




Preventive Measures to Counter Religious Radicalism Based on the Principles of Religious Moderation

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Abstract. This study aims to analyze the role of religious moderation in preventing religious radicalism, as well as the orientation of preventing religious radicalism based on the values of religious moderation. This research adopts a normative legal approach emphasizing conceptual and legislative frameworks. The findings assert that the value of religious moderation in preventing religious radicalism emphasizes the inclusive essence of Islam as character, attitude, and identity that embodies the principle of *rahmatan lil 'alamin* (blessing for all creation). Inclusive Islam underscores the essence of Islam as the "core" directing its essence and attitude. In this context, inclusive Islam is relevant to the notion of *washatiyah*, whereby moderate Islamic teachings serve as a primary defense against religious radicalism. The orientation towards preventing religious radicalism based on the values of religious moderation can effectively be implemented within Islamic boarding schools through comprehensive learning and understanding of the traditional Islamic texts (*kitab-kitab kuning*), which inherently focus on fostering good manners among students, thereby minimizing exposure to radicalism. Furthermore, the prevention of religious radicalism based on religious moderation values can also be achieved through disseminating moderate religious content on social media platforms to counter radical religious ideologies online.

Keywords: Religion, Radicalism, Moderation.

1 INTRODUCTION

A correct and comprehensive understanding of Islam is a fundamental obligation for Muslims. This entails a thorough grasp of Islamic teachings along with their foundational values[1]. A holistic understanding of Islam is particularly compelling when considered in relation to its contextual foundations, especially when addressing issues of nationalism. The relationship between nationalism and Islam is underscored by a 2021 survey conducted by the National Counterterrorism Agency (BNPT), which revealed that 80% of Indonesian youth have been exposed to radicalism, including opposition to the nation-state and the urgency of establishing an Islamic state[2]. This finding aligns with a similar 2021 survey by the National Intelligence Agency (BIN), indicating that the greatest potential for radicalization is among millennials, with a 85% exposure rate, particularly related to social media use[3]. Furthermore, BNPT reported that of the 36,000 registered and licensed *pesantren* (Islamic boarding schools) in Indonesia, 198 are noted for disseminating radical ideologies and being affiliated with terrorist groups[4]. These radicalized *pesantren* are generally newer establishments rather than long-standing institutions with established community presence.

Given this data, it is crucial to minimize the spread of radicalism, particularly that which masquerades as religious or ideological. One effective approach is the concept of religious moderation. Religious moderation aims to integrate religious values as the "spirit" and guiding principles of nationalism[5]. It emphasizes the integration of religious and national values within a unified orientation for Indonesia. This means that religious moderation seeks to reconcile Islam and nationalism, rather than allowing them to fragment, in the pursuit of Indonesia's prosperity[6]. Therefore, this study aims to analyze the role of religious moderation in preventing religious radicalism and to explore strategies for countering radicalism based on the principles of religious moderation.

Research on religious moderation has been conducted by several scholars. For instance, Wildani Hefni (2020) explored "Moderation in Religion within the Digital Space: A Study on the Mainstreaming of Religious Moderation in State Islamic Higher Education Institutions," focusing on the orientation of religious moderation attitudes in digital environments[7]. Similarly, Icol Dianto (2021) investigated "Religious Moderation through Animated Films: Opportunities and Challenges for the Digital Generation," emphasizing the utilization of animated films to enhance understanding and attitudes toward religious moderation among millennials[8]. Additionally, Dicky Eko Prasetyo and M. Adib Nur Huda (2022) examined "The Urgency of Teaching Religious Moderation in Islamic Cultural History Lessons at MTs Yaspira Ngambon Bojonegoro East Java," focusing on instilling religious moderation values within the school environment[9]. Among these studies, the present research is original as it specifically addresses the role of religious moderation in preventing religious radicalism and explores strategies for countering radicalism based on the principles of religious moderation, a topic not previously examined in detail by the aforementioned researchers.

