

The Internalizing Principles of Religious Moderation in Creating a Moderate Islamic Generation

¹Sabilatus Syarifah, ²Fahri Hidayat

Prof. KH Saifuddin Zuhri State Islamic University Purwokerto, Indonesia ¹

¹sabilatussyarifah0103@gmail.com, ²fahrihidayat@uinsaizu.ac.id

DOI: xxx

Received: 05-03-2024

Revised: 07-06-2024

Accepted: 31-07-2024

Abstract

This research aims to examine the role of internalizing the values of religious moderation in forming generation Z who practice wasathiyah Islam in understanding and implementing their religion. The research method is literature study, a research technique that focuses on collecting data through analysis of literature from various sources relevant to the research topic. Research findings show that religious education that encourages the internalization of the values of religious moderation has a significant impact in forming generation Z who tends to instill wasathiyah Islam. Generation Z who are involved in religious education tend to have a tolerant and inclusive attitude in religious practices, and are able to carry out religious demands in a balanced manner with the values of moderation. Overall, religious education that prioritizes the internalization of the principles of religious moderation plays a key role in forming generation Z who understands and practices wasathiyah Islam, which in the end can contribute to the creation of a more harmonious and inclusive society in a comprehensive context.

Keywords : Religious Moderation, Generation Z, Moderate Islam

Introduction

The Indonesian nation is a society that is rich in diversity, both in terms of culture, language, ethnicity, ethnicity and religion. Based on data from the Central Statistics Agency (BPS) in 2010, Indonesia has 1331 different tribes and sub-tribes. However, in 2013, BPS in collaboration with the Institute of Southeast Asian Studies, classified them into 633 large ethnic groups who speak 652 diverse regional languages. Apart from that, there are six main religions

adhered to by Indonesian people, namely Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism. With this high diversity, of course differences between individuals and groups are normal, and sometimes friction, including in religious matters, is difficult to avoid. ¹So one way to overcome this diversity is through religious moderation.

With the diversity of society in Indonesia, there are various views, beliefs and interests, including in terms of religion and beliefs. Each religion also has various interpretations of its teachings, especially related to religious practices and rituals. Usually, every religious interpretation has followers who believe in its truth. An understanding of things that are constant and things that can change in religious teachings is very important for religious followers, because this allows them to take a moderate approach if an interpretation of religious teachings is not possible. Extreme attitudes tend to arise when someone is not aware of the existence of other alternative interpretations that can be followed. In this context, it is important to highlight the importance of moderation in religion as a wise view.²

The importance of religious moderation is one of the government's priorities in efforts to improve balanced religious life within the framework of national and state life. Apart from acting as a tool to promote harmony in society through moderate religious views, behavior and practices. Religious moderation is also the basis for understanding the essence of religious teachings which involve human values, culture, nationalism, pluralism, and obedience to the constitution in force in the Republic of Indonesia.³

A moderate and balanced understanding of religion is very important in forming a generation of Muslims who are able to contribute positively to society. Because the majority of the population in Indonesia is Muslim. Referring to current demographic data, the number is around 229.62 million people or around 87.2% of Indonesia's total population of 269.6 million people. When we project this figure into the context of the global Muslim population which is expected to reach around 2.2 billion in 2030 (around 23% of the world's population), then the Muslim population in Indonesia will contribute around 13.1% of all Muslims throughout the world. world. world.⁴

¹Amelia Hidayati and Jaipuri Harahap, *Internalizing the Value of Religious Moderation Through Islamic Religious Education for the Z Generation* (Tangerang: Guepedia, 2020), 1.

²Indonesia and Indonesia, eds., *Religious moderation*, First printing (Jakarta: Research and Development and Training Agency, Ministry of Religion of the Republic of Indonesia, 2019), 5.

³Mahnan Marbawi Ali Muhtarom and Ala'i Najib, *Integration of Religious Moderation in Islamic Religious Education Subjects* (Jakarta: Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia, 2021), 1.

⁴Mastuki, "Becoming Muslim, Becoming Indonesia (A Flashback of Indonesia Becoming the Largest Muslim Nation)," June 11, 2020, <https://kemenag.go.id/opini/jadi-muslim-jadi-indonesia-kilas-baik-indonesia-become-the-largest-muslim-nation-03w0yt>.

