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American English has been used according to the spellings of the document.

The sentence structures, grammar and punctuation have been corrected throughout where necessary, as per the scope of proofreading.

Any direct quotes have been kept as is to maintain integrity.

As no specific reference style was stated to be used, the references have been maintained as consistently as possible.

The Role of Religious Moderation Ecosystem in Strengthening Tolerance Among Millennial Youth through Religious Literacy

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Abstract

The theme of religious moderation has become a priority in Indonesia's National Medium-Term Development Plan. Religious moderation is not about moderating religion itself but rather about transforming the perspectives and attitudes of religious communities in embracing diversity. The urgency of this research stems from the identification of persistent issues, such as the high incidence of violence in the name of religion in Indonesia and the lack of an integrated moderation ecosystem. The religious moderation ecosystem, comprised of six pillars (society, education, religion, media, politics, and the state), needs to be strengthened. This research employs an exploratory sequential mixed-methods approach, combining qualitative and quantitative methods. The findings indicate that while the religious moderation ecosystem in Indonesia has formed a consistent pattern, further optimization is required, particularly in the aspects of religion, state, and media. Young people are utilizing various resources to enhance their religious literacy, yet their tolerance towards followers of other religions still needs improvement. Quantitatively, the religious ecosystem influences religious literacy and tolerance. Religious literacy mediates the relationship between the religious moderation ecosystem and the tolerance attitudes of young people.

Contribution: This study provides theoretical and factual references indicating that the religious moderation ecosystem is crucial for fostering tolerance among youth. The role of the religious moderation ecosystem in religious literacy education will enhance young people's tolerance attitudes. Developing tolerant and moderate youth is essential for future competitiveness and collaboration in a diverse global society.

Keywords: Ecosystem; Religious Moderation; Tolerance Attitudes; Religious Literacy; Youth

Introduction

Global development aligns with the Sustainable Development Goals (SDGs), particularly those focusing on peace, justice, and strong institutions. This commitment seeks to reduce violence and develop long-term solutions to conflicts. Achieving peace amid diversity remains a universal humanitarian ideal that has not yet been fully realized. Worldwide, the acceptance of differences in ethnicity, race, and religion remains incomplete (Rogers 2018; Syarif 2019; Yazdani 2020), often leading to ongoing conflicts. Despite substantial progress in promoting diversity, there is still a significant gap between the ideal of peaceful coexistence and the reality of persistent social tensions and disputes rooted in these differences.

This study is particularly pertinent to Indonesia, a country characterized by its rich tapestry of hundreds of ethnic groups and languages, complemented by a diverse array of local religions (Zainuddin 2010). Globally, conflicts fueled by ethnic, racial, political, and religious differences continue to pose significant threats (Rogers 2018; Syarif 2019; Yazdani 2020). For example, the Muslim-Buddhist tensions in Sri Lanka and Myanmar, as well as the Hindu-Muslim discord in India, illustrate the broader challenges of interfaith conflicts (Frydenlund 2015; Singh 2018). In

Indonesia, incidents of religious-based violence and intolerance have also been on the rise. Records indicate that in 2010, there were 81 reported cases of such incidents across various regions (Misrawi 2010). This number increased to 85 cases in 2015 (Wahid et al. 2015) and further rose to 97 cases in 2016. This escalating trend underscores the urgency of needing to address religious intolerance and to reinforcing the religious moderation ecosystem to promote peace and understanding within this diverse nation.

The fundamental problem with religious moderation is the lack of a supporting and integrated ecosystem. The strengthening of the religious moderation ecosystem began with the issuing Presidential Regulation of the Republic of Indonesia Number 58 of 2023 on Strengthening Religious Moderation. The six key factors in the Religious Moderation Ecosystem are interconnected. The process and outcomes of strengthening religious moderation are closely related to the influence, whether positive or negative, exerted by each factor, both individually and simultaneously. These factors are society, education, religion, media, politics, and the state (Pokja 2020; Presiden Republik Indonesia 2023), implying that all components must play their roles according to their primary tasks and functions in fostering the values of moderation.

Religious moderation can be significantly enhanced through religious literacy, which helps raise awareness about Indonesia's extensive diversity of ethnicities, religions, races, and groups. Religious literacy is assessed through three key aspects: (a) awareness of religious differences, including beliefs, rituals, knowledge, and expressions; (b) respect and appreciation for diversity; and (c) the constructive implementation of religious teachings within the broader social context (von Brömssen et al. 2020). By fostering a deeper understanding and appreciation of these elements, religious literacy strengthens the religious moderation ecosystem, enabling it to more effectively fulfill its roles and responsibilities. This approach not only promotes tolerance and reduces misconceptions but also supports the integration of religious principles into social practices, thereby reinforcing the foundation for a more harmonious and inclusive society.

Research on the religious moderation ecosystem is still novel, as the issue only emerged in 2023. However, the research team has developed a roadmap and conducted preliminary studies on religious moderation, published in reputable national and international journals. These studies include the supportive role of society and families through the utilization of local cultural values (Pajariato et al. 2022), the contribution of women towards strengthening the religious moderation ecosystem and interfaith relations (Pajariato 2022), the educational ecosystem's contribution to tolerance attitudes (Pajariato and Junaidi 2020), the role of educational institutions in shaping moderate character (Pajariato, Pramono, et al. 2023), the role of higher education institutions in shaping moderate character (Makmur et al. 2023), and the role of intellectual humility in fostering religious moderation among youth (Pajariato et al. 2024; Pajariato, Pribadi, et al. 2023). Islam emphasizes that its followers should behave moderately and uphold the truth of Islam but with tolerance and respect for both believers and non-Muslims (Mubasirun 2021).

