SOCIO-CULTURAL BASED RELIGIOUS MODERATION AMONG THE YOUNG MUSLIM GENERATION IN ARJAWINANGUN CIREBON

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Abstract

Indonesia's diverse society demands a tolerant attitude. However, it is a paradox in Indonesia's diverse society that the emergence of intolerant attitudes, radicalism and extremism, especially those targeting the millennial generation, is fearful, for this reason it is necessary to build a moderate understanding. From this background, researchers are interested in examining socio-culturally based religious moderation in the millennial generation in Arjawanangun Cirebon. Researchers use qualitative field methods with a phenomenological approach. Religious moderation occurs in the socio-cultural aspects of society, such as participating in social, religious, youth activities, commemorating national holidays, weddings, while still paying attention to the limits of tolerance. Karang Taruna organizations are a forum for interfaith youth interaction. The religious tolerance of the millennial generation cannot be separated from the role of education in the family which has been instilled by their parents.

Keywords: Religious Moderation, Socio-Cultural, Young Islamic Generation

Introduction

The differences in beliefs in Indonesian society are unique and proof of unity. Where Indonesian society has various tribes and religions that are firmly adhered to by the community, this is the plurality of the Indonesian nation. However, the emergence of intolerant attitudes, radicalism, and extremism is very worrying. As based on the KBR news page, dozens of cases of intolerance occurred in Indonesia from 2019-2023. This figure was conveyed by the deputy director of the social and cultural directorate of the National Police's security and intelligence agency (Ridwansyah 2023). Furthermore, the results of the Equivalent Institute Survey in 2018 designated the top 10 cities in West Java as intolerant cities. Seven of the 10 cities are Bogor, Bekasi, Depok, Bandung, Sukabumi, Banjar and Tasikmalaya. What is surprising is that the cities of Bogor and Bekasi were designated as the two cities with the highest levels of intolerance. The survey placed the city of Bogor at the top, with a score of 5.21, followed by the city of Bekasi with an intolerance score of 4.68. Meanwhile, the level of intolerance in the city of Depok is not much different from Bekasi, namely 4.58, followed by the city of Bandung at 4.16 and Sukabumi at 4.05. Two other cities in West Java which are also in the top ten intolerant cities are Banjar and Tasikmalaya. Both have the same intolerance score, namely 4 (Haryani 2019).

In 2010-2013, Komnas HAM received complaints about incidents of intolerance in the form of violations of religious freedom and diversity. In 2010, this state institution received 84 complaints, consisting of 26 cases of destruction, disruption and sealing of places of worship, with details of violence against sects claimed to be heretical in 14 cases,

7 cases of conflict and internal disputes, and 6 cases of violations against religious beliefs. the ban on Ahmadiyah, as well as other violations. In 2011, 83 cases of complaints were received, with 32 cases related to violations involving the destruction of places of worship, 21 cases related to Ahmadiyah, 13 cases of disruption and violations of worship, and 6 cases of discrimination against religious minorities. Meanwhile, in 2012, 68 complaints were recorded to Komnas HAM, with details of 20 cases of destruction and sealing of places of worship, 19 cases of internal conflict and dispute, 17 cases of disruption of worship, and 6 cases of minority discrimination. Then in 2013 Komnas HAM received 39 complaint files, 21 cases of discrimination, threats and violence against religious believers, 9 cases of obstruction of the establishment of places of worship and 9 cases of obstruction of religious rituals (Haryani 2019). Furthermore, there were several forms of intolerance in Medan, for example attacks targeting several churches in the city of Medan, North Sumatra, May 2000 (Fealy and Borgu, 2005). In the same year, attacks targeting churches in Medan, Pematang and Siantar and several other cities in Indonesia occurred on Christmas Eve 2000 (Haryani 2020).

From several cases above, what is even more worrying is that this ideology targets Muslim youth, threatening harmony and harmony in the country. As prevention, there needs to be moderate understanding, especially among young people. The term young people today is often called the millennial generation. Where Yuswohady defines the millennial generation as the generation born between 1980 and 2000, they are called the millennial generation because they live at the turn of the millennium.

