & Husna Sari Siregar, 2025) of differences in the religious community (Hanafi, 2022). Moderation prioritizes the principle of loving peace and anti-violence. The concept of anti-violence education is stated in the Qur'an, Q.S. Ali 'Imran: 159, Anbiya': 107, Q.S. Al Ma'idah: 32, 54 and Q.S. Al-Fath 29.

Peace and anti-violence manifest in many forms: peace between non-Muslims and Muslims, there is also peace between rebels and rulers, peace in the family usually occurs between wives and husbands, peace between a group of people who are involved in debt, and peace between the murderer and the parents of the victim who was killed, so that they are prepared to accept the provisions for paying compensation *(diyat)* (Zakiyuddin Baidhawy, 2007). This love of peace and non-violence aims to create harmony between two parties who were initially enemies, avoid incidents of mutual bloodshed, avoid feelings of resentment that are inherent in a person, and maintain the brotherhood of fellow human beings (Muslim, 2022). In the hadith itself, we find the Prophet's explanation that harsh or violent actions will not bring any good at all. Acting kindly and being friendly and gentle is what brings a lot of goodness. He said in a hadith narrated by Aisyah, "O Aisyah, indeed Allah is the Most Beneficent who loves a gentle attitude. He gives a gentle attitude, something that is not given to a harsh attitude and other attitudes." (Al-Bukhari, 1997) (Ath-Thabrani, 2000). He also said, "Love the creatures on earth and you will be loved by the creatures in the sky." (At-Tirmidzi, 2016). The non-violence attitude was also taught by the Prophet Muhammad while giving a speech at the conquest of Mecca. At that moment, he even prohibited all forms of violence in the city of Mecca, from violence against animals and plants to fighting and killing each other (Herlina, 2022).

The ninth value of religious moderation is respect for tradition. Religious moderation is rooted in local culture because Indonesia has a wide variety of traditions and cultures. Among the verses of the Qur'an that discuss tradition is Surah al-A'raf: 199. In this verse, the Qur'an terms tradition with 'urf, which means good traditions that are known to the community (At-Tirmidzi, 2016). So, respect for local culture is needed in religious moderation. Prophet Muhammad SAW said, "Fear Allah, never underestimate goodness even if it is small, meet your brother with a cheerful face, pour water from your bucket into the container of

the person asking for a drink, if someone insults you with something he knows from you (meaning, not in you), then never insult him with something you know from him, because verily Allah makes for you a reward and makes for him a sin, and do not insult anything that Allah has given you." (Muslim, 2001). He also taught us to respect culture and be selective in accepting it if it does not conflict with Islamic teachings. For example, the Thanksgiving ceremony for the birth of a baby *(aqiqah)* is a culture that has existed since before the time of the Prophet Muhammad. At that time, if a child was born, a goat or camel was slaughtered. Then the blood was wiped on the face. "After Islam came, the culture of wiping blood was replaced by wiping perfume." (Hanbal, 1999).

Implementation of Religious Moderation Values for Indonesian Muslim Gen Z

Generation Z, or Gen Z, is the generation that will become the next generation or the main component of the successor to national development. Therefore, it is necessary to be equipped with various competencies. Not only intellectual competence, marked by the ability to carry out reason and thought, but also moral competence, shown by behavior that is in line with the rules, norms, personality, and identity of the nation. Gen Z is the generation group born from 1998 to 2009. If related to the present, the average Generation Z is living their life in college or entering work (Arum, Zahrani, and Nickyta Arcindy Duha, 2023).

Gen Z grew up and was raised by the development of technology, the internet, and social media; it can even be said that digital technology is their daily food (Putra, 2020). The closeness to social media makes Gen Z obtain an abundance of information that sometimes, if not filtered properly, will also have a bad impact, the ease with which this generation is penetrated by transnational doctrines with radical views (Inayatillah, 2021).