Based on previous research, the researcher incorporates religious literacy with ecosystem involvement, enabling cooperation models in diversity and mutual understanding (Bowling 2022). Religious literacy fosters multicultural awareness, reduces fanaticism, encourages religious expression, and reduces conflicts (Yusuf 2021). Religious literacy plays a role in strengthening social cohesion (Pajariato et al. 2022), and families also serve as seedbeds of tolerance through proper religious literacy/education (Pajariato 2022). In Scotland, the religious and moral education acquired through religious literacy enables students to apply their understanding of morality to promote a more just and compassionate society (von Brömssen et al. 2020). Moreover,

religious literacy distinguishes [between](#) and analyses the fundamental intersections of religion and social contexts (Parker 2020a). It is a priority to enhance religious literacy among youth as the generation that will collaborate with various ethnic groups worldwide (Soules and Jafralie 2021).

This study's results contribute both theoretically and practically to understanding the role of the religious moderation ecosystem in enhancing tolerance attitudes. Theoretically, [this](#) study provides insights into how a well-structured religious moderation ecosystem can mitigate radicalism, which often arises from [the](#) misinterpretations of religious doctrines. By emphasizing the importance of strengthening religious moderation and literacy, [this](#) study offers a framework for addressing these radical tendencies and fostering a more tolerant society. Practically, the findings offer actionable solutions for policymakers and practitioners, highlighting the need for effective strategies to reinforce religious moderation. For the government, these insights can guide the development of policies and programs aimed at promoting religious tolerance and mitigating radicalism. [This](#) study's recommendations can help shape initiatives that address the root causes of religious extremism and support the creation of an inclusive environment where diverse beliefs are respected and harmonized. Thus, [this](#) study provides a valuable resource for crafting and implementing policies that not only counteract radicalism but also support [the](#) broader goals of social cohesion and stability.

Methods

This research was conducted in three regions of Indonesia, [the](#) western, central, and eastern parts. A total of 350 informants were selected proportionally, consisting of 100 students from Java, 150 from Sulawesi, and 100 from Papua. Data for the Focus Group Discussion (FGD) involved experts from the Rumah Moderasi Beragama of IAIN Palopo (2 experts), the press/media (2 persons), politicians (1 person), traditional leaders (2 persons), educators (3 persons), and bureaucrats (2 persons). Purposive sampling was used for the questionnaire data collection, a type of non-probability sampling [that is](#) effective [when](#) ~~for~~ studying specific cultural domains and ensuring the reliability and competence of informants (Tongco 2007). The respondents were active university students, representing the younger generation with the potential to develop tolerant and moderate religious attitudes.

The research employed [eds](#) a mixed-methods approach utilizing an exploratory sequential design, [which](#) ~~integrates~~ [both](#) qualitative and quantitative research methods to ensure comprehensive, valid, reliable, and objective data (Sugiyono 2018). The study began with the collection of qualitative data to explore [the](#) underlying themes and insights, followed by quantitative data collection to validate and generalize the findings (Creswell and Creswell 2017). This sequential approach allows for a nuanced understanding of the research problem, leveraging the strengths of both methodologies to provide a robust analysis.

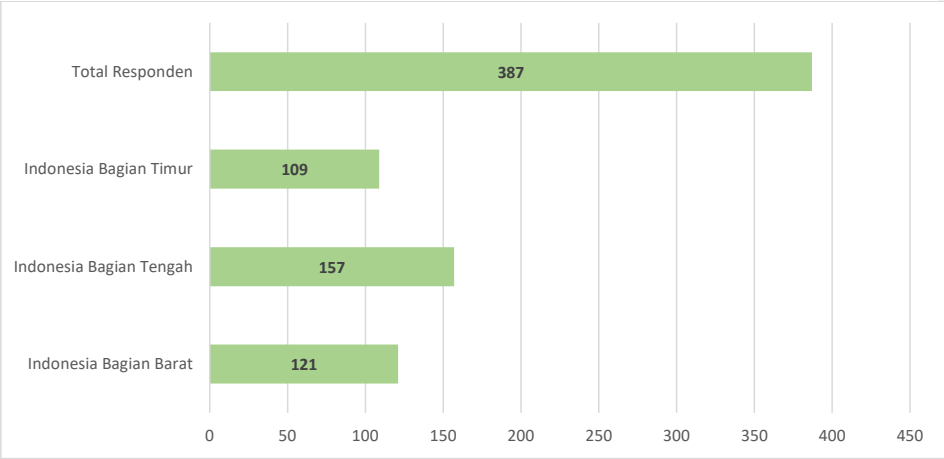
After gathering [the](#) qualitative data, the researcher proceeded to collect quantitative data using a questionnaire with data analysis stages such as (1) ~~c~~Common method variance (CMV) to reduce potential bias during the data collection process by randomly collecting data and anonymizing informants during data collection (Podsakoff et al. 2003). Additionally, to test for potential biases, [this](#) study employed [eds](#) Harman's single-factor test and/or exploratory factor analysis (EFA); [as](#) ~~well as~~ (2) Structural Equation Modelling (SEM), a multivariate analysis method used in the first year to describe and test the relationships between the tested variables, including both measured indicators and [the](#) latent variables that ~~could~~ ~~an~~not be directly observed (Hair et al. 2019). Several stages are involved [when](#) ~~in~~ using the SEM technique, including model

specification, identification, estimation, fit testing, and re-specification determined by the results of structural and measurement tests, also known as confirmatory factor analysis (CFA).

