



**Millennial Generation Religious Moderation Pusian Youth Organization
Based on The 1945 Constitution Post Amendment to Article 28E Paragraph 1**

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Abstract

Religious moderation is a component of character education, and religious moderation is a government strategy that is beneficial for reconciling religious differences. Religious moderation is used to mitigate disparities between religious groups. The aim of this research is to find out how the millennial generation religious moderation pusian youth organization based on the 1945 constitution post amendment to article 28E paragraph 1. This research uses qualitative research methods with data collection methods in the form of observation, interviews, and taking documentation. The data analysis used in this research is in the form of data reduction, then how the data is presented, until then the data is drawn to a conclusion. This research can be concluded as, collaboration between youth organizations of different religions, increasing internal and external social awareness of youth organization, increasing the worship activities of youth organization, and youth organization community service work with the surrounding community.

Keywords

Millennial generation, religious moderation, Pusian Youth Organization, The 1945 Constitution post amendment, article 28E paragraph 1

Abstrak

Moderasi beragama merupakan salah satu komponen pendidikan karakter, dan moderasi beragama merupakan strategi pemerintah yang bermanfaat untuk mendamaikan perbedaan agama. Moderasi beragama digunakan untuk memitigasi kesenjangan antar kelompok agama. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana moderasi beragama generasi milenial pusian berbasis UUD 1945 pascaperubahan pasal 28E ayat 1. Penelitian ini menggunakan metode penelitian kualitatif dengan metode pengumpulan data berupa observasi, wawancara, dan pengambilan data. dokumentasi. Analisis data yang digunakan dalam penelitian ini berupa reduksi data, kemudian bagaimana data tersebut disajikan, hingga kemudian data tersebut ditarik suatu kesimpulan. Penelitian ini dapat disimpulkan, kerjasama

youth organization beda agama, peningkatan kepedulian sosial internal dan eksternal youth organization, peningkatan kegiatan ibadah youth organization, dan kerja pengabdian masyarakat youth organization dengan masyarakat sekitar.

Kata Kunci

Generasi milenial, moderasi beragama, Youth Organization Pusian, UUD 1945 pascaamandemen, pasal 28E ayat1

Introduction

A tolerant mentality is required for Indonesian society's diverse life (B & Mesra, 2023). However, it is a contradiction that the growth of intolerant views, radicalism, and extremism is particularly concerning in Indonesia's varied community. Worse, this ideology is aimed towards the millennial generation, endangering the country's cohesion. As a safeguard, there must be some knowledge, particularly among the millennial generation (Hidayat & Mesra, 2022). The millennial generation's traits include: first, each individual has various qualities based on where he grew up. Second, a pattern of open communication. Third, actively participate in social media and be affected by technology advancements. Fourth, have an open mind on economic and political trends (Mesra, 2022).

Character education is a deliberate and planned human endeavor to educate and empower students' potential in order to develop their own character so that they may become persons who benefit themselves and their surroundings. Character education is a type of education that tries to establish specific character qualities in pupils by the use of information, awareness, and will, as well as actions to carry out these ideals (Hamsah & Mesra, 2022).

In general, the aim of education is to mould a student's character so that he or she becomes a person who is moral, noble, tolerant, tough, and has decent behavior (Dolonsed et al., 2022). Character education should begin at a young age, preferably in childhood. This education can take place in the home, school, or community, and it can make use of a variety of learning mediums. As we all know, the process of globalization will have an ongoing influence on the character of Indonesian society (Kumajas et al., 2023). A lack of character education will result in a moral crisis, which will lead to harmful conduct in society, such as prostitution, drug misuse, stealing, violence towards children, and so on (Hidayat et al., 2023).

Religious moderation is a component of character education, and religious moderation is a government strategy that is beneficial for reconciling religious differences. Religious moderation is used to mitigate disparities between religious groupings (Tuerah et al., 2023). This is exemplified by a balanced, tolerant, thoughtful, energetic, and inventive attitude. Acts of violence done in the name of religion by youngsters are driven by radicalism teachings read in many media, including the internet, therefore "Youth Organization" is an acceptable place for discussion. The "Youth Organization" group serves as a venue for dialogue among the millennial generation from many religions in the implementation of religious moderation. The purpose of religious moderation is to reduce violence towards diverse faiths, while the millennial generation's practice of religious moderation is to create harmony (Mesra et al., 2023).