Moderate religious behavior is also highly recommended for especially Z. Because generation Z is the majority population in Indonesia based on information provided by the Head of the Central Statistics Agency (BPS) Suhariyanto and the Secretary General of the Indonesian Ministry of Home Affairs, Muhammad Hudori, the results of the 2020 Population Census (SP2020) shows that of the total 270.20 million Indonesian population, the dominant groups are Generation Z (born in 1997–2012) and the Millennial Generation (born in 1981–1996). Generation Z accounts for around 27.94 percent of the total population, while the Millennial Generation is around 25.87 percent.⁵ Moreover, this generation grew up amidst advances in technology and information making them dependent on technology, faced with sharing digital applications that are close to social media so that they have an influence for characters from various fields.⁶ One of them is the internet and social media which provide information and diverse religious views. As a result, generation Z is faced with various influences that can shape or destroy their understanding of religion.⁷

Current conditions show that in recent years, various extremist groups have emerged that have emerged for radical and violent purposes. This has raised global concerns about the spread of immoderate ideologies. Research conducted by the Alvara Research Center in December 2017 on 25 leading universities in Indonesia is quite new. The results of this research reveal that around 23.5% of students agree that the implementation of Islam in a kaffah manner must be fought for to become an Islamic country. In addition, around 17.8% of students consider the Khilafah to be the ideal form of government compared to the Unitary State of the Republic of Indonesia (NKRI). Furthermore, around 23.4% of students expressed their readiness to fight jihad to support the Islamic state or Khilafah. In its presentation, the Alvara Research Center also referred to the 2016 BNPT survey which showed that around 26.7% of youth agreed with jihad involving violence.

In a subsequent survey in April 2017, conducted by BNPT in 15 provinces in Indonesia, it was found that around 39% of students showed interest in joining radical organizations with the aim of changing state ideology. Data from the Center for the Study of Islam and Society (PPIM) of the Jakarta State Islamic University which was released in early March 2017 stated that around 30.16 percent of Indonesian students showed a low level of religious tolerance or were considered a level of intolerance. This data is certainly

⁵BPS Demak Regency, “Results of the 2020 Population Census,” 2021, <https://demakkab.bps.go.id/news/2021/01/21/67/hasil-sensus-penresident-2020.html>.

⁶Asmiraty Burhan, *Islamic Campuses in the Era of Generation Z* (Jakarta: Azka Pustaka, 2021), 12.

⁷Baehaqi, *Gen Z Islamic Boarding School: Reactualizing the Value of Religious Moderation in Educational Institutions* (Yogyakarta: Deepublish, nd), 5.

something worth paying attention to. More recent research conducted by the International NGO Forum on Indonesian Development (INFID) released on Tuesday, March 23 2021, revealed that overall the younger generation shows a high level of rejection of intolerance and extremism in their perceptions and attitudes. However, they still have the potential to be vulnerable to intolerant behavior.⁸

In facing diversity which can cause intolerance among generation Z, it is very important for generation Z to have wasathiyah character. This character reflects the nature of tolerance, moderate understanding, and wisdom in religion, which helps in developing understanding and respect for religious differences and preventing extremism. Thus, the wasathiyah character plays an important role in strengthening inclusive attitudes and maintaining social stability in a multicultural society.⁹

Various literature and research discuss religious moderation associated with various contexts. However, according to researchers, there is a gap in understanding how to internalize these principles of moderation effectively among generation Z Muslims in forming a moderate or wasathiyah generation. Previous research tends to focus more on theoretical aspects rather than practical implementation in everyday life. Therefore, this research fills this gap by focusing on concrete strategies for internalizing the principles of religious moderation among generation Z.

The hypothesis that can be put forward in this research is that the process of internalizing the principles of religious moderation can participate in forming a balanced character and personality in the moderate Islamic generation Z. This research aims to produce findings that are able to illustrate the extent to which Generation Z has succeeded in internalizing the principles of religious moderation. The overall aim of this article is to provide a deeper contribution to the understanding of the principle of religious moderation and how this principle can be internalized by generation Z. Apart from that, this research is also expected to be able to provide policy recommendations and practical steps that can support efforts to create a community who is more tolerant and moderate.

Research Methods

⁸Sigit Muryono Agus Muhammad, *The Path to Moderation Strengthening Religious Moderation Module for Teachers* (Jakarta: Directorate General of Islamic Education Ministry of Religion of the Republic of Indonesia, 2021), 15.

⁹Anis Masykhur Aceng Abdul Aziz and A. Khoirul Anam, *Implementation of Religious Moderation in Islamic Education* (Jakarta: Working Group for the Implementation of Religious Moderation of the Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia, 2019). 153.

This research focuses on the internalization of the principles of religious moderation in generation Z with the aim of forming wasathiyah character and ethics. The initial step of the research is an analysis of literature related to the concept of internalization of the principles of religious moderation from various cultural and religious frameworks and generation Z. The aim is to understand the relationship between these concepts.