Results and Discussion

Description of Respondent Distribution

Once all of the data was collected and met the minimum sample requirements for the study, the analysis began using Structural Equation Modelling (SEM), specifically progressing through the third to fifth stages of the SEM process. Before the analysis commenced, the data was verified for its adherence to the prerequisites, such as ensuring there were no outliers. In addition to SEM analysis, the data was processed to evaluate the readiness of the e-learning participants. Following successful data processing and analysis, conclusions were drawn based on the research questions. The distribution of respondents is illustrated in Graphic 1.



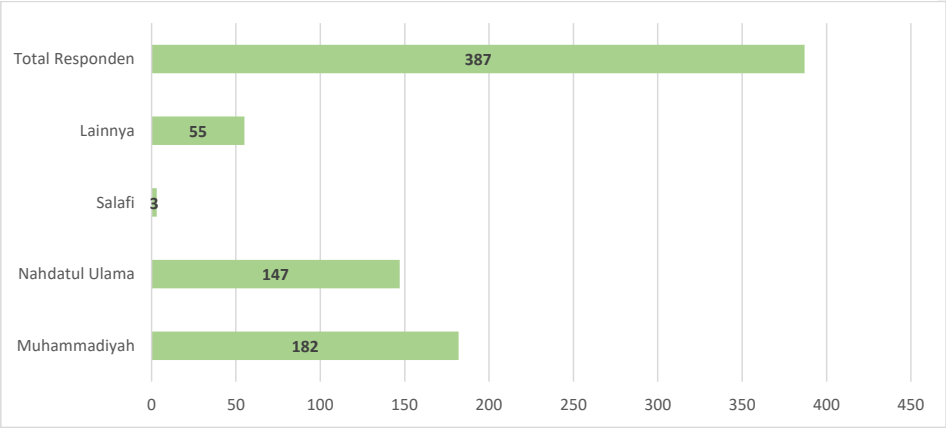
Graphic 1. Number of Respondents from Across Indonesia

As shown in Graphic 1, the distribution of respondents aligns with both the projections and the requirements for data processing through Structural Equation Modelling (SEM). The research plan initially projected a sample size of 350 respondents, with a geographic distribution of 100 from Western Indonesia, 150 from Central Indonesia, and 100 from Eastern Indonesia. In practice, the study achieved a total of 387 completed surveys, surpassing the planned sample size. Specifically, there were 121 respondents from Western Indonesia, 157 from Central Indonesia, and 109 from Eastern Indonesia. The gender distribution among the respondents was also noteworthy: 217 were female and 170 were male. All respondents were included in the analysis, as they had completed the questionnaires fully, thus meeting the research criteria and exceeding the initial target. This broader sample size strengthens the reliability of the findings and provides a more comprehensive overview of the demographic spread across the regions. The alignment of the actual respondent distribution with the planned distribution further supports the robustness and validity of the SEM analysis.

Description of Religious Affiliation

Mapping religious affiliation is crucial as it significantly influences an individual's religious perspective towards others. According to the Religious-Social Shaping of Technology theory

introduced by Heidi Campbell in her book [“When Religion Meets New Media”](#), the digital era has notably impacted religious practice. These impacts include a decrease in affiliation with traditional religious institutions, a shift in religious authority from institutional leaders to individual interpretations, an increase in individualism, and a transformation from pluralistic to more insular tribalistic tendencies (Campbell 2010). This shift is critical for understanding how modern technological environments shape and reshape religious identities and interactions, influencing both personal beliefs and broader social dynamics.

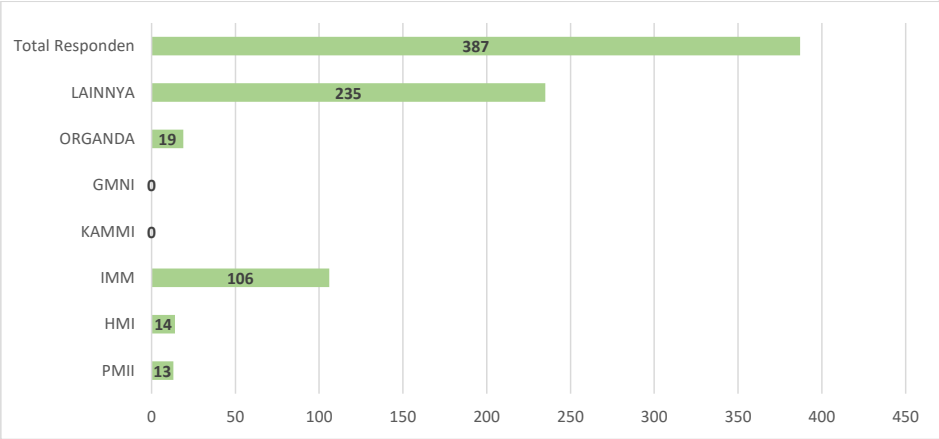


Graphic 2. Respondents' Religious Affiliation

In Graphic 2, the religious affiliations of the respondents are shown as follows: 182 are affiliated with Muhammadiyah, 147 with Nahdatul Ulama, 3 with Salafi, and 55 with other religious organizations. Muhammadiyah and Nahdatul Ulama, which have promoted moderate Islam since their inception, are the two largest religious organizations among the respondents. Nahdatul Ulama is an Islamic organization that embraces modernity and religion, accommodating tradition and culture, culinary activities, and its deep-rooted *pesantren* (Islamic boarding school) base. In comparison, Muhammadiyah promotes religious moderation through its philanthropic efforts in formal education, healthcare, and interfaith dialogue. Although there are differences between Nahdatul Ulama and Muhammadiyah, they are not [different](#) in [their](#) fundamental principles but rather, in the branches of Islamic doctrine [they follow](#). Both organizations are moderate in their approach to religion, demonstrating tolerance towards [the](#) adherents of other religions and those of different beliefs. They are neither partisan nor extreme (Haris et al. 2023). Furthermore, both NU and Muhammadiyah have been active in forming cadres within their communities to anticipate the presence of radicalism in society. The goal of this cadre formation is to instill the values of Islam in accordance with its teachings, specifically Islam as a blessing for all humanity (*Islam Rahmatan Lil Alamin*). Additionally, NU and Muhammadiyah frequently advocate for moderate Islam (Mujahidin 2023).