YouTube, Instagram, Facebook, WhatsApp, and TikTok may all be used to promote religious moderation among the millennial population. The millennial generation is taught



how to filter significant and helpful information through the "Youth Organization" organization, however the primary issue in teaching moderation is unstable personalities, thus a comprehensive effort is required to reach the millennial generation (Mesra, 2022).

Religious rights, in essence, are one of the human rights (HAM) that cannot be lowered under any circumstances, also called as non-derogable rights. Thus, every person has the right to adopt a religion or believe, and the state ensures the freedom of every resident to embrace their own religion and worship according to their faith and beliefs. The legal basis for religious freedom in Indonesia is governed by article 28E paragraph (1) of the 1945 Constitution, which states: every person is free to embrace religion and worship according to his or her faith, to select education and teaching, to pick job, to choose citizenship, to choose a location to live in the country's territory and leave it, and to return (Mesra et al., 2021).

Diversity is seen as a gift from the Almighty by the Indonesian people. The Unitary State of the Republic of Indonesia is a country unlike any other in terms of ethnic, tribal, cultural, linguistic, and religious diversity. Although just six (6) faiths are now recognized in Indonesia, there are hundreds of tribes and even sub-tribes, local regional dialects, and local beliefs that are held by its residents. The Indonesian government recognizes the following religions: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism; nonetheless, the religious views and beliefs of certain Indonesians are also manifested in hundreds of ancestral beliefs and believers. In Indonesia, there are hundreds, if not thousands, of groups of believers or local faiths (L. H. Saifuddin, 2019).

Previous study on religious moderation includes: Syaifuddin and Moh. Ali Aziz's research (Musdalifah et al., 2021). This study examines the moderate preaching material given by Nahdatul Ulama personalities on the YouTube channel. The sermon on religious moderation offered by NU luminaries highlighted the significance of instilling and propagating religious moderation in Islam in order to achieve religious harmony and comfort.

Budiyono then performed study (Budiyono, 2022). This study demonstrates that religious moderation teaching efforts at IAIN Pontianak are founded on the knowledge of West Kalimantan's people through two techniques. First policy, the form of this policy may be found in developing a vision and mission, doing research and community service, developing curriculum, implementing seminars, and constructing a house of moderation. The two lecture methods are by incorporating learning methods such as critical incident, problem based learning, and workshop into the lecture material with the goal of presenting moderate understanding among the academic community, particularly students.

Despite the fact that the millennial generation is an essential component of society, there are currently relatively few research studies on religious moderation that target generations, particularly when it is tied to article 28E paragraph (1) of the 1945 Constitution. Especially in terms of establishing a reasonable, harmonic, and harmonious Indonesian society. In addition to obtaining Indonesia's demographic dividend by 2030. Thus, the researcher aims to discover these difficulties and phenomena through this study titled millennial generation religious moderation pusian youth organization, which is based on the 1945 Constitution post amendment to article 28E paragraph 1.

Metode

In this study, researchers employed qualitative research methodologies. Data collected in the field, both written and spoken, will be recorded and reported for subsequent analysis. The qualitative approach is a manner of exploring the context, meaning, and interpretation of social phenomena in order to understand and explain them. This approach aims to answer research questions concerning how and why events happen, as well as how people's knowledge and actions are shaped by their own experiences. Qualitative research methodically and thoughtfully collects and analyzes material in the form of text, images, sound, or direct observation (Sugiyono, 2019).

Researchers used the following data gathering method to get essential information (Mulyadi et al., 2019).

1. Observation

Observation is the consequence of carefully observing and documenting the symptoms that appear on the study object. Researchers utilize this strategy to explore symptoms or phenomena that occur at the research site.

2. Interview

An interview is a data collection method in which questions are directed directly to informants or parties who are aware about a particular subject. The interview is directed, which implies that the interviewer allows the individual being questioned to come up with their own ideas or responses.

3. Documentation

Documentation technique includes gathering information about items or variables such as notes, transcripts, books, and so on.

