

## RELIGIOUS MODERATION IN THE PERSPECTIVE OF MILLENNIAL STUDENTS IN ISLAMIC BOARDING SCHOOLS

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**Maula Abdul Affuw Mandat**

Universitas Muhammadiyah Surakarta  
[g000200324@student.ums.ac.id](mailto:g000200324@student.ums.ac.id)

**Muhammad Wildan Shohib**

Universitas Muhammadiyah Surakarta  
[g000200324@student.ums.ac.id](mailto:g000200324@student.ums.ac.id)

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### **Abstrak**

*This study aims to analyze how religious moderation is implemented at the Hidayatullah Islamic boarding school in Yogyakarta and the role of millennial students at the Hidayatullah Yogyakarta Islamic boarding school in realizing religious moderation. The research method used is descriptive-qualitative, which allows researchers to explore the understanding and meaning behind the development of religious moderation at the Hidayatullah Islamic Boarding School, Yogyakarta. Data was collected through interviews and direct observation at the Islamic boarding school. Research findings show that the Hidayatullah Islamic Boarding School implements religious moderation with the principle of "Tawasuth" as the main foundation, maintaining balance and preventing extremism among students. The principles of "Tawazun," "Tasamuh," and "Al-Adil" are implemented through various activities, creating an educational environment that supports moderation and avoids extremism. The role of millennial students at the Hidayatullah Islamic Boarding School is necessary, and they use technology to spread religious education, become mediators in religious dialogue, and socialize the values of moderation. Their creativity and humanitarian spirit help bridge the gap between religious traditions and the modern world. In this way, the Hidayatullah Islamic Boarding School becomes a place where religious moderation can develop and be realized*

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**Corresponding Author:**

Maula Abdul Affuw Mandat

Universitas Muhammadiyah Surakarta

Email: [g000200324@student.ums.ac.id](mailto:g000200324@student.ums.ac.id)

## INTRODUCTION

In recent years, Indonesia has faced radicalism and religious intolerance issues that challenge social stability and interfaith harmony. Terrorism linked to radical sects and incidents of religious intolerance have shaken the country, raising concerns about the growth of religious extremism.<sup>1</sup> The continuation of these issues has caused the government, civil society, and religious institutions to work together to prevent them and overcome the resulting negative impacts.

Religious moderation is an approach to spiritual life that emphasizes balance, tolerance, and respect for other people's beliefs.<sup>2</sup> This concept is very relevant in Indonesia, a country with various religious and cultural groups living side by side. Religious moderation is essential because it is an effective solution to overcome radicalism and religious intolerance.<sup>3</sup> In a diverse society like Indonesia, it is essential to promote interfaith dialogue, a deeper understanding of different beliefs, and the maintenance of social harmony. Religious moderation is essential to avoiding interfaith conflict, reducing tensions, and promoting unity in diversity. Religious moderation also supports the development of a fairer and more just society that embraces all its citizens, regardless of their religious background or beliefs.

Islamic boarding schools have a significant role in forming religious understanding among students. Therefore, Islamic boarding schools need to implement religious moderation as an integral part of their religious education. Pesantren is not only a place to gain religious knowledge but also to understand and apply the values of moderation.<sup>4</sup> Thus, Islamic boarding schools can help encourage the younger generation to become tolerant individuals, uphold interfaith harmony, and avoid the path of extremism.

The millennial *Santri* generation differs from previous generations in various aspects, including understanding religion and views on moderation.<sup>5</sup> Millennial students tend to be more open to influences from the outside world, including technology and social media, which can influence their understanding of religion and views on moderation.<sup>6</sup> These changes pose challenges and opportunities for promoting religious moderation among the younger generation, so understanding

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<sup>1</sup>Felix Tawaang and Bambang Mudjiyanto, "Preventing Radicalism Through Social Media," *Maj. Ilm. Semi Pop. Commun.* Vol 2, no. 2 (2021): 131–44.

<sup>2</sup>Rasina Padani, "Religious Moderation: Efforts to Overcome Conservative Understandings in Muslim Society in Indonesia," *Al-Usrah J. Al Ahwal As Syakhsyah* Vol 10, no. 2 (2022): 60–80.

