

## INTERNALIZATION OF THE VALUES OF RELIGIOUS MODERATION IN THE MILLENNIAL GENERATION BASED ON ISLAMIC EDUCATION

Ahmad Hilman<sup>1</sup>, Irwan Ruswandi<sup>2</sup> Nanang Rahmat<sup>3</sup> Tatang Muhram Sajaah<sup>4</sup> Uus  
Ruswandi<sup>5</sup>

Sekolah Tinggi Agama Islam Riyadhul Jannah Subang<sup>1</sup>, Institut Agama Islam Sukabumi<sup>2</sup>

Sekolah Tinggi Agama Islam Bhakti Persada<sup>3,4</sup>

Universitas Islam Negeri Sunan Gunung Djati Bandung<sup>5</sup>

[ahmadhilman@stairiyadhuljannahsubang.ac.id](mailto:ahmadhilman@stairiyadhuljannahsubang.ac.id)

### ABSTRACT

The internalization of religious moderation values is essential in shaping a tolerant, inclusive, and morally upright millennial generation. In the face of globalization, characterized by rapid information exchange and cultural diversity, Islamic education plays a strategic role in instilling principles of balance (tawassuth), tolerance (tasamuh), and justice ('adalah). Through adaptive and integrative pedagogical approaches, these values can be effectively embedded in the lives of young people. This study aims to examine the process of internalizing religious moderation through Islamic education and its impact on the religious attitudes of the millennial generation. A qualitative descriptive approach based on literature review is used in this research. The findings reveal that contextual, participatory, and character-oriented Islamic education serves as a key medium in reinforcing the values of religious moderation among millennials.

**Keywords:** Religious Moderation, Millennial Generation, Value Internalization, Islamic education

### INTRODUCTION

The development of the times marked by technological advancements, globalization, and unstoppable information flows has had a major impact on the perspectives, attitudes, and behaviors of the millennial generation in understanding and practicing religious teachings. In the midst of an increasingly complex social reality, various challenges have arisen such as intolerance, radicalism, and the narrowing of the meaning of religion that threaten social harmony and cohesion in a multicultural society like Indonesia. The millennial generation as the dominant productive age group in the current demographic structure has great potential in maintaining social stability and diversity. However, without the provision of moderate and inclusive religious values, they are vulnerable to being influenced by extreme ideas that develop in digital spaces. It is in this context that Islamic education has an important role as a strategic instrument to instill the values of religious moderation that include fairness, balance, tolerance, and respect for differences.

Religious moderation from an Islamic perspective is a teaching that is firmly rooted in the Qur'an and Sunnah, which emphasizes the importance of a middle ground (wasathiyah) in responding to differences and building a peaceful religious life. The internalization of these values in the educational process is the key to forming a young generation that is not only intellectually intelligent, but also spiritually and socially mature. Therefore, this study focuses on how the process of internalizing the values of religious moderation can be carried out effectively through Islamic education that is contextual and relevant to the lives of the millennial generation. This approach is expected to strengthen the moderate character of Islam and fortify the younger generation from the influence of extreme and exclusive religious beliefs.

## RESEARCH METHODS

This study uses a descriptive qualitative approach with a library research method. This approach was chosen to explore and analyze the theoretical concepts and internalization practices of religious moderation values in Islamic education that are relevant to the context of the millennial generation. Literature studies allow researchers to examine various sources of literature, such as books, scientific journals, academic articles, and official documents related to the themes of religious moderation, the millennial generation, and Islamic education. The research steps begin with the identification of the problem and the formulation of the focus of the study, followed by the collection of secondary data from various relevant literature. Furthermore, the data is analyzed using content analysis techniques, namely by examining the meaning, value, and relevance of each concept found in the literature. This process is carried out systematically to gain a deep understanding of how Islamic education can be a medium for internalizing the values of religious moderation in the millennial generation. The criteria for selecting data sources are based on academic credibility, up-to-date information, and relevance to the context of the study. To ensure the validity and objectivity of the analysis, the researcher triangulated the data by comparing and criticizing various literature sources from different perspectives.

## RESULTS AND DISCUSSION

### Values of Religious Moderation

Religious moderation is the central principle (wasathiyah) in religion, which does not lean towards extremism or liberalism. In the context of Islamic education, the values of religious moderation have a deep meaning as a foundation for forming a tolerant, inclusive, and balanced Muslim personality in thinking and acting.

