

Development of Religious Moderation among Adolescents: An Islamic Education Perspective

**Lilis Nurteti¹, Ujang Endang², Alifa Irna Yasin³,
Belda Nurmultiefa Lesmana⁴**

^{1,2,3,4}Fakultas Tarbiyah dan Keguruan, Universitas Islam Darussalam (UID), Ciamis
Email: lilisnurteti@iaid.ac.id

Received: February 19, 2023 | Accepted: July 28, 2023

Abstract

This study seeks to provide a detailed analysis of the progression of religious moderation in adolescents. This study employs a descriptive methodology. The approach of literature review was employed for data collecting. The collected data include hypotheses, empirical evidence, and documentation pertaining to the cultivation of religious moderation among adolescents. Data analysis utilizes interactive analysis, which is a method derived from the outcomes of inquiries and responses, written records, and conclusions to enhance comprehension. The cultivation of religious moderation among youths is a valuable resource for the state's future. Indonesia, as the largest Islamic country globally, should serve as an example for other nations in fostering genuine unity and moderation among teenagers. This is particularly crucial for Islamic Religious Education instructors, who have the responsibility of meeting this need. The responsibility of Islamic religious education teachers is to cultivate a mindset that is moderate and non-radical, and to address all issues in a balanced and inclusive manner.

Abstrak

Kajian ini bertujuan untuk mengelaborasi pengembangan moderasi beragama di kalangan remaja. Kajian ini mengadopsi metode deskriptif. Pengumpulan data mengadopsi metode kajian pustaka. Data-data yang dikumpulkan berupa teori-teori, data-data, dan dokumentasi terkait dengan pengembangan moderasi beragama di kalangan remaja. Analisis data mengadopsi analisis interaktif, analisis interaktif adalah proses yang diperoleh dari hasil tanya jawab, tulisan dan dokumentasi juga dari hasil kesimpulan agar mampu dipahami. Pengembangan moderasi beragama di kalangan remaja merupakan salah satu aset negara di masa yang akan datang. Negara Indonesia ini merupakan negara Islam terbesar di dunia, tentunya harus menjadi cerminan negara-negara lain dalam membentuk kesatuan yang nyata dalam moderasi di kalangan remaja yang sekarang menjadi tuntutan bagi setiap guru, lebih-lebih guru Pendidikan Agama

Islam. Guru pendidikan agama Islam memiliki tugas menanamkan sikap moderat, sikap tidak radikal, serta menyikapi setiap masalah secara moderat dan inklusif.

Keywords

Religious moderation, youth, Islamic education

INTRODUCTION

In the modern age of millennials, characterized by advanced technology and abundant knowledge, humans possess the ability to utilize these resources judiciously according to their specific need. The assessment of a nation's quality and quantity is determined by the level of education among its population (Oktori, 2019). Modern education should prioritize enhancing students' morale by instilling Islamic values in them. This can be achieved by fostering the development and exploration of their skills, intelligence, and knowledge. By doing so, students will acquire noble morals that align with the teachings of the Prophet, which serve as a guiding principle for Muslims in their daily actions, words, and attitudes.

The primary participants at that period were the present-day youth who were attending either junior high school or high school. Hence, it is imperative for educators to equip them as the nation's exemplary cohort capable of proficiently mastering all domains of knowledge. Only a few group of teachers possess the necessary skills and abilities to educate the younger generation in a manner that not only enhances their intelligence, but also ensures that they carry out every action correctly. This includes the ability to completely communicate religion to pupils, with the aim of instilling devoutness and noble morals in them (Parmar, 2014).

Religion has a crucial role in fostering fairness, trustworthiness, honesty, and responsibility among individuals within a nation. It is considered a top priority in enhancing the governance of a country, particularly in Indonesia, where the majority of the population follows Islam. The establishment of the Government of the Republic of Indonesia is driven by the objectives outlined in the preamble to the 1945 Constitution of the Republic of Indonesia. These objectives include safeguarding the entire nation and its people, advancing the well-being of the population, fostering national development, and contributing to the establishment of a global order based on principles of freedom, everlasting peace, and social justice.

Assuming leadership in a diverse nation is a challenging task, as the various differences within the population can potentially undermine the unity of the country if not addressed seriously. Justice serves as a fundamental element that can bind the nation together, and it is crucial to continuously promote national and state consciousness. This will help individuals develop a greater understanding and acceptance of others,

including those from different backgrounds, groups, and beliefs (Fernandes-Osterhold, 2021). It is imperative for society to enhance its ability to handle egos, as there are other individuals with equal rights and responsibilities inside this nation.