<sup>3</sup>Silfia and Nelmaya, "Strengthening Religious Moderation to Overcome Intolerance among Campus Intellectuals," *Jurnal Kontekstualita* Vol 35, no. 2 (2020): 91–102.

<sup>4</sup>Sadam and Andi, "Religious Moderation Based on Islamic Boarding School Traditions at Ma'Had Aly As'Adiyah Sengkang Wajo, South Sulawesi," *Jurnal Harmoni* Vol 20, no. 1 (2021): 48–66.

<sup>5</sup>Imroatul Azizah, "The Role of Millennial Santri in Realizing Religious Moderation," *Pros. Nas* Vol 4 (2021): 197–216.

<sup>6</sup>Lilik Purwandi. Ali, Hasanuddin, *Milenial nusantara*. (Gramedia Pustaka Utama, 2017).

these differences is critical to helping them understand the value of religious moderation.

Millennial students have great potential to realize religious moderation in Islamic boarding schools. They are active agents of change in supporting the values of moderation and encouraging interfaith tolerance.<sup>7</sup> Their role includes participating in religious activities and moderation campaigns via social media and contributing to interfaith dialogue to promote harmony and peace.

Hidayatullah Islamic Boarding School Yogyakarta is one of the leading Islamic boarding schools in Yogyakarta and has a long history of providing Islamic religious education. The Hidayatullah Islamic Boarding School, based in Balikpapan, East Kalimantan, is an Islamic educational institution that was founded in 1971. This institution was officially inaugurated on August 5, 1976 AD, or 9 Sha'ban 1396 H. The establishment of the Hidayatullah Islamic Boarding School was initiated by Ustaz Abdullah Said, and several young individuals with diverse backgrounds supported its development. Among them are Ustaz Usman Palese (who is associated with Persis), Ustaz A. Hasan Ibrahim (PP. Krapyak alumnus), Ustaz Hasyim HS (Gontor alumnus), Ustaz Nadzir Hasan, and Ustaz Kisman from State Islamic University (Muhammadiyah) NAN Kalijaga. This Islamic boarding school includes various educational facilities and is central to the surrounding community.

Islamic boarding schools are responsible for ensuring that their students grow into individuals who respect differences and practice religious moderation.<sup>8</sup> Given the critical role of Islamic boarding schools in shaping religious understanding, they must prioritize religious moderation as an integral part of education and the values taught. This is a crucial step in fighting radicalism and religious intolerance in Indonesia and supports efforts to maintain harmony between religions.<sup>9</sup>

This research aims to analyze how religious moderation is implemented at the Hidayatullah Yogyakarta Islamic boarding school and the role of millennial students at the Hidayatullah Yogyakarta Islamic boarding school in realizing religious moderation.<sup>10</sup> This research can provide insight into religious

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<sup>7</sup>and Suhaimi Suhaimi. AM, Ahmad Bahauddin, "The Role of the Makrifatul Ilmi Islamic Boarding School in Religious Moderation in the Millennial Generation.," *Journal of Religious Studies: Examining Religious Doctrine, Thought and Phenomenon* Vol 23, no. 1 (2022): 1–20.

<sup>8</sup>Risky Kurniawan, "Strengthening Religious Moderation in the Islamic Boarding School Environment," *JIPKIS J. Ilm. Educator. and Islam*, 2023, 55–59.

<sup>9</sup>and Irfan Sanusi Irfan. Enjang, Enjang Muhaemin, "Intoleransi Keagamaan dalam Framing Surat Kabar Kompas.," *Communicatus: Jurnal Ilmu Komunikasi* Vol 3, no. 1 (2019): 17–34.

<sup>10</sup>and Isna Nurul Inayati. Prastyo, Angga Teguh, "Implementasi budaya literasi digital untuk menguatkan moderasi beragama bagi santri (studi kasus di mahad uin maulana malik ibrahim malang).," *Incare, International Journal of Educational Resources* Vol 2, no. 6 (2022): 665-683.

moderation in Islamic boarding schools. This research includes two main problem formulations, namely:<sup>11</sup>

- a) How is religious moderation implemented at Yogyakarta's Hidayatullah Islamic Boarding School?
- b) What is the role of millennial students at the Hidayatullah Islamic Boarding School in Yogyakarta in realizing religious moderation?