Millennial generations (69,699,972 people) and post-millennials (71,509,082 people) in Indonesia make up a large portion of the Indonesian population (Zis, Effendi, and Roem 2021). According to BPS data, the population of Indonesia in the 2020 Population Census is 270,203,917 people. If classified per generation, the Indonesian population is categorized as Pre Boomer (4,624,500 people), Boomer (32,492,975 people), Generation X (56,557. 299 people), Millennial Generation (69,699,972 people) and Generation Z (71,509,082 people) Post Generation Z (35,320,089 people). The younger generation is what Natana J. DeLong-Bas (2012) calls the "Facebook generation" or "internet generation" due to the massive use of social media by the younger generation as a means of campaiging and mobilization in demanding change in many countries (Rijal, Nasir, and Rahman 2022).

Previous researchers who discussed religious moderation include: research conducted by Qintannajmia Elvinaro and Dede Syarif, which was the focus of their research regarding investigating the form of the Peace Generation (PeaceGen) community's religious moderation campaign in countering massive radical messages in virtual spaces (Elvinaro and Syarif 2021). Religious moderation campaign carried out by millennials can be carried out through cyberspace. Through religious moderation actions in the field and then exposing these activities on social media, as well as carrying out lively religious moderation campaigns through podcasts on YouTube and Instagram as well as several other social media, the use of agenda setting theory as a religious moderation campaign effort in the digital era can be an effective solution for preventive action cases of intolerance in Indonesia (Hardiyanto et al. 2023). Elma Haryati, the article discusses the phenomenon of the development of religious intolerance, especially affecting young people. This research recommends that it is time for one-sided religious lectures, hate speech, terrorism via cyber-net to be intervened by the state through relevant regulations and supervision. Apart from that, parents need to increase awareness of the negative impacts of technology and build more togetherness by developing moderate religious values in the family.

There are still few research studies regarding religious moderation that target generations, even though the millennial generation is an important part of society.

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Especially in creating a moderate, harmonious, harmonious Indonesian society. To obtain novelty in research, researchers targeted the younger generation as research objects and Junjang Village, Arjawinangun District, Cirebon Regency as the research location.

Based on the explanation above, there is an urgent issue that needs to be discussed together, namely how is religious moderation implemented within the socio-cultural scope of the young Muslim generation in Junjang Village?

Research Methods

This research uses a phenomenological approach, namely a study of the daily lives of the young Muslim generation in Junjang Village in terms of religious moderation, data collection techniques using interview and observation methods. Interviews are a method of collecting data by obtaining information directly from the source. Meanwhile, observation is the activity of observing surrounding objects using sensory equipment (Khorida 2019). The object of this research is the millennial generation in Junjang Village which consists of three religious' groups, namely, Islam, Christianity and Chinese.

Results and Discussion
Religious Moderation

The word "moderation" has a correlation with various terms, in English, the word "moderation" comes from the word moderation, which means a moderate attitude, an attitude of not exaggerating (Hidayat 2022). There is also the word moderator, which means chairman (of meeting), mediator, mediator (of dispute). The word moderation comes from the Latin moderateio, which means moderation (neither excess nor deficiency). In the Big Indonesian Dictionary, the word "moderation" means avoiding violence or avoiding extremes (Ministry of Education and Culture 2014)

However, when the word "moderation" is juxtaposed with the word "religious", it becomes "religious moderation", then the term refers to an attitude of reducing violence, or avoiding extremes in religious practices. The combination of these two words refers to attitudes and efforts to make religion the basis and principle to always avoid extreme behavior or expressions (radicalism) and always look for a middle way that unites and equalizes all elements in the life of Indonesian society, state and nation (Jie 2022).

Religious moderation is based on the definition given by the ministry of religion through a book it has compiled entitled Religious Moderation, meaning self-confidence in the substance (essence) of the religious teachings one adheres to, while still sharing the truth as far as religious interpretation is concerned. In the sense of religious moderation, it shows acceptance, openness and synergy between different religious groups. The word moderation, whose Latin form is moderation, means moderation, also means self-mastery. In English it is called moderation which is often used in the sense of average, core, standard or non-aligned. In general, moderation means prioritizing balance regarding beliefs, morals and behavior (character) (Annizar 2023).

Various verses and hadiths show the concept of religious moderation in Islam, with reference to a word that is more specifically used, namely the word wasatha (وسط. Islam is a religion of wasathan. Wasathan which includes the Islamic trilogy, namely in the dimensions of aqidah, divinity between Atheism and Poletheism, the dimension of sharia, includes divinity and humanity, the dimension of Sufism includes sharia and essence (Yusuf, 2018) in this concept shows the nature of moderation itself which is in the middle.

