REALIZING A MODERATED ATTITUDE RELIGIOUSNESS IN THE MILLENNIAL GENERATION THROUGH THE ROLE OF THE FAMILY

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Abstract

This article discusses the role of the family in an effort to realize the attitude of religious moderation in the millennial generation. The behavior of the millennial generation in the practice of religious moderation today tends to lead to things that are extreme, intolerant, and are said to be exposed to radicalism. This researchincludes literature study, namely research that focuses on the discussion of the literature in the form of books, papers, journals and other writings related to the object of research.The millennial generation as the generation with the largest consumers of digital media users, although it provides many conveniences for life, but also tends to have a negative impact. The existence of digital media triggers various social problems that are counter to peace in people's lives, especially the millennial generation. The family plays an important role in realizing the attitude of religious moderation in the millennial generation. The existence of education in the family can develop character and personality, religious values, and morals. This is to guide children to become human beings who believe, have noble character, are tough, independent, creative, have a high work ethic and care about the environment which will then be useful for themselves and for religion, nation and state. Things that families can do include; (1) increasing faith and piety, (2) teaching about akhlakul karimah and, (3) instilling noble cultural values of the nations to children. These three things are expected to be understood and applied by the millennial generation in daily life as an effort to realize an attitude of religious moderation.

Keywords: *Religious Moderation, Millennial Generation, Family*

A. INTRODUCTION

At this time, religious moderation in Indonesia has become a hot topic that is worth discussing. The problems that have been happening lately have led to the problem of intolerance and violence that has almost penetrated all aspects of life, both in religious, social, cultural, economic and political aspects.

The Indonesian nation is a multicultural society with its pluralistic nature. The diversity of tribes, races, religions, differences in language and values of life that occur in Indonesia often result in various conflicts. Conflicts in society that stem from violence between groups that explode sporadically in various regions in Indonesia show how vulnerable the sense of togetherness that is built in the Unitary State of the Republic of Indonesia is, how strong the prejudice between groups is and how low the mutual understanding and comprehension between groups is.

Religious life in Indonesia is also colored by the phenomenon of shallowing of knowledge. The current condition of religious life in Indonesia is colored by differences in religious beliefs. Indonesia has experienced various violent socio-religious conflicts, including the religious phenomenon that occurred in 2002, namely the Bali Bombing which claimed hundreds of lives, then in 2021 there was a suicide bombing at the Cathedral Church indicating a deviant understanding of religion. These acts of terror indirectly illustrate that Islam does not uphold an attitude of tolerance towards people of other religions, contrary to the concept of Islamic preaching which is rahmatanlil'alamiin.

The above incident certainly has an impact on invaluable losses. Social and religious facilities were damaged and destroyed, resulting in many casualties. This condition is difficult to contain because the current understanding of Muslims towards their religious teachings is unbalanced, inaccurate, weak, partial and fanatical. So they hate and accuse each other of being infidels towards other religions as well as towards their own religion which has different groups or schools of thought.

Coupled with the current digital era phenomenon, where the negative impacts caused include the large number of hoax news and hate speech circulating in digital media that are received directly without being filtered first. Through social media, for example, deviant attitudes are often found by certain people in the form of provocative content, bringing up sensitive SARA issues and not infrequently using harsh words and insults that trigger conflict.[1]

Data shows that the largest consumers of digital media, especially social media today are millennials. Reported on the indonesiabaik.id page, the largest media users come from the 20-29 year old age group (millennial generation). As many as 93.5% of the millennial generation group have social media accounts.

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[1]Wiji Nurasih, et al., "Islam and Social Media Ethics for the Millennial Generation: A Study of Surah Al-Asr". Al-Misbah, Vol. 16, No. 1, January-June 2020, p. 24.

Social media users are almost evenly distributed across every age group.[2]

The current millennial generation has a high spirit of learning through digital media. While the phenomenon that occurs, there are many contents in digital media, both through print and electronic media that contain hate speech, violence, hoax news which of course can disrupt the mindset and attitude of the millennial generation.

Currently, there are still many opinions that lead the millennial generation to engage in behavior of mocking each other, hate speech, justifying others by calling them infidels and giving certain labels because they have different schools of thought. Moreover, there is a survey from BNPT that 85% of the millennial generation is susceptible to being exposed to radicalism through social media platforms.[3]

The millennial generation as the largest digital media users today should avoid the above behaviors. The millennial generation should be equipped with an understanding of religious moderation as a solution to suppress deviant ideologies that are far from moderate ideologies.

In an effort to realize a moderate religious attitude in the millennial generation, a change in mindset and attitude patterns in national and state life is needed. This can start from the smallest unit, namely the family. The role of the family is very large in building character and morals. The family is the first influence in this case, because before children are influenced and know the outside world or the outside environment such as school, society, and others. Children will bring things that have been taught by the family itself, sometimes there are children who are easily influenced by the outside environment if there is no family role in it.