This study is an empirical sociological research grounded in the examination of social phenomena as contemporary issues continuously evolving within society[10]. The regulations are discussed and analyzed based on theories, concepts, and social principles using a religious approach. Legal materials are gathered through a literature review, encompassing both physical/hardcopy documents and online/softcopy resources. The empirical analysis is conducted qualitatively-prescriptively, emphasizing religious and social solutions to the issues addressed[11]. The approaches utilized include conceptual and ushul fiqh approaches.

2 RESULT AND DISCUSSION

2.1 The Value of Religious Moderation in Preventing Religious Radicalism

Religious moderation is a concept advocated by the Ministry of Religious Affairs (Kemenag) to create harmonious and tolerant interfaith relations[12]. This concept becomes particularly relevant when applied to the context of Indonesian society, which is pluralistic and diverse in its religious backgrounds. The pluralistic nature of Indonesian society necessitates a correct understanding of religion and guidance towards moderate interfaith relations[13]. This moderation implies an effort to respect differences and viewpoints, especially concerning variations in religious practices and expressions. Religious moderation is essentially aligned with the characteristics of moderate Islam. Moderate Islam views Islam as a compromise and adopts a moderate stance in interpreting existing differences. Internally, religious moderation emphasizes respect for differing understandings, sects, and schools of Islamic thought, which are seen as *khilafiyah* (debatable) differences that should be learned from in order to live harmoniously[14]. Differences in understanding, sects, and schools of thought are essentially differences in *furu'* (branches) and are to be resolved through internal discussion and dialogue within Islam.

The term "moderation" is correlated with several concepts. In English, "moderation" derives from "moderation," meaning a balanced or non-extreme attitude. It also relates to "moderator," which signifies a chairperson (of a meeting), mediator, or arbitrator[15]. The word "moderation" comes from the Latin "*moderatio*," meaning moderation (neither excess nor deficiency)[15]. In the Indonesian Dictionary, "*moderasi*" means the avoidance of extremism or violence. It is borrowed from "*moderat*," which denotes an attitude that consistently avoids extreme behaviors or expressions and tends toward a middle path. The term "moderator" refers to a person who acts as a mediator (judge, referee, etc.), leads meetings (discussions), or regulates the flow of fuel or power in machinery. Thus, when "moderation" is combined with "religion" to form "religious moderation," it signifies an attitude of reducing violence or avoiding extremism in religious practice. The combination of these terms points to an approach that uses religion as a basis and principle to consistently avoid extreme behaviors or expressions (radicalism) and to seek a unifying middle path that integrates all elements of Indonesian societal, national, and civic life.

A moderate attitude and moderation are seen as mature, necessary qualities. Radicalization and extremism, violence and crime, including hate speech and hoaxes, especially in the name of religion, are deemed immature, malevolent, divisive, destructive, pathological, undesirable, and unnecessary. Religious moderation represents a creative effort to develop a religious attitude amidst various constraints, such as the clash between absolute truth claims and subjectivity, between literal interpretations and arrogant rejection of religious teachings, as well as between radicalism and secularism[16]. The core commitment of religious moderation to tolerance makes it the best approach to countering religious radicalism that threatens religious life and, in turn, impacts societal, national, and state unity.

Religious moderation, in an external context, also emphasizes Islam's stance and approach towards the diversity of various religions and beliefs[12]. Within Islam, religious moderation underscores Islam as the ultimate truth, but this assertion is limited to matters of creed and internal practices. In terms of *muamalah* (social interactions) and *mualamah* (interactions), the perspective that Islam is the ultimate truth must be contextualized, acknowledging that Islam is part of a broader civilization and must collaborate with other religious communities to build that civilization[17]. In the effort to construct a shared civilization, religious moderation promotes a middle path regarding religious diversity in Indonesia. Moderation is a Nusantara (Indonesian archipelago) cultural trait that progresses concurrently, without negating the relationship between religion and local wisdom[18].

In the context of religion, understanding religious texts has increasingly led to polarization among adherents into two extreme poles. One pole excessively venerates texts without considering rational capacity. Sacred texts are understood and then practiced without comprehending their context, often labeled as conservative. Conversely, the other extreme, frequently referred to as liberal, excessively venerates rational thought while disregarding the texts themselves. Thus, an overly liberal approach to religious teachings can also be extreme.