The law's preamble asserts that the state has an obligation to safeguard all ethnic groups, with the objective of ensuring the protection of all ethnic groups irrespective of their race, social status, language, and cultural practices within a nation (Budiman, 2020). In QS. Al-Hujurât verse 13, Allah SWT states that humanity has been created from a male and a female, and then divided into different countries and tribes to facilitate mutual recognition and understanding. Undoubtedly, the one who possesses the highest level of piety is considered the most honorable in the eyes of Allah. Truly, Allah possesses complete knowledge and obeys completely.

This verse elucidates that Allah has fashioned mankind from diverse races and nationalities, without making distinctions based on ethnic origins or cultural practices. The verse emphasizes the importance of humans comprehending and knowing one another, since this leads to the exchange of knowledge and promotes a deeper understanding of the purpose of human existence in the world. The term "*lita'arafu*" used here serves as a mere introduction or bait to attract fish. While there may not be any reciprocal advantage in individuals getting acquainted with one another, establishing a connection fosters a shared acknowledgment of each other's presence, which in turn fosters mutual respect.

Indonesia is a nation that exhibits diversity in its acceptance of religious beliefs. This can be attributed to the fundamental principles of the Islamic faith, which include tolerance towards differences and the recognition of diverse perspectives. Islam, as a religion that promotes compassion towards all beings, enables individuals to demonstrate respect, assistance, and reverence towards the creations of God. Islam, as a religion, promotes tolerance and fosters a sense of human understanding within societies and nations, benefiting both the natural world and its inhabitants (Wahyono et al., 2022).

The sacred scripture Al-Qur'an is renowned for its remarkable tolerance. According to certain viewpoints, it consists of 6666 verses, some of which expressly emphasize the significance of tolerance and peace (Budiman, 2020). One fundamental principle of tolerance in Islamic teachings is the assertion that the Islamic religion is inherently peaceful. Islam promotes peace and discourages its followers from causing disturbance. This sentiment is evident in the Prophet's mission, as stated in the Qur'an: "*wa mâ arsalnâ illa rahmatan li al-'âlamîn*" (We have sent you as a mercy to all the worlds). Indeed, Muhammad, as a benevolent gift to the entirety of the universe. The universe encompasses the significance that all beings brought into being by Allah are encompassed within the meaning of the universe. Therefore, not only humans, but also plants and animals will not be subjected to injustice. Tolerance is not a novel concept

in Islamic teachings, as the Prophet has demonstrated how to practice genuine tolerance without compromising one's own convictions, but still respecting the diverse ideas of others. In the Qur'an, Allah addresses the disbelievers, saying "Say, O you who disbelieve!" I do not share the same religious beliefs as you, and you do not share the same beliefs as me. I have no intention of adopting your beliefs, and you have no intention of adopting mine. Each of us has our own religion, and we should respect each other's beliefs.

There are two perspectives concerning the factors that led to the disclosure of this letter. Initially, this letter was disclosed in the sacred city of Mecca, indicating that it was revealed before to the Prophet's relocation to Medina. The narration of this event comes from Ibn 'Abbas. The opinion expressed in these two letters was made known in the city of Medina, as documented by the historical account of the *tabi'in* Ikrimah (Arqadan, 1987). During that period, Prophet Muhammad engaged in a heated discussion over the conflict between logic and the ultimate truth. This dispute was ultimately settled by the unwavering authority of the divine revelations from Allah SWT. According to their account, the Quraish infidel faction put forth a proposition that they believed to be a highly accommodating and effective answer. This explanation elucidates that a faction of individuals who believed in multiple deities confronted the Prophet Muhammad SAW, asserting that he had worshipped their gods for a span of one year, while they reciprocated by worshipping his Lord for an equivalent duration. The Prophet refused this and responded with the divine words of Allah. Quran Surah Al-Kâfirûn, verses 1-6.

The Al-Kâfirûn letter promotes tolerance through the practice of social respect, rather than through shared worship or beliefs. Undoubtedly, it grants freedom to individuals with diverse views and distinct worship practices. Fourteen centuries ago, the Prophet Muhammad SAW demonstrated the fundamental and primary value of tolerance among religious communities. The Al-Kâfirûn letter serves as both a response and a model for Prophet Muhammad SAW on how to maintain a strong stance towards individuals of diverse views while yet engaging with them socially. Applying this concept in the present day remains significant, but it is crucial to ensure that the contextualization aligns with Islamic values (Budiman, 2020). As an instance, on Tuesday 27 September 2016, at the "Thousand Islands," Basuki Tjahaya Purnama (Ahok) was involved in a case of religious blasphemy. While delivering a public address. Ahok explicitly denied exerting any form of coercion on residents to get their votes during the 2017 regional elections (Lestari, 2019). The statement was followed by a quotation from Surah Al-Maidah verse 51, eliciting responses from both the general public and religious authorities.

