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

Received: 2021-October-15 (10-Calibri Light)

Rev. Req: 2022-January-09

Accepted: 2022-January-22

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| How to cite this paper: Pilotti, M. & Almubarak. H. A. M. (2021). Systematic Versus Informal Application of Culturally Relevant Pedagogy: Are Performance Outcomes Different? A Study of College Students. *Journal of Culture and Values in Education*, *4*(2), 14-26. <https://doi.org/10.5758/ijls.2022.1>  This is an Open Access article distributed under the terms of the Creative Commons Attribution 4.0 International license [(https://creativecommons.org/licenses/by/4.0/)](https://creativecommons.org/licenses/by/4.0/) |

**ABSTRACT:** The National Medium-Term Development Plan of Indonesia now prioritizes the topic of religious moderation. The goal of religious moderation is to change religious groups' ideas and attitudes toward variety rather than to moderate religion itself. The identification of enduring problems, such as Indonesia's high prevalence of violence committed in the name of religion and the absence of an integrated ecosystem for moderation, is what makes this research so urgent. The six pillars of the religious moderation ecosystem—the state, media, society, education, and religion—need to be reinforced. An exploratory sequential mixed-methods strategy is used in this study, combining qualitative and quantitative techniques. 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. This study provides theoretical and factual references indicating that the religious moderation ecosystem is crucial for fostering tolerance.

Rencana Pembangunan Jangka Menengah Nasional Indonesia kini memprioritaskan topik moderasi beragama. Tujuan moderasi beragama adalah mengubah gagasan dan sikap kelompok agama terhadap keragaman, bukan memoderasi agama itu sendiri. Identifikasi masalah yang terus berlanjut, seperti tingginya prevalensi kekerasan atas nama agama di Indonesia dan tidak adanya ekosistem moderasi yang terintegrasi, membuat penelitian ini begitu mendesak. Enam pilar ekosistem moderasi beragama—negara, media, masyarakat, pendidikan, dan agama—perlu diperkuat. Strategi metode campuran sekuensial eksploratif digunakan dalam penelitian ini, yang menggabungkan teknik kualitatif dan kuantitatif. Temuan menunjukkan bahwa meskipun ekosistem moderasi beragama di Indonesia telah membentuk pola yang konsisten, diperlukan pengoptimalan lebih lanjut, khususnya dalam aspek agama, negara, dan media. Kaum muda memanfaatkan berbagai sumber daya untuk meningkatkan literasi beragama mereka, namun toleransi mereka terhadap penganut agama lain masih perlu ditingkatkan. Secara kuantitatif, ekosistem beragama memengaruhi literasi dan toleransi beragama. Literasi beragama memediasi hubungan antara ekosistem moderasi beragama dan sikap toleransi kaum muda. Studi ini memberikan referensi teoritis dan faktual yang menunjukkan bahwa ekosistem moderasi beragama sangat penting dalam menumbuhkan toleransi.

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

1. **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 reinforce 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 Republic of Indonesia Number 58 of 2023 on reinforcement Religious Moderation, a Presidential Regulation, marked the beginning of the ecosystem's reinforcement of 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 role 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 (Pajarianto et al. 2022), the contribution of women towards strengthening the religious moderation ecosystem and interfaith relations (Pajarianto 2022), the educational ecosystem's contribution to tolerance attitudes (Pajarianto and Junaidi 2020), the role of educational institutions in shaping moderate character (Pajarianto, 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 (Pajarianto et al. 2024; Pajarianto, 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 (Pajarianto et al. 2022), and families also serve as seedbeds of tolerance through proper religious literacy/education (Pajarianto 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 misinterpretation 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.