1. Tolerance (Tasāmuh). Tolerance in Islam is not just allowing differences, but is an active recognition of the right of others to differ in beliefs, practices, and views. According to Ali (2021), tolerance is a form of appreciation for diversity, both in religious, cultural, and social aspects, which is based on the spirit of ukhuwah insaniyyah. The attitude of tolerance is also reflected in the behavior of the Prophet PBUH who respects people of other religions as long as they do not cause hostility.
2. Justice (Al-'Adl). Justice is a core value in Islamic teachings and is the main principle in the application of moderation. Azra (2019) emphasized that justice means putting things in their place, not taking sides excessively, and upholding the truth. In the social context, justice prevents discrimination and the domination of the majority over the minority. Justice is also the key to building a peaceful and harmonious society.
3. Balance (Tawāzun). The value of balance encourages Muslims to live in balance between this world and the hereafter, between individual rights and social interests. According to Hasan (2020), balance in religion helps to avoid the ummah from excessive attitudes (ghuluw) and neglect (tafrith). This attitude is relevant for the millennial generation who live in the midst of the demands of modern times, in order to maintain spirituality in the midst of digital life.
4. National Commitment (Hub al-Wathan). Religious moderation in the Indonesian context must be united with the spirit of nationalism. The Ministry of Religion of the Republic of Indonesia (2019) said that love for the homeland is part of faith. This value emphasizes the importance of

loyalty to the state, Pancasila, and the 1945 Constitution, as the basis for a plural nation life. Nationality commitment trains students to become religious citizens as well as social-politically responsible.

5. Anti-Violence (Salāmiyyah). Rejecting violence in conveying the truth is a characteristic of a moderate person. According to Hidayat (2021), Islamic da'wah is actually carried out peacefully, politely, and through a persuasive approach, not by coercion or intimidation. This value is very important in the education of the younger generation who are vulnerable to being influenced by radical and intolerant ideas, especially through social media.
6. Musyawarah (Syūrā). The value of deliberation is a principle in solving problems collectively, rationally, and participally. In Islamic education, deliberation is taught as a form of respect for the opinions of others and an effort to find common ground for differences. Ghazali (2021) stated that the application of deliberation in decision-making in the school environment can train students in healthy and ethical democracy.
7. Appreciate Local Traditions and Culture. Moderate Islam does not reject local culture as long as it does not contradict sharia principles. Ma'arif (2022) emphasized that local wisdom such as gotong royong, tepa salira, and musyawarah are cultural values that are in harmony with Islamic teachings. The internalization of these values in learning will make the millennial generation better understand that Islam and culture do not have to contradict each other, but can synergize.

### The Influence of Social Media and Digital Literacy on the Millennial Generation

The development of information technology, especially social media and digital literacy, has changed the way millennials interact, learn, and understand religious values. This phenomenon has a double impact: on the one hand it is a strategic opportunity to spread religious moderation, but on the other hand it has the potential to be a challenge if it is not accompanied by wise and critical understanding.

1. Social Media as a Container of Religious Information. Social media is now one of the main sources of religious information for the millennial generation. According to Hidayat (2021), most young people access da'wah content, lectures, and religious debates through platforms such as YouTube, TikTok, Instagram, and Twitter. The advantage of social media is its ability to reach a wide audience in a short period of time, but the challenge lies in the large amount of content that is unverified, tends to be provocative, and sometimes leads to radicalism or intolerance. In this context, religious moderation can be encouraged if the content circulating reflects the values of tolerance, peace, and interfaith dialogue. On the other hand, social media can also become a space for the spread of hate speech and extreme doctrines if it is not balanced with strong digital literacy skills (Fakhrudin, 2020).
2. The Role of Digital Literacy in Improving Critical Attitudes. Digital literacy is not only about technical skills using digital devices, but also includes the ability to understand, analyze, and evaluate information critically. According to Munir (2023), good digital literacy encourages the younger generation not to easily believe in religious content that is one-sided, corners other groups, or is intolerant. Students and students who have a high level of digital literacy tend to be more selective in receiving information, more open to dialogue of differences, and more sensitive

to religion-based hate narratives. This shows that digital literacy contributes directly to the formation of moderate attitudes in religion.

3. Algorithm and Echo Chamber Challenges. One of the challenges in the digital ecosystem is the existence of social media algorithms that often create echo chambers, which are digital spaces that reinforce a person's views by only displaying content that is in line with their preferences. According to research by Hasan (2020), this condition makes users not exposed to different perspectives and risks reinforcing fanatical or exclusive attitudes. This is where the importance of Islamic education is to teach the principle of wasathiyah (balance) in responding to differences and digital literacy skills to get out of the narrow echo space.
4. Digital Moderation: Humanist and Friendly Islamic Da'wah. The use of digital media to spread Islamic da'wah that is friendly, cool, and full of virtue values is a strategic need. Baharun (2021) shows that the millennial generation tends to be more interested in religious content that is not patronizing, narrative, and relatable to daily life. Therefore, the moderation-based da'wah approach through podcasts, short videos, and infographics is an effective means of forming a positive perception of Islam as a religion of grace for the universe. Islamic educational institutions have also begun to develop digital da'wah as part of the project-based learning curriculum, where students are encouraged to be positive and moderate content creators in cyberspace.
5. The Transformation of Islamic Education in the Digital Era. Islamic education needs to adjust its methods and approaches in order to be able to answer the challenges of digitalization. According to Ibrahim (2023), the integration of moderation values in the curriculum, coupled with digital literacy education based on Islamic values, will strengthen the resilience of the millennial generation from the influence of radical content. These efforts include teacher training in educational technology, online collaborative learning, and the use of social media to instill the values of multiculturalism and tolerance. Religious moderation is not just a discourse, but an attitude of life that needs to be instilled through a systematic and sustainable process. The two main approaches used in fostering religious moderation are socialization and internalization. Both have a strategic role in shaping the mindset and behavior of the younger generation, especially in today's digital and multicultural era.