Humans must cultivate a strong sense of moderation in order to foster an attitude of tolerance towards the various disparities that appear in this country, which should be prepared to confront the current reality. If not, then individuals are oblivious to the current state of affairs in our

nation, exhibiting an arrogant disposition and a sense of righteousness in their actions (Budiman, 2020). Tolerance is crucial for fostering peace among all groups. Undoubtedly, it is imperative to inculcate this notion in children from a young age. This concept has been incorporated into the curriculum and documented in books authored by famous scholars. It has been empirically demonstrated that this approach can yield Muslim academics who would bring honor to the nation. In the topics of Islamic Religious Education (PAI) and Citizenship Education (PKn), the virtues of tolerance are explicitly taught. However, for other courses, tolerance is only emphasized during active learning or practical application. The aim is to equip students with the necessary skills and knowledge to effectively comprehend and apply the fundamental principles of the Islamic faith, primarily through comprehensive guidance and educational endeavors. It is crucial to consistently stress a mindset of tolerance towards different religions, both within educational institutions and in society, with the aim of fostering harmonious relationships among religious communities and promoting unification (Rusmayani, 2018).

Islamic religious education might be compared to the role and necessity of stairs in a building. Stairs serve as a means of linking one room to another. Typically, individuals who wish to access a room within the structure will opt to use the staircase. In the field of education, the process serves as a means for individuals to establish a connection with their immediate surroundings. Education is the systematic transmission of knowledge and skills to foster the development and formation of one's personality and character, in alignment with the principles and standards of the Islamic faith. Its ultimate aim is to cultivate responsible and democratic individuals who contribute positively to their state, nation, and society. Effective education, which successfully imparts knowledge, has the potential to instill a belief in humans regarding the existence of the Creator who brought them into being.

According to Government Regulation no. 19 of 2005, specifically in chapter V article 26 point 2, the competency standards for graduates in vocational education units are designed to enhance intelligence, knowledge, personality, moral values, and the ability to live independently and pursue further education. The statement "Education is carried out democratically and fairly and non-discriminatorily by upholding human rights, religious values, cultural values, and national pluralism" (Al-Hamdani, 2018) aligns with the principles of the National Education system.

METHOD

This study utilizes a descriptive text methodology. Descriptive text is a kind of writing that serves the purpose of providing detailed explanations and depictions of many subjects such as things, locations, individuals, and animals. The objective of this book is to provide a description and uncover the attributes of specific items, locations, and live

organisms. The data collection process employed the literature review methodology. The collected data include hypotheses, empirical evidence, and documentation pertaining to the cultivation of religious moderation among adolescents. Data analysis utilizes interactive analysis, which is a process derived from the outcomes of inquiries and responses, written and documented information, as well as the conclusions drawn, in order to enhance comprehension (Sugiyono, 2016).

RESULTS AND DISCUSSION

The Religious Moderation in Indonesia

From a genealogical standpoint, there are three primary origins of concepts related to religious moderation. The original concepts stem from the Nahdlatul Ulama environment. Furthermore, the ideas stem from Muhammadiyah (Ma'arif, 2019). Lastly, but as significant, are concepts derived from the views of reformist intellectuals like Nurcholish Madjid, Dawam Rahardjo, Djohan Effendi, and others (Barton, 1997; Huda & Muhammad, 2022; Rachman, 2011). The discourse on “religious moderation” as developed by the Ministry of Religion of the Republic of Indonesia is based on three sources of ideas. The book “Religious Moderation,” published by the Ministry of Religion of the Republic of Indonesia, appears to place less emphasis on this particular aspect. Nahdlatul Ulama's significant contributions can be condensed into three key concepts: (1) embracing Pancasila and the Indonesian national state (NKRI) as the ultimate and legitimate form of governance that is compatible with Islamic principles; (2) harmonizing religious devotion with national allegiance without any contradiction; and (3) promoting the localization of Islam, as initially pioneered by Abdurrahman Wahid. Indeed, the concept of religious moderation is influenced by various notions originating from NU circles, as discussed by Kadir et al. (2024). However, in my perspective, these three concepts hold the utmost significance. Within Muhammadiyah circles, a significant concept is the desire for modernization and advancement. This necessitates a reinterpretation of Islamic teachings to ensure their compatibility with contemporary advancements. The influence of progressive ideals among Muhammadiyah youth is evident in shaping the discussion on religious moderation. Cak Nur et al. contribute to the discussion on religious moderation by their ideas on Islamic reform. The majority of the intellectuals who developed the discourse on religious moderation were scholars from IAIN/UIN who were deeply influenced by the ideas of prominent individuals like Cak Nur and others. The concepts proposed by reformist Muslim intellectuals on an all-encompassing and diverse Islam had a significant impact on the development of religious moderation outlined by colleagues at the Ministry of Religion (Setiawan, 2019).