The implementation of religious moderation values is a national program of the Ministry of Religious Affairs of the Republic of Indonesia for Gen Z, especially those attending Islamic high schools (Madrasah Tsanawiyah and Madrasah Aliyah) and State Islamic religious universities. Islamic education should not only be oriented towards theoretical religious issues that are cognitive-academic. A greater portion of attention should be focused on how to change religious knowledge insights into moderate and tolerant religious attitudes and behaviors. Therefore, this implementation aims to form tolerant and multicultural students, eroding radicalism and intolerance based on religion

and belief. In addition, the implementation of these values of religious moderation also aims to foster peace so that various acts of radicalism and violence in the name of religion in Indonesia in the future can be reduced, suppressed, and minimized (Hanafi, 2022).

Internalization of the values of religious moderation is in line with the guidance of the Prophet Muhammad in his hadith, "Do good deeds according to the sunnah and be balanced and know that no one will enter heaven because of his deeds ; indeed the deeds loved by Allah are those that are continuous even if they are little" (Al-Bukhari, 1997). In addition, he also reminded, "Read the Qur'an, do not be excessive in it, do not be too rigid, do not eat from its reading, and do not increase wealth with it" (Hanbal, 1999). In another hadith, the Prophet SAW said, "Woe to those who like to exceed the limits." (Muslim, 2001).

According to Aziz et al., internalizing the values of religious moderation into students from the Gen Z group can be done in 3 (three) ways: First, by inserting religious moderation content into lecture materials; Second, by optimizing learning approaches that give rise to critical thinking, attitudes of respecting differences and behaviors that respect the opinions of others; Third, holding discussions *(halaqah)* routinely and continuously around the topic of religious moderation. (Aziz., 2019). The lecturer (I.R.) from UIN Sunan Ampel Surabaya said that the strategy for internalizing the values of religious moderation is through the integration of twin tower science that combines the values of religious moderation with Pancasila values and is outlined in a concrete learning plan. Meanwhile, lecturer (A.H.) from UIN Sunan Kalijaga Yogyakarta internalized the values of religious moderation through group discussions by applying the principles of justice and tolerance to differences of opinion.

Mainstreaming religious moderation towards Muslim Gen Z in higher education requires more attention considering the complexity of the situation and conditions that are more complicated. The causal factor is the low religious literacy of Gen Z in general, where religious insight and understanding are mostly obtained through courses in the Islamic religious sciences group. During learning, students should not only interact formally with lecturers in a relatively short and limited time (3 credits). It is because students are in the post-adolescent age, where their minds are filled with various information. At the same time, students are also familiar with student organizations with many offers of religious ideologies (Aziz., 2019).

The learning materials in this Islamic religious education group include Qur'an and Hadith studies, moral studies, and applied Islamic law studies (*Fiqh*). Therefore, the learning process should also be linked to contemporary religious issues that are currently actual, so that there is no dichotomy of Islamic knowledge only at the theoretical level and it cannot be realized in practical life. Therefore, internalizing the values of tolerance in learning for Gen Z Muslims is not limited to knowledge or understanding of something different, or an attitude towards differences, but also an awareness of the existence of differences amid community life (Raihani, 2011). In addition, as an emotional attitude, tolerance does not mean ignoring, being indifferent, or even agreeing with all kinds of differences, but rather respecting or recognizing all forms of these differences. Tolerance is based on the idea that different opinions and beliefs can coexist with each other without having to be involved in justifying these different beliefs (Hanafi, 2022).

Gen Z educators are also required to be creative in designing and using appropriate learning methods and media so that they can motivate their students to actualize the values of tolerance and multiculturalism in everyday life (Ma'rifah, 2013). From the results of interviews with lecturers of Islamic religious studies at UIN Sunan Kudus, it was found that they elaborated various methods such as lectures, discussions, and case studies in internalizing 9 (nine) values of religious moderation as practiced by a lecturer at UIN Sunan Kudus (I.F.) who invited her students to visit a house of worship and have a dialogue with the caretaker of the house of worship or its congregation. With this learning model, students listen, discuss, and share experiences about what they have felt so far as a minority. After hearing the testimonies of minorities, it is hoped that an appreciative and empathetic attitude will grow in each student towards minorities so that they can accept and place minorities proportionally and respectfully, just like other community groups.