Description of Student Extra-Curricular Organization Affiliations

Research has shown [there to be](#) a positive relationship between the need for affiliation and assertive behavior among students who participate in student organizations. It is recommended that students enhance their assertive behavior by actively participating in on-campus and off-campus organizational activities. Students are also encouraged to frequently interact with others and to express themselves positively to improve their assertiveness (Istgahfirul and Maryam 2023). For student organizations, it is suggested to add more collective organizational activities to strengthen [the](#) interactions among members. Additionally, providing opportunities for members to express their opinions during discussions or evaluations can contribute to improving behavior, including increasing [their](#) tolerance for differing viewpoints.



Graphic 3. Student Organization Affiliation

In Graphic 3, the distribution of [the](#) respondents' affiliations with student organizations is illustrated as follows: 13 respondents are affiliated with PMII, an organization under the auspices of Nahdatul Ulama; 14 are affiliated with HMI, which does not have a parent religious organization; 106 are affiliated with IMM, an autonomous organization of Muhammadiyah; 19 are affiliated with regional organizations; and 235 did not specify their affiliation. These student organizations ~~to which the respondents are affiliated,~~ share a vision of Islamic moderation and have, over the years, supported the pillars of nationhood in Indonesia. In this context, these student organizations contribute to shaping the moderate character of their members, encouraging tolerance ~~when~~ facing differences. ~~The r~~Research findings indicate that extra-campus organizations, such as the Islamic Student Movement (IMM), uphold individual freedom while maintaining certain non-negotiable boundaries. Indonesia has already created a space for individual freedom, especially within the realm of religion, where all Indonesians are free to practice their chosen religions and beliefs (Abubakar and Nabil 2018). Consequently, student organizations can act as a reinforcing factor in fostering a religious moderation ecosystem among the youth. These organizations provide a platform for students to engage in moderated discussions, cultivate tolerance, and promote harmonious interfaith interactions, thereby contributing to a broader culture of religious moderation and understanding.

Description of the Religious Moderation Ecosystem

The religious moderation ecosystem is a unified whole that can be differentiated but not separated. All components have the task of educating the public on the importance of moderate and tolerant attitudes in Indonesia's highly diverse society. Only through this approach can diversity become a unifying factor rather than a cause of social disintegration. The data distribution analysis concludes that while the religious moderation ecosystem is beginning to take shape, its functions still need further optimization. The researcher identified six key variables in the religious moderation ecosystem, each consisting of three dimensions, with each dimension containing three indicators, resulting in a total of 56 questions or statements. Using a Likert scale of 1-4, the distribution data produced an incomplete spider diagram pattern, as shown in Figure 1.

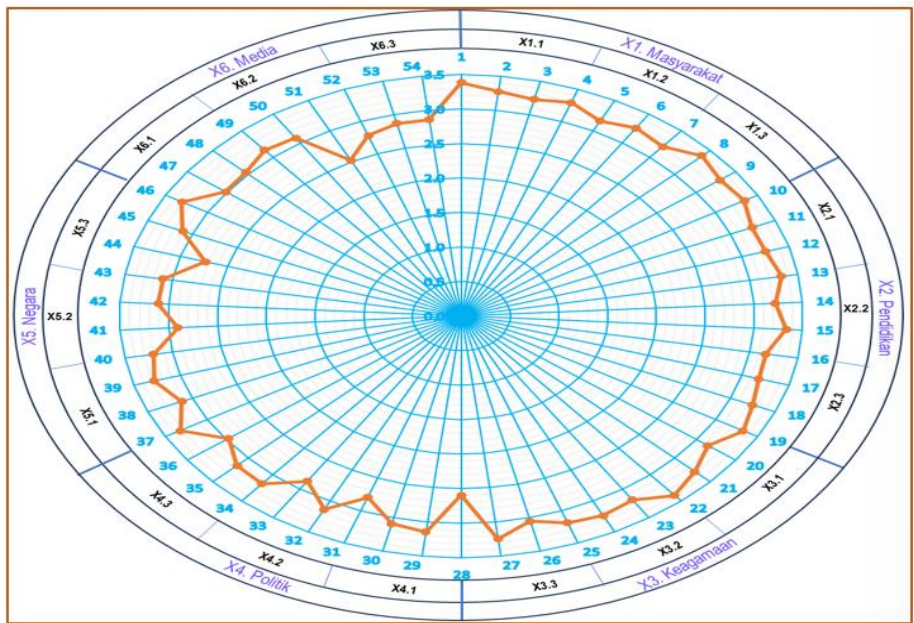


Figure 1: Spider Diagram of the Religious Moderation Ecosystem

Figure 1 illustrates the pattern of the religious moderation ecosystem, depicted in an incomplete spider diagram. The variables of society (x1), education (x2), and religion (x3) form a straight and constant pattern, with the average respondent's answers hovering around 3 (agree). However, some of the other variables still have several items rated low, with an average score below 3. First, within the religious variable, specific questions such as question 28 (using religious attributes to discriminate against others), question 31 (politicians displaying behavior that does not reflect their religious practice), and question 33 (politicians contributing to maintaining moderate and tolerant attitudes) scored lower. Second, under the government variable (x5), question 41 (whether the state has enforced laws against intolerance and radicalism) and question 44 (whether the economy in Indonesia is being managed fairly and equitably) also received lower scores. Third, for the media variable (x6), question 52 (whether the media reports religious cases fairly), question 53 (whether the media provides balanced freedom of opinion through source verification), and question 54 (whether the media presents complete information) were rated lower. The item

regarding the ease of finding religious references through print, electronic, and social media, diminishing the importance of religious figures, also scored lower.

