The Role of Religious Moderation in Improving the Morale of the Millennial Generation: A Study of Hijra Youth in Semarang

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Abstract

This article aims to examine the role of religious moderation to improving the morale of the millennial generation and helping them become better people. This study used a descriptive-qualitative research methodology. Research data were collected through interviews with questionnaires, non-participant observations, and documentation. The study informants numbered 10 participants (7 men and 3 women) aged 24 to 30 years. Research findings show that diversity can lead to various conflicts if society cannot find a middle ground for everything. These problems can be solved with religious tolerance and moderation to create peace and harmony in society. People who do not have knowledge of religious moderation and good religious foundations will have morals that are not in

accordance with religious values, for example, drug addiction and *bullying*. Both actions are basically driven by environmental factors. In Islam, drugs and bullying are things that have a lot of mudharat, so it is forbidden to do so. However, those who are willing to leave both should not be excluded so that they feel that their change has the support of their surroundings. A society that has a strong knowledge base of religious moderation and faith will always embrace it so that a life of peace, tolerance, and mutual respect can be created.

Keywords: Deviant Behavior, Morals, Religious Moderation, Tolerance, Millennials

Introduction

Indonesia is a pluralistic country with ethnic, racial, religious, and linguistic diversity, so it has a high potential to be a tool of provocation to ignite conflicts between religious communities (Rusli & Sugiarto, 2022). Islam does not deny the existence of differences; it only justifies differences that do not contradict religious principles (Izzati, 2020). A middle way to overcome existing diversity can be done with religious moderation. Religious moderation exists to strengthen equality, not to sharpen differences (Abror, 2020). According to Farida (2020) tolerance acts as a pillar of religious moderation to care for the plurality of the Indonesian state. Religious moderation moves away from the two poles of extremism: radicalism and liberalism (Wibisono, 2020; Wildan & Muttaqin, 2022).

The emergence of radical ideas is seen to give birth to terrorism with various motives and variants (Burhanuddin & Khairuddin, 2022). Religious practices and beliefs are an important part of life, and to understand religious life a social approach is used (Meagher, 2016). Through religious moderation people will not contradict each other about something they believe in, but rather seek solutions by means of tolerance (Akhmadi, 2019). Every religion, of course, has rules regarding tolerance. Islam also has rules for the benefit of Muslims, and of course correlates with the mission of religious moderation as the foundation of the State of Indonesia (AR, 2020). According to the author, religious moderation in a multicultural society must be supported by educational institutions as a basis for expanding the understanding of moderation which also serves to carry out a socio-religious approach in religious and state affairs.

Moderation in Arabic is called *al-washathiyah* (Malik et al., 2021), which means middle, fair, and balanced. Mundakir (2021) *Wasathiyyah Islam* is closely related to *ummatan wasathan*, which is a society that always maintains

a balance so that it does not fall into extremism left or right and does not engage in radicalism and violence (Kasdi, 2019). Moderation is freedom from excess and making something without the element of violence (Arifinsyah et al., 2020). Always behaving and taking the middle ground of two opposing attitudes is one of the attitudes of religious moderation. This is because Islam always teaches people to respect each other, tolerate, and uphold human values wherever and with anyone (Adya Winata et al., 2020). The task of man is not to plunder, destroy, and plunder each other with each other's civilization, but rather the task of man is *li ta'arafu* which is to know each other, cherish, give, and take with a solid, creative, and dynamic foundation of cultural tolerance. Because, without social tolerance, human life will not be safe and peaceful (Saputra et al., 2021)

Religious moderation must be developed sustainably in Indonesia as a conception that will build tolerance and harmony to strengthen the unity and integrity of the nation. Strengthening inter-religious harmony is not only the duty of the government but is a duty and obligation for all levels of society. However, each has a different role. Ulema can help communicate effectively with the public regarding religious moderation and ground Islam as a religion that is a blessing for this universe (*Rahmatan Lil Alamin*). Islam is full of compassion, tolerance, and love. Muslims must be able to harness the power of information technology to spread and preach the teachings of Islam. Social media can be an effective propaganda medium to reach the wider community, especially the millennial generation.

