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Family Role and Religious Moderation Islamic Education Perspective: Millenial Radicalism Prediction

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ABSTRACT

The role of the millennial generation is very strategic in preventing radicalism. This discussion aims to find out the role of the family in instilling religious moderation from an Islamic education perspective: anticipating radicalism in the millennial generation. This discussion uses a qualitative approach to library research, with primary and secondary data sources. The analytical method used for data validity takes the context into account takes into account the context. This analysis emphasizes the process of seeing the content of communication qualitatively and interpreting the content of communication and the symbolic interactions that occur. Radical spreading factors: political developments, economic inequality, mental health, wrong understanding of religion, intolerance, blind bigotry, exclusive attitude, revolutionary attitude. Against radicalism in the millennial generation: instilling awareness through families, schools and communities of the importance of maintaining unity and oneness and the role of religious leaders and scholars in providing understanding. The concept of religious moderation in Islam is classified into deep moderation: having faith, worship, behaving, and formation of sharia. Understanding and practising Islamic amaliyah moderation in the family: providing excessive and lacking understanding and practice of religion, balance in understanding and practising religion, putting something in its place and carrying out rights and obligations proportionally, recognising and respecting differences, not discriminatory, solving the problem by way of deliberation, prioritize reformative principles, prioritize priorities, always open to changes according to the times. 10. Uphold good morals.

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1. INTRODUCTION

The most destructive violence in the world is identified with ideological and theological differences, which are then clothed by certain groups under the guise of politics in the name of religion. The outbreak of violence in the name of religion, ranging from fundamentalism and radicalism to

terrorism, is a sign of the rise of religious doctrines practised by extremist groups against a person or group of people, which then creates misunderstandings when understanding its contents. In almost all religions, including Islam, there are misunderstandings about this religion. But, especially in Indonesia, the religious teachings of these extreme political groups increase rapidly during the rainy season, and globalization also opens opportunities for the development of radical organizations (Faizah, 2020), (Saleh & Arbain, 2019), (Aritonang, 2020), (Widyaningsih, 2019). Terrorist movements that are widespread throughout the world are clear evidence that terrorist organizations continue to develop and adapt to global phenomena. Indonesia, as a multi-ethnic and religious country, still faces problems of intolerance and radicalism (Mareta, 2018), (T. Hidayat, 2020).

Radicalism has two meanings from an ideological point of view, and radicals who take uncompromising actions about the concepts of development, change, and progress, are radicals who are uncompromising based on past values and do not want to accept change. So, terrorism is born from an understanding that takes action without compromise (Ridlwan, 2019), (Khamid, 2016), (Wahyuni & Malihah, 2022). (Syahril, Abd.Amri Siregar, Abdullah Munir, 2019), (Fadeli, 2017). Youth as the backbone of the country is an important factor in preventing and overcome the infiltration of radical teachings. Its role is very strategic to prevent this insight from spreading. So that this understanding does not develop among the millennial generation. Because the target of this understanding is the millennial generation who are still productive (Arifin, 2012). The phenomenon of radicalization of the millennial generation and the spread of radical content on social networks has recently raised the writer's anxiety to examine this fact more deeply, violence in the name of religion, which is often called religious radicalism, seems to be example (Fatah, 2020), (Munip, 2012).

Conditions caused by the lack of awareness of parents in educating their children, so that their children develop wilder and lead to deviations (Muh. Khoirul Rifa 'i, 2016). Indonesia is an archipelagic country that has diversity, which allows for the emergence of potential conflicts between communities due to religious diversity (Gusti Rantio, 2022). It should be understood that the millennial generation is a benchmark for the destiny and future of the nation or nation. If you want to see the strength and resilience of a nation and a people, look at the quality of the millennial generation. If the millennial generation is good, they must have good strength and are difficult to be influenced by the ideology or thoughts of the nation or other people. But on the contrary, if a nation is bad, it can be said that it is very vulnerable to destruction and is easily influenced by the ideology of other nations or people (Faizah, 2020), (Amalina, 2022).