Some [of the](#) interesting findings from this research align with other studies. In democratic countries like the United States, discrimination and violence against religious minority groups have also shown an increase. This phenomenon indicates a disregard for religious equality and social and economic barriers for minorities (Scheitle et al. 2023). Another factor is the involvement of politicians with [a](#) high social status in criminal activities, which does not reflect the teachings of their religion (Harti et al. 2023). Additionally, the weak law enforcement against perpetrators of intolerance further hinders the religious moderation ecosystem (SETARA Institute for Democracy and Peace 2024). ~~T~~Moreover, the benefits of economic growth have not been evenly distributed, with many, especially women, still [being](#) left far behind (Oxfam-Infid 2017). The support from the media also needs continuous improvement, particularly in news verification, balanced reporting, and comprehensive coverage. Throughout 2022, the Press Council's Complaints and Ethics Enforcement Commission received 691 complaints (Pers 2022). However, the media, especially digital platforms, hold a very strategic position in the context of religious moderation.

The ecosystem of religious moderation is a cohesive and integrated entity—distinct yet inseparable. Each component has a role in educating the public on the importance of maintaining a moderate and tolerant attitude in the highly diverse Indonesian society. This approach ensures that diversity becomes a unifying force rather than a factor of social disintegration. From the data distribution, it can be concluded that [an the](#) ecosystem of religious moderation is beginning to take shape, but its function still needs to be optimized. Areas that require further enhancement include reducing the use of religious symbols to discriminate against other groups, ensuring that politicians' behavior ~~ar~~ reflects their religious teachings without exploiting actions that could undermine the strengthening of religious moderation in society. Additionally, the enforcement of laws against acts of intolerance must be applied impartially, and equitable economic distribution must be ensured to support the movement for religious moderation within the community. This movement must be supported by the media, which should present [a](#) balanced and comprehensive coverage of intolerance cases in Indonesia, and provide equal opportunities for sources to offer clarifications.

Description of Religious Literacy and Tolerance Attitudes Among Youth

Religious literacy in this study was measured using three variables: ~~the~~ first ~~is~~, knowledge, which assesses how young people strive to enhance their knowledge, clarify news, and recognize the importance of understanding religious moderation and tolerance. Second, ~~is the~~ acceptance of diversity ~~which~~ includes respect for every citizen's right to practice their religion and a commitment to implementing religious moderation within themselves, their families, and their communities. Third, ~~is~~ valuing beliefs that do not contradict religious teachings. Meanwhile, tolerance attitudes were also measured using three variables: ~~first~~, accepting differences, which measures how comfortable young people feel interacting with members of other religious groups and how well they socialize with them. Second, ~~is~~ respecting differences, ~~which~~ measures the extent to which young people support the construction of places of worship in accordance with the regulations and their belief that they, too, can be good citizens. Third ~~is~~, expressing differences, ~~which~~ measures how young people respect ~~the~~ religious symbols expressed by followers of other religions.

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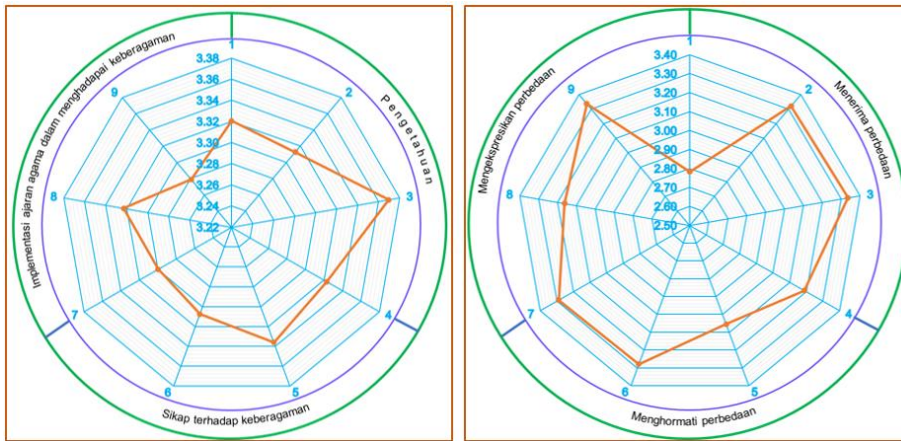


Figure 2. Spider Diagram of Religious Literacy and Tolerance Attitudes

Figure 2 illustrates the Spider Diagram of Religious Literacy and Tolerance among youth, which does not yet exhibit a consistent and uniform pattern. First, the aspect of religious literacy shows an average score above 3. This indicates that millennial youth have good religious literacy, including knowledge, attitudes, and implementing religious teachings [when](#) facing diversity. Second, regarding tolerance attitudes, there remains one question item with an average score below 3, specifically the comfort level when being close to other groups. It reflects the increasing polarization of Indonesian society due to the politicization of identity (Setara-Institute 2023). In this context, Haedar Nashir, the chairman of the Central Leadership of Muhammadiyah, which is the [base](#) of the moderate Islamic movement in Indonesia, proposed moderating Indonesia and the concept of Indonesian-ness. He argued that ideological, political, economic, and cultural radicalism poses as much of a problem as religious radicalism or extremism for the future of Indonesia (Haedar 2019). Moderation is necessary as an alternative to deradicalization to align with Pancasila as the middle-ground ideology and the character of the Indonesian nation.