Meanwhile, the phrase “moderation”, originating from the Nahdlatul Ulama environment, is inescapable. In a 1984 formulation of the

Return to Khittah by NU, religious scholars have outlined an ideal religious pattern characterized by *tawassut* (moderation), *i'tidâl* (uprightness in moderation), *tawâzun* (balancing), and *tasâmuḥ* (tolerance) (Puadi, 2014). Religious moderation refers to a religious viewpoint, attitude, and conduct that is followed and observed by the majority of the population in this country, both historically and presently. Religious moderation has been included as one of the national programs in the National Medium Term Development Plan by the government. Religious moderation, in the context of faith and interactions across religious communities, refers to the belief in the truth of one's own religion to a significant extent, while also showing appreciation and respect for followers of other religions who hold firm beliefs in their own religion, without the need for justification (Davids, 2017). Religious moderation should not be mistaken for a superficial expression of religion, as some individuals may view it to be.

Within a socio-cultural framework, the act of promoting benevolence and fairness towards individuals of diverse religious beliefs is an integral component of religious doctrines, as stated in verse 8 of al-Mumtahanah. When it comes to the nation and state, or being citizens, there is no distinction in terms of rights and responsibilities based on religion. Everyone is considered equal in the eyes of the government. Collaborating with individuals of diverse religious backgrounds is acceptable within a political framework. There is a duty to adhere to political agreements, even with those of different religious beliefs. This is demonstrated by the prophet's practical experience in Madina and several verbal accounts from the prophet.

According to Wingarta et al. (2021), religious moderation goes against the principles of identity politics and populism. Not only does it contradict fundamental teachings and moral principles, as well as the main objective of religion which is to achieve benefit, but it also poses significant risks in the different setting of Indonesia. Theological moderation within a theological framework does not alter or diminish religious doctrines. It promotes mutual tolerance and appreciation, particularly in public settings, even while adhering to scientific principles (Fahri & Zainuri, 2019). Under the guise of religious moderation, individuals are prohibited from expressing their thoughts and speaking openly, unless they adhere to scientific principles and possess sufficient background and understanding. This form of modest religious observance is what has preserved our cultural diversity and Indonesian identity.

The progress of information technology and globalization has brought about new circumstances, with both advantageous and disadvantageous effects, and has caused significant changes in different aspects of our lives, including religious practices. Religious communities' privacy has been infiltrated by the internet world. Religious beliefs spanning the spectrum from extreme conservatism to radical liberalism can be obtained without any geographical limitations by individuals (Rohman, 2020). This enables the unrestricted transmission of religious

knowledge from different sources, without any censorship. While this has advantages, it also carries the risk of undermining the moderate religious understanding that has served as a cohesive force in our society and government.

Various forms of bigotry are prevalent in the religious sphere in Indonesia. For instance, the refusal to accept the existence of individuals from different religious backgrounds in specific regions due to a perceived dominance, the refusal to allow the construction of places of worship, and the rejection of customary practices by some social groups. Another instance is the occurrence of identity politics preceding the democratic party and the rise of groups advocating for transnationalism ideology.

In addition, the digital realm and social media have given rise to several novel religious entities that do not adhere to established religious organizations and are not deeply rooted in tradition. These entities have the capacity to disregard the valuable contributions of established traditions in enhancing religious knowledge and solidifying religious practices. In addition, the prevalence of the religious conservatism narrative on social media platforms will effectively convey conservative religious beliefs to the millennial generation and Gen Z, who are closely associated with the digital realm. State administrators often engage in intolerant practices unintentionally or due to a lack of knowledge. They may create policies from a majority perspective, neglecting to protect citizens' constitutional rights by failing to support religious communities in practicing their religion (Risdianto, 2017).

Given the aforementioned realities, it is imperative that we undertake measures to safeguard and nurture our religious convictions and commitment to Indonesianism. The promotion of religious moderation, focused on societal welfare and human dignity, is crucial for the highly diverse nation of Indonesia and should be consistently advocated. Moderates should increase their level of engagement in addressing the spiritual needs of the individuals. In the digital realm and on social media, there is a constant struggle for religious authority and for capturing the affection of the masses. The individuals who will emerge as victors are not necessarily the ones who possess the highest level of correctness or piety, but rather those who actively and profoundly engage in fulfilling the spiritual voids of others, even if their knowledge is not necessarily extensive, profound, or accurate. By comprehending the lineage and ancestry of the concept of religious moderation, we may undoubtedly enhance our understanding of this discourse, encompassing both its merits and drawbacks.