In internalizing the values of religious moderation to Gen Z in higher education, lecturers use various learning media, such as showing films and presenting images or posters containing the values of moderation. Informant I.I. said that she sometimes gives students assignments to find short videos about moderation and then discuss them with students. This is because, in the era of rapidly developing information technology, it is not difficult to browse learning media containing good and interesting religious moderation (Hanafi, 2022). For Gen Z, a fair and balanced attitude is manifested in a proportional attitude, including in responding to social media. Proportional is an attitude that is not

extreme *(ifrath)* and not reckless *(tafrith)*. They will confirm the truth of every piece of information they get and are not easily provoked to accept and spread the news (Ahdi, 2017). In measuring students' ability to understand the material on the interpretation of the Qur'an and hadith based on religious moderation and their ability to implement it in everyday life, lecturers need to conduct learning evaluations not only based on cognitive and psychomotor competencies but also include students' affective capabilities. The assessment standards used are not only based on numbers, but the most important thing is students' awareness of moderation, which is manifested in attitudes and behaviors that respect other parties who have different understandings, beliefs, and faiths.

Internalization of the values of religious moderation is based on two main indicators, namely words and actions. This means that moderate students or Gen Z can be observed through their behavior and words (Hakam, Kama Abdul, 2016). In addition, assessment indicators can also be applied, for example, indicators of fair and balanced values, namely, Gen Z can put something in its place, are not biased, are proportional in assessing something, act consistently, maintain a balance between rights and obligations, and defend personal rights and give the rights of others. Meanwhile, the internalization of tolerance values for Gen Z enables them to provide space and opportunity without disturbing others to believe, express their faith, and express their opinions, even if they differ from their beliefs and opinions (Ahyan Yusuf Sya'bani, Zainuddin, Walid, & Haris, 2024). This tolerant attitude is also in line with the values of public welfare, namely: prioritizing common interests above personal and group interests; respecting basic human rights such as freedom of opinion, religion, and education; and upholding togetherness in religious, national, and state life in realizing justice.

Indicators of Gen Z's anti-radicalism and violent attitudes are evident from their balanced and fair religious attitudes and expressions, tolerance, mutual forgiveness, readiness to work together, care, empathy, and love of peace. They can prioritize, respect, and understand wisely and prudently the reality of differences among society. This is because violence in the name of religion is usually caused by limited knowledge by religious adherents in understanding their religion, thus giving rise to a scripturalist understanding that places religion only as religious texts and ignores religious substance. For this reason, internalizing anti-violence values in the education of Gen Z aims to prevent the growth of seeds of extremism that lead to destruction and violence, both against themselves and the social order.

Conclusion

The values of religious moderation according to the Islamic dogma include (1) humanity, (2) public welfare, (3) justice, (4) balance, (5) obedience to the constitution, (6) national commitment, (7) tolerance, (8) anti-violence, and (9) respect for tradition. This is in line with the program of the Ministry of Religion as stated in the 2019-2024 National Medium-Term Development Plan (RPJMN) and Presidential Regulation Number 7 of 2021 concerning the National Action Plan for the Prevention of Violent Extremism Leading to Terrorism. Islam views that all humans are equal and have the same position before the law. In establishing relationships between humans, the Qur'an and Hadith prohibit one human from making fun of another. It is because the mission of the Prophet Muhammad SAW was to spread love to the universe. He is an exemplary figure in implementing the values of religious moderation.

So far, Gen Z has grown up and been raised by the development of technology, the internet, and social media. The closeness to social media encourages Gen Z to obtain an abundance of information that has a bad impact if not filtered properly, namely the ease with which this generation is penetrated by transnational doctrines with radical views. The implementation of religious moderation values for Gen Z is not only oriented towards theoretical religious issues that are cognitive-academic in nature, but a greater portion of attention must be focused on how to change religious knowledge insights into moderate and tolerant religious attitudes and behaviors.

The technique of internalizing religious moderation values into Gen Z students is carried out by inserting religious moderation content into lecture materials, optimizing learning approaches that give birth to critical thinking, attitudes that respect differences, behaviors that respect other people's opinions, and holding regular and continuous discussions around the topic of religious moderation. Gen Z educators should be creative in designing and using appropriate learning methods and media so that they can motivate their students to actualize the values of tolerance and multiculturalism in their daily lives. The results of internalizing the values of religious moderation can shape students to be tolerant, fair, balanced, love their homeland and love global peace.

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