1. **METHOD**

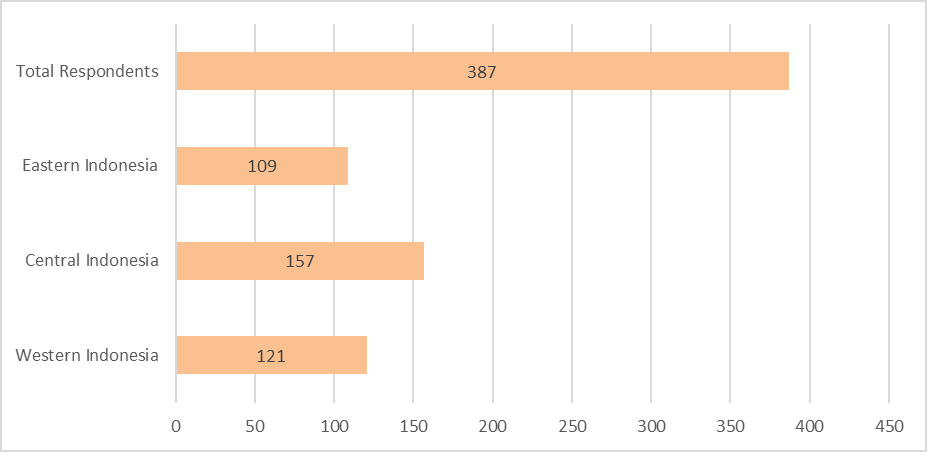
This research was conducted in three regions of Indonesia, the western, central, and eastern parts. A total of 350 informants were selected proportionally, consisting of 100 students from Java, 150 from Sulawesi, and 100 from Papua. Data for the Focus Group Discussion (FGD) involved experts from the 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). The questionnaire data was collected via purposeful sampling, a kind of non-probability sampling that works well for examining certain cultural domains and guaranteeing the competency and dependability of informants (Tongco 2007). The respondents were active university students, representing the younger generation with the potential to develop tolerant and moderate religious attitudes.

Exploratory sequential design with a mixed-methods approach was used in the study, integrating 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) 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 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 not be directly observed (Hair et al. 2019). Several stages are involved when 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).

**III. RESULT AND DISCUSSION**

**Description of Religious Affiliation**

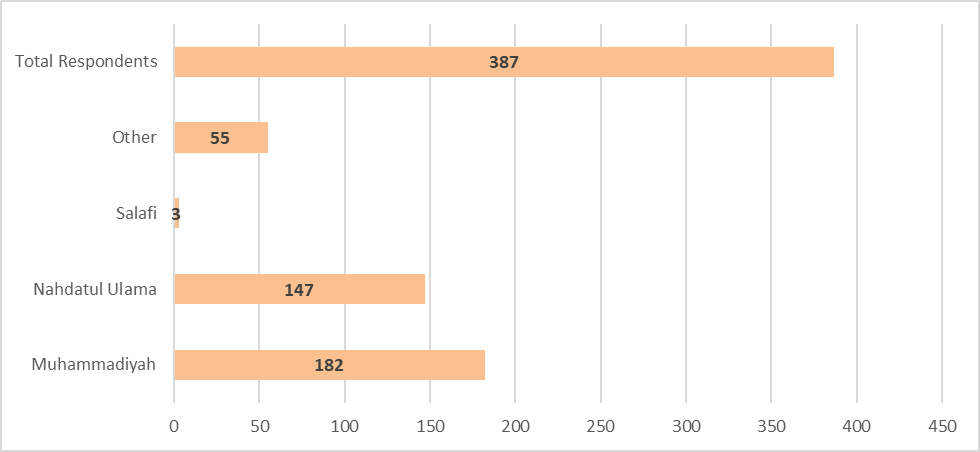
Mapping religious affiliation is essential as it shapes how individuals perceive others' beliefs. Heidi Campbell's Religious-Social Shaping of Technology theory highlights how the digital era has shifted religious practices, reducing traditional institutional ties, shifting authority to personal interpretations, increasing individualism, and fostering more insular tendencies. Among the respondents, 182 are affiliated with Muhammadiyah and 147 with Nahdatul Ulama—two major organizations promoting moderate Islam. Both emphasize religious tolerance and actively work to prevent radicalism by instilling Islamic values that promote peace and coexistence. Despite differences in their doctrines, both NU and Muhammadiyah share a commitment to religious moderation and continue to advocate for it within their communities. 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 1. Respondents' Religious Affiliation

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**

Studies indicate that students who are involved in organizations exhibit more assertive behavior and a greater craving for affiliation. Active involvement in both on-campus and off-campus activities is recommended to enhance assertiveness and improve interactions. Student organizations should foster collective activities and encourage open discussions to build tolerance for differing viewpoints. Graphic 3 illustrates the respondents' affiliations: 13 with PMII (Nahdatul Ulama), 14 with HMI, 106 with IMM (Muhammadiyah), and 19 with regional groups, while 235 did not specify. These organizations promote Islamic moderation and support Indonesia's national principles. By fostering individual freedom within certain boundaries, they help shape a moderate character among members and contribute to a culture of tolerance and religious moderation among the youth. 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.