So, based on the description above, the author is interested in raising the title of the article about "Realizing the Attitude of Religious Moderation in the Millennial Generation Through the Role of the Family".

B. METHODOLOGY

This research is included in the type of literature study research. The literature study method is a series of activities related to the method of collecting library data, reading and recording, and managing research materials. The purpose of this literature study is to identify and evaluate existing knowledge, theories, concepts, and research findings on a particular topic, and to identify gaps or inconsistencies in the literature that can inform research questions or hypotheses.

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[2] https://indonesiabaik.id/infografis/user-media-social-di-indonesia-19,accessed on July 29, 2023, at 21.57 WITA.

[3] Said Wawan Purwanto as Deputy VII of the State Intelligence Agency (BIN) in a virtual discussion held by the GMNI Alumni Association, Tuesday (15/6/2021).

The types of data collected in this study are research results from various articles, papers, library sources and appropriate documents. This literature study was conducted by researchers after determining the research topic and determining the formulation of the problem, before researchers went into the field to collect the necessary data. The data obtained were then collected, compiled, reviewed, analyzed, and concluded so that recommendations related to the literature study were obtained.

C. DISCUSSION AND RESULT
1. The Concept of Religious Moderation in Islamic Perspective

The word moderation comes from the Latin moderatio, which means moderation (not excessive and not lacking). The word also means self-control (from excessive and lacking attitudes). The Big Indonesian Dictionary (KBBI) provides two definitions of the word moderation, namely: 1. reducing violence, and 2. avoiding extremes. If it is said, "that person is moderate", the sentence means that the person is acting naturally, mediocre, and not extreme.[4]

In English, the word moderation is often used in the sense of average, core, standard, or non-aligned. In general, moderation means prioritizing balance in terms of beliefs, morals, and character, both when treating others as individuals, and when dealing with state institutions.[5]

Meanwhile, in Arabic, moderation is known as the word wasath or wasathiyah which has the equivalent meaning of the word tawassuth (middle), I'tidal (fair), and tawazun (balanced). In Arabic too, the word wasathiyah can be interpreted as "the best choice". Whatever word is used, all imply the same meaning, namely fair, in this context meaning choosing a middle ground position between various extreme choices.[6]

The principle of the middle between humanity and divinity in Islam cannot be separated. In its application, both go hand in hand although they can still be distinguished. The main issue of moderation is how to formulate a combination of the dimensions of humanity and divinity in religion. The Prophet once reprimanded a friend who forgot his family because all his time was spent on worship such as fasting during the day and praying all night. However, Islamic teachings and the principle of moderation in life are like two sides of the same coin. The proportional combination of the dimensions of humanity and divinity is the fulfillment of Islamic practice as desired by Allah SWT. and the Prophet Muhammad.[7]

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[4]Ministry of Religion of the Republic of Indonesia, Religious Moderation, Jakarta: Ministry of Religion of the Republic of Indonesia, 2019), p. 15.

[5]Ibid.,

[6]Ibid.,

[7]Haidar Bagir, Islam, God, Islam, Humanity, (Jakarta: Mizan, 2017), p. 130.

The role of religious moderation in Indonesia is very important because the main idea of moderation is to find common ground and not differences in order to achieve common good. The issue of moderation is thus not merely an individual issue but a group issue.[8]Moderation for Indonesia is actually to overcome the diversity of the Indonesian nation consisting of various races, religions, tribes, and beliefs. However, any mistake in managing the diversity of the nation will have fatal consequences, including triggering friction and even possibly conflict. Differences in understanding and belief are an inevitability that cannot be ignored, thus diversity literacy is what should be prioritized. Since the beginning, religion has always been associated with holiness and its teachings are intended for the benefit of its adherents.

Religious moderation is truly the key to creating tolerance and harmony, both locally, nationally, and globally. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the sake of maintaining civilization and creating peace.[9]

In the Islamic treasury, religious moderation is exemplified by the mainstream Ahl al-Sunnah group. The emergence of the Ahl al-Sunnah group was motivated by the reluctance of some Muslims to deal with the unhealthy political situation of their time, especially due to the conflict between supporters of Ali ibn Abi Thalib (599-661) versus Muawiyah ibn Abu Sufyan (602-680). The political stance of Ahl al-Sunnah is neutral. The pioneers of Ahl al-Sunnah were Abdullah ibn Abbas and Abdullah ibn Umar, both of whom only dedicated themselves to understanding religious teachings from two sources, namely the Qur'an (tafsir) and the sunnah of the Prophet Muhammad (hadith). It can be concluded that Ahl al-Sunnah pioneered religious piety by deepening religious knowledge, thus Ahl al-Sunnah's steps ward off partisanship of power which is prone to conflict and even differences of interest.

