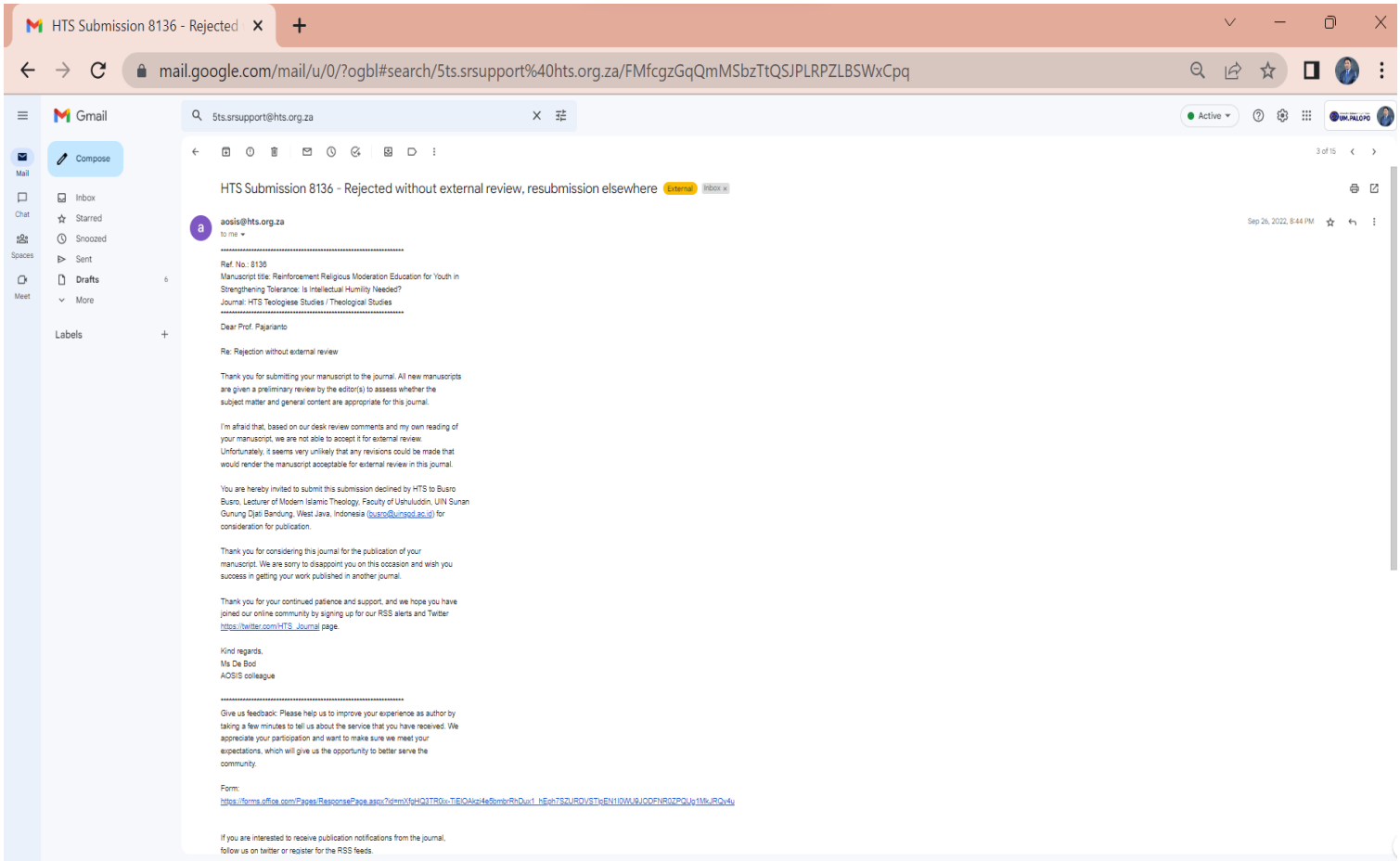
RESUME KORESPONDENSI NASKAH ARTIKEL

Youth Religious Moderation Model and Tolerance Strengthening Through Intellectual Humility