This research uses a qualitative approach, which aims to explore and understand social phenomena that occur in the reality of life in depth. Researchers used the library study method, a research technique that focuses on collecting data through analysis of literature from various sources relevant to the research topic. Reference sources will include books, scientific journals, information from the internet, and related literature. Primary data in this research will be obtained from books that specifically discuss aspects of religious moderation, while secondary data will come from journals that are relevant to this research topic.

Discussion

Principles of Religious Moderation

Religious moderation is very important in the lives of Indonesian people. The word moderation comes from the Latin *moderatei* which means regulating neither too much nor too little. The term also includes the concept of self-control, the ability not to get caught up in excessive or inadequate attitudes. KBBI provides two definitions of the term moderate. It's about reducing violence and avoiding extremes. When we call someone "moderate," we mean that the person is reasonable, normal, and not extreme. In other words, moderation reflects a balance of actions and views without resorting to extreme measures.¹⁰ Therefore, the concept of moderation involves emphasizing balance and self-control to reduce violence and avoid extreme behavior.

From a religious perspective, religious moderation means a balance between practicing religion and respecting other people's beliefs. Fitriana stated that a balanced religious attitude can prevent excessive behavior, fanaticism and extremism. This attitude allows each individual to carry out their religious beliefs without harming others or taking extreme actions. By adhering to the principle of religious moderation, people should live side by side peacefully and avoid conflicts that arise due to differences in beliefs.¹¹ Therefore, religious

¹⁰Indonesia and Indonesia, eds., *Religious moderation* , First printing (Jakarta: Research and Development and Training Agency, Ministry of Religion of the Republic of Indonesia, 2019), 15.

¹¹Andung Dwi Haryanto, Dewi Puspitasari, and Mutammam, *Depiction of the Value of Religious Moderation in Children's Cartoons Nussa Rara and Omar Hana* (Pekalongan: NEM, 2022), 7.

moderation is the basis for building harmonious relations between followers of different religions.

The principles of religious moderation developed by the clerics participating in the 2018 Bogor Summit consist of seven principles. Two other values proposed by experts to the Ministry of Religion are nonviolence and respect for customs. These two values also have a basis in Islamic legal texts. The nine values of moderation or wasatiyah include centrality (*tawassuth*), integrity (*i'tidal*), tolerance (*tasamuh*), deliberation (*shura*), reform (*islah*), pioneering (*qudwah*), and citizenship or containing the concept of patriotism (*muwathanab*), non-violent (*la'unf*), and culturally friendly (*i'tibar al-'urf*).¹²For this reason, the total is nine principles of religious moderation, here are brief details:

1. *Tawassuth* (taking the middle path) describes awareness of harmony in religion, without exaggerating or reducing the essence of religious teachings.
2. *Tawazun* (balance) includes a balanced understanding and practice of religion that covers all aspects of life, both this world and the hereafter, firmly stating the principle of distinguishing between deviations and differences.
3. *I'tidal* (straight and firm) is putting everything in its place and carrying out rights and obligations proportionally.
4. *Tasamuh* (tolerance) involves recognition and respect for differences, both in religious contexts and various other contexts of life.
5. *Musawah* (egalitarian), namely not being discriminatory towards other people because of differences in beliefs, traditions or origins.
6. *Shura* (deliberation) includes resolving every issue through deliberation to reach consensus with the principle of placing benefit above all else.
7. *Islah* (reformation) prioritizes progressive principles to achieve a better situation that accommodates the changes and progress of the times, while still adhering to the principle of maintaining the good and embracing the better and more appropriate.
8. *Tathawwur wa Ibtikar* (dynamic and innovative) involves an open attitude towards change in accordance with the times and creating new innovations for the welfare and progress of humanity.
9. *Tabadhdhur* (civilized) includes respect for noble morals, character, identity and integrity as the best society in human life and civilization.¹³

The selection of the nine principles of moderation is based on the aim of building the best spiritual quality for Indonesian society. This principle is in accordance with Islamic teachings that whoever is in the middle is the best in everything. Through moderate thinking, it is hoped that the Indonesian nation will be able to maintain its independence and realize the ideals stated in the

¹²Ali Muhtarom and Ala'i Najib, *Integration of Religious Moderation in Islamic Religious Education Subjects*, 2.

