

# RELIGI

## JURNAL STUDI AGAMA-AGAMA

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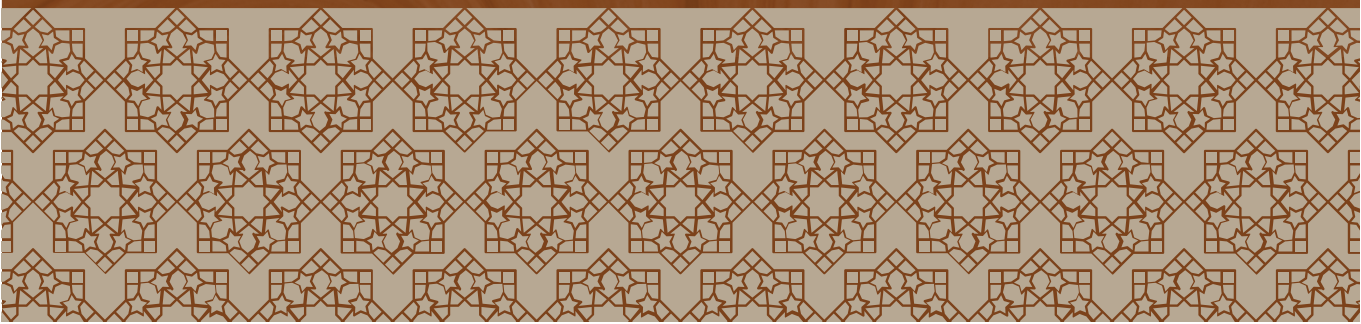
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## RELIGIOUS MODERATION ON PTKIN'S GEN Z PERSPECTIVE

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### Abstract

Religious moderation has become a strategic issue in recent years, eliciting diverse views, particularly among the younger generation. Gen Z, as a group growing up in the digital and globalized era, faces significant challenges in maintaining tolerance, managing differences, and developing an inclusive attitude amidst cultural and religious diversity. This research examines how students, particularly at IAIN Pontianak, a self-proclaimed Islamic university pioneering religious moderation, understand and internalize the concept of moderation in their daily lives. The research methodology employed a qualitative social situation approach, involving observation, interviews, and the distribution of an online questionnaire via Google Form. Analysis focused on students' daily interactions and behaviors as a reflection of their understanding of religious moderation. The theoretical foundation of this research refers to the principles of religious moderation, which emphasize *tawasuth* (the middle path), *tasamuh* (tolerance), deliberation, and national commitment as strategies to counter both extremism and excessive liberalism. The results indicate that students generally have a moderate attitude in responding to socio-religious change. They are less prone to negative stigma when faced with cultural and religious differences and are able to display an inclusive attitude in daily interactions. These findings confirm that religious moderation is a crucial asset for Gen Z to continue the nation's struggle with a spirit of tolerance, respect for diversity, and a strong commitment to nationalism.

**Keywords:** Gen Z Perspective, PTKIN, Religious Moderation

### Abstract

Moderasi beragama telah menjadi isu strategis dalam beberapa tahun terakhir, memunculkan beragam pandangan, khususnya di kalangan generasi muda. Generasi Z, sebagai kelompok yang tumbuh di era digital dan globalisasi, menghadapi tantangan signifikan dalam menjaga toleransi, mengelola perbedaan, dan mengembangkan sikap inklusif di tengah keragaman budaya dan agama. Penelitian ini mengkaji bagaimana mahasiswa, khususnya di IAIN Pontianak, sebuah universitas Islam yang memproklamirkan diri sebagai pelopor moderasi beragama, memahami dan menginternalisasi konsep moderasi dalam kehidupan sehari-hari mereka. Metodologi penelitian menggunakan pendekatan situasi sosial kualitatif, yang melibatkan observasi, wawancara, dan penyebaran kuesioner daring melalui Google Form. Analisis difokuskan pada interaksi dan perilaku sehari-hari mahasiswa sebagai refleksi pemahaman mereka tentang moderasi beragama. Landasan

teoritis penelitian ini mengacu pada prinsip-prinsip moderasi beragama, yang menekankan tawasut (jalan tengah), tasamuh (toleransi), musyawarah, dan komitmen nasional sebagai strategi untuk melawan ekstremisme dan liberalisme yang berlebihan. Hasil penelitian menunjukkan bahwa mahasiswa umumnya memiliki sikap moderat dalam menanggapi perubahan sosial-agama. Mereka cenderung kurang terpengaruh oleh stigma negatif ketika berhadapan dengan perbedaan budaya dan agama, serta mampu menunjukkan sikap inklusif dalam interaksi sehari-hari. Temuan ini menegaskan bahwa moderasi beragama merupakan aset penting bagi Generasi Z untuk melanjutkan perjuangan bangsa dengan semangat toleransi, menghormati keberagaman, dan komitmen yang kuat terhadap nasionalisme.