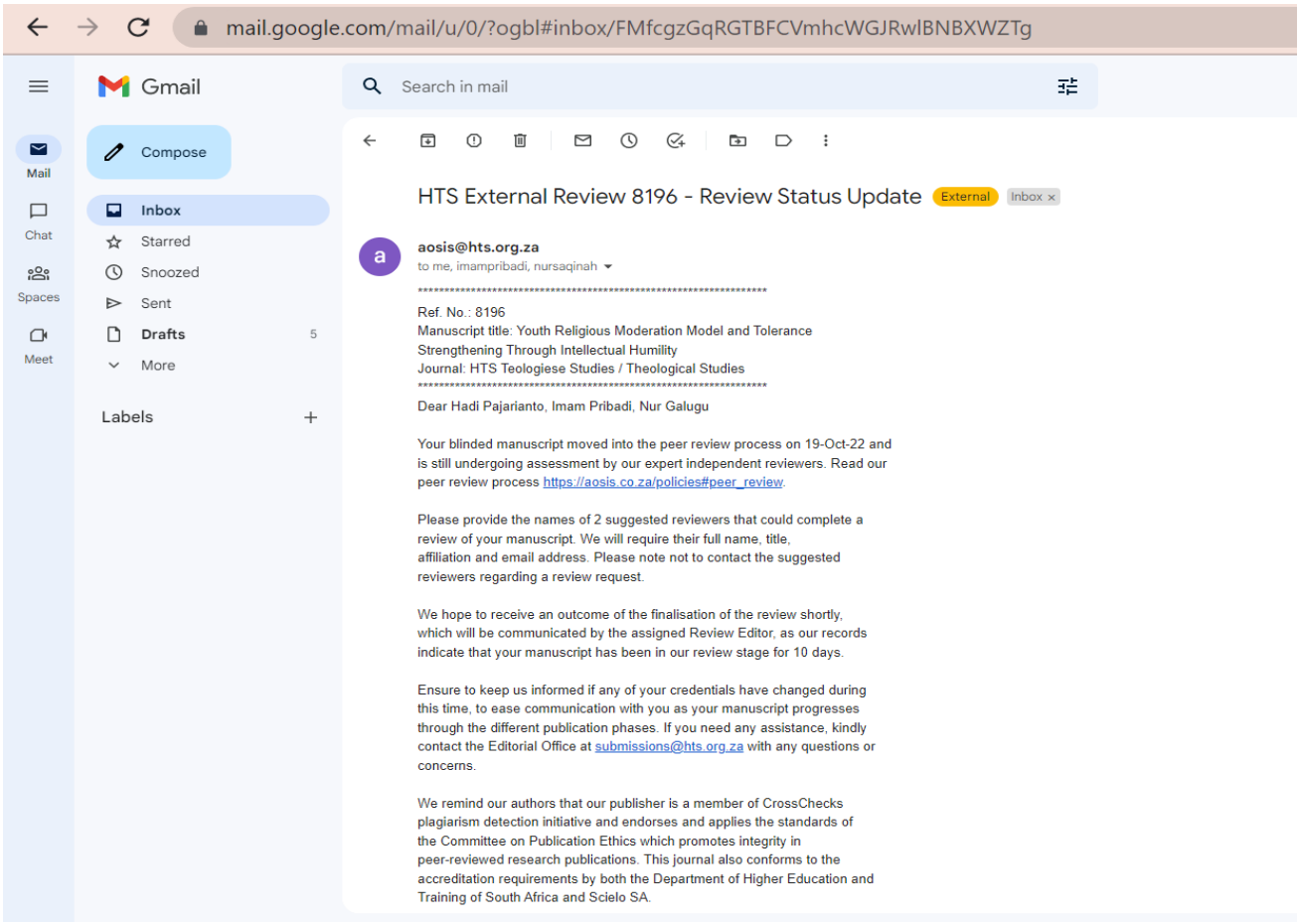
No	Tanggal	Aktivitas-Umpan Balik
1	18-09-2022	• Submit pada Jurnal HTS Teologiese Studies / Theological Studies, Publisher: AOSIS (Pty) Ltd, ISSN: 02599422, 20728050. Lembaga Pengindeks: Scopus, Clarivate Analytics Web of Science Core Collection, Arts & Humanities Citation Index, AHCI (previously known as ISI), Quartil: Q1. • Judul awal artikel adalah: **Reinforcement Religious Moderation Education for Youth in Strengthening Tolerance: Is Intellectual Humility Needed?,**
2	26-09-2022	**REJECTED/DITOLAK.** Penulis kemudian memperbaiki secara keseluruhan, termasuk menyertakan temuan penelitian secara lengkap.
3	08-10-2022	• Disubmit kembali dengan judul: **Youth Religious Moderation Model and Tolerance Strengthening Through Intellectual Humility,** dengan menyertakan model sebagai temuan penelitian secara lengkap. • Pada tanggal 19 Oktober 2022, penulis mendapatkan konfirmasi **Review Status Update** untuk masuk pada Blind
4	19-10-2022	Penulis mendapatkan konfirmasi **Review Status Update** untuk masuk pada IN-REVIEW
5	28-10-2022	Editor meminta revisi (Minor Revision)
6	11-11-2022	Artikel dinyatakan **ACEPTED**, dan masuk pada tahap Sent to Editing
7	28-11-2022	Editor meminta Proofread (revisi) terkait dengan bahasa dan teknis sebanyak AQ-24 --- Dear Author The following queries have arisen during the editing of your manuscript and are identified on the proofs. Unless advised otherwise, please submit all corrections using the online Proofreading correction feature.
8	29-11-2022	Peneliti telah memperbaiki/merevisi sesuai permintaan editor. Pada tanggal 28 Nopember–19 Desember 2022 melakukan korespondensi dan klarifikasi terhadap beberapa teknis dan subtansi utamanya referensi dan bahasa
9	02-12-2022	Editor kembali meminta revisi karena tidak sesuai permintaan
10	09-12-2022	Peneliti kembali mengirimkan revisi
11	15-12-2022	Editor kembali meminta klarifikasi pada Data availability
12	15-12-2022	Penulis kembali mengirimkan klarifikasi dan revisi
13	19-01-2023	Penyampaian dari editor bahwa artikel akan dionlina-kan pada tanggal 27 Januari 2023
14	07-02-2023	Penyampaian dari editor bahwa akan diterbitkan/online pada tanggal 15 Pebruari 2023, karena masih ada standar kualitas teknis yang harus dipenuhi
15	15-02-2023	Artikel terbit online: https://hts.org.za/index.php/hts/article/view/8196