Adolescents Religious Moderation: An Islamic Education Perspective

Adolescence is a stage of life during which there is a significant increase in intellectual, psychological, and physical development. He is characterized by a strong sense of curiosity, a willingness to take chances

without fully weighing the consequences, and an interest in daring activities (Steinberg & Morris, 2001).

Teenagers are defined by the World Health Organization (WHO) as individuals between the ages of 10 and 19 (Newman & Newman, 2020). Teenagers are classified as people who live in the age range of 10 to 18 in the Republic of Indonesia Health Regulation Number 25 of 2014, and as unmarried individuals in the age range of 10 to 24 in the Population and Family Planning Agency (BKKBN). A teenager, according to Monks and Haditono, is a person who is between the ages of 12 and 21. Adolescence signifies the shift from being a child to an adult. As a result, thinking habits will evolve as one approaches adulthood. King also defined adolescence in accordance with Monks and Haditono. According to him, adolescence is a stage of human development that is distinguished by the passage from infancy to maturity. Typically, adolescence lasts from the ages of 18 to 21 and starts at age 12.

Based on the knowledge presented above, it can be said that adolescence, which typically lasts from the ages of 10 to 18, is a stage or the time between childhood and adulthood. Physical, psychological, and intellectual development often happens during adolescence. It's a natural component of human growth.

The transient nature of adolescence's traits and features is what makes them unique. Adolescence is a fleeting stage of life. If it has reached the adolescent maximum threshold, it will pass. Hurlock has identified numerous traits that help identify this adolescent phase. They are as follows. (1) Adolescence is a crucial time in life. Children's development will pick up speed as they approach adolescence, resulting in mental adaptations as well as the development of fresh attitudes, passions, and goals. Adolescence is a time of transition. Teens now go into the stage where they are neither children nor adults. Teenagers are in a stage of status transition where they are unsure or doubtful of themselves. (2) Adolescence is a transformative period. Physical alterations occur concurrently with or in sync with behavioral and attitude shifts. Adolescents go through several different kinds of transformations (Hurlock, 1973). First, the degree of psychological and physiological alterations determines how intense a feeling is. Since the early stages of adolescence are typically when emotional changes happen more swiftly. The second is how the social environment affects changes in the body, roles, and interests. Third, alterations in teenage interests and behavioral patterns have an impact on changes in values. (4) Adolescence is a challenging time in life. Every stage of growth has unique primary issues. Teenagers, however, often find it difficult to handle issues on their own when they arise. As a result, a lot of youngsters come to the conclusion that problems don't always have an answer that fits expectations and the prearranged plan. (5) The adolescent years are a time of identity exploration. At this point in their development, adolescents start looking for their identity or the meaning of their lives. They start to worry, become

agitated, and experience a variety of negative emotions. Any strategy, including reading, observing, joining a group, discussing ideas with others, and other approaches, can be used in the search for one's identity. (6) Adolescence is a scary time in life. Teens are viewed as a dirty, untrustworthy, and frequently disruptive bunch of people. This makes it difficult for adults to be the ones in charge of monitoring and directing the lives of teenagers. Additionally, they find it difficult to empathize with teenage conduct that is deemed odd. (7) The adolescent years are unreal. Teens are prone to hurt and disappointment when their plans or aspirations fall through. They frequently have a rose-colored perspective on life. He believes that people see themselves and other people the way he wants them to. not based on who they are. Unrealistic hopes and goals are fostered. Aspirations or desires that don't align with one's financial or personal capabilities are one example. High emotions result from this, and these are a feature of the early stages of adolescence. (8) Adolescence is the age at when one becomes an adult. Teenagers get nervous to prove they are almost adults as they get closer to adulthood. In addition, a fresh perspective as an adult human being should take the place of the stereotyped image that has been affixed to numerous young people (Leung & Shek, 2019).

the notion that being an adult in appearance and behavior alone is insufficient. Teenagers attempt to engage in activities associated with adulthood, such as smoking, using illegal substances, drinking alcohol-containing beverages, and engaging in casual intercourse without receiving sex education. They give this approach a try because they believe it produces a picture that aligns with their internal expectations. Teenagers can be identified by a variety of traits in addition to their physical attributes. The emergence of secondary and primary sexual features as well as the rate of development, which typically happens extremely quickly, define physical and sexual development. Psychosocially speaking, teenagers usually start to grow away from their parents and build more interactions with peers. Teenagers' minds are capable of reasoning logically about a wide range of abstract concepts from a cognitive standpoint. Emotional growth is typically quite high. This is because the hormones that regulate emotions are developed and influenced by the sexual organs. Teenagers in the circle must continue to act and behave in line with the rules and conventions they adhere to in order to continue growing morally. Teens who experience this also break applicable laws and morals, engaging in behaviors like drinking alcohol, fighting, having sex before marriage, and other similar offenses. The phase of personality development is crucial for the integrity and self-development of adolescents.