Based on these problems, a solution is needed to overcome them, namely religious moderation as a religious attitude that is in the middle. Of course, religious moderation does not make religion easier, for example, because one has to turn one's back on religious principles for freedom. On the other hand, religious moderation is an attitude that applies religious teachings, and is open to dialogue with other religions (Faelasup, 2021), (Arafah, 2020), (Rustan et al., 2018), (Naim et al., 2022). The role of family education is very much needed for the millennial generation because: (1) it is the first and most important educational institution, because the family is born, develops, and matures, and (2) it is like the first school. The child enters the center of habit formation, seeking knowledge and experience, (3) as an intermediary for building the child's soul and the perfection of both parents, who are responsible for guiding, building, and developing the child's thinking power. All attitudes, behavior, and actions of both parents always cause anxiety for children (Rahmadania et al., 2021), (Rosikum, 2018).

Many of the research results are about radicalism, but the authors do not find the same discussion, namely: the understanding of religion in Indonesian society is still very traditional in religious interpretation, so it cannot be eliminated. Seeing religion as a text embedded in Indonesian society, there are still many traditional concepts about religion that make people think deeply and radically, which causes a lot of disputes among other people, including non-Muslims in Indonesia, which is also the goal. Modern religion, which also has the potential to create an understanding of religious texts in its daily application, tries to examine traditional religious understanding in Indonesian society from various perspectives, such as sociocultural, economic, and political background material (Fikri, 2018).

Application of anti-radicalism Islamic education to establish harmony in Plena Kota Sungai through formal channels, educational institutions, and informal channels. In addition, through social and religious organizations. So that harmony can be created, namely harmony, harmony, equitability, harmony, and harmony in society and free from horizontal conflict (Alam et al., 2018). Educational institutions are not spared from the influence of radical ideology. The deradicalization strategies implemented include preventive deradicalization, moderate Islamic conservative deradicalization, and curative deradicalization (Rokhmad, 2012). Furthermore, the development of radicalism and intolerance in Indonesia. Providing an understanding to the younger generation about the value of moderation in addressing existing diversity. The aim is to provide an understanding of not using an intolerant attitude and it is important to provide an understanding of religious moderation to the next generation of the nation so that unity and oneness can be maintained (Darmayanti & Maudin, 2021).

Based on the aforementioned explanation, this discussion is crucial for many individuals, particularly those interested in the topic "What is the Role of the Family in Instilling Religious Moderation from the Perspective of Islamic Education: Anticipating Radicalism in the Millennial Generation?". This discussion holds great significance for parents as it serves as the primary institution for imparting Islamic religious education to their children. Consequently, when these children grow up and become aware of the diverse cultural backgrounds, beliefs, and races present in their country, they will possess a solid understanding of Islamic values. This understanding will make them less susceptible to radical ideologies that may disrupt the peace in Indonesia. Naturally, these children will comprehend the importance of practising religious moderation within the context of both religion and the state.

2. METHODS

This study uses a qualitative approach to the type of library research, namely research whose main object is books or other literary sources (Widodo, 2019). The primary data sources used in this study are books related to "Anticipating Islamic Education-Based Radicalism Through the Role of the Family in Instilling Religious Moderation in Indonesia's Millennial Generation" such as "Habib Ali Zainal Abidin Al-Jufri's Idea of Religious Moderation" (Junaedi, 2019), (Setiawan, 2021), (Yufridawati, Agung Purwadi, 2017), "Religious Radicalism in Indonesia, Links of Contemporary Political Ideology and Power" (Qodir, 2014).

The secondary data sources are references that are considered relevant to the research title. Meanwhile, data sources, both primary data, and secondary data were obtained through library research, namely by browsing books or writings that are relevant to the research title (Hadiat, 2021), (Yusutria, 2017). In addition, the analytical method used in the study is content analysis, namely a data analysis technique that draws conclusions that can be replicated and validated based on the context of the data. This analysis emphasizes the process of seeing qualitatively the constancy of communication content (in written language) and interpreting the content of communication and symbolic interactions that occur in communication (Khorofi, 2021; Nurkholifah & Sari, 2022).