Thus, it is hoped that this research can support the realization of religious moderation at the Hidayatullah Islamic Boarding School to create a young generation and a tolerant society in Indonesia.

## RESEARCH METHODS

This research aims to provide in-depth insight into the religious moderation model implemented at the Hidayatullah Islamic Boarding School in Yogyakarta and explain in detail the role of millennial students in realizing religious moderation.<sup>12</sup> The research method used is descriptive-qualitative, which allows researchers to explore the understanding and meaning behind the development of religious moderation at the Hidayatullah Islamic Boarding School, Yogyakarta. *Qualitative research methods* are used to investigate phenomena in their natural context, where the researcher acts as the main instrument.<sup>13</sup>

Data was collected through interviews with *Santri* to obtain an overview of the role of millennial *Santri* in realizing religious moderation.<sup>14</sup> Apart from that, direct observations in Islamic boarding schools are also used to gain in-depth insight into the practice of religious moderation.<sup>15</sup> The collected data is then analyzed by grouping and categorizing information to identify significant patterns and findings (data reduction). The analysis results are presented clearly according to the relevant categories (display data) to provide an in-depth understanding of the religious moderation model implemented at the Hidayatullah Islamic Boarding School in Yogyakarta.<sup>16</sup> Conclusions drawn from these findings also involve a verification and validation process to ensure the validity of the research results.

<sup>11</sup>and Muhammad Nur Akbar Rasyid. Kamal, Kamal, “Evaluasi moderasi beragama pada program wawasan kebangsaan di pondok pesantren As’ adiyah Sebatik.”, *Jurnal PETITUM* Vol 11, no. 1 (2023): 25–34.

<sup>12</sup>and Naila Suyuti. Mappasere, Stambol A., “Pengertian Penelitian Pendekatan Kualitatif.”, *Jurnal Metode Penelitian Sosial* Vol 33 (2019).

<sup>13</sup>Sugiyono, *Quantitative Qualitative Research Methods, and R&D*. (bandung: CV. Alfabet, 2008).

<sup>14</sup>and Syarnubi Syarnubi. Fauzi, Muhamad, Hasty Andriani, Romli, “Student Learning Culture of Achievement in Islamic Boarding Schools.”, *In Proceedings of the 2023 National Seminar.*, 2023.

<sup>15</sup>and Siti Muhayati. Anwar, Rosyida Nurul, “Efforts to build an attitude of religious moderation through Islamic religious education among public university students.”, *Al-Tadzkiyyah: Journal of Islamic Education* Vol 12, no. 1 (2021): 1–15.

<sup>16</sup>Heri. Retnawati, *Quantitative analysis of research instruments (researcher’s, student’s and psychometrician’s guides)*. (Parama publishing, 2016).

## RESULTS AND DISCUSSION

### Implementation of Religious Moderation at the Hidayatullah Islamic Boarding School

In scientific terminology, "moderation" is generally used to describe a position or state located in the center or middle of a spectrum of views or attitudes that tends not to be extreme or radical by incorporating balanced elements and avoiding ideological extremism.<sup>17</sup> The term "moderation" comes from the Latin "moderation," which means something intermediate, experiencing neither deficiency nor excess. In religious contexts, the term "moderation" obtains an interpretation through Arabic terminology as "*wasat*" or "*wasatiyah*," with individuals who practice it referred to as "*wasit*." The term "referee" contains various meanings, including the roles of mediator, intermediary, and intermediary.<sup>18</sup>