**Kata kunci:** Perspektif Gen Z Perspective, PTKIN, Moderasi Beragama

## INTRODUCTION

The death price of the Republic of Indonesia is not just a slogan as part of the implementation to protect Mother Earth, but a moral responsibility that must continue to be passed on to posterity, so that when the leadership relay changes, the next generation will not be confused and confused. At that time, they are expected to have good intellectual-social knowledge and intelligence, honed self-management, and a commitment to struggle by not questioning apparent differences but instead embracing and joining hands to welcome an advanced Indonesia.

To realize these hopes is not an easy job, cooperation and concern of all elements of society are needed so that the goals enshrined in the 1945 Constitution are not only the dreams and hopes of the nation's founders, but can slowly be realized, at least the mental maintenance of generations from various chronic diseases due to the development of science and technology in *new media* that cannot be predicted and the impact is measurable. This is urgent because it is undeniable that the way each individual views himself and sees social differences is an integral part of knowledge, experience, religious understanding and education that is well received. Especially for the younger generation, the way they view the environment is influenced by how they use social media or their gadgets to meet their personal and community needs. The cultural pattern of how a person is raised is also part of an internal factor that will have a significant influence on old age. The generation that is introduced to be close and close to the environment, including nature, will also have enough enthusiasm to maintain harmony and diversity.<sup>1</sup>

In this position, cross-disciplinary experts agree that children who lack "nutrition" in the form of attention, affection, and moral education through religious lessons at home will be less *smart* and tend to be unable to adapt and socialize so that it is easy to lose direction when they encounter problems.<sup>2</sup> Especially in the current era of disruption

<sup>1</sup> Afita, Nur Hayati et al., "Exploring Environmental Awareness of Generation Z in Islamic Religious Universities," in *Proceeding of The 5th ASPIKOM International Communication Conference*, 2025, 361–68.

<sup>2</sup> Muhammad Khairul Rijal; Muhammad Nasir; Fathur Rahman, "Portrait of Religious Moderation Among Students," *HEIRLOOM*, no. Vol 10 No 1 (2022): Journal Archives (2022): 172 – 185.

where information, spectacle, entertainment have shifted to one small “all-in-one” thing. Gen Z as a generation that is now entering productive age to become a large group of people in the world is the biggest target of the disruption. In response to this, education practitioners agreed that only through proper education and in accordance with the needs of the generation, this nation will still be able to survive in the midst of the onslaught of information technology whose direction and effects cannot be predicted. Because if it is not addressed immediately, the moral degradation of this nation will be even worse, the attitude and spirit of nationalism will slowly be eroded and lost.<sup>3</sup>

The education in question is expected not only as a provision of knowledge, but also spirituality for the generation to be agile, strong, and firm in their stance, prioritizing the common interests over personal and group interests. The expected generation also has strong managerial skills when facing various life problems when interacting with SARA when interacting with social communication. The nation’s children from an early age must be indoctrinated to love Mother Earth, be proud of the language and be Indonesian, one of which is through the courses of Civic Education, Pancasila plus Religious Moderation at the university level, so that if problems arise in social life they are not antipathetic or confused in acting. But on the contrary, they are able to manage conflicts, as part of human life,<sup>4</sup> and be able to maintain harmony without using differences as an indicator of assessment.<sup>5</sup>

From the elementary school level, Civic Education (PKN) and Pancasila have become mandatory subjects from elementary to college, while religious moderation is categorized as a new course as the identity of PTKIN. Like PKN and Pancasila, religious moderation courses are expected to strengthen self-resilience and firmness in the establishment of the nation’s generation so that they are not easily provoked and believe in hoaxes, hate speech and are able to maintain and maintain harmony. Therefore, to strengthen the implementation of religious moderation (wasathiyah), it is necessary to have in-depth knowledge of religious law, the ability to measure the level of application so that it is not uneven,<sup>6</sup> and to clearly understand the meaning of diversity. IAIN Pontianak as the only PTKIN in West Kalimantan has opened the space so that graduates are a resilient, moderate-minded generation, not easily swayed by issues that divide unity. The form

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<sup>3</sup> Amalia Irfani, “Nationalism of the Nation and the Fading of the Spirit of Defending the State,” *Al-Hikmah* 10, no. 2 (December 1, 2016), <https://doi.org/10.24260/al-hikmah.v10i2.613>.

<sup>4</sup> Roni Ismail. “Resolusi Konflik Keagamaan Integratif: Studi atas Resolusi Konflik Keagamaan Ambon”, *Living Islam*, Vol. 3, No. 2, 2020; 451-469; doi: <https://doi.org/10.14421/lijid.v3i2.2458>; Roni Ismail, “Konsep Toleransi dalam Psikologi Agama (Tinjauan Kematangan Beragama)”, *Religi: Jurnal Studi Agama-Agama*, Vol. 8, No. 1, 2012.

<sup>5</sup> Norhidayah Nor, “Religious Moderation in the Context of Civic Education,” *JEID: Journal of Educational Integration and Development* 2, no. 3 (November 21, 2022): 187–97, <https://doi.org/10.55868/jeid.v2i3.141>.

<sup>6</sup> M Quraish Shihab, *Wasathiyah Islamic Insight on Religious Moderation* (Lentera Hati Group, 2019).

of responsibility as an agent of socialization and social integration is enshrined in the second point of IAIN Pontianak's Mission "Forming academics with noble character, independence, and benefit the nation and humanity".