Graphic 2. Student Organization Affiliation

Indonesia has already created a space for individual freedom, especially within the realm of religion, where all Indonesians are free to practice their chosen religion 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 an interconnected system that educates the public on the importance of tolerance in Indonesia's diverse society. While the ecosystem is starting to take shape, further optimization is needed. The research identified six key variables, each with three dimensions and indicators, assessed through 56 questions using a Likert scale. Figure 1 reveals an incomplete spider diagram, indicating areas for improvement. Society, education, and religion variables showed consistent agreement, but other areas scored lower. Notably, issues like using religious symbols for discrimination, politicians not reflecting religious practices, and weak law enforcement against intolerance and inequitable economic management need attention. The media's role in fair reporting and balanced opinion verification also scored low, highlighting areas for improvement in supporting religious moderation.

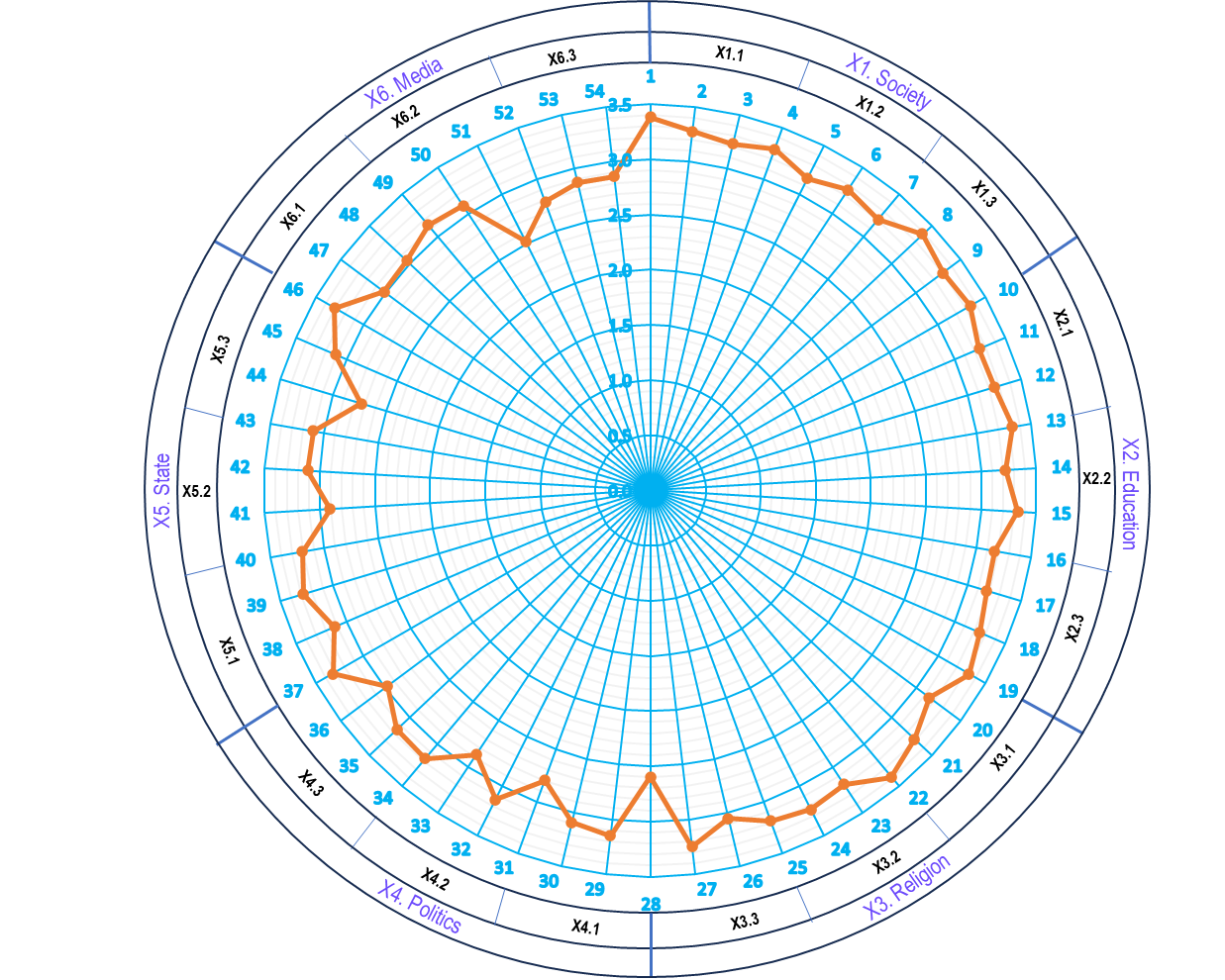


Figure 1: Spider Diagram of the Religious Moderation Ecosystem

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 pattern suggests a disrespect for social and economic barriers that affect minorities as well as religious equality (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). 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 with relation to moderation in religion.

The ecosystem of religious moderation is a unified and interconnected system, in which every element is essential to promoting a reasonable and accepting mindset within Indonesia's heterogeneous population. While this ecosystem is taking shape, it still requires optimization. Key areas for improvement include curbing the misuse of religious symbols for discrimination, ensuring politicians' actions align with their religious teachings, and enforcing laws against intolerance impartially. Additionally, equitable economic distribution and balanced media coverage are crucial to support the movement for religious moderation.