Moderation in Islamic thought is characterized by tolerance towards differences. The openness to accepting religious diversity is a primary feature of religious moderation. In this regard, religious moderation is more accurately described as a social attitude in religious practice. It should be developed and nurtured as a collective commitment to maintaining a comprehensive balance, where every member of society—regardless of ethnicity, culture, religion, or political choice—listens to one another and learns to manage and resolve differences[19]. Religious moderation is closely related to maintaining togetherness through the practice of '*tenggang rasa*' (mutual understanding), an ancestral heritage teaching us to appreciate differences[20].

Religious moderation is highly relevant to the national context, particularly in Indonesia. With Pancasila as the state ideology and foundation, it must historically be acknowledged as emerging from the practice of religious moderation. Originally known as the Jakarta Charter, Pancasila was moderated by Muslims to be accepted by adherents of other religions[21]. This moderation was crucial to ensure national unity and prevent disintegration. Thus, religious moderation can be considered a constitutional identity of the Indonesian state. As a constitutional identity, religious moderation embodies the concept of a theocratic state adopted by Indonesia. This theocratic state concept represents a "middle path" and "meeting point" between secularism, which strictly separates state and religion, and exclusive states that emphasize religious doctrine as the foundation of the state, such as an Islamic state emphasizing that the state is founded on Islamic teachings[22]. In the concept of a theocratic state, Islamic values and other religions are universalized to become public morality recognized universally. For example, the concept of tauhid (the oneness of God) in Islam is universalized as "*Ketuhanan Yang Maha Esa*" (the One and Only God) to be applied and recognized by other religions in Indonesia[23].

This is also reinforced by the historical event of the removal of the "seven words" from the Jakarta Charter, which should not be interpreted as a "defeat" for Muslims but rather as an example of inclusive Islam and religious moderation. Historical context shows that religious moderation is not unfamiliar in Indonesia. Indeed, the nation of Indonesia and its foundation, Pancasila, were established with an attitude of religious moderation[24]. Therefore, religious moderation, exemplified by the Prophet Muhammad through the Medina Charter, the Treaty of Hudaibiyyah, and other examples, is also a legacy of Indonesia's founding leaders, as demonstrated by the removal of the "seven words" from the Jakarta Charter, resulting in the final formulation of Pancasila[25].

Religious moderation in the context of national identity also contributes to the discourse on the relationship between religion and the state in Indonesia. In Indonesia, religious moderation asserts the coexistence of religious and national identity. A Muslim should be a good citizen; thus, a devout Muslim who is diligent in performing the Fajr prayer should also adhere to traffic regulations. If a Muslim is compliant only in religious matters but disregards state laws, they are, in essence, an "imperfect" Muslim. Conversely, an individual who identifies as Pancasilaist should also uphold religious values. Such an individual should diligently study and practice the principles of the Qur'an[12]. This highlights that religious moderation underscores an integral relationship between religion and the state.

Religious moderation views religion as a guide and a just middle path in addressing life's issues and societal matters. Religion serves as a balanced perspective between worldly and spiritual affairs, reason and emotion, rationality and norms, idealism and reality, and individual and societal interests[26]. This aligns with the purpose of religion, which is to provide guidance for life and address various global issues on both micro and macro levels, including both private (family) and public (state) spheres. In the current Indonesian context, religious moderation is crucial due to several considerations[27]: first, the rise of excessive and extreme religious practices that contradict the essence of religious teachings; second, the emergence of claims of absolute truth in religious interpretation, where some individuals believe their interpretation is the only correct one and impose it on others, often using coercion and violence; and third, understandings that undermine or threaten national unity, such as rejecting Pancasila, prohibiting respect for the national flag, excommunicating those who sing the national anthem, or dismissing nationalism as unimportant due to its absence in religious teachings.