Indonesia is set to experience a demographic [change](#)[bonus](#): the productive age population will [become](#) significantly large, the younger population will decrease, and the elderly population will remain small. To face these challenges, the government has consistently promoted local action programs that involve community participation. In addressing the demographic bonus, the Indonesian government has formulated management strategies, including improving human resource quality by reducing stunting rates, increasing the human development index, enhancing the gender empowerment index, adjusting the educational curriculum to meet the needs of Industry 4.0, and preparing job opportunities by implementing industrial down streaming policies, and developing infrastructure and technological access (Purbaningrat et al. 2024), so [then](#) the youth [group](#) can fully benefit from this era.

Model of Religious Moderation Ecosystem on Tolerance Attitudes Validity and Reliability Testing of the Model

The analysis to determine the influence between [the](#) variables in this study utilized Variance-Based Structural Equation Modeling (VB-SEM) with the assistance of [the](#) Smart PLS 3.3 software. Before employing the SEM model to estimate the analyzed variables, it [was](#) necessary first to

assess the validity and reliability of the generated SEM model. The validity test used to evaluate the validity of the VB-SEM model in this study was ~~convergent~~ validity.

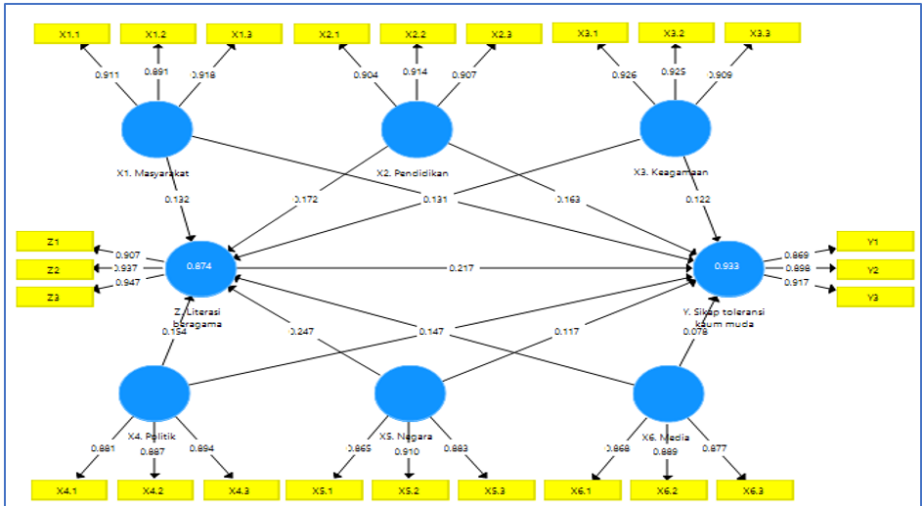


Figure 3. Outer Model PLS-SEM

There are two methods used to determine the validity of an SEM model using the convergent validity technique: examining the outer loading (factor loading) values and the Average Variance Extracted (AVE) values. The required factor loading value is >0.7 . In the validity test conducted, all indicators were found to have values >0.7 . The SEM model, which has been validated, is presented in Figure 1 and Table 1.

Table 1. Validity and Reliability of the PLS-SEM Model

Variable	Indicator	Loading factor	Cut off Value	AVE	Validity	Cronbach's Alpha	CR	Reliability
X1	X1.1	0.911	0.7	0.822	valid	0.892	0.933	Reliable
	X1.2	0.891	0.7		valid			
	X1.3	0.918	0.7		valid			
X2	X2.1	0.904	0.7	0.825	valid	0.894	0.934	Reliable
	X2.2	0.914	0.7		valid			
	X2.3	0.907	0.7		valid			
X3	X3.1	0.926	0.7	0.847	valid	0.910	0.943	Reliable
	X3.2	0.925	0.7		valid			
	X3.3	0.909	0.7		valid			
X4	X4.1	0.881	0.7	0.787	valid	0.865	0.917	Reliable
	X4.2	0.887	0.7		valid			
	X4.3	0.894	0.7		valid			
X5	X5.1	0.865	0.7	0.786	valid	0.863	0.917	Reliable
	X5.2	0.910	0.7		valid			
	X5.3	0.883	0.7		valid			
X6	X6.1	0.868	0.7	0.771	valid	0.852	0.910	Reliable

Variable	Indicator	Loading factor	Cut off Value	AVE	Validity	Cronbach's Alpha	CR	Reliability
	X6.2	0.889	0.7		valid			
	X6.3	0.877	0.7		valid			
	Z1	0.869	0.7		valid			
Z	Z2	0.898	0.7	0.801	Valid	0.875	0.923	Reliable
	Z3	0.917	0.7		Valid			
	Y1	0.907	0.7		valid			
Y	Y2	0.937	0.7	0.866	valid	0.922	0.951	Reliable
	Y3	0.947	0.7		valid			

The measure of the SEM model's validity based on Average Variance Extracted (AVE) is >0.5. According to Table 1, the AVE values for all variables observed in this study are >0.5, indicating that all variables are valid and can be used to test the SEM model. The discriminant validity of the SEM model was assessed using the HTMT Ratio, which must be <0.9. Based on the HTMT Ratio values in Table 2, all variables have values <0.9, allowing the conclusion that the SEM model is valid according to the HTMT Ratio.