Therefore, since it began to be used as an Institute subject, Religious Moderation has not only become a compulsory lecture activity but also an activity of exploring knowledge in seminars, workshops, research and community service. It seems that religious leaders are often invited as resource persons, or thematic studies involving religious organizations such as FKUB, FKPT, NU, and Muhammadiyah. As well as the many research and community service carried out by the academic community. These activities or programs are intended to strengthen the understanding of diversity, recharge the spirit of togetherness, foster an attitude of understanding of anti-violence, bullying in daily life and explore the potential for diversity in society.

To facilitate analysis according to focus and objectives, the researcher uses religious *socialization theory* and social change *theory*. Religion according to Durkheim is a social fact that is always true because it can fulfill human existence, where all beliefs, both simple and complex, show sacred and profane characteristics, or commonly also called natural and supernatural.<sup>7</sup> Through the perspective of the Sociology of Religion, religion is not just a belief system, but also a social glue and an indicator of one's faith in the framework of an inclusive and tolerant attitude.<sup>8</sup> Meanwhile, social change is not just a form of shift that will have an impact on a structure, values, norms, institutions in society, educational institutions such as campuses as a medium for conveying ideas.<sup>9</sup> Regarding Religious Moderation, the campus is a structured forum in an effort to integrate moderate values including: national commitment, tolerance, non-violence, and accommodation to local culture.<sup>10</sup>

Religion itself has a sensitive central point to discuss. The issue of ethnicity, religion and race (SARA) is a sensitive part that can generate anger. Religion, continued Dadang Kahmad, has a dual role that will affect community relations and have implications for the process of social change.<sup>11</sup> Social change as part of the human flow of life is influenced by many complex factors. Ritzer said his analysis is that social change has to do with many interconnected factors, which are usually caused by tensions between social structures. Social change ultimately accelerates the process of modernization and changes the way of life and thinking *including* social relations of the community. There are at least three

<sup>7</sup> Emile Durkheim, *The Elementary Forms of The Religious Life* (Yogyakarta: IRCiSoD, 2011).

<sup>8</sup> Stephen Kahmad, "The Sociology of Religion," in *Bandung: Remaja Rosda Karya*, 2009.

<sup>9</sup> Piotr Sztompka, *Sociology of Social Change, Jakarta* (Jakarta: Prenada Media Group, 2014).

<sup>10</sup> The Return of the Ministry of Religion, *Religious Moderation FAQs* (Balitbang of the Ministry of Religion of the Republic of Indonesia, 2019).

<sup>11</sup> Kahmad, "The Sociology of Religion."

dimensions in social change, namely structural, cultural and interactional dimensions.<sup>12</sup> The three dimensions in question will not be separated from various social tensions in society, especially those that intersect with the issue of tolerance, so it is necessary to socialize religion of religious symbols, multicultural education to foster a moderate spirit for Gen Z, in the form of an institutional curriculum that can be implemented in formal education.

The two theories in question, if juxtaposed, are an integral part of the expropriation of religious symbols that have been obtained by individuals ranging from religious education at home to school. An attitude of caring, high-mindedness or tolerance will be obtained by individuals from childhood and grow into an identity when intensely engaging in social interaction. The individual will also find it easier to understand what has been learned, become a wiser figure, care more than before, this is where the success of a knowledge transfer process lies.

Based on the above thoughts, the researcher is interested in researching how the final understanding of students who have received the Religious Moderation course. Is there a change in attitudes and paradigms of thinking? The most important point of their innocence as a generation is the central point to provide suggestions of kindness so that the learning goals are achieved. In addition to the readiness of lecturers or educators for knowledge transfer. In this position, educators are required to have a moderate mentality and attitude because they play a role as the main communicator in the teaching and learning process, like a living curriculum that will be an example.

### ***Research Methods***

In this research process, the researcher uses a qualitative approach with the social situation method through direct observation, interviews and documentation. Spradley<sup>13</sup> explained that the social situation consists of three elements, namely: place, actors, and activities that interact synergistically with each other. Meanwhile, qualitative research is defined as a way of exploring and understanding the behavior of a number of individuals or groups with a purpose. Qualitative, according to Creswell, requires a lot of effort and like questions and procedures, it is important to collect specific information from participants, analyze data inductively, start from common themes and interpret the meaning of data. Sugiyono explained that qualitative aims to find potential that does not depart from a problem, but rather from a symptom where there is suspected potential

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<sup>12</sup> Dear Mother Marton, *Sociology of Social Change: Classical, Modern, Postmodern, and Postcolonial Perspectives*, Jakarta (Jakarta: RajaGrafindo Persada, 2020).