Religious moderation really needs to be applied as early as possible, not only in the school environment. This is because the sophistication of technology that is developing today has a negative impact on people's morals, which sometimes conflict with religious values. Currently, a moral crisis is occurring in Indonesia and occurs in all segments. The moral devastation that occurs is evidenced by increasingly rampant free sex, drug abuse, bullying, and brawls. The *moral crisis* can occur because of the lack of mutual care and free life patterns (Radjaang, 2022). For this reason, the growth of religious moderation as early as possible is expected to strengthen the internalization of religious values in a person (Purbajati, 2020). According to Arif (2021) the implementation of religious moderation can be done through strengthening religious knowledge and insight, increasing faith and equipping oneself with the ability to use information and communication technology correctly. Strengthening the understanding of religious moderation, of course,

experiences various serious obstacles, one of which is intolerance (Jubba et al., 2022).

Some studies that discuss religious moderation to overcome drug addiction and bullying include research (Aisyah, 2023) In his research, it was revealed that moral decline that occurs everywhere such as juvenile delinquency, drug use and promiscuity, can be overcome by applying the values of religious moderation. Moderation is needed because it relates to one's relationship with others. Prasetyo & Fauzi, (2022), mentioned in their research that bullying can occur because of assumptions based on different realities of life. So, it is important to teach the values of religious moderation in life. Jasminto (2022) He added that bullying can also be influenced by online communication that transcends cultural and religious localities, so a moderation-based knowledge and an ethical filter are needed to control it.

Strengthening religious moderation can be done through multicultural education (Burga & Damopolii, 2022) because the education sector needs its contribution to maintain religious moderation (Basri et al., 2022). According to Al-Fikri et al., (2020) the issuance of the religious moderation program is a strategic public policy for Indonesian society that is plural, with the note that it is carried out with faith and based on the belief that every religion for its adherents is true, so that the truth of each religion is relatively absolute (Thohir & Lukluk Atsmara Anjaina, 2022).

This study aims to examine the role of religious moderation in correcting the morals of the millennial generation that are not in accordance with religious values, such as drug addiction and *bullying* using descriptive qualitative methods. To answer the purpose of the study, a research question was formulated: how does religious moderation encourage the millennial generation to improve their morals in order to become a better person in accordance with religious values? Through this descriptive qualitative method, research findings can be more objective, comprehensive, detailed and in-depth (Ulya, 2021). Research data were collected using interview methods with questionnaires, non-participant observations, documentation, and literary studies. The informants in the interview were 10 people, consisting of 7 men and 3 women. The informants in the interviews had an age range of 24-30 years.

The Role of Religious Moderation

Drugs among the Millennial Generation

One analyst said that the drug was not just a state problem. This can develop into a political issue among countries around the world. Indonesia is a rich and prosperous country, so it is envious of others who enjoy its natural resources. Indonesia does not seem to be able to progress and develop significantly. Therefore, one of the targets is the millennial generation who will be given toys that tempt the world in the form of drugs.

The millennial generation is the dream of a country to fill and prosper the nation. In 2018, *World Drugs Reports* published a report by the United Nations Office on Drugs and Crime (UNODC), that 275 million people in the world, or 5.6% of those in the age group of 15–64 years, have consumed drugs. In Indonesia, 24 to 40% of millennials have used these illegal items. This is a global strategy used to plunge the millennial generation. Drugs have a more terrible effect. Research findings by Allen et al., (2023) show that drug use through injections has the opportunity to pose a risk of infectious diseases during the pandemic. According to research by McGinty et al., (2015), mental illness, symptoms, and drug addiction are characterized by abnormal behavior, including a decline in health. According to Yager et al., (2015) drug addiction is considered an expensive and disabling disease characterized by uncontrolled use of the drug with a high and long probability of relapse after cessation of drug use.

It was also revealed by the informant that when they were under the influence of drugs, they became uncontrollable. They can no longer think clearly and are even more easily provoked by anger when there is something they don't like. At first, they just tried, but it gradually became a habit, so they became addicted.

Seeing this phenomenon, from now on, the millennial generation must dare to fight drugs. Does the Islamic perspective explain the existence of drugs? Ibn Taymiyyah (may Allah have mercy on him) said, *"Drugs are the same as intoxicating substances, and any substance that can relieve the mind is forbidden to be consumed even if it is not intoxicating."* (Majmu 'Al Fataawa, 34:204). Therefore, taking the drug even in very small portions is strictly prohibited.

According to the interviews, Indonesian millennials can fall into drug addiction, mostly due to environmental factors. They also explained that the

various problems that are being experienced by them become a strong incentive to take drugs so as not to stress. This is where religious moderation must be fostered so that they understand the negative effects of drug use, both in the short and long term.