**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: 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.

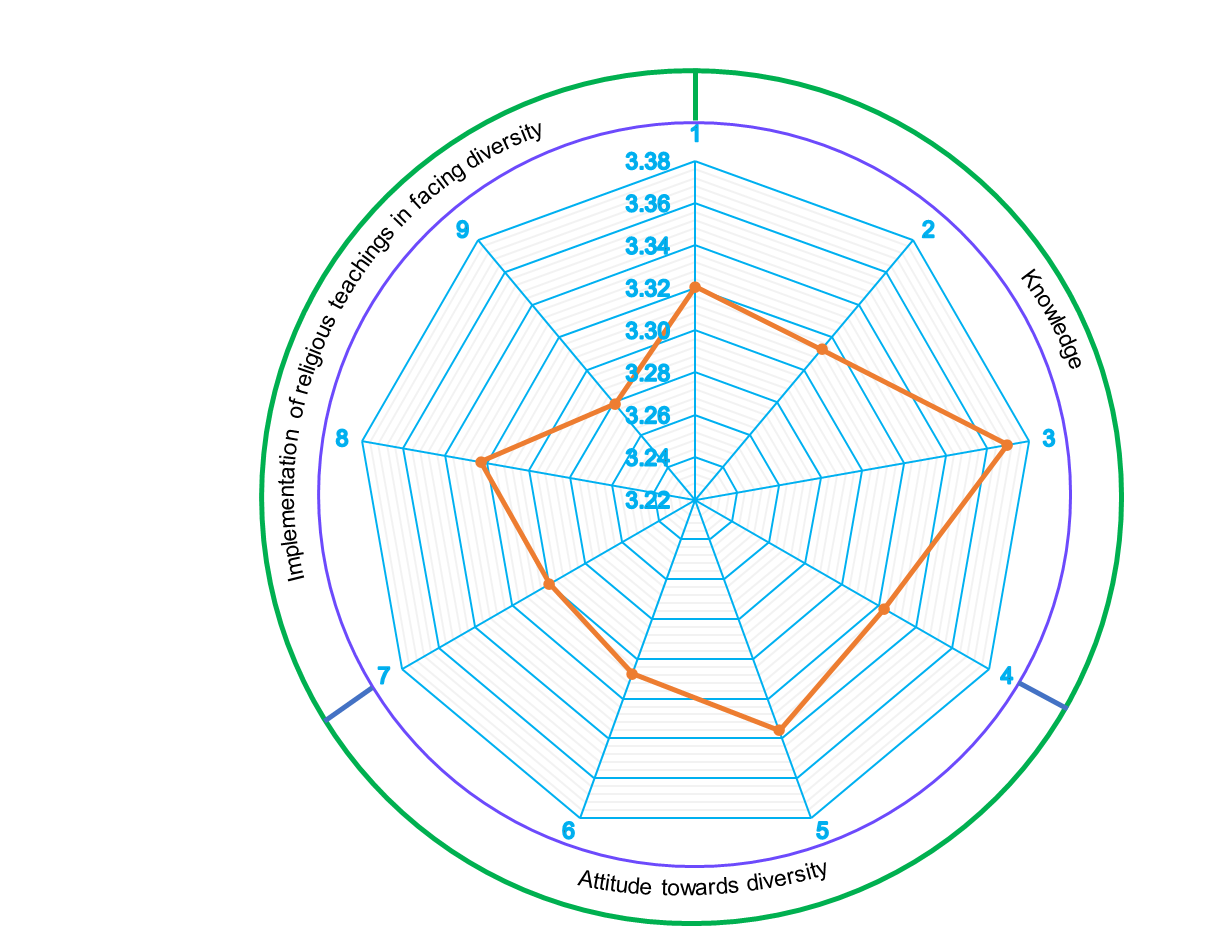
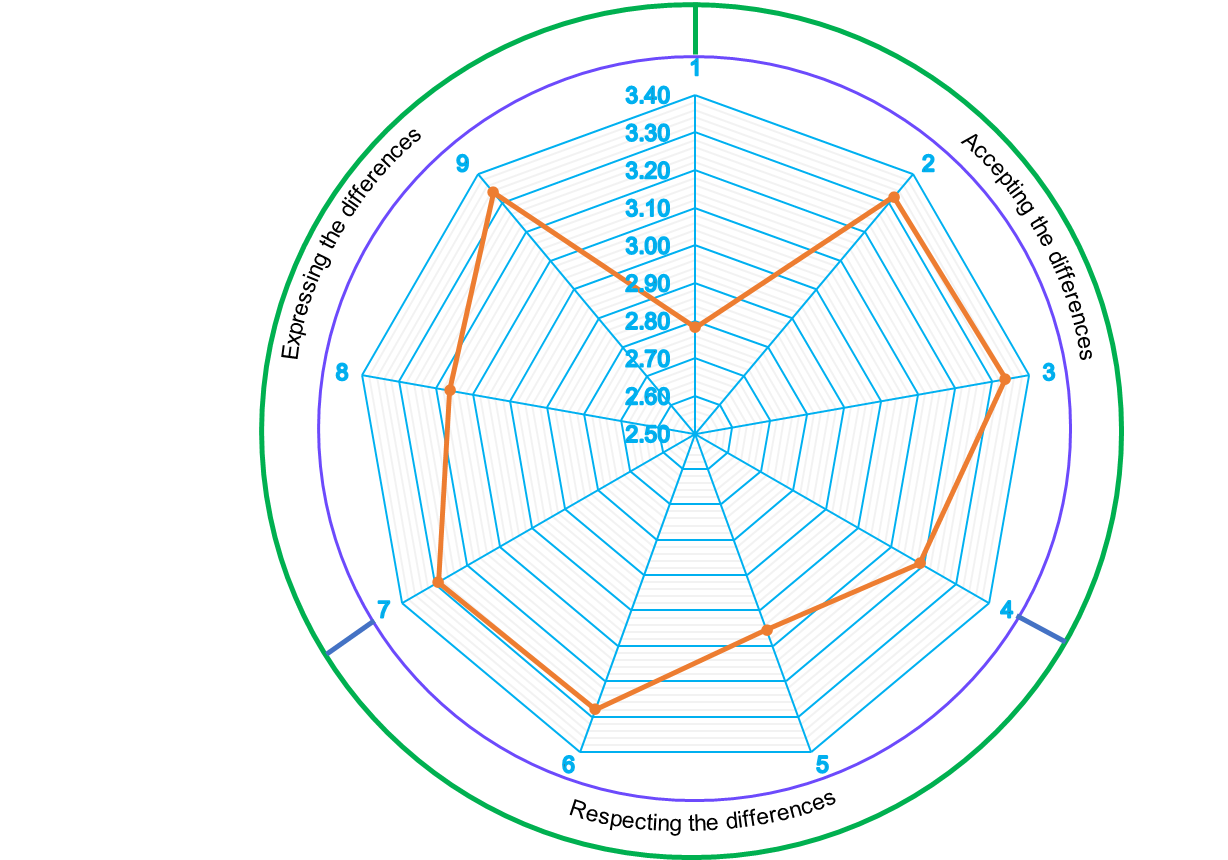


Figure 2. Spider Diagram of Religious Literacy and Tolerance Attitudes

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 basis 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). Indonesia is set to experience a demographic change: the productive age population will become significantly large, the younger population will decrease, and the elderly population will remain small. In addressing the demographic bonus, the management strategies that the Indonesian government has developed include lowering the stunting rate, raising the human development index, improving the gender empowerment index, adapting the curriculum to Industry 4.0 requirements, creating job opportunities through the implementation of industrial downsizing policies, and building 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**

Using the help of the Smart PLS 3.3 software, Variance-Based Structural Equation Modeling (VB-SEM) was used to analyze the relationship between the variables in this study. It was vital to evaluate the created SEM model's validity and reliability prior to using it to estimate the variables under analysis. Convergent validity was the validity test that this study employed to assess the VB-SEM model's validity.