KRONOLOGI DAN PROSES KORESPONDENSI ARTIKEL

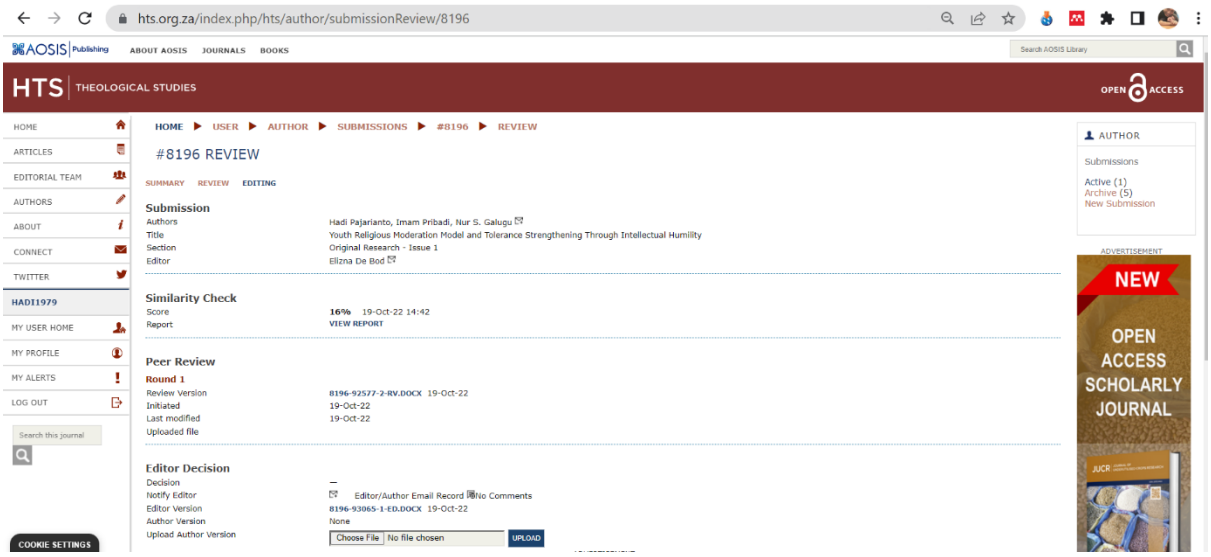
1. Pada awalnya, artikel berjudul: **Reinforcement Religious Moderation Education for Youth in Strengthening Tolerance: Is Intellectual Humility Needed?,** disubmit pada tanggal 18 September 2022.
2. Pada tanggal 26 September 2022 ada konfirmasi dari editor bahwa naskah **REJECTED/DITOLAK,** dan diberikan kesempatan untuk memperbaiki

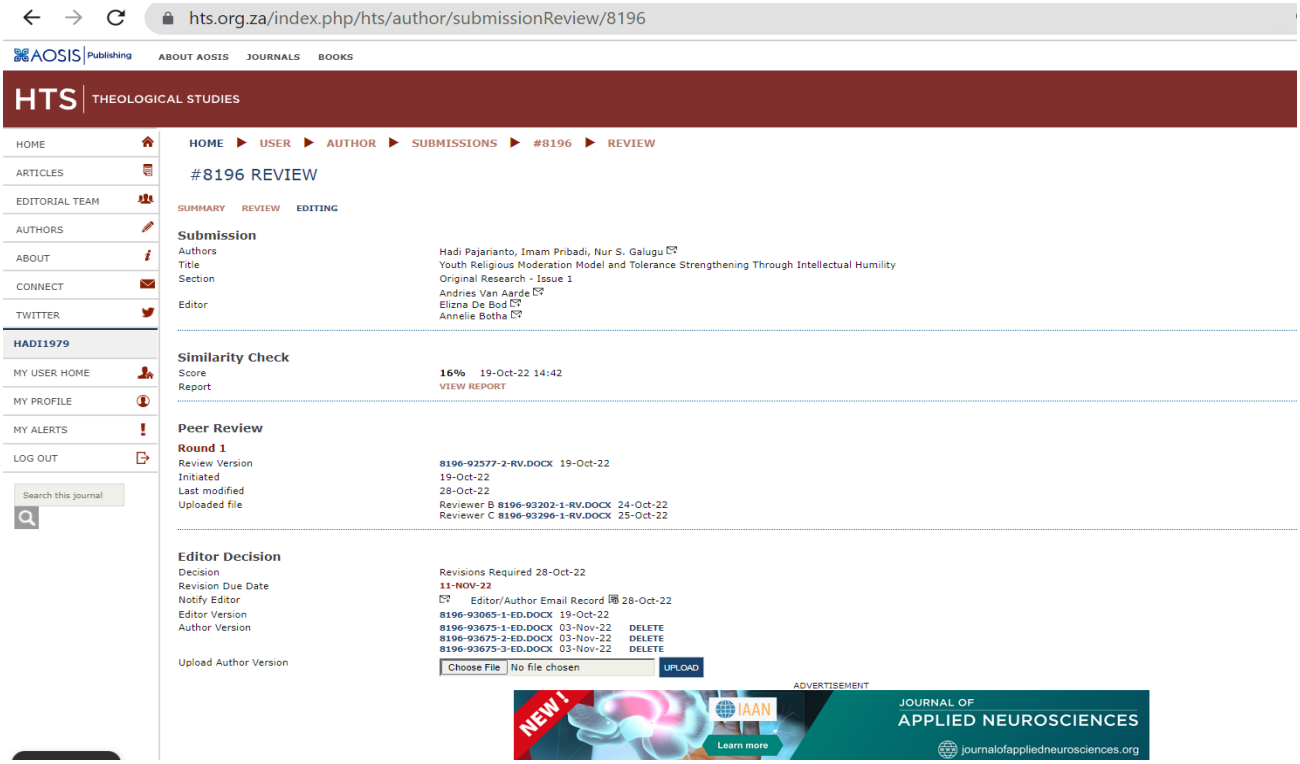


1. Pada tanggal 08 Oktober disubmit kembali dengan judul: **Youth Religious Moderation Model and Tolerance Strengthening Through Intellectual Humility,** dengan menyertakan model sebagai temuan penelitian secara lengkap.
2. Pada tanggal 19 Oktober 2022, penulis mendapatkan konfirmasi **Review Status Update** untuk masuk pada Blind Review