Prophet Muhammad (peace be upon him) said: *"Taking drugs even for very small portions is forbidden; everything that is intoxicating and mufattir (which makes us weak) is haram (narrated by Abu Daud). Why? because it will damage the future of the millennial generation; people should be afraid if they leave behind a generation that is weak (weak in faith and socio-economic conditions) and may be indifferent to their country"* (Sura al-Nisa: 9); *"And make lawful for all those who are good and forbid for all those who are bad"* (Sura al-A'raf: 157).

In this verse, every *khobit* is forbidden. *Khobits* means everything that has a negative effect. Never destroy our generation because of drugs. Seeing these problems, it is time for the government with all its policies to be more serious about saving future generations. For this reason, parents and millennials must be able to fight the threat to become future leaders and a hopeful generation. Therefore, our millennial generation must be supported by adequate knowledge.

The abuse of illegal drugs has a negative impact and adverse effects on health (Grecu et al., 2019) and according to the Qur'an drugs are haram because they cause a lot of *mudharat*. Although drug addiction is treatable, promising strategies are needed to improve public attitudes towards drug addicts so as not to be ostracized (McGinty et al., 2015).

According to observations and interviews, those who have disengaged from the drug environment are factored in because of their parents and want a better life. Drugs often throw them out of control, thus triggering many problems and immoral acts. They are often afraid to return to their families for fear of being ostracized, ridiculed, etc. However, as religious human beings we must not do this, but we must support those who are willing to change for the better without imposing their will, without judging, and without ridiculing them so that a life of peace and mutual respect can be created.

Bullying Among Teens

The term "*bullying*" is very familiar to most of us. Bullying means hurting a person or group verbally, physically, and psychologically so that the victim feels distressed, traumatized, and helpless. Recently, the practice of

violence or bullying among millennials has become more serious. Parents feel worried when they see violence committed by the millennial generation now. These actions often take their toll and will certainly affect the future of children.

In this modern era, *bullying* can be done in many ways and media, such as *e-mail*, telephone, sending messages via SMS, social media, and so on. This means that there are many possibilities of bad deeds done by one or more people to others. How can that be? There are several reasons for their suppression. The first is because they envy the strength of others. Religious people will be trapped in radicalism or violence if they misunderstand their religious beliefs (Jura, 2021). Envy and hatred are sources for committing acts of violence or intimidation. Religious people will be trapped in radicalism or violence if they misunderstand their religious beliefs (Jura, 2021).

The second is to channel anger toward others. Third is to get satisfaction from bullying people. Of course, there are many other reasons that can make a person violent, such as inappropriate technological advances such as gadgets. That is why the heart is a determinant or reflection of human attitudes and actions. Only he and God know his heart. Man is a perfect being created by God with various advantages, such as being able to feel sad, happy, or angry.

Both reasons were also revealed by research informants. They mentioned several reasons they commit bullying acts, namely envy and envy because of the achievements and successes of others, feeling more everything compared to others, feeling that they have stronger *power*, or even not being a little reasonable because of invitations. Those who do not participate in bullying will be considered weak and do not have group solidarity, so inevitably they will participate in doing it.

The heart can be a support or an opponent, because if a person has a good heart, his morals must be good, and if they are bad, his morals will be bad. *"And do not envy what God has given to some of you more than others. Because for men, there is a part of what they earn, and for women (even), there is a part of what they earn. They seek and ask God for His gift. Verily Allah Almighty knows all things."* (Sura verse an-Nisa: 32).

In that verse, Allah Almighty forbids His servants to feel jealous and envious of others. This is because envy can erase one's acts of worship and ruin the good one has done. From Abu Hurairah (ra), the Prophet said: *"Keep yourselves away from hasad, for verily hasad destroys goodness, like fire that consumes firewood."* (narrated by Abu Dawud).

Then what is the reason why people are forbidden to bully or commit violence? because people are noble creatures of God and need to be protected both physically, materially, and in dignity from actions that threaten their lives and lower their self-esteem. Prophet Muhammad (peace be upon him) once delivered a message to his companions by stating, "Your blood, your wealth, and your honor are sacred until the Day of Resurrection until you meet Allah Almighty. Physical or non-physical violence against others is prohibited in religion.

Originally, humans were sacred, good, and natural beings. In this context. Prophet Muhammad (peace be upon him) said: *"Human beings are born in a natural state, but after that, humans can change their nature because of their parents so that they become Christians or Magi."*

Even when human beings are still in spirit form, they naturally have a monotheistic character and sense. *"And remember when your Lord brought out the sons of Adam's descendants from their sulbi, and God bore witness to their souls saying, Am I not your God? those who are warped, of course, you are God. We are witnesses."* (Sura al-A'raf:172).