In the further development of the discussion of religious moderation in theology (Islamic theology) was presented by the Ash'ariyyah group. This group actually bridges the two extreme poles, namely the ahl-hadith and the rational Mu'tazilah. Moderation or the middle way is a fair choice to accommodate the literalist tendency as represented by the ahl al-hadith tendency, on the one hand, while maintaining the depth of religious reasoning as represented by the Mu'tazilah tendency, on the other hand. The existence of the Ash'ariyyah has survived until now and has been followed by the majority of Muslims in the

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[8]Qhuraysh Shihab, Wasathiyyah, Islamic Insights on Religious Moderation, (Jakarta: Lentera Hati, 2019), p. x

[9]Ministry of Religious Affairs, et al., Religious Moderation. In Ministry of Religious Affairs, (Jakarta: 2019), p. 18.

world. Moreover, the Ash'ariyyah moderation understanding (which was later combined with the Maturidiyyah) is also inherent in the majority of Indonesian Muslims, especially for followers of Nahdlatul Ulama.

The formulation of the principles of ushul fiqh also displays a moderate understanding, one of which is the principle of al-muhâfadzah alâ al-qadîm al-shâlih wa al-akhdz bi aljadîd al-aslah, which means maintaining good classical traditions but also accompanied by an attitude of openness to accommodate something better. Religious moderation is also displayed in the principle that considers that local customs or wisdom can be used as a source of Islamic law: alâdah muhakkamat-un. Where this principle reflects Islam's openness to the possibility of other sources of law that are considered to have benefits and bring good impacts to the community.

Religious moderation is not a new phenomenon in the modern democratic and state system as it is today, but has become a concern for Muslim scholars in classical Islamic civilization. In this case, Taqiyyuddin ibn Taimiyyah (1263-1328) as quoted by Nurcholish Madjid, considers Imam Abu Hamid Al-Ghazali (1058-1111) as an example of a classical moderate Muslim thinker. This is because Al-Ghazali, on the one hand, supports the process of takwil or rational interpretation as philosophers do, and on the other hand, Al-Ghazali also believes that truth is not only determined by rational reasoning but also based on the light of Allah SWT.[10]

So far from the explanation above, it can be concluded that the path of piety of Ahl al-Sunnah is carried out by deepening religious knowledge and avoiding religious political confrontation as far as possible. Religious moderation is chosen in an effort to accommodate all religious groups with the aim that no group is ignored. The vision of moderation is communitarian, embracing all groups with different tendencies but finding common ground. Religious understanding that upholds moderation is thus easily accepted and recognized by all groups.

Religious moderation is very appropriate to be applied in a multicultural nation. In this case, the existence of educational institutions as a laboratory base for religious moderation plays an important role in carrying out a socio-religious approach in religion and state.[11]Apart from educational institutions, the role of teachers, namely parents as educators in a family, is also no less important, especially in instilling a vision of religious moderation.[12]In the religious education

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[10]Nurcholish Madjid, Islam, Indonesianness and Modernity, Buddy Munawar-Rachman, EP Taher, & MW Nafis (eds.); 1st ed.). Nurcholish Madjid Society (NCMS). 2020, pp. 368-369.

[11]Sutrisno, Actualization of Religious Moderation in Educational Institutions. Journal of Islamic Community Guidance. https://doi.org/10.37302/jbi.v12i2.113

[12]Concerned, The Role of Madrasahs in Building Religious Moderation in Indonesia in the Millennial Era. Edukasia: Journal of Education and Learning. 2020.

environment, learning material factors can also shape religious moderation, this is the context where knowledge can influence the behavior of the millennial generation.[13]However, the insight into moderation in religious learning that prioritizes attitudes such as tawassuth, ta'âdul and tawâzun can create peaceful, progressive families and form a moderate young generation.[14]

So, when the term moderation is juxtaposed with the word religion, then the term means referring to behavior that reduces violence, or avoids extremes in religious practices. The combination of the two terms refers to the attitude and effort to make religion the basis and principle in order to always avoid extreme attitudes (radicalism) and always seek a middle way to unite all elements of society, nation, and state.