3. FINDINGS AND DISCUSSION

3.1 The cause of the emergence of radicalism

Issues that lead to millennial terrorist radicalism, such as economic, political, spiritual, religious, and cultural issues, are issues that need serious attention. The millennial generation is part of a very important social unit that is expected to experience changes in the future. The recent social fact that many millennial generations are involved in violence in several regions of the archipelago cannot be underestimated (Qodir, 2018), (Millah, 2012). Several factors allow for the growth of radicalism in the millennial religion. 1). Mental health is very vulnerable so it is easy to experience mental shocks caused by various factors in life. 2). economic inequality that has existed until now easily generates social

hatred. 3). Socio-political conditions that influence changes in behavior and forms of the religious organization. 4). Wrong understanding of religion (Asrori, 2017), (Qodir, 2014).

This is by the notion that radicalism is an idea or attitude which is characterized by four things that are at the same time characteristic, namely: first; intolerant and does not respect the opinions or beliefs of others. Second; Fanaticism, namely self-righteousness and blaming others. The potential for radicalism exists in every religion and can be played by adherents of any religion, not necessarily controlling the diversity of its adherents just because they believe in the truth of their teachings. Third; exclusivity, namely the attitude of being closed and trying to be different from the habits of the crowd. Fourth; revolutionary attitude, namely the tendency to use violence to achieve goals (Alam et al., 2018), (Muhtadi, 2018), (Abdullah, 2016). The radicalism factors of the Indonesian millennial generation are 1). Political development. 2). Economic inequality. 3). Mental health is very vulnerable, 4). Misconceptions about religion. 5). Intolerant. 6). Blind fanaticism. 7). Exclusive attitude and 8). Revolutionary attitude.

The millennial generation grows and matures in society with a new perspective and lifestyle that is not the same as the previous generation. There is no official standard to describe the beginning and end of the millennial generation, so the value of Islamic education starting from the family is needed to create a superior generation that has not only mental and material potential, but also moral and spiritual potential. Its role is very strategic to prevent this insight from spreading. So that this understanding does not develop among young people (Khorofi, 2021), (Arifin, 2012).

The millennial generation, which is still unstable, is easier to accept foreign influences, which are currently looking for an identity. This period is often characterized by emotional and mental instability. All forms of thought can develop when psychological conditions, feelings, and thoughts are immature. On the other hand, the idea of radicalism often offers affirmations about the certainty of life. Therefore, it is necessary to prevent and overcome radicalism to create a safe, comfortable, and peaceful atmosphere in our beloved country, Indonesia (Fatah, 2020), (Munip, 2012), (Zamzamy, 2019).

Radicalism, mutual suspicion, prejudice, exclusivity, and extremism must be stopped or minimized immediately so that it does not spread and unity and oneness are maintained properly. Strengthening Indonesia's pluralism is a gift from God that should be grateful for, but also as a strength, an asset for the nation's progress that must be cared for and surrendered to face the challenges of the globalization era. One of the efforts that must be made is implementing Islamic education against radicalism, namely strengthening moderation, tolerance, peace, friendship, brotherhood, and affection, so that harmony is born, through this capital we can build a country with various achievements.

Radicalism as an attitude that requires total change and is revolutionary, overturns existing values with violence through violence and extreme actions. In radical attitudes and understandings, several characteristics can be identified: a) intolerant (don't want to respect other people's opinions and beliefs), b) bigotry (always self-righteous; considers others wrong), c. Exclusive (separate from other groups and closed to open understanding) and d. Revolutionary (accustomed to using violent means to achieve goals) (Darni, 2019), (Ali Mas'ud, Saiful Jazil, Taufiq Subty, 2019), (Noor, 2019), (Marfu'ah, 2018).

3.2 *The Role of the Family in Anticipating Radicalism in the Millennial Generation Through Religious Moderation*

Education is needed as an effort to instill character, advance the mind and maintain the child's body. The first and foremost educational environment for a child is the family because children from the first birth even while still in the womb have received education from their parents (especially mothers). Education in the family is first obtained by the child before he gets to know other educational environments. Family education is referred to as primary education because in this environment all the potential that a child has is formed and developed (Yufridawati, Agung Purwadi, 2017).