Reliability, which measures the consistency of indicators in representing their variables, was determined using Composite Reliability and Cronbach's Alpha. This type of reliability evaluates the internal consistency of the variable indicators. For Cronbach's Alpha, a variable is considered to be reliable if the value is >0.6, while the standard for Composite Reliability is >0.7. Therefore, as shown in Table 1, all variables have Cronbach's Alpha values >0.6 and Composite Reliability values >0.7, confirming that the analyzed SEM model is reliable.

Religious Moderation Ecosystem and Tolerance: The Role of Religious Literacy

What is the relationship between the religious moderation ecosystem and young people's tolerance, and does religious literacy play a role in moderating these two main variables? This test is crucial because religious literacy is a significant issue concerning religious moderation. Specifically, religious literacy is said to include 'the ability to distinguish and analyze fundamental intersections between religion and social/political/cultural life through various perspectives (Parker 2020b), 'and to foster an ecosystem that promotes public understanding of religion across all sectors of society' (Walker et al. 2021). Therefore, religious literacy is critical in strengthening or weakening tolerance.

Table 2. Indirect Effect of X on Y through Z

Moderation of Variables	T Statistics	T Tabel	P Values	Cut off P value	Hypothesis
X1. Society -> Z. Religious Literacy -> Y. Youth Tolerance Attitudes	1.822	1.65	0.039	0.05	Accepted
X2. Education -> Z. Religious Literacy -> Y. Youth Tolerance Attitudes	1.948	1.65	0.042	0.05	Accepted
X3. Religion -> Z. Religious Literacy -> Y. Youth Tolerance Attitudes	1.876	1.65	0.031	0.05	Accepted

Moderation of Variables	T Statistics	T Tabel	P Values	Cut off P value	Hypothesis
X4. Politics -> Z. Religious Literacy -> Y. Youth Tolerance Attitudes	2.551	1.65	0.011	0.05	Accepted
X5. State -> Z. Religious Literacy -> Y. Youth Tolerance Attitudes	3.311	1.65	0.001	0.05	Accepted
X6. Media -> Z. Religious Literacy -> Y. Youth Tolerance Attitudes	2.395	1.65	0.017	0.05	Accepted

Based on Table 2, the hypothesis testing can be summarized as follows: (i) The variable of religious literacy can moderate the effect of the societal variable on the tolerance of young people, with a t-statistic of 1.822 > t-table of 1.65 and a p-value of 0.039, which is less than the cutoff value of 0.05; (ii) The variable of religious literacy can moderate the educational aspect [withwith](#) the tolerance of young people, with a t-statistic of 1.948 > t-table of 1.65 and a p-value of 0.042, which is less than the cutoff value of 0.05; (iii) The variable of religious literacy can moderate the religious aspect [withwith](#) the tolerance of young people, with a t-statistic of 1.876 > t-table of 1.65 and a p-value of 0.031, which is less than the cutoff value of 0.05; (iv) The variable of religious literacy can moderate the political aspect [withwith](#) the tolerance of young people, with a t-statistic of 2.551 > t-table of 1.65 and a p-value of 0.011, which is less than the cutoff value of 0.05; (v) Religious literacy can moderate the national aspect with the tolerance of young people, with a t-statistic of 3.311 > t-table of 1.65 and a p-value of 0.001, which is less than the cutoff value of 0.05; and (vi) The variable of religious literacy can moderate the media aspect with the tolerance of young people, with a t-statistic of 2.395 > t-table of 1.65 and a p-value of 0.017, which is less than the cutoff value of 0.05.

Several previous studies have shown that communities, religious leaders, and traditional figures contribute to fostering moderate attitudes through local wisdom (Nasriandi et al. 2023; Pajarianto et al. 2022). Women also foster moderate attitudes in relations between Muslims and non-Muslims (Pajarianto 2022). Educational institutions (Pajarianto, Pramono, et al. 2023); and media are [both](#) strategies for addressing religious moderation in the digital 4.0 era in Indonesia for various age groups (Wibowo and Nurjanah 2021). Additionally, the government, through the Ministry of Religious Affairs, [has](#) [designeds](#) religious moderation as a key program to address religious conflicts in Indonesia, particularly interfaith conflicts, the rise of radical ideologies, and [the](#) emerging transnational religious ideas that have started to develop and enter Indonesia (Taufiq and Alkholid 2021).

It is crucial for all parties to position religious moderation as a common ground and focal point for all religions in Indonesia, [integrateding](#) into a cohesive ecosystem where each component is interconnected. A robust ecosystem can address [the](#) social harmony issues often disrupted by radical behavior among certain religious groups. Education must be conducted in a moderate manner, religious practices should respect other faiths, politics should avoid identity-based discrimination, the state must promote economic and social justice, and both print and electronic media should fulfill their role in enlightening the nation. Indonesia, as the world's largest multicultural country, requires strong support for a well-functioning religious moderation ecosystem to ensure harmony and unity. However, it is important to acknowledge the diverse perspectives on the role of religious moderation. Some studies highlight that various components

of religious moderation have received both unwavering support and substantial criticism (Junaedi 2022). Critics argue that religious moderation programs may appear to be an extension of the state's "obsession with harmony," potentially prioritizing social order over individual religious freedom (Bagir and Sormin 2022). While supporters maintain that religious moderation aligns with the core values of Islam, and thus should be universally endorsed, critics point out that in contemporary Indonesia, moderate groups (tawasuth) aiming to temper radical or extreme religious attitudes sometimes find themselves at odds with the very groups they seek to moderate. This complex dynamic underscores the need for a balanced approach to fostering religious moderation, ensuring it contributes positively to social cohesion while respecting diverse perspectives.