¹³Duski Samad, *Best Practice Tolerance* (Padang: PAB Publishing, 2020), 65.

constitution. The importance of moderation is also emphasized as an effort to maintain independence and achieve the national ideals stated in the Constitution. For Muslims, the realization of constitutional ideals is proof of compliance with the state's collective agreement.¹⁴

Realizing Wasathiyah Islamic Generation Z

Generations defined Schmidt as a group of people recognize their identity based on their birth year, age, location, and significant events in their lives that had a major influence on their stage of development. In the generation theory proposed by Codrington, humans are divided into five groups based on year of birth, namely: baby boomers (born 1946-1964), generation X (born 1965-1980), generation Y or what is often called the millennial generation (born 1981-1994), generation Z (born 1995-2010), and generation alpha (born 2011-2025).¹⁵ Each generation experiences personality development that is different from one another.

Generation Z is a group that emerged after Generation Y, its main characteristic is that it is a transitional generation between Generation Y and rapid technological developments. Some of its members have ties to Generations X and Y.¹⁶ Generation Z, also known as “zoomers”, refers to people born between 1995 and 2010. The name “Zoomer” comes from the idea that this generation grew up and developed in an era of increasingly advanced technological progress. They tend to have an instant mindset, their lives are very dependent on technology, and seek recognition through popularity on social media.¹⁷

In the digital era, Gen Z is experiencing a growth phase filled with rapid technological advances. They are accustomed to the dynamics of rapid technological change and have a high ability to adapt to these changes. Apart from that, environmental diversity is also a characteristic of the development of Gen Z, because they grow up in an environment that is culturally, ethnically, religiously and socially diverse. These experiences form the ability to accept differences and successfully adapt to different environments.¹⁸ Generation Z is also characterized by a high level of intelligence, openness to variety, ability to obtain comprehensive information, high motivation to pursue goals, and excellent multitasking abilities. On the other hand, the weaknesses of this

¹⁴M Ali Ramdhani et al., "Religious Moderation Based on Islamic Values," nd, 2.

¹⁵Febriyanti and Muhammad, *Pro Gen Z Human Resources Management* (Tasikmalaya: Inteligi, 2023), 7.

¹⁶Tety Nur Bayti and Desi Ariani, *Ideas of Millennials & Generation Z. For a Golden Indonesia 2045* (West Atambua: Fianosa Publishing, 2020), 223.

¹⁷Muhammad Misbakul Munir, *Character and Financial Prosperity for Gen Z: Implementing Islamic Finance as a Solution* (Cirebon: CV Green Publisher, 2022), 2.

¹⁸Muhammad Misbakul Munir, 17.

generation include having an individualistic personality, lack of concentration, tending to get results quickly, lacking respect for the process, and emotional instability and tend to be less tolerant of views or opinions that differ from theirs.¹⁹

Considering the diversity in Indonesia, educational institutions play a role as the front guard in strengthening human values, nationality and religious moderation. As an appropriate means, educational institutions have the responsibility to investigate, analyze and resolve religious literacy issues systematically, rationally, scientifically and reliably. Therefore, in the implementation of education and teaching, the focus is on the formation of noble character, morality and high character, as well as the development of useful skills, both hard skills and soft skills, for the benefit of society, nation and religion. This aspect is known as the character value of an educational institution. These character values include various things such as honesty, responsibility, discipline, hard work, the ability to think logically, etc., which are in line with awareness of environmental conservation as an implementation of religious values.²⁰ So generations of Muslims always adhere to the principles of the "enlightenment movement" in their social life, which is characterized by a way of thinking and viewpoint that emphasizes "balance" in religious actions. This concept of "balance", or better known as moderation, in Islamic terminology is referred to as wasathiyah, emphasizing religious understanding with the principles of tawassuth (middle), tasamuh (tolerant), tawazun (balanced), i'tidal (fair), and iqtishad (simple).²¹

The actualization of a wasathiyah Muslim (who has a moderate attitude) involves all aspects of life, including sharia, muamalah, morals, and spiritual dimensions (Faith, Islam, Ihsan). A wasathiyah Muslim is considered capable of balancing personal interests with social interests, and can position himself rationally. Manifestations of this wasathiyah attitude include: (a) Willingness to dialogue openly and wisely in conveying religious messages to increase understanding of religious morals; (b) Emphasizing the principle of rationality to accept the truth without ignoring fundamental principles and the legacy of previous scholars' thoughts; (c) Remain adhering to the qath'i propositions of the Qur'an and the sharia propositions; (d) Avoid pluralism and universalism views that can eliminate identity as a Muslim; (e) Able to maintain religious traditions in the midst of modernity, by trying to maintain good values and being open to innovation that can contribute to progress.

So the importance of religious moderation is considered as the key to realizing tolerance and wasathiyah. The value system in moderation is

¹⁹Febriyanti and Muhammad, *Pro Gen Z Human Resources Management* , 7.

²⁰Bachaqi, *Gen Z Islamic Boarding School: Reactualizing the Value of Religious Moderation in Educational Institutions* , 4.