<sup>13</sup> James P Spradley, *Ethnographic Methods*, 2nd ed. (Yogyakarta: Tiara Wacana, 2007).

in the object. Findings in qualitative research are also more able to convince readers, be it researchers, practitioners and policymakers than with numbers.<sup>14</sup>

The location of the research is at the State Islamic Institute (IAIN) Pontianak, located at Jalan Lieutenant General Suprpto number 19 South Pontianak, Pontianak City, West Kalimantan. IAIN Pontianak is the only state Islamic campus on the Equatorial Earth, and is an Islamic campus that proclaims itself as a pioneer of Religious Moderation, especially in the Faculty of Ushuluddin Adab and Da'wah (FUAD, which has now since May 2025 been divided into two faculties, namely the Faculty of Ushuluddin and Adab (FUSHA), and the Faculty of Da'wah and Islamic Communication (FDKI). Students in all FUSHA and FDKI IAIN Pontianak study programs since the KKNi and the enactment of the OBE Curriculum in 2025 have received the Religious Moderation course as a mandatory course at the beginning of the semester.

Data collection techniques are carried out through direct observation, interviews, distributing surveys (*google forms*) and also documentation. Observations and interviews were conducted by researchers in lecture sessions that the researcher conducted for two semesters, by conducting open discussions with students matched with the themes in the RPS. The research subjects were selected purposively through several criteria adjusted to the social situation of the students. For example, because of differences in ethnicity, regional origin, domicile and school origin. This consideration is because West Kalimantan is one of the provinces in Indonesia with a track record of communal conflict that has once been categorized as quite worrying.<sup>15 16</sup>

After obtaining data through observation, direct interviews and surveys (google form), the researcher validated the source data by comparing students' answers related to existing and ongoing social phenomena. Then analyze the data by categorizing the answers, matching them with surveys filled out by students of three study programs at FUSHA (Religious Studies (SAA), Qur'an and Tafsir (IAT) and Islamic Psychology (PI), and one FDKI (Da'wah Management) IAIN Pontianak study program.

## **PTKIN AS A PLACE TO PRINT THE MODERATE GENERATION**

Popular Religious Moderation in 2019 is one of the national strategic agendas in the Medium-Term Development (RPJM) effort in accordance with Presidential Regulation number 18 of 2020. From that time on, Islamic Religious Universities

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<sup>14</sup> Suggestion, *Qualitative Research Methods for Research That Are: Exploratory, Enterprising, Interactive, and Constructive*, Bandung (Alfabeta, 2020).

<sup>15</sup> Amalia Irfani, "The Role of Mediation Forums in Minimizing Conflicts in West Kalimantan," *Al-Hikmah* 9, no. 2 (December 1, 2015), <https://doi.org/10.24260/al-hikmah.v9i2.327>.

<sup>16</sup> Yusriadi, "Dayak and Malay Identity in West Kalimantan," *Title: Journal of History and Culture* 1, no. 2 (February 16, 2019): 1–16, <https://doi.org/10.33652/handep.v1i2.10>.

(PTKIN) throughout Indonesia were asked to establish a Religious Moderation House (RMB) as a center for strengthening *the value of wastahiyah* by involving all campus components starting from lecturers, students and education staff. RMB plays a two-way role, not only for the campus environment, but also for the community at large, by developing anti-violence issues by prioritizing tolerance and national commitment.

Islamic Religious Universities (PTKIN) are given the authority to produce the young generation of Islam to think scientifically, be virtuous, and have an optimistic attitude. PTKIN is required to continue to innovate to maintain the integrity of the Republic of Indonesia, making the younger generation (Gen Z) not easily exposed to ideas that are contrary to religious teachings. The State Intelligence Agency (BIN) in 2017 had released seven state universities that were allegedly exposed to radicalism, then the Setara Institute in April 2019 also claimed that around ten state universities in Indonesia had the same fate.<sup>17</sup> This fact proves that the universities that are identified as inhabited by intellectuals are easy targets to be entered by a group of people with the aim of dividing the unity of the nation. For this reason, it is important to continue to maintain the existence of higher education as a catalyst that encourages the intellectual, mental and spiritual development of the nation's generation in an effort to maintain the nation's personality values within the framework of the Republic of Indonesia. Maintaining the noble personality values of the nation is certainly not something easy to do. Friction of interests will always appear to be the culprit of damage, and if it is left unchecked, it will be even more difficult to repair because it is directly related to the morals of generations, like a plant that grows without roots, even though it grows but easily collapses because it does not have a strong foundation.

In response to this, the Government through the Ministry of Religion tries to maintain values that have been rooted since the ancestors so that they do not become a trigger for the disintegration of the nation. This generation of the nation is expected to be able to think and be moderate, agents of change who are able to take care of diversity, reject violence (hate speech), do not commit bullying while surfing in cyberspace, and also always become tolerant cadres in society. When this is able to be implemented, then in terms of social structure, peace, security in society will be harmonious. This is where the urgency of why religious moderation is important to be preserved, as a social capital in an effort to strengthen *local wisdom*, as well as the complexity of national life with striking differences such as religion, culture, language and the interpretation of religious texts that have multiple interpretations are triggers for conflicts that require the spirit of mutual respect in differences (*Bhineka Tunggal Ika*), as well as the soul,

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<sup>17</sup> Muhammad Ilham Saputra, "The Role of PTKIN in the Formation of the Character of the Moderate Muslim Generation," *Ma'had al Jamiah UIN Raden Intan Lampung*, 2022.

mind and attitude of moderation.<sup>18</sup> The presence of Religious Moderation in the life of the nation as a moral compass to respond to differences in the realm of public policy, law and politics.