### Socialization of Religious Moderation Values

Socialization is the process of introducing values, norms, and attitudes to individuals so that they are able to adjust to their social environment. In the context of Islamic education, the socialization of the value of religious moderation is carried out through various mediums such as formal, informal, and non-formal education.

According to Arifin (2020), the socialization of the value of moderation can be started from the elementary education level to higher education by inserting the values of tolerance, anti-violence, and love for the homeland in the subject of Islamic Religious Education (PAI). Teachers are the main agents who play a role in conveying these values through lectures, discussions, and examples in attitude and action. The Ministry of Religion of the Republic of Indonesia (2019) also emphasizes the importance of socialization activities carried out by religious institutions and community

organizations through training, seminars, studies, and digital campaigns. This strategy is very effective in reaching millennials who are more active in public spaces and social media.

### Indicators of Religious Moderation

1. National Commitment. Individuals who are moderate in religion show loyalty to national values as reflected in Pancasila, the 1945 Constitution, and the Republic of Indonesia. They are able to combine religious identity with national identity in harmony (*Ministry of Religion of the Republic of Indonesia, 2019*).
2. Tolerance. An attitude of accepting and respecting differences in beliefs, religious practices, and views on life, including for groups of different religions or sects. This tolerance is manifested in an attitude of mutual respect and not imposing one's will (*Azra, A. 2017*).
3. Anti-Violence. A religious moderate rejects all forms of violence, both physical and symbolic, in the name of religion. Problem solving is done through dialogue and a peaceful approach, not by coercion or intimidation (*Muin, F, 2020*).
4. Acceptance of Local Traditions. Religious moderation reflects openness to local culture and traditions as long as it does not conflict with the universal values of religion. This shows the ability to be religious in a contextual and not rigid manner (*Hasyim, S. 2019*).

### Internalization of Religious Moderation Values

Internalization is a deeper process than socialization, because it involves the appreciation, understanding, and embodiment of values in daily attitudes and behaviors. According to Asmani (2012), internalization in education occurs when students not only know a value, but also accept and make it part of their identity. The process of internalization in Islamic education is carried out through:

1. Habituation and example: Teachers and religious leaders become real models who show a moderate attitude in responding to differences, so that students learn through observation and direct experience (*Ghazali, 2021*).
2. Contextual learning: The application of a real-life curriculum and social problems helps students understand the value of moderation in concrete situations, for example through case studies of religious intolerance or conflicts discussed in class discussions (*Munir, 2023*).
3. Extracurricular activities: Student organizations, interfaith discussions, and social activities are a medium for strengthening the value of moderation through real practice (*Baharun, 2021*).
4. Utilization of digital media: Internalization is also strengthened by digital da'wah content that conveys Islamic messages that are peaceful and respectful of diversity, especially through platforms that are favored by the younger generation such as YouTube and Instagram (*Fakhruddin, 2020*).

### Integration of Socialization and Internalization in Islamic Education

In order for religious moderation to not just be a slogan, the socialization and internalization approach must run simultaneously. Socialization serves as an introduction to basic values to students, while internalization fosters understanding and habituation in real life. Ibrahim (2023) emphasized that Islamic education needs to reform learning strategies that are not only cognitive but



also affective and psychomotor so that the value of moderation really permeates the character of students. More than that, the success of these two processes is highly determined by the synergy between schools, families, and communities. Education cannot stand alone without the support of a social ecosystem that is conducive to the growth of a culture of peace and mutual respect.

## CONCLUSION

The internalization of the values of religious moderation in the millennial generation based on Islamic education is an urgent need in the midst of the rise of extreme and intolerant religious beliefs. Islamic education, with a contextual and integrative approach, has proven to be an effective medium in instilling values such as tolerance, justice, balance, and respect for differences. Various strategies have been carried out, both through intracurricular learning activities, character strengthening in co-curricular and extracurricular activities, and the use of digital media as a means of education. The implementation of the Independent Curriculum is also a great opportunity to integrate the values of moderation holistically in the world of education. However, this process is inseparable from challenges, ranging from limited educator understanding, negative social media influence, to lack of environmental support. Therefore, collaboration is needed between educational institutions, families, communities, and the government in building an educational ecosystem that is conducive to the growth of the moderate, tolerant, and nationally minded millennial generation. By strengthening the values of religious moderation through Islamic education, the millennial generation is expected not only to become intellectually intelligent individuals, but also to be able to become agents of peace who uphold human values and diversity.

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