²¹Bachaqi, 3.

considered a strong bulwark against extreme understanding, radicalism, liberalism and excessive pluralism.

Strategy for Internalizing the Principles of Religious Moderation in Generation Z

Based on the 2020-2024 National Medium Term Development Plan (RPJMN), the Indonesian Government has directed the inclusion of comprehensive religious moderation (*wasathiyah*) in the education sector. This is realized through the development of a religious education curriculum that prioritizes a moderate perspective which emphasizes the internalization of nine values and an attitude of moderation. From a conceptual perspective, internalization of values is an effort to absorb certain values so that these values truly become an integral part of every individual. This process involves in-depth understanding, concrete examples, habituation, application of discipline, guidance and motivation. In this context, internalization refers to the cultivation of values in the realm of knowledge, attitudes and behavior simultaneously, forming personal character which is reflected in the embedded qualities.²²

Currently, Indonesian students, especially Gen Z, live side by side with machines, robots, artificial intelligence and information that can be accessed by the fast internet, so it is very important to provide Islamic education that suits the preferences of today's students. Learning methods must be relevant to the digital era, especially in Islamic Religious Education (PAI) material in schools that still use traditional methods. This mismatch can result in a lack of interest from students, especially those from Generation Z and Gen Alpha, and hinder the achievement of learning goals.²³ Islamic religious education should focus on deliberate and planned efforts to prepare students to know, understand, feel and believe in the teachings of the Islamic religion. Apart from that, this needs to be balanced with the importance of respecting adherents of other religions, with the aim of creating harmony between religious communities and ultimately contributing to national unity and unity.²⁴ Referring to the explanation above, Islamic Religious Education should have a direct impact on the development of an attitude of tolerance in practicing religion and promoting harmonious religious life.

Efforts to promote religious moderation are the main focus in many of the Indonesian Ministry of Religion's initiatives, which are carried out through the Directorate General of Religious Research and Development. Various

²²Agus Muhammad, *The Path to Moderation Strengthening Religious Moderation Module for Teachers*, 139–40.

²³Indarwati et al., *Contemporary Issues in Islamic Education* (Banten: Sada Kurnia Pustaka, 2023), 77.

²⁴Ali Muhtarom, *Religious moderation: concepts, values and development strategies in Islamic boarding schools*, First edition (Pancora, Jakarta: Talibuana Nusantara Foundation, 2020), 18.

methods are used in this effort, such as conducting outreach, training (ToT), publishing religious moderation books, compiling religious moderation teaching materials, and so on. The aim of these steps is to build a strong defense (self-defense) against the influence of radicalism and inclusivism. Apart from that, these steps aim to develop a sense of love for the homeland and an understanding of the significance of cultural diversity that exists in a pluralistic society like Indonesia.²⁵

Generation Z has the potential to explore their creativity in promoting religious moderation. They can form study groups, share knowledge, and start initiatives communally or through official campus organizations. In order for the theme of religion among young people to be more attractive, this idea needs to be integrated more widely. Through simple works such as animations, memes and short videos, students can actively promote religious moderation content on various social media platforms such as YouTube, Line, Facebook, Instagram, WhatsApp and others . This supervision and guidance can start from preparing curriculum and teaching materials that support a better understanding of religious moderation. Although religious moderation does not need to be taught explicitly in subjects, teachers can develop research and teaching that includes the values of religious moderation as part of the hidden curriculum. ²⁶Because Gen Z is more interested in practical matters than theory, in contrast to previous generations, the role an educator or teacher is very important as an initial foundation for children in understanding the values of religious moderation. ²⁷.

One program that can be practiced by teachers and students in implementing the principles of religious moderation in generation Z, researchers describe it based on the book *9 Moderate Student Activities*. This book presents a unique, interesting and attractive design, which contains various lessons that are important for students, especially generation Z. The aim of this book is to help students, namely: 1) understand religious moderation, 2) understand the 9 values of religious moderation, 3) get practical inspiration religious moderation in schools, 4) Carrying out the mission of creating 9 Values of Religious Moderation activities in schools or environments. ²⁸In explaining the principles of religious moderation, this book is equipped with comics, reflections, key concepts, inspiration, tips & tricks, and mission diaries in language that is light

²⁵Bachaqi, *Gen Z Islamic Boarding School: Reactualizing the Value of Religious Moderation in Educational Institutions* , 4.

²⁶Aksin Wijaya and et al, *Islam in the Middle Route* (Yogyakarta: IRCiSoD, 2020), 139.

²⁷Mercia Karina and et al, *Gen Z Insights: Perspective on Education* (Surakarta: UNISRI Press, 2021), 74.