In Islam, religious moderation is called the concept of washatiyyah which means a concept that balances all aspects related to rights and obligations, theory and practice, guidelines and renewal that are the goals and intermediaries. The concept of Islam Whasatiyyah means an effort to practice Islam comprehensively in all aspects, related to increasing human abilities in politics, economics, socializing, education and others where all of these things become a means to increase faith in Allah SWT. Wasatiyyah Islam is an idea of religious moderation. The Islamic concept of whasatiyyah is taken from the meaning of the Qur'anic verse surah al-Baqarah verse 143 which means:

"And so (also) We have made you (Muslims), a just and chosen people so that you can be witnesses to human (deeds) and so that the Messenger (Muhammad) is a witness to your (deeds). And We did not determine the Qibla which will be your Qibla (now) but so that We know (so that it is clear) who follows the Messenger and who deserts. And indeed (moving the Qibla) is very difficult, except for those who have been guided by Allah; and Allah will not waste your faith. Indeed, Allah is Most Gracious, Most Merciful to humans. (QS al-Baqarah: 143).[15]

In the verse above, Muslims are called ummatan wasathan (moderate people) because they are the people who will be witnesses and or witnessed by all mankind so they must be fair so that their testimony can be accepted. Or they must be good and in the middle because they will be witnessed by all mankind.

Surah al-Qashas verse 77 also shows the concept of moderate people in Islam, which means:

Translation: And seek what Allah has bestowed upon you (happiness) in the land

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[13]Nurdin, et al., Religious Moderation Model Based on Salaf Islamic Boarding School. ISLAMICA: Journal of Islamic Studies. https://doi.org/10.15642/islamica.2019.14.1.82-102

[14]Husna, & Thohir, Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools. Nadwa. https://doi.org/10.21580/nw.2020.14.1.5766

[15]Ministry of Religion of the Republic of Indonesia, Al-Qur'an and Translation, (Jakarta: PT Riels Grafika, 2009), p. 22.

of the hereafter, 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 damage in (face) of the earth. Indeed, Allah does not like those who do damage. (QS al-Qashas: 77).[16]

In the verse above it is explained that moderate people are those who are balanced in placing the interests of this world and the hereafter. Both must go hand in hand and in harmony. If one of them is ignored then limp in position. If you only care about the world, you will be trapped in materialism. On the other hand, if you are focused solely on the afterlife, you will be oppressed and crushed by the masses.

Moderation of religion in Islam as reported on the republika.co.id page that the whasatiyah standard used is in accordance with the MUI ijtihad on Islam Whasatiyah which contains 10 principles. The principles of Islam whasatiyah include, Tawasuth (taking the middle path), Tawazun (balanced), I'tidal (straight and firm), Tasamuh (tolerance), Musawah (egalitarian), Syura (deliberation), Ishlah (reform), Aulawiyah (prioritizing priorities), Tathawwur wa Ibtikar (dynamic and innovative), and Tahadhdhur (civilized).[17]

These ten principles essentially teach us to always prioritize a gentle character, good words, and good actions/behavior and to avoid all bad deeds (Amar ma'ruf nahi munkar).

In more detail, religious moderation in Islam can also be described as our perspective on religion in a moderate way, namely understanding and practicing religious teachings without being extreme, whether extreme right or extreme left and not exaggerating. This is as stated by HR. Nasai and Ibn Majah. Ibn. Abbas said: Rasulullah SAW said:

"O people, avoid excessive attitudes (going beyond the limits), because previous peoples perished because of excessive attitudes in religion."[18]

According to Yusuf Qardhawi (2017), who is considered the father of religious moderation in the Islamic world, stated that excessive attitudes in religion are characterized by attitudes including: (1) Fanaticism for an opinion; (2) most people require of humans something that is not required by Allah; (3) Inappropriate aggravation; (4) tough and rude attitude; (5) having a bad opinion of humans; and (6) falling into the abyss of disbelief.

These six things are caused by the extreme and unbalanced understanding of the religion of Muslims, resulting in excess in the practice of religious practices. An unbalanced understanding of religious teachings results in the

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[16]Ministry of Religion of the Republic of Indonesia, Al-Qur'an and Translation…., p. 394.

[17] https://m.republika.co.id/amp/r5fi3a313,accessed on July 26, 2023, at 19.27. WITA.

[18]Fauziah Nurdin, "Religious Moderation According to the Qur'an and Hadith", Al-Mu'ashirah Scientific Journal: Multi-Perspective Al-Qur'an and Al-Hadith Study Media, Vol. 18. No. 1, January 2022, p. 65.

failure of the sacred mission of Islam itself, namely "Islam came to the world to bring mercy to all nature and the Prophet Muhammad himself was sent to this world to perfect the morals of mankind."