The most important and fundamental analysis in using qualitative data, according to Miles and Huberman, is that "the method of analysis is not calculated precisely." Analyzing qualitative data becomes hard and time consuming when the analytical procedure is not performed appropriately (Sarosa, 2021).

1. Data Reduction

Field data is plentiful, but it must be collected with prudence; the larger and more complex the environment, the longer the researcher's space. It comprises generalizing in data reduction to choose what is significant, concentrating on what is useful, discarding what is superfluous, and revealing themes and patterns. As a consequence, researchers will have a clearer picture, making it easier for them to collect data and perform searches as needed.

2. Data Visualization

Qualitative research allows you to do qualitative research in the form of explanations, extracts, graphs, correlations between types, information presentation, and so on to gain a deeper grasp of what is going on and to conduct more research based on that understanding.

3. Conclusion

According to Miles and Huberman, the third phase of informant analysis includes inference and validation. If preliminary findings are made, they will be transformed into strong proof to warrant the following data gathering session uncovered. If the conclusions of the first session are supported by substantial evidence, they will remain unchanged until a credible



conclusion is reached. When scientists return to the field to collect data.

Result and Discussion

The research was carried out in the Pusian and Toruakat Villages, both of which are located in the Dumoga District, Bolaang Mongondow District, North Sulawesi Province. The inhabitants of Pusian live from the agricultural sector with meadows and fields. The study lasted two months, from July to August 2023. After the researchers conducted research and collected research data through participant observation and unstructured interviews about millennial generation religious moderation pusian youth organization based on the 1945 Constitution post amendment to article 28E paragraph 1, the researchers got the following findings.

Result

Youth organization is a very appropriate forum, particularly for character education and religious moderation in the millennial generation, because there are many positive activities in the Youth Organization organization that can help and encourage young men and women to do good things that are not only beneficial for themselves but also for many people, particularly the village community itself.

The following are millennial generation religious moderation pusian youth organization based on the 1945 Constitution post amendment to article 28E paragraph 1.

1. Collaboration between Youth Organizations of Different Religions.

In my opinion, character education is very important to instill in young people as the nation's next generation, and this can be done in youth organizations, which can have a positive impact on many people who feel the benefits, especially for the millennial generation like us today.



Figure 1. Collaboration between Youth Organization Pusian and Youth Organization Toruakat
Source: Researcher Documentation

Figure 1 above explains that when Christians are carrying out Christmas services, the core administrators of the Toruakat youth organization are on guard for the security and comfort of Christian worship in Dipusian, and vice versa, the core administrators of the Pusian Youth Organization are on guard for the safety and comfort of Musian worship. According to studies, youth groups may have a good influence on many individuals,

particularly the millennial generation, by improving and widening their knowledge and shaping a person's character in society and religion.

2. Increasing Internal and External Social Awareness of Youth Organization

It is simpler for youngsters to develop their ability to record knowledge; nevertheless, the involvement of the people around them in moulding the child's character is required. Similarly, religious moderation must be cultivated from an early age, because a feeling of tolerance is required. When youngsters are able to think and perceive what is good and evil, a sense of tolerance must be applied. It will be disastrous if religious moderation is not cultivated from an early age. When youngsters begin to think, it is highly likely for them to criticize children of various religions, because these children lack empathy and tolerance for others. As a result, there is a requirement to comprehend.



Figure 2. Visiting Sick Members of Youth Organization
Source: Researcher Documentation

Figure 2 depicts a program that must be executed by the administration and members of the Youth Organization, namely prayer visits and offering a little amount of assistance by members or families of sick Youth Organization members.

3. Increasing the Worship Activities of Youth Organization

Why is it important to understand tolerance from a young age? Tolerance teaches children to think honestly and favorably about different cultures, to inspire youngsters to study actively, to collaborate with others, to accept others as they are, and to respect one another. Jam is capable of self-control, accepting whatever is in the surroundings, and accepting the diversity that occurs in the environment. As a result, it is critical to inculcate this from a young age. As well as understanding a worry ingrained from a young age. In fostering and developing tolerance principles in early childhood, not just in the home, not only at school, and the parents themselves play a critical role in developing tolerance at a young age.