These challenges necessitate a moderating orientation and effort as a solution. This emphasizes that the policy to strengthen religious moderation aims to cultivate Indonesian human resources who adhere to religious values and principles, focus on creating public welfare, and uphold national commitment. In Indonesia's multicultural society, exclusive religious attitudes that recognize only one-sided truth and salvation can lead to tensions between religious groups. Religious conflicts in Indonesia are often triggered by exclusive attitudes and the contestation between religious groups seeking followers without a tolerant approach, using their strengths to win and thus causing conflicts. Past societal conflicts and disharmony have been driven by extreme left (communism) and extreme right (Islamism) groups[28]. Yudi Latif even identifies one of the greatest challenges of the 21st century as the dual fundamentalisms of market and religion[29]. In the context of religious fundamentalism, fostering a moderate approach to religion, or inclusive Islam, is essential to prevent disharmony. Moderation means avoiding extremism or excessive reactions to differences and diversity.

A moderate attitude in Islam is synonymous with the concept of "*tawasuth*," reflecting Islam's moderate character across its teachings. Moderation stresses avoiding extremes in religious practices[30]. Allah commands a balanced approach, as seen in Surah Ar-Rahman: "And the sky He raised and imposed the balance. That you not transgress within the balance" (Qur'an 55:7). In Indonesia, religious moderation emphasizes balancing adherence to religious texts with contextual application. This consideration of context in religious practice stems from the *maqasid* (objectives) of Islamic law (Shari'ah). Islamic moderation embodies essential Islamic teachings, focusing not only on a good relationship with Allah but also on positive relationships with all humanity, including those of different faiths. This moderation promotes openness to differences as a natural and merciful part of human existence. Additionally, Islamic moderation is characterized by not hastily condemning or excommunicating those with differing views. Instead, it emphasizes brotherhood based on human values, rather than solely on faith or nationalism. Such an understanding finds relevance in the current Islamic world, which faces humanitarian crises, and in Indonesia, which continues to grapple with issues stemming from less moderate religious attitudes. Consequently, the development of Islamic law must remain dynamic and aligned with contemporary times.

Approaches to local wisdom should also be integral to religious moderation. Local wisdom encompasses the values and virtues embedded in local cultural traditions, proverbs, and life mottos, which are essential for fostering harmony[31]. By incorporating local wisdom, various forms of knowledge, beliefs, understandings, and customs guiding behavior within communities should be considered. However, it is crucial to acknowledge that local wisdom must also adapt to changes, modernization, and its relevance. Local wisdom, rooted in original cultural expressions, must continually respond to societal changes.

Based on the above discussion, the importance of religious moderation as a key orientation and approach to religious practice in society should be internalized through two main aspects: exemplarity and education. The aspect of exemplarity emphasizes the role of community leaders, particularly religious scholars, clerics, and civil servants, in providing examples of moderate religious attitudes. It is understood that the most effective form of socialization is through such exemplarity. In the realm of education, specific approaches related to contemporary developments are necessary, such as utilizing digital platforms for religious moderation and creating technologies that support moderate religious attitudes. In this context, the roles of educators and students are crucial, and it is hoped that religious moderation can be applied in society, becoming a part of Indonesia's tolerant, inclusive, and respectful religious attitudes. Therefore, it can be concluded that efforts towards religious moderation, as a manifestation of inclusive Islam, emphasize the role of community leaders as role models and the active participation of educators and students in education, including the use of digital approaches to optimize religious moderation.

From the above discussion, it can be concluded that the value of religious moderation within the context of Islam can be understood as an implementation of the concept of "Inclusive Islam." The term Inclusive Islam emerged notably in the 20th and 21st centuries. Inclusive Islam emphasizes a "soft" approach and contextual Islamic values, fostering harmony with various societal groups. The concept of Inclusive Islam becomes more relevant when considering the relationship between Islam and the state. In some countries, this relationship has been marked by disharmony, even being used to legitimize conflicts and violence. Conversely, many countries, particularly those oriented towards Western Europe, have adopted a clear separation between religion and state, commonly known as secularism, where state and religion are considered separate entities to avoid conflicts.