The juxtaposition of the above social facts is certainly not something as simple as mentioning it. The support of many parties and firm and clear rules make anyone, especially Gen Z, build awareness to care and love the country through actions in daily life. Chairman of Muhammadiyah Central Committee Haedar Nashir (2013) in inaugurating professors, underlined that moderation is the middle way from radical-extremist understandings in an effort to restore the dimension of Indonesianness according to the ideals of the warriors and founders of the nation and the mandate of the Preamble to the 1945 Constitution.<sup>19</sup> Therefore, the existence of PTKIN as a center for Islamic studies, an agent of social transformation with research activities is very important to maintain and preserve and maintain religious diversity. PTKIN is also expected through its graduates to become a living laboratory to take care of differences by producing a tolerant generation.

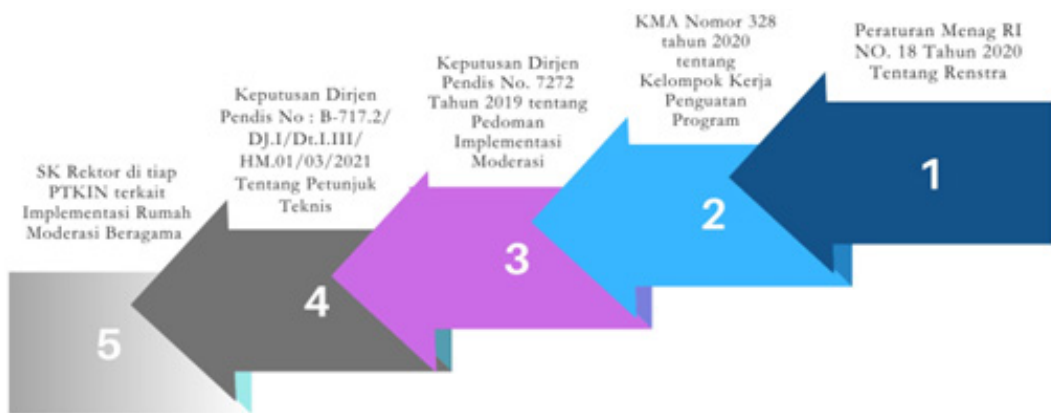


Figure 1 Laws

## RELIGIOUS MODERATION FROM THE PERSPECTIVE OF GEN Z

The various problems that will be faced by generation Z are essentially a process of finding their identity to achieve existence in the future, not only for the good of themselves, but also for the community and the nation. *Generation* or Gen Z was born in the 1990s to the early 2010s, identical to the characteristics of digital natives or digital native speakers. They were born and raised by the sophistication of internet media, also known as the smart generation surfing cyberspace. This intelligence often makes them complacent and less able to adapt to the original social cultural environment in which

<sup>18</sup> The Return of the Ministry of Religion, *Religious Moderation FAQs*.

<sup>19</sup> Mujar, Ibnu Syaruf and Arip Purkon, "Religious Moderation in State in Indonesia," *Socius : Journal of Social Sciences Research* 2, no. Number 3 2024 (2024): 16–23.

they were raised, but has wider access to a multicultural environment through virtual interaction, communication.<sup>20</sup> Gen Z is also recognized by the previous generation as an intelligent generation because they were born during a good and sustainable Indonesian economy. This is evidenced by many Generation Z who play an active role in the efforts of the people's economic growth in Indonesia.<sup>21</sup>

For some time in the future, precisely in 2045, which is called golden Indonesia, Gen Z is predicted to replace the position of the millennial generation (Gen Y) in various social communication processes not only in the world of work but also in the leadership of the nation. At that time, 70% of Indonesia's population was of productive age ranging from 15-64 years old, the rest of the population was over 65 years old and under 14 years old.<sup>22</sup> This period is also called by many practitioners a valuable moment to make Indonesia a country with optimal resource quality. The demographic bonus that if it cannot be utilized, Indonesia will enter a difficult phase because there will be an increase in the social diseases of the community, such as poverty, unemployment, the level and number of crimes dominated by the generation that should continue the relay of the nation's struggle towards a developed and civilized Indonesia.

Generation Z is also stigmatized as an intelligent generation in the exchange of information, which since birth has been accustomed to receiving the explosion of rapid and unstoppable social change.<sup>23</sup> Even so, they are allegedly a generation that is easily discouraged, full of worries, often indecisive and even afraid to face challenges. This is because of the rapid pace of socio-economic change. For example, due to Covid-19, the Russia-Ukraine war, Israel-Palestine with massive and mass product boycotts.<sup>24</sup> A study conducted by Mc Kinsey (2018), said that Gen Z is more open about anything in a social context, including religion. Gen Z believes in the importance of dialogue and understanding each other without looking for the side of differences.<sup>25</sup>

If at the theoretical level, Gen Z views differences more as natural and do not need to be questioned. Surfing activities in cyberspace give them a better understanding compared to previous generations who tend to be "arrogant", worried when talking about differences. This identity is closely attached and seems to be a personal identity

<sup>20</sup> Deandra Rafiq Daffa et al., "Gen-Z: Exploring Cultural Identity and Social Challenges in the Digital Age," *Journal of Education and Social Humanities* 2, no. 2 (May 8, 2024): 169–83, <https://doi.org/10.59581/jipsoshum-widyakarya.v2i2.3112>.