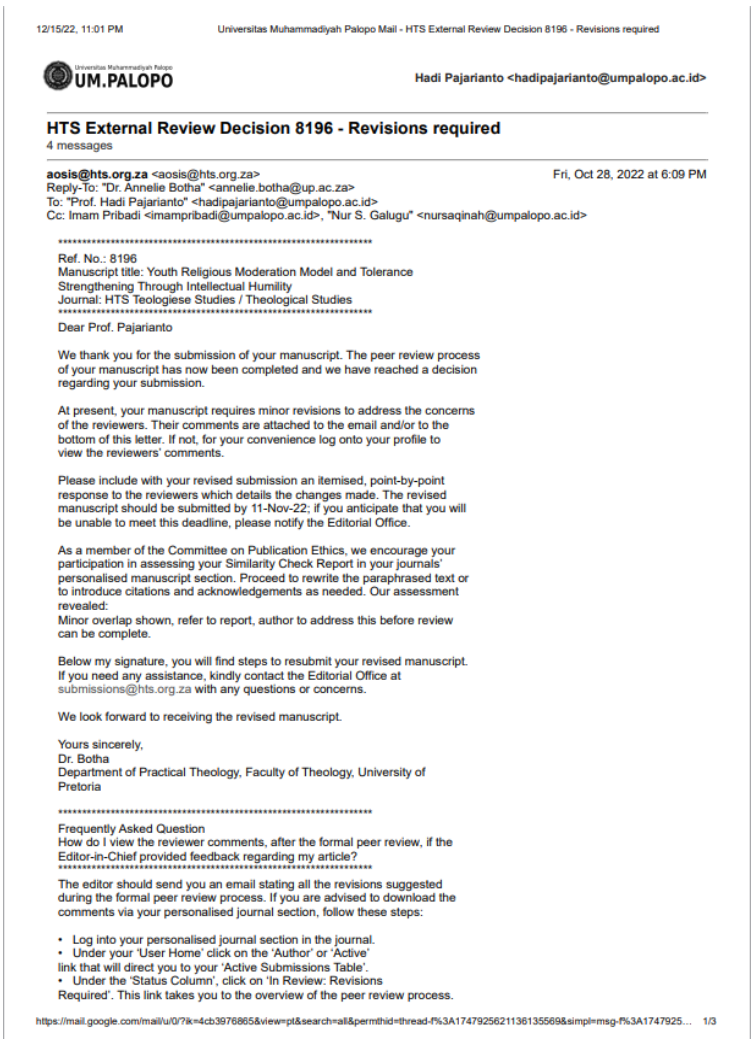


3. Pada tanggal 19 Oktober 2022 artikel telah masuk pada **IN-REVIEW**.





4. Pada tanggal 28 Oktober 2022 editor meminta revisi



12/15/22, 11:01 PM Universitas Muhammadiyah Palopo Mail - HTS External Review Decision 8196 - Revisions required

UM.PALOPO

Hadi Pajarianto <hadipajarianto@umpalopo.ac.id>

HTS External Review Decision 8196 - Revisions required

4 messages

aosis@hts.org.za <aosis@hts.org.za> Fri, Oct 28, 2022 at 6:09 PM
Reply-To: "Dr. Annelie Botha" <annelie.botha@up.ac.za>
To: "Prof. Hadi Pajarianto" <hadipajarianto@umpalopo.ac.id>
Cc: Imam Pribadi <imampribadi@umpalopo.ac.id>, "Nur S. Galugu" <nursaqinah@umpalopo.ac.id>

****

Ref. No.: 8196
Manuscript title: Youth Religious Moderation Model and Tolerance Strengthening Through Intellectual Humility
Journal: HTS Teologiese Studies / Theological Studies

****

Dear Prof. Pajarianto

We thank you for the submission of your manuscript. The peer review process of your manuscript has now been completed and we have reached a decision regarding your submission.

At present, your manuscript requires minor revisions to address the concerns of the reviewers. Their comments are attached to the email and/or to the bottom of this letter. If not, for your convenience log onto your profile to view the reviewers' comments.

Please include with your revised submission an itemised, point-by-point response to the reviewers which details the changes made. The revised manuscript should be submitted by 11-Nov-22; if you anticipate that you will be unable to meet this deadline, please notify the Editorial Office.

As a member of the Committee on Publication Ethics, we encourage your participation in assessing your Similarity Check Report in your journals' personalised manuscript section. Proceed to rewrite the paraphrased text or to introduce citations and acknowledgements as needed. Our assessment revealed:
Minor overlap shown, refer to report, author to address this before review can be complete.

Below my signature, you will find steps to resubmit your revised manuscript. If you need any assistance, kindly contact the Editorial Office at submissions@hts.org.za with any questions or concerns.

We look forward to receiving the revised manuscript.

Yours sincerely,
Dr. Botha
Department of Practical Theology, Faculty of Theology, University of Pretoria