It can be concluded that the core meaning of nature is *monotheism,* or telling the story of God. A person should always make God solely sole center of their own life. If people always strive to get closer to their God, they will do more good things. Conversely, if they move away from the center of themselves, they will fall into humiliation or evil. Here, it becomes increasingly clear that *bullying* or violence against others is forbidden in religion because it threatens survival.

For this reason, we understand various issues, and we agree to have a generation of young people with quality and good character. The growth of good character can be done by means of religious moderation that can begin to be carried out in the family (Pajarianto et al., 2022). Increasing understanding of religious moderation is very mandatory to increase knowledge and improve people's attitudes that are classified as unfavorable (Latifa et al., 2022), so as to create peace and security in society, as the religious moderation policy launched by the Ministry of Religious Affairs of the Republic of Indonesia (Subchi et al., 2022).

The superior generation must have characteristics such as having faith and piety toward Allah SWT. They must not misuse their knowledge to use or deceive others for their personal or group interests. All actions taken must have

guidelines and principles. That way, characteristics are formed in a superior generation that has good morals and is never satisfied in seeking knowledge. They are a group that does not tire of scientific exploration and experimentation (intellectual jihad). They believe that seeking knowledge is as valuable as worshiping Allah Almighty.

The superior generation must immediately put their knowledge into practice. Knowledge is the basis of good behavior and deeds, so that all worship movements can achieve their goals. Ibn Ruslan says in his book, Zubat (Murniyanto & Paidi; 2022), that *"anyone who does charity without being based on knowledge, surely all deeds done (may) be rejected."* So, there will be changes in humans.

The Role of Religious Moderation

Wasatiyyah Islam and religious moderation are two doctrinal concepts that promote the principle of religious harmony. Open behavior with full awareness of the importance of living in harmony and religious tolerance is not only centered on national thinking discourse but must become a reality of daily behavior (Hanik & Noviana, 2023).

How does religious moderation respond to drugs, addicts, and bullies? Pros and cons are, of course, common in a situation. Especially if someone wants to change and leave their past unfavorable. Ridicule, insults, being ostracized, or being expelled could have happened to them. However, as human beings who uphold religious teachings, we can always behave and take the middle path of these two opposing attitudes because the teachings of Islam always teach people to respect each other, tolerate, and uphold human values wherever and with anyone, regardless of who they are and what their background is. Saputra et al. (2021) In his research, he mentioned that the task of humans is not to judge, but the task of humans is *li ta'arafu,* namely knowing each other, respecting, giving, and receiving with a solid, creative, and dynamic foundation of cultural tolerance. Because, without social tolerance, human life will not be safe and peaceful.

This tolerance between religious communities can be formed early to prevent the Indonesian millennial generation from having bad morals. The growth of religious moderation as early as possible is expected to strengthen the internalization of religious values in a person. Those who are willing to accept someone who wants to change for the better have applied the points of

tolerance value. Then direct them to organize themselves and draw closer to their creator without coercion. According to Latifa et al. (2022), increasing understanding of religious moderation is very mandatory to increase knowledge and improve people's attitudes that are classified as unfavorable, so as to create peace and security in society, as the religious moderation policy launched by the government (Subchi et al., 2022). If the culture of moderation is manifested in three moderation attitudes, namely moderation of thinking, moderation of movement, and moderation of deeds, then a culture of moderation will grow among fellow adherents of certain religions and other religions (Ahyan & Sya'bani, 2021).

Conclusion

Religious moderation is a fair and balanced middle ground so as to create tolerance among mankind. Given that Indonesia is a plural country, tolerance must be developed as early as possible in order to respond to all forms of differences through religious moderation, and religious moderation will form humans to have morals that are in accordance with religious values. Moral crises can occur due to a lack of tolerance between others, and moral crises still occur in the millennial generation in Indonesia. Drug addiction and *bullying* are living proof. Both deviant behaviors can occur due to environmental factors and a lackctsand knowledge embedded in them. Therefore, the role of religious moderation must be optimized to save the nation's generation. Drug addiction and bullying can be overcome by means of religious moderation because both actions are related to relationships between human beings. Humans can position themselves neutrally to confront drug addicts and bullying. Such religious moderation can be realized through an attitude of accepting them back openly without ridicule and contempt, so that moderation of thoughts, gestures, and deeds will lead them to a peaceful and tolerant life.

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