²⁸Irfan Amalee Siti Kholisoh, *9 Great Activities for Moderate Students* (Jakarta: Collaboration with the Directorate General of Islamic Education, Ministry of Religion, 2021), 19.

and easy for today's students to understand. Below the researcher explains some information as follows:

1. *Tawasuth* Principle

Principle	STICK #1: TAWASUTH in the middle, not too much
Comic	Tells about three friends who were reprimanded by Rasulullah SAW for going too far in worship, namely praying continuously at night, fasting all year round and not getting married forever.
Reflection	Students reflect on the comic by answering questions Why were the three friends so enthusiastic about worship? Why did Rasulullah SAW forbid excessive worship? So what is the message of Rasulullah SAW in this story?
Concept Key	Find out the meaning and meaning of the terms <i>Israf</i> and <i>Ghulluw</i>
Inspiration	The story of an experience entitled <i>Once Extreme, Now Teaching Boardgames</i>
Tips & Tricks	<ul style="list-style-type: none"> ▪ Recognize 3 characteristics of exaggeration in religion, namely: 1) Literalism and blind fanaticism, 2) Feeling that he is right and likes to blame others, and 3) Not wanting to accept other people's opinions ▪ 3 ways to stay in the middle: 1) Study different versions of information, 2) Think critically: Don't easily believe the information you receive, and 3) Be a good listener.
Mission Diary	Watch the video and write a review from bit.ly/TentaraAnak

2. *I'tidal* principle

Principle	Trick #2: I'TIDAL is firm, doesn't insist on being fair, doesn't pick and choose
Comic	The story of a Jew who complained to Sy. Umar bin Khattab because he didn't want his house to be evicted by Amr bin Ash, then Sy. Umar gave a message through the bones which were outlined in a straight line by the sword, giving a signal to act

	straight.
Reflection	Students reflect on the comic by answering questions Why did the Governor evict Jewish-owned land? Why did the Jewish owner of the house complain to Umar RA? What is Umar RA's message to the Governor?
Concept Key	Find out the meaning and meaning of the terms <i>I'tidal</i> , <i>Adil</i> , and <i>Zhalim</i>
Inspiration	The story of an experience entitled <i>Become a Cool Friend, Don't Discriminate</i>
Tips & Tricks	5 ways to cultivate fair views and attitudes: 1. Realize and believe that everyone has equal positions, opportunities and rights. 2. Avoid judging or denigrating the views, opinions or character of individuals who do not conform to general norms. 3. Learn about each individual's unique background, recognizing that diversity is a source of collective strength. 4. Build communication with various friends from various communities, because the wider your social circle, the wider your perspective on reality. 5. Appreciate and give opportunities to different friends in your environment.
Mission Diary	Create groups and observe events together with religious or ethnic minorities and with children with special needs and people with disabilities

3. *Tasamuh* Principle

Principle	STEP #3: TASAMUH The more you have faith, the more tolerant you are
Comic	Tells about the Messenger of Allah who let a group of Christians carry out religious services in Medina, then there was a religious dialogue between the Prophet and the group of Christians and finally both of them agreed to adhere to their respective beliefs.
Reflection	Students reflect on the comic by answering questions What was the attitude of Rasulullah SAW towards the group of

	<p>Christians who prayed at the Nabawi Mosque?</p> <p>Why did Rasulullah SAW ask Christians to give up their big clothes and jewelry?</p> <p>Why didn't Rasulullah SAW impose his opinion on Najran Christians? Even though the Prophet's opinion was definitely correct because it came from Allah SWT.</p>
Concept Key	Find out the meaning and meaning of the terms <i>Tasamuh</i> and <i>Kalimatun Sawa'</i> .
Inspiration	The story of the experience entitled <i>Building a Bridge between Two Schools of Different Religions</i>
Tips & Tricks	Tips and tricks for designing a program to build bridges between two schools of different religions: Look for partner schools, build initial communication, create an event concept, prepare the event, publish and document, follow up program, and program variations.
Mission Diary	<p>Choose one of the missions and tell your experience</p> <ol style="list-style-type: none"> 1.Created the Breaking Down the Walls event 2.Exploring houses of worship from six religions in Indonesia using a virtual reality application 3.Making friends on social media with six people from six different religions

4. *Shura* Principle

Principle	Trick #4: SYURA Come on, deliberate, don't get angry
Comic	Tells about the Messenger of Allah, his Companions and the Quraysh deliberating to form the Hudaibiyah agreement.
Reflection	<p>Students reflect on the comic by answering questions</p> <p>Why were the companions irritated by the points of the Hudaibiyah agreement?</p> <p>What was the attitude of Rasulullah SAW towards the various objections and syaray raised by the Quraysh?</p> <p>Why does Rasulullah SAW seem to give in so many times in these deliberations? What is the lesson from the attitude of the Prophet</p>