Prevention of radicalism through the role of the family can run optimally, namely: contextualizing the role of humans as caliphs, encouraging families to be media literate and sharpening their understanding of religious teachings as well as developing *tabayyun*. This effort can run well if it gets

support and if the government and the community carry it out together. This is because the emergence of radicalism is a national problem that must also be addressed together (Hamdani, 2021), (Hair, 2018), (Sandberg, 2020), (Naim et al., 2022).

The family is the first field of education, therefore parents have an important role in guiding and providing religious education as an institution that communicates with children. Experiences that are consciously and unconsciously transmitted from childhood to adolescence become an integral part of a child's personality. The role of the family affects the development of the personality of young Muslims if the family can carry out their duties and roles, and the family upholds religious values to shape the character of the millennial generation. As the smallest social system, the family encourages moral values in the child's personality.

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Strengthening culture is an effective strategy to combat and defeat radicalism by developing a culture of citizenship based on justice, equal participation, cooperation, and solidarity. The legal culture and local wisdom which have multiple functions (educational, informative, prophetic, recreational, and scientific or academic), contribute to the formation of a harmonious civilization structure, full of brotherhood and respect for diversity, guiding the collective orientation of society based on tradition (A. Hidayat & Sugiarto, 2020).

Education must teach reality so that the nation's children understand reality and not only live in an abstract and virtual world. Education as a learning centre that develops and seeks identity is a strategic place to instill a moderate understanding of Islam. Religious moderation built in the world of education forms the character of the millennial generation that is more advanced, not resistant to development and diversity, which in the next stage forms a harmonious society and accelerates national development in various strategic fields (Bahar, 2022), (Rokhmad, 2012).

Education must teach the reality of diversity, social recognition of diversity and plurality, and the peaceful duty of building the nation and people on a broad scale. Once again, the millennial generation is not just an object, but a subject in its world. Therefore, it is necessary to show how the world is. Countermeasures instill the highest awareness in society as cultural beings with the ability to process thoughts and thoughts, this radical action is highly inappropriate for intelligent and thinking people. Religious leaders who understand that religion strictly prohibits radical activities because they include actions that are prohibited by religion are the most suitable to lead this effort. Establish sanctions (penalties) for perpetrators of radical acts. Officers play the biggest role in this work (Ruslan, 2015), (Feri Riski Dinata, 2022), (Pahlawati, 2021), (Ansori et al., 2019).

Education must always pay attention to two things at once, namely the development of skills of each person and the dynamics of community development which includes science, technology, and culture. Along with the dynamics of life which are characterized by increasingly advanced devices, life problems that are increasingly complex and the demands of society are increasingly high, the learning process must also be carried out intelligently, so that education is not left behind from the dynamics of people's lives (Muchith, 2016). Family education is through religious, educational, and da'wah approaches as well as economic, socio-cultural, and legal approaches, taking into account local wisdom and local wisdom. The task of good and peace-loving family education is to respond to or prevent radicalism and terrorism and play an important role in cleaning the image of Islam from involvement in violence and terrorism (Ni'mah et al., 2018), (Syahrizal, Yusutria, 2020).

One of the functions of the family is to instill basic moral and social education, such as the values of good/positive behavior. These values need to be instilled in children through habituation and modeling by parents so that they will influence the formation of the child's character (personality). Parents are the most important educators in determining how children grow and develop, although they are most often not prepared as educators. Therefore, they must be prepared to become parents, so they can carry out their role as educators (Yufridawati, Agung Purwadi, 2017). Habib Ali al-Jufri offers a concept to ward off radical, intolerant, extremist Islam and the like. The main concept is to humanize humans. That is, if someone takes care of his humanity, he can become a straight and sincere Muslim in his commitment, and obedience to the meaning and realization of humanity is a title of honesty and loyalty to Allah SWT. And vice versa, no matter how committed a person is, if he still neglects the meaning of humanity, then he will become more crooked in his religion. In short, the important point in inflaming Islam is to package religious values with humanity, so that peace between religious communities can be realized (Setiawan, 2021). Because it requires a strong understanding of religion with a strong foundation, of course, starting from the family. Because the face of religion depends on its adherents. Religion has two powers like two sides of a coin. One side of religion can appear as a unifying force (centripetal), which can drown primordial ties such as ties of kinship, ethnicity, and nationality. But on the other hand, it can be a divisive (centrifugal) force, which can destroy harmony (Junaedi, 2019).