<sup>21</sup> Agus, Salim Lubis and Ricka Handayani, *Generation Z and Entrepreneurship A Theoretical Study of Generation Z's Interest in Entrepreneurship*, ed. Rodame, Monitorir Napitupulu, I (Bogor, 2022).

<sup>22</sup> Sidiq Nur Zaman, "Deloitte Survey: Gen Z's Worries in Life," *ACADEMIC: Humanist Student Journal* 4, no. 1 (January 1, 2024): 54–62, <https://doi.org/10.37481/jmh.v4i1.658>.

<sup>23</sup> Hatim Gazali, *Islam For Gen-Z* (Jakarta: Wahid Foundation, 2019).

<sup>24</sup> Deandra Rafiq Daffa et al., "Gen-Z: Exploring Cultural Identity and Social Challenges in the Digital Age."

<sup>25</sup> Karlyn Borysenko, "Generation Z Is Coming to Work and Their Stress Is Already High," *Forbes*, 2018.

that is formed from direct and close *self-understanding* including crucial and fundamental aspects of the individual.<sup>26</sup>

From the results of observations and interviews conducted by researchers for two semesters in six classes in four different study programs, Gen Z's understanding of differences does not seem to have much of a significant influence on their social activities. Arrogance is not in the sensitivity of differences in the real world but more likely when in the virtual world, a world where they spend more time interacting, questioning, seeking happiness, and even self-recognition (self-actualization). Gen Z feels more free, without shame but tends to be more confident than if they had to interact in person. According to some students, this interaction makes them sometimes not too concerned about social problems in the surrounding environment. But they also do not agree if this attitude is an apathy attitude, because at a certain momentum they can also become a driving force in social movements. As from the results of the researcher's interviews with several students:

*“For me, it is not a problem that should be a problem, but a learning process to be able to understand, respect and work together. Especially as a young generation, if they are easily offended by differences, then they are categorized as not yet Indonesian”.* (Interview, March 2025)

*“In my opinion, the intelligence of Gen Z now does not only lie in the intelligence in using mobile phones to make friends in cyberspace, but also in daily life when meeting other people. If there are students who are less social, in my opinion, they interact too much with their phones”.* (Interview, March 2025)

*“I feel that since college, the challenge of accepting differences is something that requires a learning process. Moreover, I grew up in an area that tends to be homogeneous, ethnic, and the work of the community. Learning Pancasila, Citizenship and Religious Moderation makes it easier for me to accept criticism from others”.* (Interview, October 2024)

*“In my opinion, being moderate takes time and a long interaction with religion, tribe or family background. It can be started by actively organizing, both on and off campus. From the many interactions, we also learn to moderate. Like me in the Religious Studies Study Program who studied many religions, I felt compelled to*

<sup>26</sup> Nasuha Zamhari Adha et al., “Internalization of Religious Moderation Values in IAIN Ponorogo Student Lecture Materials,” *Madania: Journal of Islamic Sciences* 13, no. 1 (June 18, 2023): 27, <https://doi.org/10.24014/jiik.v13i1.20877>.

*know the teachings of other religions. The compulsion that I think makes me slowly understand more the meaning of tolerance”.* (Interview, September 2024).

From the results of the interview above, it is clear that Gen Z with a different family background, a different ethnicity, has the same view about difference as an inevitability. Gen Z seems to be starting to understand what religious tolerance is and what religious moderation can be different in nature, but have the same purpose. To find out the extent of understanding, the level of concern of Gen Z for the values of harmony as well as the attitude and spirit of nationalism after taking courses in Pancasila, Citizenship and Religious Moderation, the researcher applied *role playing* in several different classes with hot issues and raising social unrest. The game aims not only to train students to have the courage to communicate and express ideas and ideas, but more to focus on seeing the extent to which they apply the noble values of society, state and nation in a role-playing game.



Figure 2 Rules Roles Playing



Figure 3 Gen Z when *role-playing* about Organizational Conflict Management

From *roles playing* It can be seen how Gen Z understands in seeing differences as an unavoidable reality of life. In the final reflection, they also agreed that national, religious and tolerant values must continue to be maintained if harmony is the ideal to maintain the Republic of Indonesia. They also agreed that the values of politeness in

local wisdom must continue to be preserved in the form of real programs with assistance from parents, educators and the relevant government. For example, at the Pontianak City birthday celebration, anyone participates in enlivening wearing Malay baju kurung with a gill pattern bottom.