The understanding of "moderation" by the community of adherents to Islam is referred to as "*Wasatiyyah* Islam" or "Moderate Islam." This concept refers to the principles of Islam as a middle-way religion that emphasizes avoiding acts of violence, respecting peace, adopting a tolerant attitude, maintaining good ethical values, accepting innovation and change in line with the benefit of humanity, and accepting laws (fatwas) that develop geographical, social, and cultural realities.<sup>19</sup> This fundamental principle reflects the inclusive nature of Islam, which states "*Laa ikroha fiddiin*", which can be translated as "There is no compulsion in religion." The importance of imbuing this spirit of moderation depends on the understanding and practices of individuals who adhere to that religion, because each individual has a personal interpretation of the teachings of that religion. Environmental factors and social circles also play a significant role in shaping moderate religious understanding and practice.<sup>20</sup>

Moderation is not a new concept for the Muslim community in Indonesia, especially on the island of Java.<sup>21</sup> The spread of Islam by the Nine Wali or Wali Songo in Java is famous for its moderate views. The excellent teaching legacy left by Sunan Kudus is still influential in several areas in northern Central Java. For

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<sup>17</sup>and Toni Pransiska. Faiqah, Nurul, "Radikalisme Islam Vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yang Damai," *Al-Fikra: Jurnal Ilmiah Keislaman* Vol 17, no. 1 (2018): 33–60.

<sup>18</sup>Khoirun. Nidhom, "Views of the Qur'an and Sunnah regarding Wasatiyyah (Moderation) and its Implementation of Islamic Law.," *AT-TAISIR: Journal of Indonesian Tafsir Studies* Vol 2, no. 2 (2021): 67–86.

<sup>19</sup>Khairan M. Arif, "Islamic Moderation (Wasathiyah Islam) Perspective of the Al-Qur'an, As-Sunnah and the Views of Ulama and Fuqaha.," *Al-Risala: Journal of Religious Studies and Islamic Thought* Vol 11, no. 1 (2020): 22–43.

<sup>20</sup>and Syarnubi Syarnubi. Fitriyani, Ema Dwi, Abu Mansur, "The Islamic Boarding School Learning Model in Fostering Santri Morality at the Sabilul Hasanah Banyuasin Islamic Boarding School.," *PAI Raden Fatah Journal* Vol 2, no. 1 (2020): 103–16.

<sup>21</sup>Wastito Raharjo, "Religious Moderation in the Islamic Archipelago: Drawing from Wali Songo Religious Moderation Within Islam of the Archipelago: Lessons Learned From Nine Islamics," *J. Masy. and Culture* Vol 24, no. 3 (2022): 361–278.

example, in celebration of Eid al-Adha, Muslims in this area choose to slaughter buffalo instead of cows. Apart from that, several meat dishes avoid using beef. Furthermore, the architectural example of the Kudus Tower Mosque, built by Sunan Kudus in 1459, reflects the adoption of Hindu architectural elements in some of its elements.

*Rohmatan lil alamin* Islam has several characteristics of religious moderation that must penetrate the individual's soul. These characteristics include:

1. *Wasathiyah* (Taking the Middle Path): This characteristic describes a view that takes the middle path, where individuals do not overdo religion and do not reduce religious teachings. In this context, "wasathiyah" describes a balanced understanding of religion between religious teaching texts and the social conditions of society. The understanding of religious moderation is not extreme right or extreme left.
2. *Tawazun* (balanced): This characteristic refers to a view that maintains balance and does not exceed predetermined limits. Tawazun, in the context of moderation, describes fair, balanced, and impartial behavior. This includes dividing things in the right proportions and fulfilling rights and obligations.
3. *I'tidal* (Straight and Firm): I'tidal contains the meaning of equality and impartiality. In moderation, this characteristic requires straight, impartial, and fair behavior.
4. *Tasamuh* (tolerance): Tasamuh reflects respecting and allowing differences in the opinions and beliefs of other people without having to agree with or justify them. Tolerance in the context of moderation applies in the social and humanitarian realms to maintain harmony and unity.
5. *Musawah* (Equality): Musawah means equality, where all individuals have the same value in the eyes of Allah, regardless of gender, race, ethnicity, tradition, or culture. All humans are considered to have equal value, and no one is higher in the eyes of God.
6. *Syuro* (Deliberation): Syuro refers to the negotiation, dialogue, and discussion process to reach a consensus on matters relating to the common good. Deliberation is used to resolve problems and establish unity and brotherhood in society.
7. *Ishlah* (Reform): Ishlah describes efforts to improve and renew according to the times by maintaining existing good values and accepting better changes for the common good.
8. *Awlawiyah* (Putting Priorities First): Awlawiyah describes the ability to prioritize public interests above personal or group interests. This involves a broad understanding of society's problems and the ability to find the best solutions.
9. *Tathawur Wa Ibtikar* (Dynamic and Innovative): This characteristic includes a dynamic and innovative nature that encourages individuals to be open to