Resistance to radicalism, among others, in the millennial generation; 1). The greatest awareness is instilled in family, school, and community education, starting from the importance of maintaining religious unity and harmony. 2). The government protects its people from the influence of radicalism, 3). The role of religious leaders and scholars in understanding that religion strictly prohibits radical activities because it includes activities that are prohibited by religion and encourages the value of religious moderation in the millennial generation (Zayyadi, 2018), (Marfu'ah, 2018), (Musyafak & Nisa, 2021), (Maarif, Geovanie, 2013), (Satriawan et al., 2019). The factors that led to the emergence of radicalism and efforts to prevent it are presented in table 2 below.
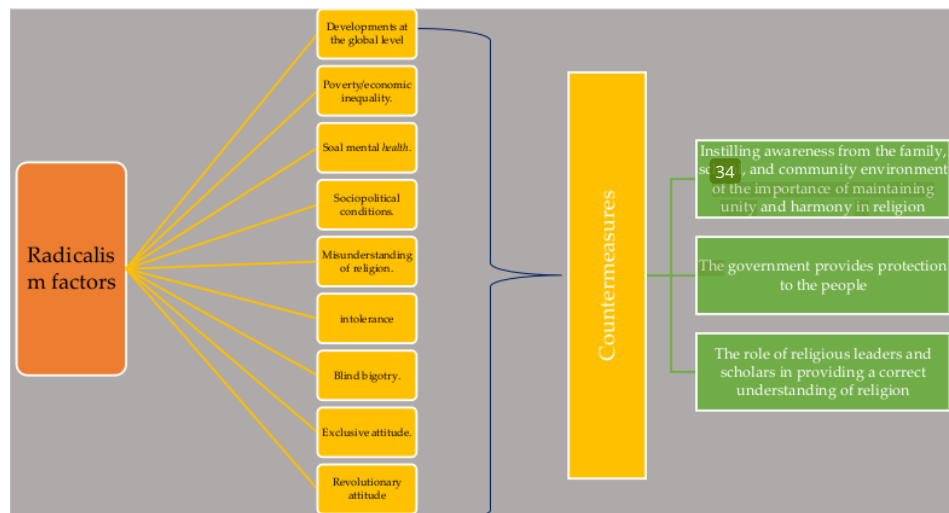

Figure 1. Factors and countermeasures for radicalism

The concept of religious moderation in Islam has been categorized into several debates; 1) Simplicity in practicing. 2) Simplicity in worship. 3) Moderation in behavior. 4.) Moderation in establishing Sharia. Understanding the concept of religious moderation can be understood from Table 3.

Figure 2. The concept of religious moderation in Islam

According to Abudin Nata, religious moderation in Islamic education has ten core values which become its indicators, namely: (1) Peaceful education that respects human rights and friendship between people, race or group, religion; (2) education that develops entrepreneurship and partnerships with the industrial world; (3) Education that pays attention to Islamic prophetic content, namely humanization, liberation and overcoming social change; (4) Education that includes teachings of religious tolerance and pluralism; (5) education that teaches Islamic understanding which is the mainstream of moderate Islam in Indonesia; (6) Education that balances intellectual vision, spiritual vision and early morality, and accidental skills; (7) Education that produces intellectuals who are intellectuals and intelligent people who are intellectuals; (8) Education as a solution to current educational problems, such as the problem of dualism and teaching methodology; (9) Education that emphasizes the quality of education holistically; and (10) education to improve foreign language skills (Habibie, Kautsar, 2021). This can be understood from table 4.
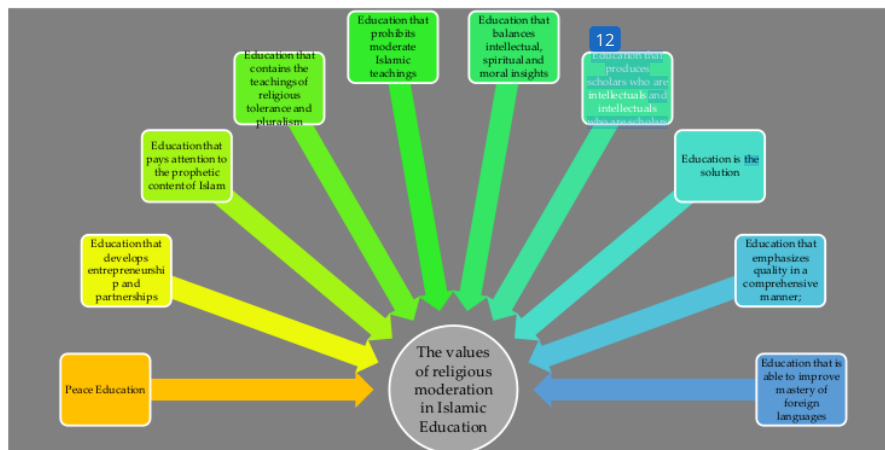