## GEN Z'S VIEWS ON TOLERANCE AND HARMONY IN SOCIAL LIFE

It is not easy to educate a generation that lives in a different era from the previous generation to have the same social sensitivity. Karl Mannheim revealed that the next generation will usually tend not to easily socialize because there is a gap between life values that are considered ideal by the older generation. The value of life, continued Mannheim, is influenced by place, culture and education. However, there will be a tendency for the same year of birth in a span of 20 years because it is still in the same social dimension and historical dimension.<sup>27</sup>

So it's not surprising that Generation Z has a different understanding from previous generations. They tend to be more open to various social changes. It is considered more tolerant, creative, innovative, but sometimes this attitude of openness leads to anti-social because it is considered excessive. <sup>28</sup>From the results of observations, the researcher's interviews with Gen Z about their attitudes and views on religious moderation were obtained several things that were quite significant, among others. *First, the* assessment that gen z is anti-social, they consider to be a one-sided opinion that is unfounded. This claim is a self-measurement of the previous generation of the generation's culture which is seen as having to be the same. In fact, they continued, life values are also undergoing social changes caused by social, economic, political problems and the advancement of science and technology. The term *echo chamber* is a state in which individuals reinforce their own views and ways of thinking, regardless of other different views. *This echo chamber* is what makes information distortion, and makes multiple interpretations. The reluctance to ask questions, living in their own world (personal thoughts), is also recognized as a self-identity that eventually becomes a lifestyle. Gen Z feels that communication is more fun, fast and cheap through cyberspace. The confessions of some of the following students hint at this.

*“Because I was raised by internet media, I felt that without interacting for just a few hours, something was missing. I feel like there's less need to ask others or look for references like books. Surfing online makes me happier than if I have to hang out with friends my age”.* (Interview, January 2025)

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<sup>27</sup> Hamka, “The Sociology of Knowledge: A Study of Karl Mannheim's Thought.”

<sup>28</sup> Borysenko, “Generation Z Is Coming to Work and Their Stress Is Already High.”

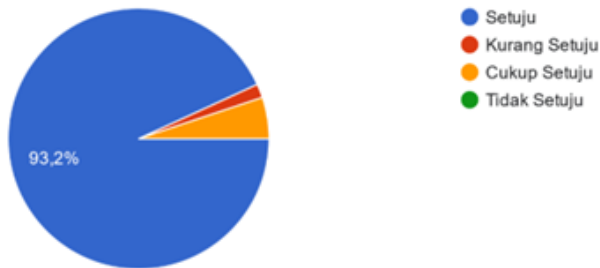
*“According to my understanding, each generation has a different period and must be different. The social problems faced by the generation before us are a reflection of the reality of the time. But I do realize that the generation before me was indeed a generation that upheld honesty and authenticity, favoring real relationships”* (Interview, January 2025)

*“I realized that it feels more fun to make friends or communicate with anyone through social media, rather than face-to-face. Therefore, sometimes I often also believe news or information that passes on my social media homepage, without first looking for sources of information because I think we have a way of believing something by thinking and analyzing from what is visible”* (Interview, February 2025)

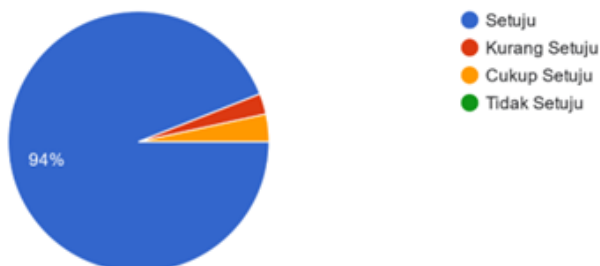
Second, a tolerant attitude. Most of the Gen Z interviewed by the researchers gave a similar description of how their understanding of the purpose of the religious moderation course is, namely to deepen a sense of difference, without mixing beliefs and cultures. Faith is a realm that cannot be entered, debated and used as a target of discussion. They believe in this understanding more after their status as students through courses and warm discussions in the classroom and in open spaces through studies and scientific dialogues.

Here are some question items that researchers asked Gen Z regarding their final views on the urgency of religious moderation through google forms other than live interviews.

Moderasi beragama adalah cara pandang, sikap dan perilaku yang selalu mengambil posisi di tengah. Moderat berhubungan erat dengan sikap ad...a. Setujukah Anda dengan pernyataan diatas ?  
117 jawaban

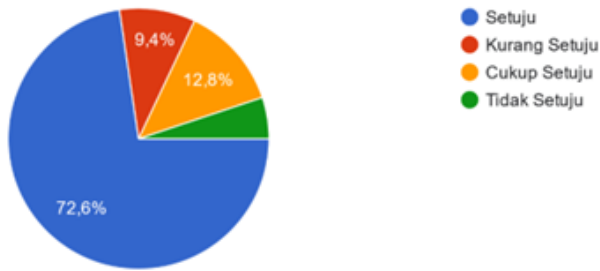


Selama mengikuti perkuliahan Moderasi Beragama saya jadi lebih memahami pentingnya hidup rukun dalam segala segi bidang kehidupan berbangs...daan, dan saya meyakini konflik harus dihindari  
117 jawaban



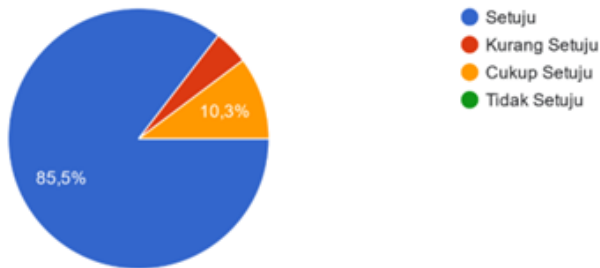
Lawan kata moderat adalah berlebihan atau tatharruf dalam bahasa arab. Jika dipahami konteks berlebihan dalam kehidupan berbangsa dan bernegar..., melebihi batas dan ketentuan syariat agama.