	Muhammad?
Concept Key	Find out the meaning and meaning of the terms <i>Shura</i> , <i>Muafakat</i> and <i>Ta'awun</i> .
Inspiration	An experience story entitled <i>Even though we are different, we can grow together</i>
Tips & Tricks	<p>Deliberation Principles and Techniques:</p> <ul style="list-style-type: none"> • Ethical: Expressing opinions politely and not forcing one's will, Committed to the agreed deliberation decisions • Leading technique: Listen carefully to the opinions of the participants, restate what the deliberation participants said, summarize all discussions into important points that become the focus of discussion or decisions • Differentiate needs and positions
Mission Diary	Carry out a mission and share experiences from the findings of two people/two groups who are in conflict, invite deliberation, and students act as mediators.

5. Principle of *Islah*

Principle	Trick #5: ISHLAH Preserve Nature and Peace, Don't Cause Damage
Comic	Tells about the Messenger of Allah spreading his turban for the laying of the Black Stone by the tribal leaders at the same time.
Reflection	<p>Students reflect on the comic by answering questions</p> <p>What caused the groups there to clash?</p> <p>What was the solution of the Prophet Muhammad SAW at that time?</p> <p>What made the solution from the Prophet Muhammad SAW satisfy many parties?</p>
Concept Key	Find out the meaning and meaning of the terms <i>Islah</i> , <i>Salam</i> and <i>Fasad</i> .
Inspiration	An experience story entitled <i>Take an Easy and Sustainable Role: Learning from Lutfian</i>
Tips &	How to create a planting event for peace:

Tricks	<ul style="list-style-type: none"> • Make a presentation about environmental damage so that they are aware of the problems that are happening and are moved to join your movement. • Form a team consisting of a plant seed search team, fundraising team, planting team, maintenance team and campaign team. • Look for places where you will plant tree seeds. Make sure the place is easily accessible for the maintenance process. • Plan a festive seed planting event. So that you can use this event as a promotional and social media so that more people join.
Mission Diary	Fill out the mission form from the program experience.

6. *Muwathanah* Principle

Principle	STEP #6: MUWATHANAH Love Religion Defend the Country
Comic	Tells about Rasulullah SAW who really loved the cities of Mecca and Medina.
Reflection	<p>Students reflect on the comic by answering questions</p> <p>Why was it difficult for Rasulullah SAW to emigrate to Medina?</p> <p>What is the proof that the Prophet Muhammad SAW loved his homeland?</p> <p>What efforts did Rasulullah SAW make to love the homeland of his birth and the homeland he chose to live in?</p>
Concept Key	Find out the meaning and meaning of the terms <i>Muwathanah</i> , <i>Hubbul Wathan</i> and <i>Ulul Amri</i> .
Inspiration	The story of an experience entitled <i>Becoming a National Cultural Hero, Even Though You Have to Perform Busking in Europe</i>
Tips & Tricks	<p>Tips to strengthen your feeling of love for your country:</p> <ul style="list-style-type: none"> • Proud and Grateful for the Indonesian Nation. • Cultivate a sense of belonging that everything in this country belongs to us together which we must always protect together. • Cultivate an attitude of mutual respect, not anti-difference. Instead, build diverse collaborations • Willing to make sacrifices, does not mind celebrating national days related to respect for the homeland.

Mission Diary	Find 10 international online events and record observations in the mission column.
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7. *Qudwah* Principle

Principle	STEP #7: QUDWAH Let's move to make an impact
Comic	Tells the story of a young Yemeni man who was tricked by Al - 'Ash and he went up to the hill and sung his family's poetry until Zubair (Uncle of the Prophet) created the Hilful-Fudhul movement until finally he received support in the presence of Rasulullah and was successful, Yemeni traders got their rights.
Reflection	Students reflect on the comic by answering questions Why are Yemeni traders protesting? Why did Zubair and Rasulullah SAW initiate Hilful-Fudhul and publish a petition? What is the impact of the Hilful-Fudhul movement?
Concept Key	Find out the meaning and meaning of the terms <i>Qudwah</i> , <i>Uswah Hasanah</i> and <i>Hifzbul Mal</i> .
Inspiration	The story of the experience entitled <i>Ila, Young Reformer Helps Children Introduce the World</i>
Tips & Tricks	Five steps of <i>Thinking Design</i> : <ul style="list-style-type: none"> • Empathize. namely understanding the problem to be solved. • Structure the problem into a clear problem statement. • share as many ideas as possible. Focus on quantity, ignore quality first • Executing ideas in pilot form. Make it on a small scale first. • Test the prototype that has been made. Observe whether the solution we create really solves the problem.
Mission Diary	Looking for problems at school, observe them and find solutions with the five <i>Design Thinking frameworks</i> .