Figure 3. Youth Organization Worship Activities
Source: Researcher Documentation

Figure 3 above shows the programs and obligations carried out by the management and members of the youth organization, namely the youth service which must be held once a month and prayer visits and the giving of greeting cards by the youth organization to the management or members of the youth group who have a birthday.

4. Youth Organization Community Service Work with The Surrounding Community



Figure 4. Youth Organization Worship Activities
Source: (Researcher Documentation)

Figure 4 above is an activity that is being carried out by the Youth Organization and Pusian village community members, namely community service in cleaning the church environment and sports fields, as well as creating an Easter garden.

Discussion

The word "moderation" is associated with several concepts; in English, the word "moderation" is derived from the word moderation, which denotes a reasonable attitude rather than an extreme attitude. There is also the term moderator, which denotes chairman (of a meeting), mediator, or mediator (of a disagreement). The term moderation derives from the Latin *moderateio*, which signifies neither excess nor lack. According to the Big Indonesian

Dictionary, "moderation" means avoiding violence or extremes (Saruroh et al., 2022).

When the words "moderation" and "religion" are combined, the term "religious moderation" refers to an attitude of decreasing violence or avoiding extremes in religious acts. The combination of these two phrases refers to attitudes and attempts to make religion the foundation and premise for constantly avoiding extreme conduct or expressions (radicalism) and always seeking a moderate path that integrates and equalizes all aspects in Indonesian society, state, and country life (Susanti & Jayanti, 2023). The following are the reasons why people litter:

1. Collaboration between Youth Organizations of Different Religions

Religious moderation is very important in a homogeneous state structure, such as Indonesia which is rich in diversity, so it is very easy for friction to arise between groups, especially between religions. So it is necessary to provide an understanding of the values of acting in the context of diversity so that we are not egoistic, intolerant, discriminatory and so on.

The basic principle in religious moderation is to always maintain a balance between two things, for example the balance between reason and revelation, between physical and spiritual, between matters and obligations, between individual interests and communal benefits, between necessity and voluntariness, between religious texts and the *ijtihad* of religious figures, between ideal ideas and reality, and the balance between past and future. The essence of religious moderation is fairness and balance in viewing, responding to and practicing all the paired concepts above.

The picture above explains that between the Pusian Youth Organization and the Toruakat Youth Organization, which have different beliefs but still work together, that is, when Christians are carrying out Christmas services, the core administrators of the Toruakat Youth Organization are on guard for the security and comfort of Christian worship in Dipusian, and Likewise, the core administrators of the Pusian Taruna Youth Organization are on guard for the safety and comfort of Muslim worship in Toruakat.

Some of the reasons why people have difficulty when communicating with people from other cultures are seen in the definition of culture. Culture is a complex set of values polarized by an image that contains a view of its own specialness. This compelling image takes different forms in various cultures such as rugged individualism in America, individual harmony with nature in Japan, and collective obedience in China (Tumanggor, 2010).

2. Increasing Internal and External Social Awareness of Youth Organization

Moderation is a policy that encourages the creation of social harmony and balance in personal, family and community life as well as broader human relations. There are four indicators in assessing how strongly religious moderation is rooted in a society, 1) national commitment, 2) tolerance, 3) non-violence, 4) accommodating to local culture.

A pluralistic society is a normal and natural situation, in the context of countries and nations in the world. Although in each region the nation state has the same diversity or different levels of diversity. A pluralistic society consists of several elements of differences, such as religious identity, ethnic identity, professional identity, and various social groups that express themselves uniquely and differently from other groups. An



important thing that emerges in sociological thinking about pluralistic societies is the consequences for several important things in social life such as stability, social harmony and identity competition. In general, of all these consequences, the consequence of a pluralistic society is that it is vulnerable to conflict. Therefore, conflict is not a foreign phenomenon in society's daily life which is filled with various dimensions of social relations between individuals and groups (Mesra et al., 2022).