Adolescents go through developmental phases based on their environment and age. Three crucial developmental phases occur during adolescence (Perry & Pauletti, 2011). The early adolescent stage comes first. The early teens age group includes people between the ages of 12 and 15. Teenagers start to go through bodily changes at this point. For instance, a

deep voice, expanding hips, the onset of breast growth, hair in the genitalia and armpits, and so forth. The mind also undergoes changes. For example, developing puppy love, becoming erotically aroused quickly when stroked on the shoulder or another sensitive spot, experiencing erratic emotions, and so forth.

Second, the stage of middle adolescence. The second stage, which includes middle teens in the 15–18 year age range. Teens need their pals at this point. Their friends' acknowledgement will make them pleased. Teenagers tend to love themselves at this stage as well. This is evident in the jokes, choices made by friends, and other things that have to fit in with their thought patterns. In addition, when given an option at this age, teenagers get perplexed. For instance, having strong feelings about something or not, being upbeat or negative, being by yourself or with others, materialistic or idealistic, and making other decisions.

Third, the latter stages of adolescence. The age range of late teens is 18 to 21 years old. Teenagers transition into adulthood at this age. This exhibits the following traits, among others: (1) a growing interest in intellectual pursuits; (2) a heightened ego that seeks out opportunities to unite with others and in novel experiences; (3) the formation of a stable sexual identity; (4) the replacement of egocentrism—the excessive pursuit of attention for oneself—by balance and self-interest with others; (5) the growth of a “wall” separating the private self; and (6) the physical changes that adolescents undergo. According to Jones et al. (2014), the features of primary and secondary sex reveal how teenage sexuality develops. First, the term “primary sexual characteristics” refers to the information found in the “Adolescent Reproductive Health” module, which indicates that menstruation is an indication of primary sexual development for teenage girls. Because sperm does not fertilize the egg, the menstrual process itself is an event in which the uterine wall sheds. Blood emerges via the vagina as the discharged fluid. Second, adolescent girls experience the following secondary sexual characteristics: (1) the breasts become larger and rounder; (2) the skin becomes rougher, thicker, and slightly pale; (3) the muscles become bigger and stronger, especially in the middle and towards the end of puberty, giving shape to the shoulders, arms, and legs; and (4) the voice becomes fuller and more melodious (Perry & Pauletti, 2011).

Teenagers experience social transitions as members of the human race. Teens need to start adjusting their relationships to fit into the social world. He needs to adjust to several kinds of connections, including friendships, romantic ones, and others. Adolescents typically hang out with their buddies more often. Teenagers' views, interests, appearance, speech, and emotions are therefore greatly influenced by their social interactions. Teens, for instance, will fit right in with society if they dress like the newest, trendiest models. Alternatively adopt the common teenage lifestyle of frequenting well-known locations. Teenage associations make up a unique group. Hurlock (Hurlock, 1973) identified the following five social groups as the minimum number.

Initially, close companions. You can also refer to close friends as close buddies. Since they are typically of the same gender, their hobbies and skills are also similar. They have an effect on one another. Second, little groups. Small groups are usually made up of close friends. Usually, members of these groupings are of the same gender. That being said, it is not unusual for them to be composed of several genders. Third, sizable gatherings. Small groups and close-knit friendship groups make up large groups. Their same interests, such as dating and gatherings, bring them together. There is a lack of consistency in the interests of the teens in large groups due to their sheer numbers. There is also more intersocial distance in this group. Fourth, formalized collectives. Typically, organized groups are supervised and guided by adults. To address the social needs of teenagers, schools, community organizations, the government, and other institutions organize these groups. Members of this club are teenagers who share interests in the same field. Gang gangs are the fifth. Dissatisfaction with organized groups or disappointment at not fitting into a big group can lead to the formation of gangs. They are made up of similar-minded kids who want to use antisocial attitudes and actions to deal with their peers rejecting them (Eccleston et al., 2008).

The growth of religious moderation among teens today has a significant impact on current developments, as evidenced by the explanation of the notion of religious moderation and the different features of teenagers. Islam is an Islam that follows the middle route (*tawasuth*), sustainability (*tawâzun*), middle path (*i'tidâl*), and tolerance (*tasâmuh*), according to the Indonesian Ulema Council. Furthermore, the establishment of this organization for the outdated and backward era was based on the spirit of work, according to the moderate Muhammadiyah expressed by Kyai Haji Ahmad Dahlan (Burhani, 2016). As per M. Quraish Shihab, moderation is an unambiguous and resolute approach towards several issues that arise, which is fundamentally a fundamental tenet of Islam. not just in one category but also takes into account all national affairs (Umar, 2019).