change and innovation in current developments for the sake of progress and the benefit of the people.

10. *Tahadhdhur* (Civilized): Being civilized involves high morality, personality, and character. Highly civilized individuals can understand and appreciate other people's perspectives, uphold moral values, and act with integrity.

These characteristics of religious moderation serve as guidelines for individuals to live a balanced and tolerant life and play a role in maintaining peace and harmony in society.<sup>22</sup>

In implementing religious moderation, the Hidayatullah Islamic Boarding School carries out several activities encouraging religious moderation. Hidayatullah Islamic Boarding School practices essential components of implementing religious values based on moderation.<sup>23</sup>

1. Hidayatullah Islamic Boarding School applies the "Tawasuth" principle, which refers to a middle attitude, especially in studying books. Teachers at this Islamic boarding school try to provide an understanding of *tawasuth* in everyday life. They try to instill the importance of moderation in students. This avoids extremism and emphasizes the importance of balance.
2. The principle of "*Tawazun*" is reflected in the practice of the *Dhuha* prayer and its activities at the Hidayatullah Islamic Boarding School. *Santri* is encouraged to pray, make dhikr, and read the Koran together to achieve happiness and goodness in this world and the hereafter. By maintaining peace of mind through this activity, students improve their actions and words, preventing radicalism in everyday life.
3. The principle of "*Tasamuh*" is applied in community service or cooperation activities at the Hidayatullah Islamic Boarding School. Students and administrators participate in this activity and show an attitude of tolerance, mutual respect, and respect for each other. This is important because students come from various regions with different backgrounds. Cooperation aims to foster tolerance and respect for diversity among students.<sup>24</sup>
4. Hidayatullah Islamic Boarding School applies the "Al-Adil" principle through punishments (*takziran*) given by the management to students or administrators who violate the rules, such as not participating in congregational prayers or studying books without permission. The punishment is adjusted to the violation committed, such as reading the Koran

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<sup>22</sup>and Akmal Hawi Syarnubi, Syarnubi, Firman Mansir, Mulyadi Eko Purnomo, Kasinyo Harto, "Implementing Character Education in Madrasah.," *Journal of Islamic Education* Vol 7, no. 1 (2021): 77–94.

<sup>23</sup>Syarnubi, "Teachers who are moral in social, cultural, economic, legal and religious contexts (Study of Law No. 14 of 2005 concerning Teachers and Lecturers).," *PAI Raden Fatah Journal* Vol 1, no. 1 (2019): 21–40.

<sup>24</sup>Syarnubi, Syarnubi, "Professionalism of Islamic Religious Education Teachers in Forming the Religiosity of Class IV Students at SDN 2 Pengarayan.," *Tadrib* Vol 5, no. 1 (2019): 87–103.

or cleaning the bathroom. Administrators must carry out this punishment reasonably so that the Islamic boarding school environment maintains peace and avoids radicalism.

Several applications of religious moderation that have been explained above are by the statement of the *Santri* at the Hidayatullah Islamic Boarding School, which states:<sup>25</sup>

"Hidayatullah Islamic Boarding School applies several principles of religious moderation, including Tawasuth, Tawazun, Tasamuh, Al-Adil. Activities carried out by *Santri* at the Hidayatullah Islamic Boarding School that can encourage the realization of religious moderation include book study, the practice of Dhuha prayers, community service, and cooperation activities, and the application of punishments given by the management to *Santri* who violate the rules."<sup>26</sup>

By implementing the principles of religious moderation, the Hidayatullah Islamic Boarding School creates a balanced, fair, and tolerant educational environment, producing moderate and non-radical individuals living their religious and social lives. This Islamic boarding school is committed to forming students who understand the essence of moderation in Islamic teachings and can apply it in everyday life.