In this context, Inclusive Islam is particularly relevant in Indonesia due to its geographical and cultural characteristics, which encompass a multi-cultural and multi-religious society with diverse differences. Inclusive Islam, within the Indonesian context, places Islamic values as an integral part and support of the unique Nusantara civilization. This reinforces that Islamic values have indeed been manifested in various cultural practices across the Nusantara region. However, the term Inclusive Islam itself can provoke debate regarding whether Islam, by its nature, is not already inclusive without this designation. Reflecting on such views, Inclusive Islam is not a new ideology or movement within Islam but rather a term that "clarifies" the character of Islam, particularly as it evolves and develops in multi-ethnic countries like Indonesia. This implies that Inclusive Islam merely seeks to emphasize and explore the inclusivity inherent in Islamic teachings, rather than representing a new doctrine or school of thought within Islam.

The understanding that Inclusive Islam is fundamentally an effort to clarify the character of Islam, particularly in Indonesia, which is characterized by its diverse ethnic, religious, and cultural backgrounds, is crucial. Inclusive Islam essentially focuses on exploring and applying inclusivity values that are deeply rooted in the Nusantara society. This is evident in the spread and process of Islamization in Nusantara, which saw minimal warfare and conflict. This contrasts with the spread of Islam in other regions such as Europe and the Arabian Peninsula, which was marked by political expansion and conquests. In Nusantara, Islam spread through informal channels such as trade, marriage, and cultural means. This approach has made Islam a "people's religion" and widely adopted by the majority of Nusantara society. The culturally-oriented spread of Islam aligns with the Quranic verse "*La ikraha fid-diin*" (There is no compulsion in religion), emphasizing that religious proselytization should be conducted with gentleness, exemplary conduct, and consideration of local customs.

Islam should not manifest in a "harsh" manner within a plural and harmonious society. This is exemplified by the Minangkabau proverb, "*Adat basandi syara', syara' basandi kitabullah*," which implicitly highlights the integration of local customs with Islamic teachings (syara'). Similarly, in Javanese culture, Islamic values have been disseminated through cultural practices such as wayang kulit and the use of Javanese terms that reflect Islamic teachings, like "*pengeran*" for Allah SWT, "*kanjeng Nabi*" for Prophet Muhammad SAW, and "*poso*" for the holy month of Ramadan. Although these local terms differ from those used in the Arabian Peninsula, they play a crucial role in conveying the essence of Islamic teachings. This process of initially spreading Islamic substance before formalizing it through traditions and cultures exemplifies the character of Inclusive Islam in Indonesia.

The essence of Inclusive Islam is to prioritize mutual understanding, support, and the establishment of harmony and tolerance within society. Inclusive Islam emphasizes the importance of harmonizing Islamic substance over formalism. It does not seek to present Islam as a doctrine claiming absolute truth or salvation in a narrow sense, which could lead to monopolizing truth. Instead, Inclusive Islam advocates for a "Friendly Islam," in contrast to an "Angry Islam," which may propagate religion aggressively and with a power-driven agenda. Inclusive Islam, or "Friendly Islam," underscores exemplary conduct in religious dissemination.

Exemplary conduct in spreading Islam involves focusing on both substantive and behavioral dimensions of practicing Islam. In this regard, Inclusive Islam is oriented towards showcasing exemplary attitudes that reflect the nobility of Islamic teachings. This approach does not solely rely on religious arguments but rather on contextual and substantive aspects of Islamic teachings. This constitutes the primary characteristic of Islamic dissemination in Indonesia and represents a significant aspect of the Islam currently embraced and developed in Nusantara, particularly in Indonesia.

Inclusive Islam encompasses several specific criteria: First, it emphasizes core Islamic values over mere symbols. It prioritizes the fundamental elements of faith, particularly the spiritual connection to the Divine, while deemphasizing outward expressions such as religious laws, rites, and theological doctrines. An excessive focus on religious symbols can lead to distortion and reduction of the true essence of religious teachings. Second, it calls for non-orthodox interpretations of the Quran and Islamic dogma, allowing for the possibility of salvation through religions other than Islam. While it affirms Islam as the true faith that should be embraced, it does not coerce or discredit adherents of other religions. Third, it is skeptical of rational arguments used to assert the superiority of Islamic beliefs. Inclusive Islam maintains that, while Islam is the best and most perfect, it should be understood in the dimension of "*rahmatan lil 'alamin*" (a blessing for all creation), contributing positively to human and broader creation. Fourth, Inclusive Islam promotes principles of dialogue, tolerance, and the rejection of prejudice. It acknowledges that goodness is not exclusive to Islam and Muslims but is also present in other faiths. Therefore, it advocates for dialogue before making judgments about others, fostering a tolerant and prejudice-free environment. Fifth, it supports modern moral principles such as democratization, human rights, and equality before the law. The advancement of contemporary times has compelled Inclusive Islam to integrate new insights with Islamic principles derived from the Quran, Hadith, and intellectual contributions of Muslim scholars.