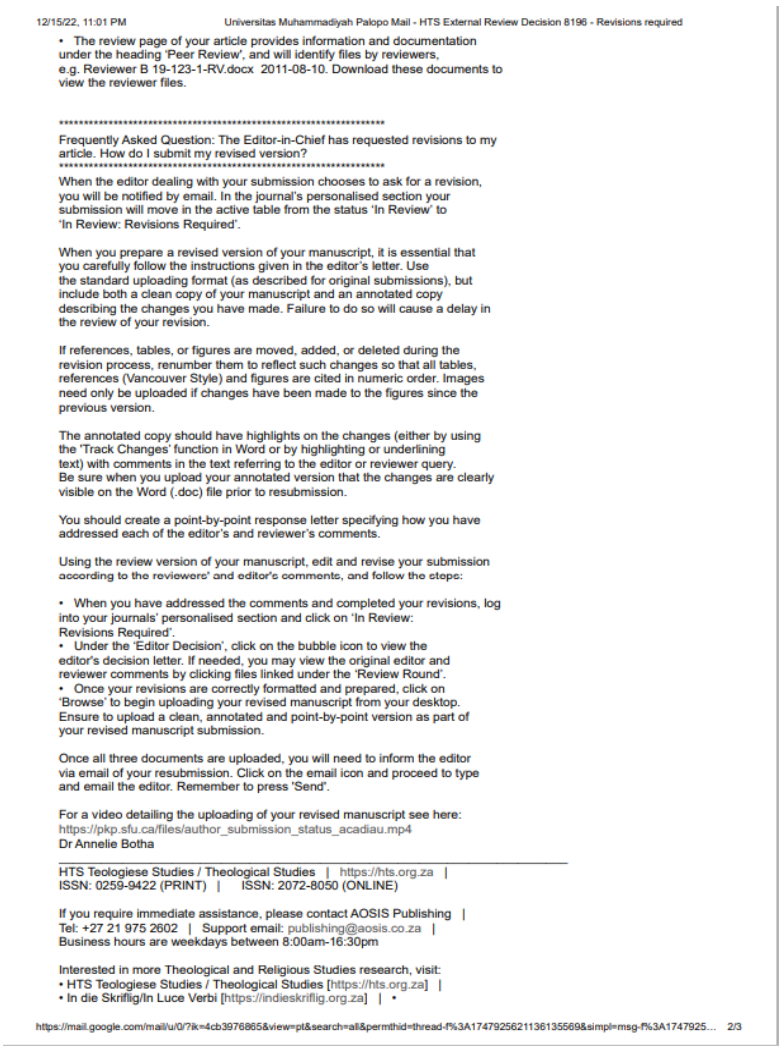
****

Frequently Asked Question
How do I view the reviewer comments, after the formal peer review, if the Editor-in-Chief provided feedback regarding my article?

****

The editor should send you an email stating all the revisions suggested during the formal peer review process. If you are advised to download the comments via your personalised journal section, follow these steps:

- Log into your personalised journal section in the journal.
- Under your 'User Home' click on the 'Author' or 'Active' link that will direct you to your 'Active Submissions Table'.
- Under the 'Status Column', click on 'In Review: Revisions Required'. This link takes you to the overview of the peer review process.



- The review page of your article provides information and documentation under the heading 'Peer Review', and will identify files by reviewers, e.g. Reviewer B 19-123-1-RV.docx 2011-08-10. Download these documents to view the reviewer files.

****

Frequently Asked Question: The Editor-in-Chief has requested revisions to my article. How do I submit my revised version?

****

When the editor dealing with your submission chooses to ask for a revision, you will be notified by email. In the journal's personalised section your submission will move in the active table from the status 'In Review' to 'In Review: Revisions Required'.

When you prepare a revised version of your manuscript, it is essential that you carefully follow the instructions given in the editor's letter. Use the standard uploading format (as described for original submissions), but include both a clean copy of your manuscript and an annotated copy describing the changes you have made. Failure to do so will cause a delay in the review of your revision.

If references, tables, or figures are moved, added, or deleted during the revision process, renumber them to reflect such changes so that all tables, references (Vancouver Style) and figures are cited in numeric order. Images need only be uploaded if changes have been made to the figures since the previous version.

The annotated copy should have highlights on the changes (either by using the 'Track Changes' function in Word or by highlighting or underlining text) with comments in the text referring to the editor or reviewer query. Be sure when you upload your annotated version that the changes are clearly visible on the Word (.doc) file prior to resubmission.

You should create a point-by-point response letter specifying how you have addressed each of the editor's and reviewer's comments.

Using the review version of your manuscript, edit and revise your submission according to the reviewers' and editor's comments, and follow the steps:

- When you have addressed the comments and completed your revisions, log into your journals' personalised section and click on 'In Review: Revisions Required'.
- Under the 'Editor Decision', click on the bubble icon to view the editor's decision letter. If needed, you may view the original editor and reviewer comments by clicking files linked under the 'Review Round'.
- Once your revisions are correctly formatted and prepared, click on 'Browse' to begin uploading your revised manuscript from your desktop. Ensure to upload a clean, annotated and point-by-point version as part of your revised manuscript submission.

Once all three documents are uploaded, you will need to inform the editor via email of your resubmission. Click on the email icon and proceed to type and email the editor. Remember to press 'Send'.

For a video detailing the uploading of your revised manuscript see here: https://pkp.sfu.ca/files/author_submission_status_acadiau.mp4
Dr Annelie Botha

HTS Teologiese Studies / Theological Studies | https://hts.org.za |
ISSN: 0259-9422 (PRINT) | ISSN: 2072-8050 (ONLINE)

If you require immediate assistance, please contact AOSIS Publishing |
Tel: +27 21 975 2602 | Support email: publishing@aosis.co.za |
Business hours are weekdays between 8:00am-16:30pm

Interested in more Theological and Religious Studies research, visit:
- HTS Teologiese Studies / Theological Studies [https://hts.org.za] |
- In die Skriflig/In Luce Verbi [https://indieskriflig.org.za] | •

5. Pada tanggal 11 Nopember 2022 artikel telah **ACEPTED**, dan masuk pada tahap Sent to Editing

UM.PALOPO

Hadi Pajarianto <hadipajarianto@umpalopo.ac.id>

HTS External Review Decision 8196 - Accepted for publication

3 messages

aosis@hts.org.za <aosis@hts.org.za> Fri, Nov 11, 2022 at 3:05 PM
Reply-To: "Dr. Annelie Botha" <annelie.botha@up.ac.za>
To: "Prof. Hadi Pajarianto" <hadipajarianto@umpalopo.ac.id>
Cc: Imam Pribadi <imampribadi@umpalopo.ac.id>, "Nur S. Galugu" <nursaqinah@umpalopo.ac.id>

****
Ref. No.: 8196
Manuscript title: Youth Religious Moderation Model and Tolerance Strengthening Through Intellectual Humility
Journal: HTS Teologiese Studies / Theological Studies
ISSN: 0259-9422, E-ISSN: 2072-8050
****

Dear Prof. Pajarianto

The journal has a double-blinded peer review process and your manuscript was assessed by two expert independent reviewers. Read our peer review process https://aosis.co.za/policies#peer_review.

Thank you for your revised manuscript. We have reached a decision regarding your submission. I am pleased to inform you that your manuscript has now been accepted for publication.

The Editorial Office will contact you by 18 November 2022 to finalise your manuscript for the Finalisation and Publication Office. If you need any assistance, kindly contact the Editorial Office at submissions@hts.org.za with any questions or concerns.