Religious moderation is present as a solution, so that it can be an important key to creating a religious life that is harmonious, peaceful, and emphasizes balance, both in personal life, society, and in human life as a whole.[19]

2. The Behavior of the Millennial Generation in the Practice of Religious Moderation

The Millennial Generation is a Cohort in demographics. Currently, there are four large cohorts in demographics, namely Baby Boomers, Gen-X, Millennials, and Gen-Y. According to Hassanudin Ali and Lilik Purwandi in their book Millenial Nusantara, the Millennial generation is those born between 1981 and 2000. Meanwhile, other domestic social researchers use birth years from the 1980s to the 2000s to determine the millennial generation. Compared to several previous generations, millennials have unique characteristics based on regional and socio-economic conditions. One of the main characteristics of the millennial generation is that they are increasingly close and familiar with communication, media, and digital technology.[20]

Due to their closeness and familiarity with communication, media, and also digital technology, the millennial generation has entered an era of digital disruption where there are many changes in various aspects of life related to digitalization. An era where digital media has two impacts, namely positive and negative, one of the positive impacts that we can feel is the ease of getting information, both news, education, and preaching that we can easily access via our smartphones. In addition, there is also a negative impact that we feel is that we become victims of the rampant information that is spread but the truth is not yet clear. As for post-truth, namely as an era after truth or objective reality is no longer dominant in influencing public opinion and in fact today's public opinion is more easily led on the basis of trust and emotional interest that can get the most support from the community.

The digital era with sophisticated transformation and information makes the world smaller. Various ethnicities, languages, cultures, tribes, and religions seem to gather in one container. In this case, empirical facts show that Muslims are divided into various sects, understandings and streams, each of which attacks each other as happened in the Middle East which is noisy with civil war. And this is a golden opportunity for the opponents of Islam to take advantage of to

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[19]Zainal Abidin Bagir, et al., Politics of Moderation and Religious Freedom, (Jakarta: PT Elex Media Komputindo, 2022), p. 47.

[20]Intan Musdalifah and others, 'Socio-Cultural Based Religious Moderation in the Millennial Generation of Balun Village, Turi District, Lamongan Regency', Social Culture, 18.2 (2021), pp. 122–29.

destroy Islam. What is witnessed now, the labels of radical Islam, terrorist Islam, fundamental Islam are always carried on their shoulders.

The current digital era, although it provides many conveniences in aspects of life, the fact is that digital media also tends to have negative impacts. The existence of digital media has triggered various social problems that are contrary to peace in people's lives, especially the millennial generation.

The term millennial generation is currently often heard and is familiar in various circles. This term has become a trend along with the development of technology and information. The millennial generation or in other terms called generation Y is a generation whose birth ranged from 1995 to 2010. Both generations can be called very familiar with technology because they live and grow along with the development of technology.[21]

In the book on religious moderation published by the Indonesian Ministry of Religion (2019), it is explained that the behavior of the millennial generation in the practice of religious moderation currently tends towards extreme, intolerant things, and is said to be exposed to radicalism. With internet and social media facilities, the millennial generation tends not to consider religious authority (kyai, ustadz and religious teachers) as an important part of their daily lives. Radical and extreme religious content is easy for them to consume without consulting existing traditional religious authorities. As a result, the religious thinking of some millennial groups tends to be radical and extreme. The condition where the source of truth is no longer singular, but diverse, even considered unimportant, is also called post-truth or post-trust, a condition that describes our current era, namely when the situation of objective facts has less influence than things that influence emotions and personal beliefs in forming public opinion.[22]

In the book Proportional Islam by TGH. A. Taqiuddin Mansur (2017), he describes several behaviors that show a moderate attitude, including not easily claiming to be the most correct by easily blaming others and not easily giving a verdict of shirk, heresy, heresy, infidel, towards someone's actions that precede the rights of others. Allah's right.[23]

Meanwhile, the fact is that many millennials do such things. We can see on social media, such as Facebook, Instagram, Twitter, Youtube, and others which contain many hate speech comments, especially when the content contains very sensitive things about religion. The millennial generation openly criticizes, insults, and curses/mocks individuals, groups or certain people because they feel they are the most correct. Allah SWT says in QS al-Hujurat [49] verse 11 which means:

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[21]Wiji Nurasih, "Islam and Social Media Ethics....., p. 25.

[22]Ministry of Religion of the Republic of Indonesia, Religious Moderation..., pp. 95-96.

[23]Taqiuddin Mansur, Proportional Islam (Mabadul Awsath), Lombok: Putaka Lombok, 2017), p. 56.

"O you who believe! let not a people make fun of other people, perhaps they (who are made fun of) are better than those (who make fun of) and also do not let women (make fun of) other women (because) they may be women (who being made fun of) is better than a woman (who makes fun of). Do not criticize each other and do not call each other with bad titles (ungodly) after believing. And whoever does not repent, then they are the wrongdoers."[24]

The verse above explains that Allah does not like believers, both men and women, who insult and mock each other. Because it could be that the person who is the victim of mockery is better in the sight of Allah SWT.

The millennial generation as the largest and most influential generation on the next generation, has an important role as an agent of religious moderation. The millennial generation can socialize the content of religious moderation through digital media in the community environment in order to create a safe, peaceful, and harmonious life.