Azyumardi Azra posits that Inclusive Islam maintains its independent and assertive dimensions, particularly in matters of creed. In the domain of *aqidah* (creed), Islam asserts a "firm and unequivocal" stance, as reflected in the *Shahadatain* (the two testimonies of faith) — the acknowledgment of the oneness of Allah SWT and the prophethood of Muhammad SAW. Islam adheres strictly to these tenets and does not tolerate deviations concerning creed. However, in the realm of *muamalah* (social transactions), Islam is open to the progression of time and encourages its followers to continuously think and innovate for societal advancement. Therefore, it can be concluded that while Islamic creed remains static, its approach to *muamalah* is highly dynamic. This dynamic nature of *muamalah* is at the core of Inclusive Islam.

Inclusive Islam represents a character, attitude, and identity of Islam rather than a particular doctrine or sect. It emphasizes the essence of Islam as the "substance" that leads to its fundamental principles and attitudes. In this context, Inclusive Islam aligns with the concept of *washatiyah* — Islam that is moderate and integrative with society. Inclusive Islam does not focus on the formalistic aspects of Islam, which are akin to the "surface," nor does it engage in debates over these superficial aspects. One of the key characteristics of Inclusive Islam is its tolerance towards diversity, making it highly relevant to the Indonesian context. The Indonesian context demands an Islam that is more inclusive, rather than merely emphasizing Islamic symbols and slogans. Inclusive Islam prioritizes the substance and attitude of Islamic teachings. By maximizing the substantive and attitudinal aspects of Islam, it is hoped that Islamic outreach will attract people to follow Islamic teachings not out of compulsion but through exemplary conduct.

Based on the foregoing discussion, the character of Inclusive Islam as the foundational basis of Islamic teachings emphasizes an open and substantive attitude, focusing on the "essence" and substance of Islamic teachings over formal aspects. Inclusive Islam highlights the importance of exemplary behavior and respectful attitudes among its adherents, ensuring that Islamic outreach is conducted with subtlety and considers cultural and societal needs. Despite its openness and sensitivity to societal context, Inclusive Islam remains firm and consistent in its static aspects of creed, while being dynamic and adaptable in matters of muamalah. Thus, the character of Inclusive Islam as a fundamental principle of religious moderation is crucial in countering radical ideologies.

2.2 Strategies for Preventing Religious Radicalism Based on the Principles of Religious Moderation

Religious radicalism is a pervasive phenomenon that can manifest across any religion worldwide. Generally, there are three common strategies employed to propagate radical religious ideologies: (i) Reinforcement of Religious Teachings. This strategy involves asserting the group's interpretation of Islamic teachings and declaring those outside the group as "infidels" (*kafir*) and non-compliant (*takfiri*), while simultaneously stigmatizing other Islamic groups and non-Muslims. Initially, radical ideas are disseminated covertly within internal circles, such as pesantren (Islamic boarding schools). The radicalization process begins with criticism of common religious practices perceived as deviating from the true teachings of Islam. This criticism is then accompanied by stigmatization, labeling outsiders as erroneous, deviant, and even justifying violence against them if they resist redirection. This process often includes indoctrination and links to terrorism as part of a broader agenda to prevent or address perceived moral corruption in the world. (ii) Strategic planning for terrorism. After the initial spread of radical ideologies, discussions focus on planning and executing acts of terrorism. Initially, this includes legitimizing violence against those deemed heretical. Such violence is subsequently escalated and necessitates detailed planning for terrorist acts. This stage involves technical training, such as bomb-making or other explosive devices, and tactics for evading security forces. (iii) Execution of terrorism. The final stage is the actual implementation of terrorist acts, where all prior plans and preparations are put into practice. In this stage, terrorists are equipped not only with technical skills but also with strong mental conditioning, including the belief that their actions constitute *jihad*. Consequently, if they die during these acts, they are promised paradise for their efforts to uphold religious teachings and combat perceived moral corruption.