According to Quraish Shihab, the character of Islamic moderation is described by a moderate attitude, namely not tending to excessive attitudes (ifrath) or dismissive attitudes (tafrith) regarding various religious and worldly issues. Not included in the extreme moderate group in religion. Because Islamic moderation combines two rights, namely the

rights of the spirit and the body, without neglecting one side over the other. Likewise, when looking at something, they think objectively and comprehensively (Yasin, Thahir, & Harun 2022).

Religious moderation is very important in a homogeneous state structure, such as Indonesia which is rich in diversity, so it is very easy for friction to arise between groups, especially between religions. So it is necessary to provide an understanding of the values of acting in the context of diversity so that we are not selfish, intolerant, discriminatory and so on.(Sholikah 2020)The basic principle in religious moderation is to always maintain a balance between two things, for example the balance between reason and revelation, between physical and spiritual, between matters and obligations, between individual interests and communal benefits, between necessity and voluntariness, between religious texts and the ijtihad of religious figures, between ideal ideas and reality, as well as the balance between past and future. The essence of religious moderation is fairness and balance in viewing, responding to and practicing all the paired concepts above (Jamaluddin 2022).

Moderation is a policy that encourages the creation of social harmony and balance in personal, family and community life as well as broader human relations. There are four indicators in assessing how strongly religious moderation is rooted in a society, 1) national commitment, 2) tolerance, 3) non-violence, 4) accommodating to local culture Manca 2022).

Young Muslim Generation

The younger generation can be broadly categorized as those who are in a transition period from the dependency stage in childhood to the independence stage in adulthood. The UN General Secretariat refers to the younger generation as youth who are between the ages of 15-24 years. The United Nations Habitat (Youth Fund) itself refers to youth in the range of 15-32 years. Meanwhile, the United Nations Children's Fund (UNICEF), World Health Organization (WHO), and United Nations Population Fund (UNFPA) define the young generation into the categories of adolescents aged 10-19 years, and young people aged 10-19 years. 24 years old, and youth aged 15-24 years (Sardini 2016).

The Indonesian government itself refers to the younger generation as youth and children. This is stated in Article 1 Paragraph 1 of Law no. 40 of 2009 concerning Youth which states youth as Indonesian citizens who are entering an important period of growth and development aged 16 to 30 years.

Based on several definitions of the young generation put forward by several international and national organizations, it can be assumed that the young generation, based on their age, are those who are starting to enter the period from childhood to adulthood in the age range of 10-32 years. This age determination can be said to be representative enough to cover the dynamics of human growth and development starting from the phases of childhood, adolescence, young people, until finally youth.

A definition that is also interesting to pay attention to is the meaning of the younger generation which is not only seen from their age classification but also interpreted from their presence and the internet as an integrated part of each other. This definition, known as digital native, was popularized by Marc Prensky in 2001 to describe the conditions of an era surrounded by the internet and other networked technologies. According to him, today's young generation are native speakers of digital languages because they were born in an all-digital era with the internet as a partner for growth and development (Zubaedi 2015). This term gives rise to other terms, such as the network generation (net generation), the Google generation (Google generation), and the millennial generation (millennials generation) to

emphasize the significance and urgency of new internet technology in the lives of the younger generation (Chanifatuz 2023).

The younger generation who are classified as digital natives more specifically refers to those born after the 1980s who at that time were familiar with digital social technologies such as Usenet and the Bulletin Board System which began to spread online (Palfrey & Gasser, 2008). If this idea is contextualized in the case of Indonesia, then the generation born from the 1990s to the 2000s can clearly be grouped as the digital native generation, because the internet only appeared in the early 1990s in Indonesia.

Therefore, it can be concluded that the young Indonesian generation born after 1990 and/or 2000 (with an age range of 10-32 years) is part of the digital generation who are considered familiar with - and can use or operate - various technological devices. information, especially the internet, in their daily lives. However, the abilities they have cannot always be aligned with the quality of their understanding in using them. This means that the technical skills and non-technical intelligence of Indonesia's young generation in using the internet must be equally strong.

Socio-Cultural

Socio-cultural comes from two words, namely socio and cultural. Social comes from the Latin word soscius which means friend or community, while cultural comes from the word colere which means to cultivate. Colere in English means culture, which means all human efforts and activities in changing and processing nature (Arofah, 2010). According to the Big Indonesian Dictionary, socio is a bound form that is related to society and socio can also be interpreted as social (Qodariyah 2017; Ministry of Education and Culture 2014).