Figure 3. The values of religious moderation in Islamic education

Islamic education views the concept of religious moderation as having several core values that can be a reference for parents, schools, and the community, as well as the government in educating to guide the younger generation so that they are not easily affected by the spread of violence. radicalism in

Indonesia, namely respect for human rights and friendship between nations, races, or religious groups; entrepreneurship development and partnership with industry; paying attention to the contents of Islamic prophecy, namely humanization, liberation, and transcendence, to achieve social change; contains lessons on religious tolerance and pluralism; Islamic teachings which are the mainstream of moderate Islam in Indonesia; a balance between intellectual understanding, spiritual understanding, and moral and casual skills; produce intellectuals and knowledgeable scholars; become a solution to current educational problems, such as the problem of dualism and teaching methodology; emphasizing the quality of education as a whole; and education that can improve foreign language skills.

Quraish Shihab naturally divides three important pillars: first, the principle of justice. As a very important and ambiguous pillar. Justice has the same meaning, namely equal rights. This equality creates a pious attitude in a person so that he does not follow other people. The second; is the balance principle. Wasathiyyah is a balance that does not include the principle of deficiency or excess, but at the same time is not an attitude of avoiding difficult situations or avoiding responsibility. The balance between world and another world, mind and body, religion and state, individual and society, idea and reality, old and new, reason and all, modern and tradition. Third; tolerance. Tolerance can be said to be a balance without adding or subtracting, and can also be accepted or interpreted as an unacceptable error (Arafah, 2020).

Understanding and practicing Islamic moderation must be included in family education, especially for the millennial generation (Amar, 2018), (Andika Putra, Atun Homsatun, Jamhari, Mefta Setiani, 2021), (Novianto, 2021), (Dwi Astuti et al., 2020), (Jamilah, 2021): 1. *Tawassuth* (middle way), namely understanding and practice other than ifrath (excess in religion) and frith (reducing religious teachings). 2. *Tawazun* (Balanced), namely understanding and practicing religion in a balanced way, covers all aspects of life, both worldly and spiritual, and expresses the principles that can distinguish *inherit* (deviation) and *ikhtilaf* (differences). 3. *I'tidal* (straight and firm). 4. *Tasamuh* (tolerance). 5. *Musawah* (equal), namely not discriminating against other people because of differences in beliefs, traditions, and origins. 6. *Shura* (deliberation), that is, every issue is decided by deliberation to reach an agreement with the principle of prioritizing profits above all else. 7. *Islah* (renewal), namely prioritizing the principles of reform to achieve a better condition that adapts to the changes and progress of the times. 8. *Aulawiyah* (priority). 9. *Tathawwur we Ibtikar* (Dynamic and Innovative). 10. *Tahadhdhur* (civilized), namely *akhlakul karimah*. This can be understood from figure 4.
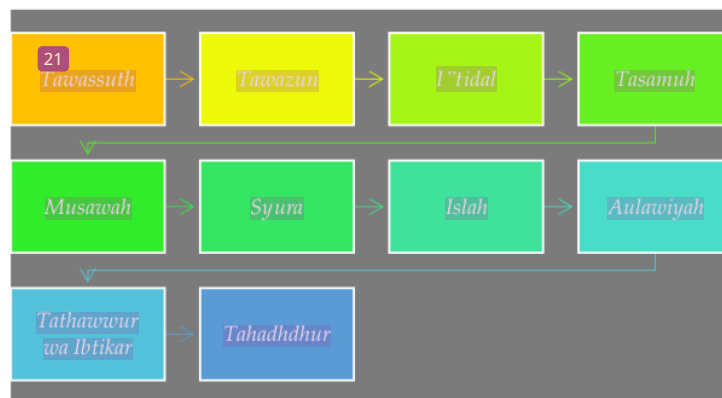
Figure 4. The role of the family in anticipating radicalism among the millennial generation