As a millennial generation, we should work together to maintain harmony and uphold tolerance between religious communities, in order to strengthen national unity. Never hesitate to firmly reject intolerance and all forms of violence. Because rejecting both is the key to balance in order to maintain civilization and create peace. Using the method of maintaining harmony and harmony between religious communities will truly strengthen the Unitary State of the Republic of Indonesia that we love to be better.

The challenges of today's millennial generation are first, being marginalized or invisible to the public. Second, the existence of hoax news that is easy to consume. Third, relativism.[25]These three things are the reality of the millennial generation, where the new public space is virtual. So that hoax news on social media is very close to this generation. So digital literacy is needed. In addition, relativism or everything depends on each person is a challenge in itself.

The millennial generation is trained to be moderate so that they are not easily influenced by radical ideas spread from cyberspace.[26]These ideas are more widely spread on Facebook or Youtube. Strengthening moderation for the millennial generation includes developing a spirit of religious moderation in the future. The challenges found are radicalism and fundamentalism in

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[24]Ministry of Religion of the Republic of Indonesia, Al-Qur'an and Translation…, p. 516.

[25]Ezra Tari et al., "A Biblical Study of Judas' Motivation to Follow Jesus Based on the Synoptic Gospels and Its Relevance for the Millennial Generation," Bijak 2, no. 2 (2019): 1–12, accessed January 14, 2022, https://osf.io/k875j/

[26]Muria Khusnun Nisa et al., "Religious Moderation: The Foundation of Moderation in the Traditions of Various Religions and

Implementation in the Era of Digital Disruption," Journal of Religious Research 1, no. 3 (December 15, 2021): 79–96, accessed January

14, 2022, https://journal.uinsgd.ac.id/index.php/jra/article/view/15100

society.[27]These radical and fundamentalists are very rigid in understanding and applying the teachings of the holy book.

The implementation of the values of sipakatau (mutual respect) and sikamasean (mutual love) is very important in the lives of the millennial generation. This strategy requires cooperation from several parties including teachers, students and parents.[28]Cooperation between all parties in implementing religious moderation requires commitment and consistency. Religious moderation is significant, not only for the creation of constructive relations between religions externally.[29]But to create a peaceful atmosphere. At the level of Educational Institutions, a House of Religious Moderation was built as a place to sow religious teachings and Pancasila values which will later be able to support the strengthening of religious moderation.[30]This moderation house is a place for dialogue and learning together. Moderation education is encouraged in universities in order to reduce radical attitudes.

The house of religious moderation that is built is not just a building or cooperation, but an attitude of mutual respect needs to be built in the context of Education. Religious moderation that should be applied by the millennial generation in socializing is to be a role model in all things. The exemplary attitude that is applied is in words and actions.[31]So here is the need for integrity in this generation. Teaching religious moderation for the millennial generation can be done in formal and non-formal education, even in families whose role is very significant. In order to build religious moderation, Muslims use Islamic boarding schools as a place to educate the millennial generation to learn to be moderate after leaving the family environment.[32]

[27]Inayatillah, "Religious Moderation Among Millennials: Opportunities, Challenges, Complexities, and Solutions Offered," Tazkir: Journal of Social and Islamic Sciences Research 7, no. 1 (June 30, 2021): 123–142, accessed January 14, 2022, http://194.31.53.129/index.php/TZ/article/view/4235.

[28]Faisal S. Kamaludin, Tata Septayuda Purnama, and Zirmansyah Zirmansyah, "Religious Moderation Strategy in The Virtual Era and Its Implication to Improving the Quality of Education," Journal of Islamic Education 7, no. 2 (December 31, 2021): 205–216, https://journal.uinsgd.ac.id/index.php/jpi/article/view/14944.

[29]Arifinsyah, Safria Andy, and Agusman Damanik, "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia," ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin 21, no. 1 (April 27, 2020): 91–107, http://ejournal.uin-suka.ac.id/ushuluddin/esensia/article/view/2199.

[30]Kristoforus Kopong, "Reasoning the Relationship between Religion, Pancasila and the State in Building Religious Moderation in the Era of Digital Disruption," Atma Reksa: Pastoral and Catechetic Journal 6, no. 1 (December 12, 2021): 23–32, accessed January 14, 2022, http://jurnal.stiparende.ac.id/index.php/jar/article/view/123.

[31]R. Budiman, Bible Interpretation: Pastoral Letters I & II Timothy and Titus (Jakarta: BPK Gunung Mulia, 2008), 41

[32]Neny Muthi'atul Awwaliyah, "Islamic Boarding Schools as a Container of Islamic Moderation in the Millennial Generation Era," Islamic Review: Journal of Islamic Research and Studies 8, no. 1 (April 30, 2019): 36–62, http://journal.ipmafa.ac.id/index.php/islamicreview/article/view/161.