8. *Al-La'unf* Principle

Principle	Trick #8: AL-LA 'UNF Use your brain, don't play with your brawn
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Comic	Tells about the Messenger of Allah who received harsh treatment with stones thrown by the people of Mecca and Taif, until the angel offered retribution, but the Messenger of Allah refused and instead prayed.
Reflection	Students reflect on the comic by answering questions Why did Rasulullah SAW come to Taif? How are the people of Taif treated? Why didn't Rasulullah SAW want to avenge the evil of the people of Taif?
Concept Key	Find out the meaning and meaning of the terms <i>Shabr</i> , <i>Ihsan</i> and <i>Hilm</i> .
Inspiration	The story of the experience entitled <i>ENDING VIOLENCE, STARTING CHANGE</i>
Tips & Tricks	Five wise ways to respond to differences of opinion: <ul style="list-style-type: none"> • Realizing that every individual is equipped by Allah SWT with a mind, thus allowing differences in views . • Building a "forgiving climate" in the environment, by being a forgiver and being forgiven. If the difference in views hurts you, forgive and convey your opinion well. • Respect every view, explore information from various points of view. • Take the good side, throw away the bad side of various differences of opinion. • Ask for views from teachers and parents, you can discuss your confusion in responding to differences of opinion.
Mission Diary	Observe and feel the problem. Make observations, interviews with victims, perpetrators, spectators regarding acts of bullying at school.

9. Principle of *I'tiraf Al-'Urf*

Principle	STEP #9: I'TIRAF AL -' URF Maintain Religion and Preserve Culture
Comic	Tells about Walisanga Sunan Bonang and Sunan Kalijaga who spread the message of Islam with arts such as Wayang and

	Gamelan.
Reflection	Students reflect on the comic by answering questions Why was the preaching of Islam difficult to accept at first? Why is Islamic preaching well received when using wayang and gamelan? How do Walisangas insert Islamic messages into art?
Concept Key	Find out the meaning and meaning of the terms <i>Urf</i> , <i>Bid'ah</i> and <i>Tasyabbuh</i> .
Inspiration	The story of the experience entitled <i>Hasthalaku: Reviving the Noble Values of Local Culture</i>
Tips & Tricks	Tips for digging nearby traditions: <ul style="list-style-type: none"> • Find out your family's cultural roots from your parents. Learn about various traditions and arts from these cultural roots • If your father and mother come from different traditions, find out what the differences are and what the similarities are .
Mission Diary	Make posters containing sentences or expressions in regional languages that contain noble values.

Based on this table, the researcher's analysis shows that the internalization of the principles of religious moderation in generation Z using the method described in the book *9 Moderate Student Activities* is very effective, especially for middle and high school level students who are accompanied by PAI teachers at school. Apart from that, strengthening the culture of the nine values of religious moderation in schools is also carried out through strengthening school principal policies that support the implementation of the nine values of moderation. In strengthening the culture of the nine values of moderation in schools, managing a school atmosphere that shows the value of moderation can be carried out, including through peaceful quotes, joint activities with all school members, assigning each teacher to implementing peaceful schools and others.

Conclusion

Education regarding religious moderation has a very important role, especially in the reality of Indonesian society which is plural and multicultural. A deep understanding of religious moderation is the basis for creating social harmony and respect for diversity. In this context, education is a key element,

especially in forming a correct understanding of religion and involving the younger generation, especially Generation Z. Implementation steps include internalizing the values of moderation through a comprehensive religious education curriculum, the relevance of learning methods to the preferences of Generation Z who live in the digital era, and the active involvement of this generation in promoting religious moderation. Social media can be an effective educational tool by presenting moderated content through formats that appeal to Generation Z, such as animations, memes and short videos. In addition, character and skills education needs to be emphasized, while the government can involve various outreach initiatives, training and development of religious moderation teaching materials for teachers and students. Creative programs in schools, such as "9 Moderate Student Activities," can be an effective means of conveying the principles of religious moderation in an engaging and relevant way. Interfaith collaboration, student exchanges, and interfaith cooperation in schools can also stimulate better understanding and tolerance. By actively involving Generation Z in the religious moderation education process, it is hoped that they can become agents of change who strengthen human values, tolerance and harmony in the future.

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