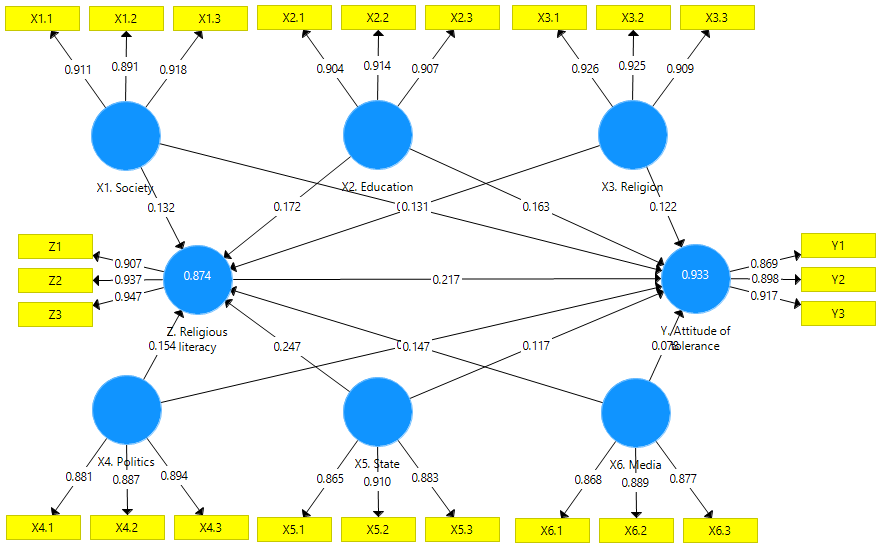


Figure 3. Outer Model PLS-SEM

Using the convergent validity technique, a SEM model's validity can be assessed using two methods: looking at the Average Variance Extracted (AVE) values and the outer loading (factor loading) values. >0.7 is the necessary factor loading value. Every indicator in the validity test had a value greater than 0.7. In Figure 1, the validated SEM model is displayed.

Based on Average Variance Extracted (AVE), the SEM model's validity is measured as >0.5. The AVE values for every variable shown in this study are >0.5, according to data analysis, meaning that every variable is legitimate and suitable for testing the SEM model. The HTMT Ratio, which needs to be <0.9, was used to evaluate the discriminant validity of the SEM model. Every variable has a value <0.9 based on the HTMT Ratio values shown in Table 1, allowing the conclusion that the SEM model is valid according to the HTMT Ratio.

Using Cronbach's Alpha and Composite Reliability, the consistency of indicators in reflecting their variables is measured and reliability is established. This kind of reliability assesses the variable indicators' internal consistency. A variable is deemed dependable for Cronbach's Alpha if its value is >0.6, but >0.7 is the requirement for Composite Reliability. As a result, all variables have Composite Reliability values >0.7 and Cronbach's Alpha values >0.6, as seen in Table 1, 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, ‘The ability to distinguish and analyze fundamental intersections between religion and social/political/cultural life through various perspectives’ is cited as a component of religious literacy (Parker 2020b), ‘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 1. 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 |
| 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 |

The hypothesis testing can be summed up as follows based on Table 1: (i) The religious literacy variable, 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, can attenuate the effect of the social variable on young people's tolerance; (ii) The religious literacy variable, 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, can moderate the educational aspect with the tolerance of young people; (iii) With a p-value of 0.031, below the cutoff value of 0.05, and a t-statistic of 1.876 > t-table of 1.65, the religious literacy variable can moderate the religious aspect with the tolerance of young people; (iv) The religious literacy variable, 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, can regulate the political 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, religious literacy can moderate the national aspect of young people's tolerance. Similarly, 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, religious literacy can moderate the media aspect of young people's tolerance.