In other words, religious moderation education is widely available. Education has entered a new period when negative things predominate in technology, but there are also wonderful things. For this reason, religious moderation education is crucial. given the speed at which technology is developing. There are various instances pertaining to the formation of religious moderation among teens nowadays. To start, there is the prevalence of radical or intolerance-based attitudes in society, which are particularly prevalent among teenagers. Second, teenagers have easy access to a wealth of religious information on the internet. Third, teens use technology above anything else when searching for information about moderation. In order to teach Islamic Religious Education, particularly in a public school, one must, of course, stand out from the other teachers. Due to the fact that instructors of Islamic Religious Education serve as role models for both pupils and other educators in the classroom and are

thought to be capable of comprehending religion. Every teacher, but especially those teaching Islamic Religious Education, needs to have this mindset in order to impart it in their students and help them become moderate, non-radical people who can respond to anything that even slightly hint to division (Puadi, 2014).

A number of factors are crucial, particularly when it comes to teaching pupils religious values: 1) Moral values; 2) Faith values; and 3) Worship values. Teachers of Islamic Religious Education must instill these three values in their students, particularly when it comes to molding them into human beings capable of transforming contemporary society into one in which youth act in accordance with the Prophet's teachings on genuine moderation (Abdurrahman, 2006).

CONCLUSION

An advantage for the state in the future could be the maturation of religious moderation among adolescents. This nation is vast and diverse in culture and belief, but we are all working toward the same objective: to distance ourselves from the pessimistic perspectives of other nations, particularly on the subject of religious moderation, which is a daily staple in the globalized technological diet. Given that Indonesia is home to more Muslims than any other country, it stands to reason that the country's youth will serve as an example to the rest of the world when it comes to the need for teachers, particularly those in the field of Islamic religious education, to encourage students to think critically and peacefully rather than extremist and to address any signs of division when they arise. Therefore, in order to achieve peace, it is crucial to adopt a tolerant attitude toward all groups. Naturally, it should be ingrained in students from a young age; it has been included in the curriculum and written about by scholars who have succeeded in producing Muslim scholars who will be proud of their nation. The principles of tolerance are only imparted in areas where learning is continuous or applicable, such as Islamic Religious Education (PAI) and Citizenship Education (PKn), which are obviously formal. Specifically, to ensure that all forms of instruction and supervision lead pupils to a thorough understanding of and adherence to Islam's foundational principles. Specifically, in order to foster unity among religious communities and achieve religious harmony, it is essential to consistently stress an attitude of tolerance towards other faiths, whether at school or in the community.

REFERENCES

- Al-Hamdani, D. (2018). *Pendidikan Bernuansa Islam*. Media Cendekia.
- Arqadan, S. al-D. (1987). *Mukhtashar al-Itqan fi Ulum al-Qur'an*. Dar al-Nafa'is.
- Barton, G. (1997). Indonesia's nurcholish madjid and abdurrahman wahid

- as intellectual ulama: The meeting of islamic traditionalism and modernism in neo-modernist thought. *International Journal of Phytoremediation*, 21(1), 323–350. <https://doi.org/10.1080/09596419708721130>
- Budiman, A. (2020). *Internalisasi Nilai-Nilai Agama di Sekolah dalam Menumbuhkan Moderasi Beragama (Studi Kasus SMA Negeri 6 Kota Tangerang Selatan, Banten, Indonesia)*. Jakarta: Fakultas Ilmu Terbiyah dan Keguruan Universitas Islam Negeri Syarif Hidayatullah.
- Burhani, A. N. (2016). *Muhammadiyah Berkemajuan*. Bandung: Mizan.
- Davids, N. (2017). Islam, Moderation, Radicalism, and Justly Balanced Communities. *Journal of Muslim Minority Affairs*, 37(3), 309–320. <https://doi.org/10.1080/13602004.2017.1384672>
- Eccleston, C., Wastell, S., Crombez, G., & Jordan, A. (2008). Adolescent Social Development and Chronic Pain. *European Journal of Pain*, 12(6), 765–774.
- Fahri, M., & Zainuri, A. (2019). Moderasi Beragama di Indonesia. *Jurnal Intizar*, 25(1), 96–99.
- Fernandes-Osterhold, G. (2021). Diversity and Inclusion in Integral Education: A Teaching Perspective of Integral Psychology. *Journal of Transformative Education*, 20(1), 24–43. <https://doi.org/10.1177/15413446211006646>
- Huda, S., & Muhammad, D. H. (2022). Konsep Pendidikan Islam Multikultural Dalam Pandangan KH. Abdurrahman Wahid Dan Nurcholish Madjid. *Jurnal Pendidikan Dan Konseling*, 4(2), 148–156.
- Hurlock, E. B. (1973). *Personality Development*. McGraw-Hill.
- Jones, R. M., Vaterlaus, J. M., Jackson, M. A., & Morrill, T. B. (2014). Friendship Characteristics, Psychosocial Development, and Adolescent Identity Formation. *Personal Relationships*, 21(1), 51–67.
- Kadir, M. A., Fatmawati, F., & Sultan, L. (2024). Pemikiran Hukum Islam KH Abdurrahman Wahid: Agama dan Negara, Pluralisme, Demokratisasi, dan Pribumisasi. *Madani: Jurnal Ilmiah Multidisiplin*, 1(12).
- Laitabun, M. H. B., & Saingo, Y. A. (2023). Nilai Pancasila sebagai Standar Berperilaku di Era Disrupsi Digitalisasi. *ULIL ALBAB: Jurnal Ilmiah Multidisiplin*, 3(1), 12–22.
- Lestari, D. (2019). Pilkada DKI Jakarta 2017: Dinamika Politik Identitas Di Indonesia. *JUPE: Jurnal Pendidikan Mandala*, 4(4), 12–16.
- Leung, J. T. Y., & Shek, D. T. L. (2019). Theories of Adolescent Development: Overview. *The Encyclopedia of Child and Adolescent Development*, 21(1), 1–12.
- Ma'arif, S. (2019). Reinventing Pesantren's Moderation Culture to Build a Democratic Society in the Post-Reform Republic of Indonesia. *Pertanika Journal of Social Science and Humanities*, 23(7), 1739–1751. <http://www.pertanika.upm.edu.my>
- Newman, B. M., & Newman, P. R. (2020). *Theories of Adolescent*