According to Lewis, socialism is something that is achieved, produced and determined in daily interactions between citizens and their government. According to Ruth Aylett, social is something that is understood as a difference but remains inherent and interacted. Meanwhile, according to Engin Fahri, social is the core of how individuals relate, although it is still debated about the relationship patterns of these individuals (Ministry of Education and Culture 2014).

Culture is a way of life that is developed and shared by a group of people and passed down from generation to generation. Culture is formed from many complex elements, including religious and political systems, customs, language, tools, clothing, buildings, and works of art. Language, like culture, is an inseparable part of the human being, so many people tend to think it is inherited genetically. When someone tries to communicate with people from different cultures and adapts to their differences, it proves that culture is learned.

Some of the reasons why people have difficulty when communicating with people from other cultures are seen in the definition of culture. Culture is a complex set of values polarized by an image that contains a view of its own specialness. This compelling image takes different forms in various cultures such as rugged individualism in America, individual harmony with nature in Japan, and collective obedience in China (Isniati 2012).

Culture or what is called culture has six elements, these six elements are: 1) Tools and equipment for human life (clothing, housing, household tools, weapons, production tools, transportation and so on); 2) Livelihoods and economic systems (agriculture, animal husbandry, production systems, etc.); 3) Social system (kinship system, political organization, legal system, marriage system); 4) Language (spoken and written); 5) Arts; and 6) Knowledge and religious systems (Edrisy and Dinata 2022).

Socio-Cultural Based Religious Moderation in the Young Generation of Arjawinangun

Religious moderation can be understood as a perspective, attitude and behavior that always takes a middle position (washatiyah), always acts fairly and is not extreme in religion (Ministry of Religion of the Republic of Indonesia, 2019a) Religious moderation means a person's way of religion that is not extreme and do not overdo the teachings of their religion, people who practice religious moderation can also be called moderate (Nurdin 2021).

According to Lukman Hakim Saifuddin, religious moderation includes three things; religious concepts from several religions, the experience of the Indonesian people in implementing the principles of religious moderation, and strategies for strengthening and implementing them in national and state life (Mukhibat, Istiqomah, & Hidayah 2023).

The process of religious moderation occurs in three aspects, namely not being biased or taking sides, being on the side of truth, and not being arbitrary, which is the reference for the process of religious moderation. These three references are a form of implementation that occurs in Pancasila villages, to maintain the value of tolerance. Where the background to the value of tolerance is the existence of 3 different religions (Islam, Christianity and Chinese), places of worship side by side and harmony that was embedded from an early age. There is no difference in attitude or behavior in favor of the majority or minority. As a consequence of applying the above reference, the feelings of the majority of minorities are obscured, or do not exist at all. As stated by one of the Chinese sources.

Indicators of religious moderation in Junjang Village were formed because of the national commitment, tolerance, non-violence and accommodating to local culture that has been carried out for generations. Neil Howe and William Strauss classify Gen y born from 1981 to 2000 and Gen z (which ranges from 2001 to 2021 or what is usually called the millennial generation. The Millennial Generation is an Agent of Change. According to Soerjono Soekanto, an Agent of Change is a person or group of people who want change (Juwita, Roza, & Mulkhairi, 2019).

The young Muslim generation in Junjang Village has become agents of change in forming a moderate society. This can be seen in the activities of the millennial generation in Junjang Village which implement religious moderation, one of which is in the Karang Taruna organization. Karang Taruna is a youth organization that focuses on coaching and developing the community, especially the millennial generation in the village (Pratama & Rahmat, 2018; Sunoto & Nulhakim, 2017), Karang Taruna in Junjang Village consists of three religions within it. The tolerance that is built represents harmony between different religions, uniting without distinguishing between others.

Socio-cultural is a term consisting of two words, socio and cultural. According to the Big Indonesian Dictionary, social can be defined as a form of bonding related to society. (KBBI, n.d.) interactions exist in the lives of people who need each other. Culture is a way of life in society that is passed down from generation to generation. It contains a complex culture consisting of religious and political systems, customs, language, art and so on.

Conclusion

Based on the discussion above, religious moderation in the millennial generation in Junjang Village occurs in various socio-cultural aspects of society, social religion, youth, commemoration of national holidays, marriage, family, but while still paying attention to the limits of tolerance. Karang Taruna organization which is a forum for interfaith youth interaction in implementing religious moderation. The religious tolerance of the millennial generation in Junjang Village cannot be separated from the role of education in the family which has been instilled by their parents for generations. It is hoped that the results of this

research can become a reference or role model in implementing religious moderation, especially among millennials who are part of Indonesia's diverse society.

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