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). Furthermore, religious moderation has been developed by the government through the Ministry of Religious Affairs as a crucial program to address religious conflicts in Indonesia, specifically those involving interfaith relations, the emergence of radical ideologies, and the transnational religious ideas that are beginning to develop and enter the country (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, integrated 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 underscore 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 function 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 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 then 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 and 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).

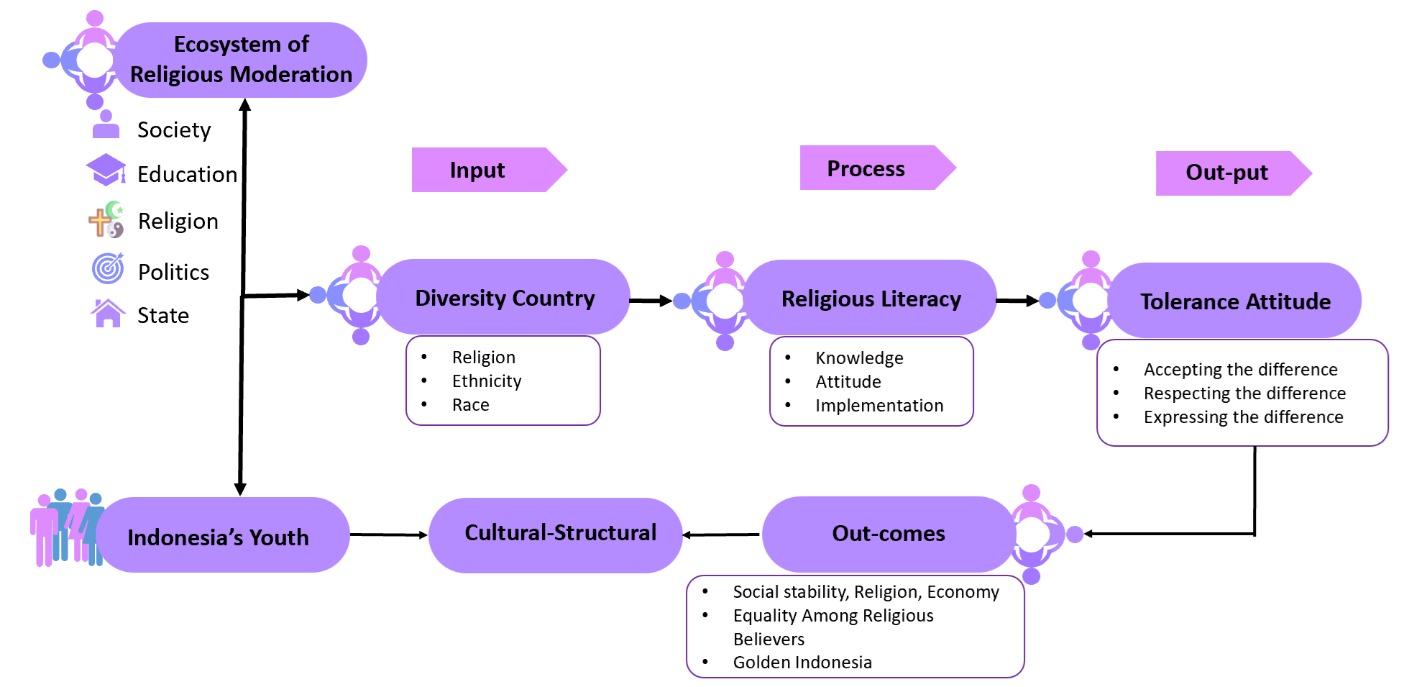


Figure 4. Model of Cultivating Religious Values

Figure 4 illustrates the model for strengthening the ecology of religious moderation (Muaz and Ruswandi 2022). In order to optimize the efficacy of Indonesia's religious moderation ecology, the government ought to implement a number of crucial measures. 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.

1. **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 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.

The strategic and vital role that the religious moderation ecosystem plays in influencing young people's moderate attitudes is highlighted in this research, which makes a theoretical and factual contribution. The contribution of the religious moderation ecosystem to religious literacy instruction will improve youths' views toward tolerance.

**V. ACKNOWLEDGEMENTS**

We thank the Directorate of Research, Technology, and Community Service of the Ministry of Education, Culture, Research, and Technology for funding this research.

In 2024, the Directorate of Research, Technology, and Community Service of the Ministry of Education, Culture, Research, and Technology funded this research.

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