We remind our authors that our publisher is a member of CrossChecks plagiarism detection initiative and endorses and applies the standards of the Committee on Publication Ethics which promotes integrity in peer-reviewed research publications. This journal also conforms to the accreditation requirements by both the Department of Higher Education and Training of South Africa and Scielo SA. Be assured that upon publication, your manuscript will be indexed in various international research repositories for further dissemination and reach in readership.

****
Please help us to improve your experience as an author by taking a few minutes to tell us about the service that you have received. We appreciate your participation and want to make sure we met your expectations, which will give us the opportunity to better serve the community.

Feedback:
https://forms.office.com/Pages/ResponsePage.aspx?id=mXfgHQ3TR0ix-TiElOAkzi4e5bmbrRhDux1_hEph7SZUQVZUWDNTR0tLQTVQODVUNlJTT001SzhHSC4u
****

Thank you for submitting your interesting and important work to the HTS Teologiese Studies / Theological Studies. We value your contribution to the journal and for the active involvement in the development of the discipline.

Your manuscript will soon form part of this open access publication and your content will be licensed under the Creative Commons Attribution License. We look forward to your future contributions.

Kind regards,
Dr. Botha
Department of Practical Theology, Faculty of Theology, University of Pretoria

UM.PALOPO

Hadi Pajarianto <hadipajarianto@umpalopo.ac.id>

HTS 8196: Manuscript Accepted for Publication, Sent to Editing

1 message

aosis@hts.org.za <aosis@hts.org.za> Fri, Nov 11, 2022 at 4:12 PM
Reply-To: Ms Elizna De Bod <5ts.srsupport@hts.org.za>
To: hadipajarianto@umpalopo.ac.id, imampribadi@umpalopo.ac.id, nursaqinah@umpalopo.ac.id

****
Ref. No.: 8196
Manuscript title: Youth Religious Moderation Model and Tolerance Strengthening Through Intellectual Humility
Journal: HTS Teologiese Studies / Theological Studies
****

Dear Hadi Pajarianto, Imam Pribadi, Nur Galugu

We are pleased to confirm your manuscript's acceptance for publication on 11-Nov-22.

We can also confirm that the Submission and Review Department released your manuscript to our Finalisation Department to commence the various editing processes to secure online publication within the next 90 days (if not sooner).

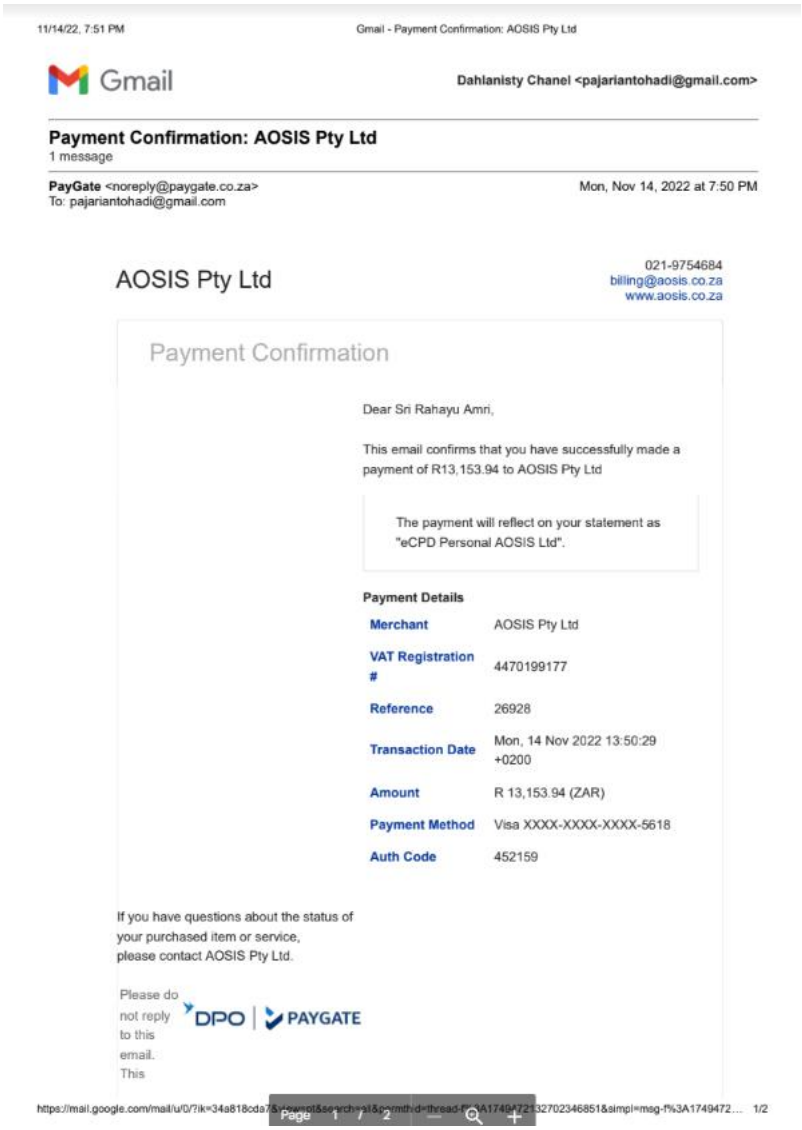
Kindly note:
1. If you need to make contact with AOSIS Publishing during the finalisation stage of your manuscript, kindly contact us per email or phone.
2. The finalisation procedure works as follows: (a) The first stage is the language editing that is returned to the corresponding Author for review. This will be the final opportunity for the corresponding Author to make text changes to the manuscript. (b) At a later stage, the editorial staff will send the corresponding author one set of galley proofs, at which time the Author will have two working days to mark any typographical errors.
3. Manuscript tracking is available on the submitting authors' journal profile. The submitting Author could visit their home page frequently to assess the stage of the manuscript.

Thank you for your continued patience and support, and we hope you have joined our online community by signing up to our RSS alerts and Twitter page.