To address these strategies, it is crucial to implement well-structured and strategic counter-terrorism measures. Counter-terrorism generally refers to strategies aimed at preventing and addressing terrorism at various stages: preventing radical ideologies from taking root (countering radical discourse), responding to actual terrorist acts, and undertaking deradicalization efforts for perpetrators. In the context of *pesantren*, counter-radicalization can be achieved through comprehensive study and understanding of "*kitab kuning*" (classical Islamic texts). These texts traditionally focus on enhancing the moral and ethical conduct of students, thereby reducing susceptibility to radical ideologies. Additionally, integrating moderate Islamic jurisprudence, which is currently a focal point of the Ministry of Religious Affairs, can be effective. This approach emphasizes a comprehensive understanding of Islamic law while considering Indonesia's pluralistic national context. Developing this national jurisprudence is crucial in countering radical ideologies and preventing their spread. Optimizing the values of religious moderation to prevent the spread of radical ideologies requires a comprehensive understanding and implementation of moderation principles. This is particularly relevant for the younger generation, or millennials, defined by Law No. 40 of 2009 on Youth as individuals aged 16-30. This demographic represents a significant potential driver of religious moderation. Additionally, millennials are immersed in the digital world, which further amplifies the need for effective engagement and education in promoting moderation.

The efforts and roles of the millennial generation in advocating for religious moderation through social media are of critical importance, given that the concept of religious moderation must be understood and actualized by this demographic. It is essential that millennials, who will shape the future of the nation, grasp the significance of religious moderation, particularly within the digital spaces that are integral to their lives. The involvement of young people in promoting religious moderation via social media can be optimized by engaging relevant institutions such as the National Counter-Terrorism Agency (BNPT), the police, educational institutions, and universities. There are three primary domains in which millennials can effectively campaign for religious moderation through social media: (i) Educational Environment. In both schools and universities, promoting religious moderation through social media can be facilitated by assigning tasks and organizing activities that embody aspects of moderation. Such tasks and programs should leverage social media platforms to achieve trending status and virality, thus serving as both a source of inspiration and guidance for young people regarding the practice of religious moderation.

(ii) Content Sharing on Social Media. Social media should be utilized as a platform for sharing content related to religious moderation. For instance, content from figures such as Habib Husein Ja'far Al Haddar, known for promoting respect and tolerance towards other religions and beliefs, should be frequently viewed and disseminated. This approach helps present religious moderation in a relatable and substantive manner to the younger generation. (iii) Government and Institutional Programs: The government and related institutions could organize programs or competitions that encourage and guide young people in using social media to promote religious moderation. These programs or contests could offer scholarships, monetary rewards, and other incentives to appreciate and motivate young individuals in utilizing social media for disseminating content on religious moderation.

3 CONCLUSION

The value of religious moderation in combating religious radicalism underscores that inclusive Islam represents the character, attitude, and identity of Islam as "*rahmatan lil 'alamin*" (a mercy to all worlds). Inclusive Islam emphasizes the essence of Islam as the "substance" that directs toward the core and attitudes of Islam. In this context, inclusive Islam is aligned with the concept of *washatiyah*, which positions moderate Islamic teachings as a principal deterrent against religious radicalism.

The prevention of religious radicalism through the lens of religious moderation can be effectively implemented within *pesantren* (Islamic boarding schools) through comprehensive study and understanding of "*kitab-kitab kuning*" (traditional Islamic texts). These texts are fundamentally oriented towards the enhancement of etiquette among students, thus minimizing their exposure to radicalism. Additionally, the prevention of religious radicalism based on the values of religious moderation can be achieved through the dissemination of moderation content on social media. This approach aims to counteract the spread of radical ideologies online. Please note that the first paragraph of a section or subsection is not indented. The first paragraphs that follows a table, figure, equation etc. does not have an indent, either.

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