### **The Role of Millennial *Santri* in Realizing Religious Moderation**

The meaning of *Santri* can be expanded in two dimensions, namely, in a narrow and broad sense. The narrow meaning of *Santri* refers to individuals who pursue religious knowledge and live in an Islamic boarding school environment. On the other hand, a broader meaning assumes that every individual who is serious about practicing Islam can be considered a *Santri*. In both views, it is essential to understand that both have a deeper knowledge of religion and are devout in practicing it.<sup>27</sup>

*Santri* has a special environment centered on the Islamic boarding school. This is where the distinctive characteristics of *Santri* are formed, including a high spiritual and social spirit. One of the unique characteristics of *Santri* is ethnocentrism, namely the belief that every event originates from Allah SWT and that every action, including education, is considered worship to Him. Orientation to the afterlife becomes a priority in every daily action. Characteristics like this help students avoid questionable actions (doubtful about the law) and even

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<sup>25</sup>Syarnubi. Syarnubi, "Teachers who are moral in social, cultural, economic, legal and religious contexts (Study of Law No. 14 of 2005 concerning Teachers and Lecturers).," *PAI Raden Fatah Journal* Vol 1, no. 1 (2019): 21–40.

<sup>26</sup>and Maryamah Maryamah. Alimron, Alimron, Syarnubi Syarnubi, "Character Education Model in Islamic Higher Education.," *AL-ISHLAH: Jurnal Pendidikan* Vol 15, no. 3 (2023).

<sup>27</sup>and Sukirman Sukirman. Malta, Malta, Syarnubi Syarnubi, "The Concept of Children's Education in the Family According to Ibrahim Amini.," *PAI Raden Fatah Journal* Vol 4, no. 2 (2022): 140–51.

falsehoods (alarming). High spirituality motivates them to live their lives to worship Allah SWT.

Furthermore, students are appreciated because of their willingness to learn and practice knowledge at Islamic boarding schools. They carry out learning activities with full awareness and often without direct supervision from the Kiai or ustadz. Some students even choose to get closer to the kiai to obtain blessings that they believe will bring success in the future when they join society.

Other qualities that characterize *Santri* are humility, patience, obedience to religious laws, and high enthusiasm without harming others.<sup>28</sup> They respect differences and diversity and take careful consideration when making decisions. Simplicity is a significant value, and students do not pride themselves even though they come from wealthy families. Limited facilities at Islamic boarding schools make simple characters the norm.

Apart from that, students must be independent and not depend on other people. They are not arrogant, even if they come from wealthy families or even have parents who are public officials. Regardless of family background, students follow the same Islamic boarding school rules.

Millennial *Santri* refers to the millennial generation who grew up in Islamic boarding schools or educational institutions. The millennial generation, often referred to as Generation Y, is a generation group that grew up amidst the rapid development of technology, especially the internet. This generation is fluent in the use of internet-based communication technology.<sup>29</sup> The millennial generation has three main characteristics that can be identified as connected, creative, and confident. Connected refers to the millennial generation's ability to socialize and connect with others, primarily through technology and social media. They tend to have extensive social networks and can interact with individuals from various backgrounds.

Meanwhile, creative characteristics show the millennial generation's ability to think outside conventional boundaries. They are often capable of generating innovative ideas and creative ideas. These abilities can be applied in many aspects of life, including work, art, and problem-solving. Furthermore, the confident characteristic describes the millennial generation as individuals who are confident and brave in expressing their opinions and ideas. They have confidence in their abilities and potential, which supports them in taking risks and achieving personal and professional goals. In the development of the millennial generation, these connected, creative, and confident characteristics are attributes that influence the way they interact, contribute to society, and adapt to rapid changes in the social and technological environment.