Kind regards,
Ms De Bod
AOSIS colleague
Editorial Coordinator
Special Issues Unit
Scholarly Journals Department
AOSIS Publishing, Empowering Africa through access to knowledge

Tel: +270219752602
URL: website url of journal
reviewing interest: AOSIS colleague

6. Pada tanggal 14 Nopember 2022 penulis melakukan pembayaran APC



11/14/22, 7:51 PM Gmail - Payment Confirmation: AOSIS Pty Ltd

Gmail

Dahlanisty Chanel <pajariantohadi@gmail.com>

Payment Confirmation: AOSIS Pty Ltd
1 message

PayGate <noreply@paygate.co.za>
To: pajariantohadi@gmail.com

Mon, Nov 14, 2022 at 7:50 PM

AOSIS Pty Ltd

021-9754684
billing@aosis.co.za
www.aosis.co.za

Payment Confirmation

Dear Sri Rahayu Amri,

This email confirms that you have successfully made a payment of R13,153.94 to AOSIS Pty Ltd

The payment will reflect on your statement as "eCPD Personal AOSIS Ltd".

Payment Details

Merchant	AOSIS Pty Ltd
VAT Registration #	4470199177
Reference	26928
Transaction Date	Mon, 14 Nov 2022 13:50:29 +0200
Amount	R 13,153.94 (ZAR)
Payment Method	Visa XXXX-XXXX-XXXX-5618
Auth Code	452159

If you have questions about the status of your purchased item or service, please contact AOSIS Pty Ltd.

Please do not reply to this email. This

DPO | PAYGATE

https://mail.google.com/mail/u/0/?ik=34a818cda7&view=pt&search=all&permthid=thread-f%3A1749472132702346851&simpl=msg-f%3A1749472... 1/2

Page 1 / 2

7. Pada tanggal 28 Nopember 2022 editor meminta untuk melakukan revisi (proofread)

Universitas Muhammadiyah Palopo
UM.PALOPO

Hadi Pajarianto <hadipajarianto@umpalopo.ac.id>

HTS Proofreading 8196 - Your galley is available to be proofread prior to publication
7 messages

aosis@hts.org.za <aosis@hts.org.za> Mon, Nov 28, 2022 at 3:39 PM
Reply-To: Ms Michele Menezies <8ts.srsupport@hts.org.za>
To: "Prof. Hadi Pajarianto" <hadipajarianto@umpalopo.ac.id>

****
Ref. No.: 8196
Manuscript title: Youth Religious Moderation Model and Tolerance Strengthening Through Intellectual Humility
Journal: HTS Teologiese Studies / Theological Studies
****

Dear Prof. Hadi Pajarianto

Your galley proofs have arrived!

We are excited to share your manuscript in your Author Centre in galley format (PDF) to proofread and review. Kindly ensure to scrutinize the galley proofs well and include any necessary changes at this point, which include, among others:

- Answer all related queries from production staff and editors.
- Pay close attention to deadlines; late submissions can delay publishing.
- Always check author order, author names and affiliations.
- If you introduce text, make only critical changes that might affect conclusions (e.g., data revisions).
- Update any in-press citations if published at the proof stage.
- Correct typos.
- Do not make extensive text changes or move blocks of text.
- Please do not make your changes within the PDF, as we will not be able to track the changes made.

This proof contains notes and queries from production staff and editors that need to be addressed to avoid publication delays. To ensure timely publication of your manuscript, we ask that you do not skip a query and markup the critical and necessary changes due to errors. Your work must reach your intended readership not just as soon as possible but at a quality level that makes your scientific impact in the scholarly community.

Steps to access the galley proofs:
1. Visit the platform by following the link https://hts.org.za/index.php/hts/author/submissionEditing/8196
2. Log in to the journal, if required.
3. Select the link labelled 'View Proof' under the heading 'Layout'. You will be able to download the PDF onto your computer or print it.
4. Add changes (typographical and format) by either adding markup and comments on the galley with a PDF viewer application using the HIGHLIGHT TOOL ('How to Use the Comment and Markup Tools in Adobe Acrobat': https://tinyurl.com/5n7795k5) or adding your comments to the function 'Proofreading Corrections' on the platform. We prefer markups in the PDF with a comment tool highlighting change requirement. If you struggle with this functionality, you can make your comments in a Word Document. Upload your proofread PDF with markup comments under Step 1: Proofreading. Ensure to upload any figures or tables that need replacing too. You will be able to upload multiple files.
5. Finally, inform me that your proofread PDF is available. In Step 1, proceed to click the email icon under COMPLETE. You will not be able to add any more files after sending this email.

We ask that you respond to this email as an indication that you have received our request. Would you please let me know if an extension is

Universitas Muhammadiyah Palopo
UM.PALOPO

Hadi Pajarianto <hadipajarianto@umpalopo.ac.id>

Article #8196 - Additional Information Required
2 messages

HTS Manuscripts <submissions@hts.org.za> Fri, Dec 2, 2022 at 8:30 PM
To: Hadi Pajarianto <hadipajarianto@umpalopo.ac.id>

Dear Prof Pajarianto

Thank your corrections. Please could I ask that going forward all corrections and comments are made on the PDF copy and not on the HO document, reason being, all the corrections you made on the HO document have not been proofread or copyedited. Please see below important author instructions that you would have received on the PDF copy. I transferred the corrections onto the PDF this time.

FINAL PROOF CORRECTIONS
This is your final proof of the typeset pages provided in Portable document format (PDF). We direct your attention to the instructions accompanying the proof, especially the requirement that all corrections, revisions, and additions be entered on the proof with comments and not on the word version of the manuscript. You are being asked to correct errors, not to revise the paper. Avoid moving blocks of text or making extensive content-related revision(s). Extensive alteration may require Editorial Board approval, possibly delaying publication. How to: https://tinyurl.com/5n7795k5

What we now required from you (on attached PDF):

1. In this article the ethical clearance and data availability statement are incorrect as you worked with focused groups. Please refer to our website: Submission guidelines (hts.org.za) where we give our authors examples of ethical clearance statements and data availability statements.
2. The abbreviations needed to be expanded upon in the footnote of a figure and table.