117 jawaban



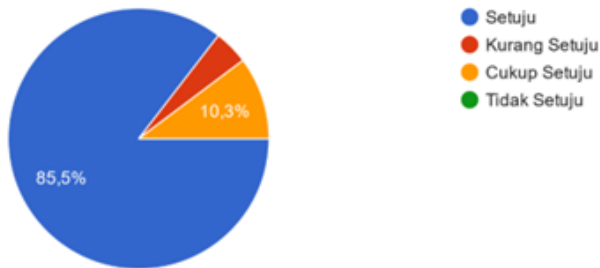
Saya memahami bahwa prinsip dasar moderasi adalah adil dan berimbang. Prinsip ini hanya dapat terealisasi saat seorang individu mampu beradap...alam suatu pemilihan (HMPS atau Dema misalnya)

117 jawaban



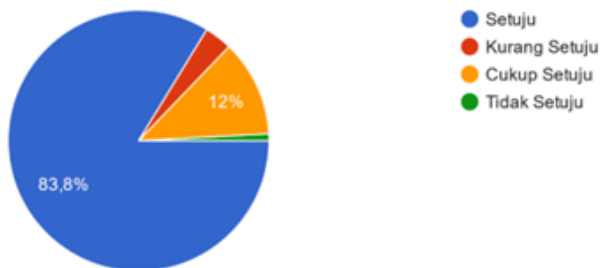
Saya melihat Indonesia yang plural dan hidup berpedoman pada Pancasila sebagai falsafah hidup telah mampu memberikan generasi bangsa sebuah...n masyarakat dan lemahnya penegakkan hukum.

117 jawaban



Media sosial online di new media menjadi sebuah sebab turunnya imunitas anak bangsa cinta tanah air. Banyak generasi muda sekarang yang ga...faatkan gadget/gawainya dengan baik dan benar.

117 jawaban



From the answer above, Gen Z understands that differences are not something taboo and a source of problems. They have an open understanding and tend to progressively

adjust to circumstances. However, they are well aware that gadgets that are one of their primary needs are the culprit of mental damage if not used properly. They also agreed that the rapid flow of social media use can be used as the cause of the low spirit of nationalism, which ultimately changes the way of thinking and lifestyle. This was also acknowledged by several Gen Z in the following interviews:

*“If the culprit of moral damage is activity when using gadgets, I as Gen Z admit this. I feel that the more often I interact with social media, the more lazy I am to interact face-to-face. Sometimes I have to force it”.* (Interview, January 2025)

*“Maybe there is a truth if excessive use of mobile phones will damage myself, I feel that it is increasingly difficult to interact since I cannot escape the use of mobile phones as a means of communication”.* (Interview, March 2025)

## CONCLUSION

The research findings confirm that Gen Z's perspective on religious moderation at PTKIN IAIN Pontianak aligns with their values and social beliefs. Religious moderation is not seen as a threat, but rather as a perspective that enables them to coexist despite differences. This generation understands that togetherness and tolerance are integral parts of Indonesia's pluralistic life. Therefore, for Gen Z, religious moderation is not merely a normative concept but has become a concrete social practice in their daily lives. This answers the research question: religious moderation has been internalized in students' thinking and actions, thereby strengthening social harmony within a diverse society.

In general, Gen Z demonstrates a moderate attitude in dealing with socio-religious phenomena. They are not easily provoked by negative stigma when confronted with cultural or religious gaps and are able to display an inclusive attitude in daily interactions. This attitude reflects the application of the principles of *tawasuth* (middle way), *tasamuh* (tolerance), and *deliberation*, which are the foundation of religious moderation. With this moderate attitude, Gen Z has the essential capital to continue the nation's struggle with a spirit of tolerance, respect for diversity, and a strong commitment to nationalism. For them, religious moderation is not only a strategy to counter radicalism or excessive liberalism, but also a foundation for building a harmonious social life in the era of globalization and digitalization.

However, this study also identified a challenge recognized by students: excessive use of gadgets, which can trigger various problems, including a decline in nationalism. This suggests that although religious moderation has become part of Gen Z's perspective, external factors have the potential to weaken their commitment to nationalism. Therefore,

further research is recommended to expand the scope to various PTKIN (State Islamic University) and non-PTKIN campuses to obtain a more comprehensive picture of the younger generation's attitudes toward religious moderation. Furthermore, stakeholders such as higher education administrators, policymakers, and student organizations are expected to strengthen religious moderation programs through curricula, extracurricular activities, and spaces for interfaith and cultural dialogue. With these steps, the value of religious moderation can become more deeply rooted in the lives of Indonesia's young generation, while also serving as a bulwark against ever-evolving social and technological challenges.

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# RELIGI

JURNAL STUDI AGAMA-AGAMA

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