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<sup>28</sup>Fathul Amin, "Analysis of Islamic Boarding School Education and its Role in Islamic Education," *Tadris J. Researcher. and Thinker. Educator. Islam* Vol 13, no. 2 (2020): 56–73.

<sup>29</sup>Desy Arum, "Millennials in the Development of the Digital Economy," *J. EABMIJ Econ. Bus. Manag. Int.* Vol 5, no. 1 (2023): 9–16.

The role of millennial students at the Hidayatullah Islamic Boarding School in realizing religious moderation is very significant, especially considering the rapid changes in times and the impact on the way people interact with religion. Millennial students are more skilled in using technology and the internet. They utilize these skills to help Islamic boarding schools provide technology-based education, including online and interactive learning resources. In this way, they open access to religious knowledge more widely.<sup>30</sup>

Millennial students can act as mediators in religious dialogue and discussions. They have a better understanding of contemporary issues and differing views on religion. This allows them to help facilitate constructive dialogue between various parties and schools of thought.

In the Islamic boarding school environment, millennial students play an important role in socializing the values of religious moderation among fellow students. One of the students at Hidayatullah Islamic Boarding School revealed that they can inspire and guide other students to practice moderation in everyday life. Millennial students with a deeper understanding of religion can act as mentees who guide other students. They can help explain religious concepts, resolve doubts, and provide practical guidance on how to apply religious teachings in a moderate and balanced manner.<sup>31</sup>

Millennial students at the Hidayatullah Islamic Boarding School tend to be more open to the values of multiculturalism and tolerance. They act as pioneers of interreligious and intercultural dialogue in Islamic boarding schools. Participating in activities promoting understanding and peace between different groups help bring about religious moderation.

In order to realize religious moderation, the role of millennial students at the Hidayatullah Islamic Boarding School is essential in creating an environment that integrates religious teachings with moderation values relevant to the times' challenges. With their creativity, technological expertise, and humanitarian spirit, they bridge the gap between religious traditions and the modern world.

## CONCLUSION

Hidayatullah Islamic Boarding School is an educational institution that consistently applies the principles of religious moderation to form balanced students who tend to stay away from extremism. The principle of "Tawasuth" is the main foundation in efforts to maintain balance and prevent extremism among Islamic students. In the educational process, this principle emphasizes the

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<sup>30</sup>Risky and Aan, "Construction of reality characteristic of the millennial generation," *IKON J. Ilmu Commun.* Vol 16, no. 2 (2021): 93–109.

<sup>31</sup>and Syarnubi Syarnubi. Martina, Martina, Nyayu Khodijah, "The influence of the school environment on student learning outcomes in Islamic religious education subjects at SMP Negeri 9 Tulung Selapan, OKI Regency.," *PAI Raden Fatah Journal* Vol 1, no. 2 (2019): 164–80.

importance of a moderate attitude, teaching students to live their religion with balance. Furthermore, the principle of "Tawazun" is reflected in the practice of Dhuha prayers and other spiritual activities that help maintain peace of mind and prevent the emergence of radicalism. Hidayatullah Islamic Boarding School is also actively implementing "Tasamuh" through community service and cooperation activities, creating an environment that fosters tolerance and respect for diversity among students from diverse backgrounds. Additionally, the management's disproportionate punishments of those who disobey the rules help to realize the "Al-Adil" principle. With these principles, the Hidayatullah Islamic Boarding School creates an educational environment that supports religious moderation, forming students with a strong religious foundation but who tends to avoid extremism.

The role of millennial students in the Hidayatullah Islamic Boarding School is also very significant. They utilize technology and internet skills to spread religious education more widely, primarily through online learning. As mediators in religious dialogue, they understand contemporary issues and the diversity of views well, facilitating constructive dialogue between various parties.

Apart from that, they are also active in socializing the values of moderation among fellow students, guiding them to practice moderate religious teachings. Millennial students at the Hidayatullah Islamic Boarding School are pioneers of interreligious and intercultural dialogue, bridging the gap between religious traditions and the modern world with creativity, technology, and the spirit of humanity. Through their role, religious moderation can continue to develop and be realized in this Islamic boarding school environment.

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