The understanding and practice of moderation in Islam which is included in family education, especially in the millennial generation: 1. Provides excessive and insufficient understanding and practice of religion. 2. Balance in understanding and practicing religion. 3. Determine something and

exercise rights and fulfill obligations proportionally. 4. Recognize and respect differences. 5. Not discriminatory. 6. Solve problems by thinking. 7. Prioritize the principle of reform. 8. Prioritize first. 9. Always open to making changes along with the times. 10. Defending akhlakul karimah. Religion wisely gives birth to teachings that are full of love and goodness. Through the learning process, an understanding of the nature of moderation is fostered, which is understood from the outset of wisdom. The role of millennial generation must be present as a supporter of peacebuilding. With self-awareness, such as emotional, social, and spiritual aspects one can finally apply Islamic teachings that are wise and tolerant, not violent, and judge each other (Rahman, 2022).

Amalia's understanding and practice of moderation in Islam, contained in family education for thousands of years, is naturally by the objectives of teaching Islam to believers, namely. people who can carry out the teachings of Islam correctly and completely so that it is reflected in their attitudes and actions during their life to achieve happiness and honor in this world and the hereafter, which can be socialized through intensive and effective religious education so that it truly supports their aspirations. National education aims to develop the ability of students to become citizens who believe in and fear God Almighty, have a noble character, and are knowledgeable, capable, creative, independent, democratic, and responsible.

4. CONCLUSION

The millennial generation, as the youthful cohort, plays a crucial role in safeguarding the nation by countering and overcoming the infiltration of extremist Islamic ideologies. Its job is highly strategic in order to hinder the dissemination of this understanding. One of the contributing elements to the proliferation of radicalism in Indonesia is political growth. 2). Socioeconomic disparity. 3). Mental health is more susceptible to harm, 4). Misconceptions regarding religion. 5). Lacking tolerance. 6). Unquestioning zealotry. 7). Exclusivist mindset and 8). Innovative mindset. Combating Radicalism in the Millennial Context; 1). The utmost consciousness originates from the family, school, and community in upholding religious cohesion and concord. 2). The government ensures the safety and well-being of its citizens, and 3). The responsibility of religious leaders and priests is to communicate the message that religion unequivocally forbids extremist behaviours, as they go against religious teachings, and to promote the principles of religious moderation among the millennial generation.

The Islamic notion of religious moderation can be categorised into one specific aspect, namely qqidah moderation, worship characterised by simplicity, exercising restraint in one's conduct, exercising restraint in the establishment of sharia law. Family education should incorporate the principles of Islamic moderation, particularly when it comes to the millennial age; developing comprehension and application that minimises superfluousness and dogmatism, achieving equilibrium between comprehending and implementing religious beliefs, establishing and exercising rights and performing duties in a proportional manner, acknowledge and honour disparities, non-discriminatory, resolve issues using cognitive processes, prioritise the ideals of reform, give priority to actions that will have a positive impact on the general population, continuously receptive to adapting in accordance with current circumstances, and preserve etiquette. This study solely focuses on the influence of the family in cultivating religious moderation as a preventive measure against radicalism in the millennial age. The findings are solely based on extensive research conducted in libraries. The findings of this study can serve as a valuable resource for scholars who are exploring the topics of religious moderation and the prevention of radicalism. Subsequent studies can further explore the government's involvement in predicting and addressing radicalism, and examine it through on-site investigations.

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