3. Increasing Cadet Worship Activities

According to Hassanudin Ali and Lilik Purwandi in their book *Millennial Nusantara*, the Millennial generation is those born between 1981 and 2000. Meanwhile, social researchers in other countries use birth years from the 1980s to 2000an, to determine the millennial generation. According to Mahneim, generation is a social construction in which there are groups of people who have the same age and the same historical experience. Individuals who are part of one generation are those who have the same year of birth within a period of 20 years and are in the same social and historical dimensions (Mesra, 2023).

Every religious adherent is required by law to practice their respective religion, and it is not recommended to follow more than one religion. According to article 18 paragraph 3, a person's freedom to choose, practice and believe in his religion is only limited by law to the extent necessary to protect it. Article 1 of Law Number 1/PNPS/1965 fulfills the requirements for imposing restrictions on freedom and determining a person's religion or beliefs. in carrying out non-faith teachings in accordance with the law to maintain security and public order.

Blind fanaticism causes religious divisions, therefore it is considered a threat to society. The picture above is a program and obligation carried out by the management and members of the Youth Organization, namely the Youth Organization worship service which must be held once a month and prayer visits and giving greeting cards by the Youth Organization to the management or members the birthday of Youth Organization (Afif et al., 2023).

4. Youth Organization Community Service Work with The Surrounding Community

Moderation therefore insists that moderation requires more than simply recognizing the diversity of society, it also requires participating in this diversity. in the sense that the attitude understood in Islamic thought is to provide space for various ideas and views regarding the understanding of Islam, even assuming that the truth exists in other groups as well as in one group. Positive social interactions and dialogue between religions and sects will result from seeing this paradigm. More than that, according to Nasehan Daud.

“A moderate attitude is to provide the broadest possible guarantee for the protection of human values. In other words, a moderate attitude emphasizes that human civilization is the highest ideal that must be upheld by all groups, regardless of religion, race or ethnicity. Everyone must defend and fight for it. human values, and as a result, all religious people are encouraged to live side by side with each other and avoid all forms of hostility.”

On the other hand, moderation does not mean that every adherent of a religion has the right to change religions at will or that those who do will lose their identity. Moderation in religion, on the other hand, is more about recognizing and accepting the presence of other religions in our lives as individuals and as a nation so that we can live side by side even though we have different beliefs. The picture above is an activity that is being carried out by Youth Organization and members of the Pusian village community, namely community service in cleaning the church environment and sports fields, as well as creating an Easter garden. Religious moderation is actually the key to creating tolerance and harmony, both at the local, national and global levels. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the maintenance of civilization and the creation of peace. In this way, each religious community can treat other people with respect, accept differences, and live together in peace and harmony (A. Saifuddin, 2019).

The theory of generational differences was popularized by Neil Howe and William Strauss in 1991. Howe and Strauss divided generations based on similarities in birth time spans and similarities in historical events. Other researchers also divide generations with different labels, but generally have the same meaning. Furthermore, according to researcher Kupperschmidt, a generation is a group of individuals who identify their group based on the same year of birth, age, location, and events in the life of that group of individuals that have a significant influence on their growth phase (Musdalifah et al., 2021). In terms of religion and belief in Indonesia, Article 28e paragraph (1) of the 1945 Constitution of the Republic of Indonesia states that "Every person has the right to embrace religion and worship according to his religion", choose education and teaching, choose work, choose citizenship, choose a place of residence in the country and leave it, and have the right to return.

Even in article 29 paragraph (2), it is highlighted that the Republic of Indonesia offers every resident freedom in terms of embracing their individual religions, as well as the right to worship according to their religion and beliefs. The provisions of the Republic of Indonesia's 1945 Constitution clearly show the human rights that we have, particularly in terms of adopting and practicing the religion in which we believe. Talking about Human Rights (HAM) entails delving into the complexities of human life. Human rights exist not because of society or the goodwill of the state, but rather because of their dignity as human beings. Human implies that people, as living things existence, are the handiwork of God Almighty (Cristiana, 2021).

Conclusion

Based on the results and discussion above regarding millennial generation religious moderation pusian youth organizations based on the 1945 Constitution Post amendment to article 28E paragraph 1, this research can be concluded as follows: collaboration between youth organizations of different religions, increasing internal and external social awareness of youth organization, increasing the worship activities of youth organization, and youth organization community service work with the surrounding community.



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