- Development*. Academic Press.
- Okatori, A. R. (2019). Urgensi Pendidikan Humanis Religius Pada Pendidikan Dasar Islam. *AR-RIAYAH : Jurnal Pendidikan Dasar*, 3(2), 179. <https://doi.org/10.29240/jpd.v3i2.1216>
- Parmar, R. M. (2014). Role of Teacher for Peace Education. *The International Journal of Indian Psychology*, 2(2), 1–8.
- Perry, D. G., & Pauletti, R. E. (2011). Gender and Adolescent Development. *Journal of Research on Adolescence*, 21(1), 61–74.
- Puadi, H. (2014). *Islam Moderat Dalam Konteks Sosial Politik di Indonesia*. Malang: STAI Al-Qolam Gondanglegi.
- Rachman, B. M. (2011). *Membaca Nurcholish Madjid-Islam dan Pluralisme*. Democracy Project.
- Risdianto, D. (2017). Perlindungan terhadap Kelompok Minoritas di Indonesia Dalam Mewujudkan Keadilan dan Persamaan di Hadapan Hukum. *Jurnal Rechts Vinding: Media Pembinaan Hukum Nasional*, 6(1), 125–142.
- Rohman, D. A. (2020). Moderasi Islam Indonesia Dalam Media Cetak. *Tatar Pasundan: Jurnal Diklat Keagamaan*, 14(2), 121–134.
- Rusmayani. (2018). Penanaman Nilai-nilai Moderasi Islam bagi Siswa di Sekolah Umum. *Proceedings of Annual Conference for Muslim Scholars*, 2, 786–795.
- Setiawan, J. (2019). Pemikiran Nurcholish Madjid Tentang Pluralisme Agama Dalam Konteks Keindonesiaan. *Zawiyah: Jurnal Pemikiran Islam*, 5(1), 21–38.
- Steinberg, L., & Morris, A. S. (2001). Adolescent Development. *Annual Review of Psychology*, 52(1), 83–110.
- Sugiyono. (2016). *Juornal of Chemical Information and Modeling*.
- Syekh Khalid bin Abdurrahman. (2006). *Cara Islam Mendidik Anak*,. Yogyakarta: ad-Dawa 2006.
- Umar, N. (2019). *Islam Nusantara jalan panjang moderasi beragama di Indonesia*. Jakarta: PT Elex Media Komputindo.
- Wahyono, S. B., Budiningsih, A., Suyantiningsih, S., & Rahmadonna, S. (2022). Multicultural Education and Religious Tolerance: Elementary School Teachers' Understanding of Multicultural Education in Yogyakarta. *Al-Jami'ah*, 60(2), 467–508. <https://doi.org/https://doi.org/10.14421/ajis.2022.602.467-508>
- Wingarta, I. P. S., Helmy, B., Hartono, D., Mertadana, I. W., & Wicaksono, R. (2021). Pengaruh Politik Identitas terhadap Demokrasi di Indonesia. *Jurnal Lemhannas RI*, 9(4), 117–124.