3. The Role of the Family in Realizing a Moderate Attitude of Religion in the Millennial Generation

Family is the first environment in a person's life phase. The determining factor for a child's development both physically and mentally is the role of the family, especially the role of both parents. Parents are the primary educators for their children, starting from in the womb then born until adulthood.

Education in the family plays a very important role in developing character and personality, religious values, and morals. This is to guide children to become faithful, noble, resilient, independent, creative, high work ethic and care about the environment which will then be useful for themselves and for religion, nation and state.

In the family, parents act as role models for each of their children, which can be done by guiding and guiding children in goodness. Basically, children must receive good moral education from the family in order to create noble character or morals.

The great influence of the family in shaping a child's character makes parents the main foundation in terms of children's education, including in religious life which in this case embodies an attitude of religious moderation in children. Some things that families (parents) can do in realizing an attitude of religious moderation include:

a. Increasing faith and devotion to Allah SWT.

The word faith comes from Arabic, faith is the masdar form of the verb امانا, يؤمن, امن meaning to believe, be faithful, be safe, protect, and put something in its place. Meanwhile, according to the term, faith is belief in the heart and verbal expression. So, faith is spoken verbally, confirmed with the heart, and realized through deeds with full confidence, because belief is the perfection of faith, but not all faith is belief.[33]This faith is the foundation for every Muslim. Stability of faith can be obtained by instilling the monotheism sentence Lailaha illallah.

Taqwa comes from Arabic, namely وقى, which means self-preservation, khauf/fear, guarding oneself, being alert, fulfilling obligations and so on. According to the term, piety is guarding against immoral acts from Allah SWT.[34]A pious person is a person who protects (protects) himself from evil, protects himself from committing acts that are not approved by Allah SWT, is responsible for his attitudes, behavior and actions, and fulfills his obligations to Allah SWT, His Prophet and Messenger.

If we look closely at the definition of faith and piety above, then we can conclude that one of the main indicators related to faith and piety is how humans relate to Allah SWT. which will later be applied in the family

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[33] Sukring, *Islamic Religious Education*, (Kendari: Kaukaba Pressindo, 2013), p. 95.
[34]Ibid., p. 99.

environment. One of the points is how children can know Allah as their God in the best way possible.

Knowing God as explained by Prof. Dr. Quraish Shihab that all humans within themselves have an introduction to Allah. Even the results of research by scientists, in humans there is something called the Got Spot. This is what drives humans to go to God. When humans are in trouble, they will look for a figure who can help them. However, when they find a dead end, they will finally run up.[35]

God is a Good, Forgiving, Generous, and Loving God, so humans cannot avoid the necessity of realizing these qualities in themselves. Efforts to realize these qualities in humans cannot mean anything other than the necessity of doing good to fellow humans, being generous to them, easily forgiving their mistakes, and always trying to love them, which of course this guidance leads to the human urge to always think about the common welfare of all humanity, even the welfare of the entire contents of this universe.

Children who have strong faith and piety will certainly have adequate religious understanding so that they are not easily trapped in negative things. There are many simple things that parents can do to increase their children's faith and piety so that a moderate attitude is realized, including educating their children to increase dhikr, prayer and worship, especially the main basis is to know who their God is so that they are always self-aware when carrying out all actions. If you do not know God as the main indicator of a person's faith and piety, it can lead to deviant behavior, such as radical and extreme actions. This is homework for all levels of society, especially families, that religion is the basis of life for everyone.

b. Teaching of Good Morals

In terms of language (etymology), akhlak is the plural form of khuluq which means character, temperament, behavior, and nature. Synonyms of the word akhlak are character, manners, politeness, morals and ethics.[36]

Morals according to the term as expressed by Imam al-Ghazali: "morals are a form (original instinct) in a human soul that can give birth to actions and behavior easily and politely without requiring thought and consideration.[37]

In line with this understanding, Ahmad Amin in Mumlahanah (2021) defines morals as good and bad habits. For example, if the habit of giving something is good, it is called akhlakul karimah and if the action is not good, then it is called akhlakul mazmumah. Karimah in Arabic means praiseworthy,

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[35]Reported on Quraish Shihab's Youtube channel, https:youtu.be/zgOelOMO-G4, accessed on Monday, July 27, 2023, at 11.19 WITA.

[36]Yunahar, Lecture on Morals, (Yogyakarta: Offset Student Library, 1999), p. 1.

[37]Ibid.

good, or noble.[38]

Based on the above understanding, it can be concluded that good morals are all good deeds that are caused by a person without going through thought and consideration, which nature becomes the main character and can increase dignity in the eyes of others. In this context, the efforts that parents can make in teaching good morals to their children are by emulating the nature of the Prophet Muhammad SAW.