With this understanding, the ecosystem of religious moderation can be more easily realized to continue enhancing religious literacy and tolerance among the youth in Indonesia. The theory of structural functionalism views society as a system that is functionally integrated in the form of balance (Ritzer and Goodman 2004). The balance of the religious moderation ecosystem will be achieved if all components perform their respective roles and functions well. Religious moderation should be understood as a significant platform for togetherness, resulting from a dialogical interaction between religions (Sinaga 2022). In this regard, the state provides a public perspective or a progressive social insight, in that religious moderation involves fostering a conducive religious ecosystem (Sinaga 2022). This program should become a movement involving the entire civil society, extending beyond the religious sphere to encompass all aspects holistically.

Strengthening the ecology of moderation education (Muaz and Ruswandi 2022) is necessary so that all religions and beliefs are trusted, accepted, and recognized by all members of society. The ecology of religious moderation education is defined as an environment free from prejudice or conflicts that harm those with different beliefs, where religious and belief diversity is acknowledged and respected by all members of society under the nation. The government, religious organizations, and the community collaborate to build a religious moderation ecosystem aimed at fostering an environment conducive to peaceful and harmonious religious practices (Muaz and Ruswandi 2022).

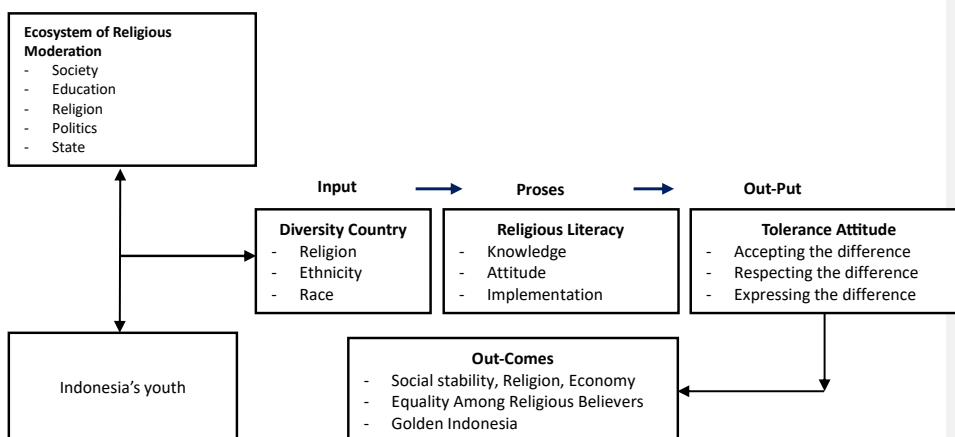


Figure 2. Model of Cultivating Religious Values

Figure 2 illustrates the model for strengthening the ecology of religious moderation (Muaz and Ruswandi 2022). It emphasizes the need to ensure that all religions and beliefs are trusted, accepted, and recognized by all members of society. This religious moderation ecology is defined as an environment free from prejudice or conflict that harms different belief systems, where religious and belief diversity is acknowledged and respected by everyone. To achieve this, it is crucial for the government, religious organizations, and society to collaborate in building a religious moderation ecosystem. The goal is to create a conducive environment for peaceful and harmonious religious practice, fostering mutual respect and understanding among diverse religious communities (Muaz and Ruswandi 2022).

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To maximize the effectiveness of the religious moderation ecosystem in Indonesia, the government should undertake several key actions. First, it is crucial to foster a culture of diversity within families and through practical diversity practices, ensuring that all members of society can participate equally in national development. Educational institutions must play a significant role by integrating moderate religious values into their curricula and ensuring that educators implement these principles without discrimination. Religious institutions, including organizations, leaders, and places of worship, should actively promote religious moderation among their followers, aligning all religious rules and practices with the noble values of Pancasila as the national ideology. Politicians need to avoid exploiting identity politics and ensure that their political practices reflect their religious values, including moderation, at all leadership levels. The state should focus on robust ideological development, enforce laws against intolerance, and apply economic justice to prevent social jealousy linked to religious issues. Lastly, media should enhance religious literacy as a reflection of freedom of expression while preventing disruptions to religious authority and information. Implementing these steps is essential for strengthening the religious moderation ecosystem and ensuring its effectiveness.

As a final reflection of this study, it is crucial for all parties to position religious moderation as a common ground and focal point for all religions in Indonesia, integrated into a cohesive ecosystem where each component is interconnected. A robust ecosystem can address social harmony issues often disrupted by radical behavior among certain religious groups. Education must be conducted in a moderate manner, religious practices should respect other faiths, politics should avoid identity-based discrimination, the state must promote economic and social justice, and both print and electronic media should fulfill their role in enlightening the nation. Indonesia, as the world's largest multicultural country, requires strong support for a well-functioning religious moderation ecosystem to ensure harmony and unity.

Conclusion

The research data shows that Indonesia's religious moderation ecosystem has formed a consistent pattern. However, certain areas still require improvement, particularly in the religious aspect, where the use of religious symbols for political purposes and the behavior of some politicians, which does not yet fully reflect their religious teachings, need to be addressed. In addition, the state must enhance the enforcement of law enforcement against intolerance and ensure equitable economic distribution and social justice. The media also needs to present news related to religious moderation in a balanced and fair manner. In terms of religious literacy, young people have utilized various resources to strengthen their religious literacy. However, their tolerance towards followers of other religions still needs improvement. Quantitatively, the religious ecosystem influences religious literacy and tolerance. Religious literacy mediates the relationship between the religious moderation ecosystem and the tolerance attitudes of young people.

This research contributes theoretically and factually by highlighting the strategic and crucial role of the religious moderation ecosystem in shaping the moderate attitudes of youth. The role of the religious moderation ecosystem in religious literacy education will enhance the tolerance attitudes of young people.

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