The Messenger of Allah, as his main mission was sent by Allah SWT, has a role to perfect morals or goodness. In this ideal position, referring to the Prophet to see the moderation aspect of Islam (wasathiyah) becomes an important thing to do. Allah SWT says in QS Al-Ahzab [33] verse 21 which reads:

> "Translation: "Indeed in the Messenger of Allah you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day and remembers Allah much."39

The Prophet Muhammad SAW is a role model for mankind, especially Muslims. There are simple things that parents can do to teach good morals according to the guidance of the Prophet SAW, namely teaching and practicing the four main prophetic traits possessed by the Prophet SAW, namely siddiq (truthful), amanah (trustworthy), tabligh (conveying) and fathanah (intelligent) as well as the stories of his struggles.

Parents can tell stories or imitate directly the characteristics and stories of the Prophet's struggles in everyday life. If we teach the four characteristics of the Prophet Muhammad and his stories to children, then the children will grow up to be individuals with noble character and of course will have a moderate attitude as exemplified by the Prophet Muhammad.

c.   Instilling the Noble Values of National Culture

Indonesia as a unique country with a diversity of races, tribes, religions, languages, and cultures until now continues to live in harmony within the framework of the Unitary State of the Republic of Indonesia (NKRI). Unlike countries in the Middle East that are noisy in wars that occurred in the Taliban, Turkey, Afghanistan, and others. This is what we should be grateful for as an Indonesian nation that remains united and we should continue to maintain this by continuing to uphold the values of Pancasila and Bhineka Tunggal Ika "Different but still one".

The Indonesian nation as a nation with the ideology of Pancasila, where

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[38]Mumlahanah and Muhammad Warif, "Teacher Strategy in Developing Students' Akhlakul Karimah at Madrasah Aliyah Al-Wasi Buntoa District. Maros", IQRA: Journal of Islamic Religious Education, Vol. 1, No. 1, June 2021, p. 19.

[39]Ministry of Religion of the Republic of Indonesia, Al-Qur'an and Translation…., p. 420

Pancasila itself is the noble values of the nation's culture in Indonesia and has basic values of human life that are universally recognized. In Pancasila it is formulated that Indonesia is a country that upholds the attitudes of divinity, humanity, unity, wisdom, and justice. Where, in carrying out its national life, these five principles are inseparable from the behavior of the Indonesian people in their daily lives.

The Republic of Indonesia, with its pluralistic nature, has many differences that make the Indonesian people respect each other and be aware that in life we live side by side with all the differences that exist. Allah SWT says in QS al-Hujurat [49] verse 13 which means:

> *"O mankind, indeed We created you from a man and a woman and made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing."*[40]

In the verse above, it is emphasized that there is no difference in value between men and women, then they are made into nations and tribes so that they know and respect each other. This is an arena to maintain the unity of the nation. So, in this context, parents can teach their children the noble values of Indonesian culture contained in Pancasila from an early age. Parents can teach their children to learn to appreciate things that are different from what is around them and it is appropriate to live side by side with a moderate attitude.

Based on the description, it can be concluded that if there is faith and piety, good morals and an understanding of the noble values of the nation's culture in a person, especially the millennial generation as well as possible, then a moderate understanding of religion will also be embedded. Indonesia will become a country that is far from intolerance, extremes, and radicalism, so that Indonesia will become a harmonious, peaceful and serene country. Therefore, it is hoped that families as the primary educators for children can apply some of these things. And truly understand their role and function as families (parents) who can educate their children to prepare for the future in accordance with the guidance of religion, nation, and state.

D. CONCLUSION

Religious moderation refers to the attitude and effort to make religion the basis and principle to always avoid extreme attitudes (radicalism) and always seek a middle way to unite all elements of society, nation, and state. In Islam, religious moderation is called the concept of washatiyyah. The concept of Islam wasatiyyah means an effort to practice Islam comprehensively in all aspects,

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[40] Ministry of Religion of the Republic of Indonesia, Al-Qur'an and Translation...., p. 517

related to increasing human abilities in politics, economics, socializing, education and others where all of these things are a means to increase faith in Allah SWT. Today, the behavior of the millennial generation in the practice of religious moderation tends to lead to things that are extreme, intolerant, and are said to be exposed to radicalism. The millennial generation as a generation with the largest consumers of digital media users, although it provides many conveniences for life, also tends to have a negative impact. The above attitude can certainly be avoided if the millennial generation has an attitude of religious moderation, in which case the role of the family is very important in realizing an attitude of religious moderation in the millennial generation. Education in the family can develop character and personality, religious values, and morals. This is to guide children to become people who are faithful, have noble character, are resilient, independent, creative, have a high work ethic and care about the environment which will then be useful for themselves and for religion, nation and state. Some things that families (parents) can do in realizing an attitude of religious moderation include: Increasing faith and piety. Teaching about good morals, and instilling the noble values of the nation's culture to children.

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