Have a lovely weekend and we look forward to receiving the additional corrections.

Kind regards
Michele Menezies
HTS Teologiese Studies/Theological Studies
hts.org.za I Follow: @HTS_Journal I Receive email press releases and call for papers: Subscribe

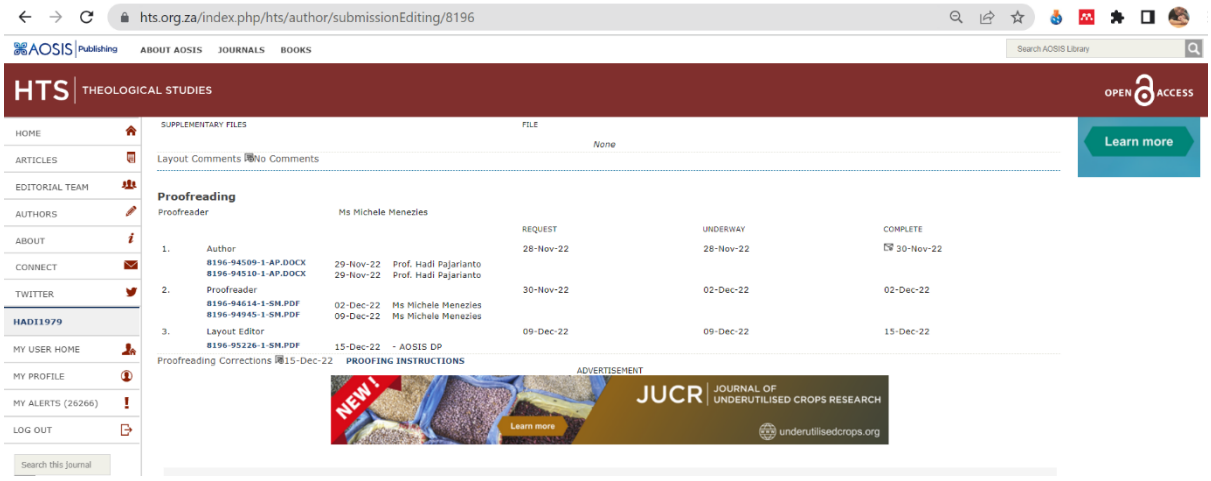
Submission and Review Editorial Coordinator: Elizna de Bod, Telephone Ext: 513 I submissions@hts.org.za
Finalisation and Publishing Desk Editor (Supervisor): Jana Venter, Telephone Ext: 507 I publishing@hts.org.za
Compliment or complaint: Trudie Retief, Telephone Ext: 500 I publishing@aosis.co.za
Tel: +27 21 975 2602 I Fax to email: 086 685 1577 I Fax: +27 21 975 4635
15 Oxford Street, Durbanville, Cape Town, 7550 I Get directions
Published by AOSIS (Pty) Ltd: aosis.co.za, Facebook, Twitter, LinkedIn,YouTube, SoundCloud, and mailing list subscription

This email adheres to the email disclaimer on www.aosis.co.za

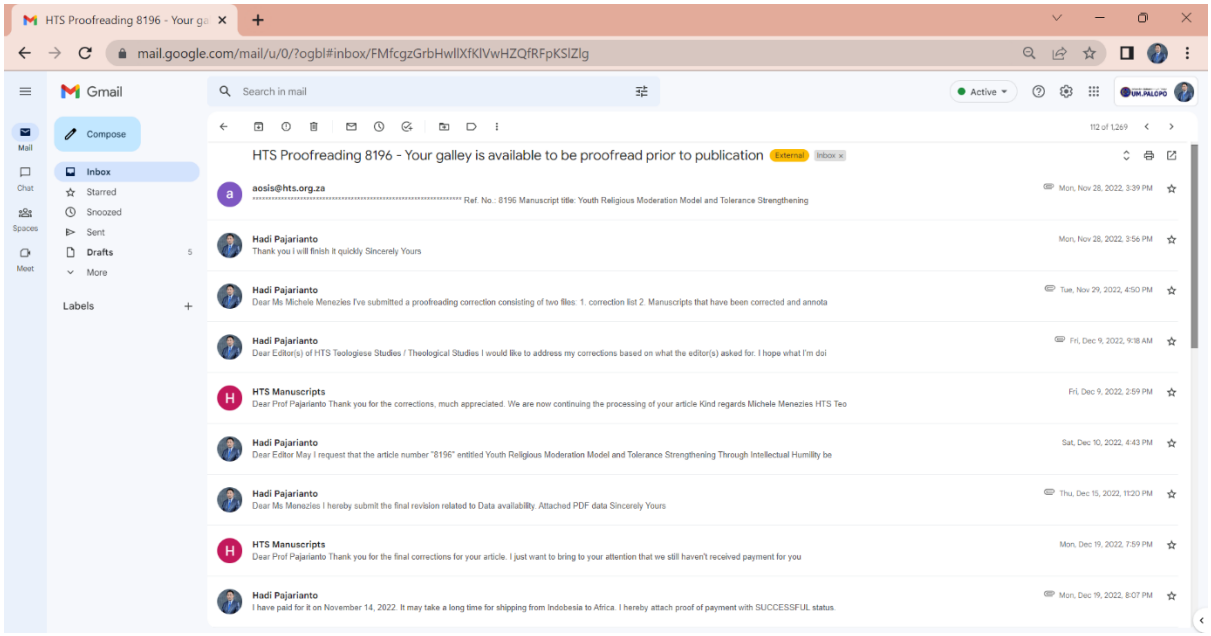
HTS-8196-V4-03-PR-TR.pdf
955K

Hadi Pajarianto <hadipajarianto@umpalopo.ac.id> Fri, Dec 2, 2022 at 11:09 PM
To: HTS Manuscripts <submissions@hts.org.za>

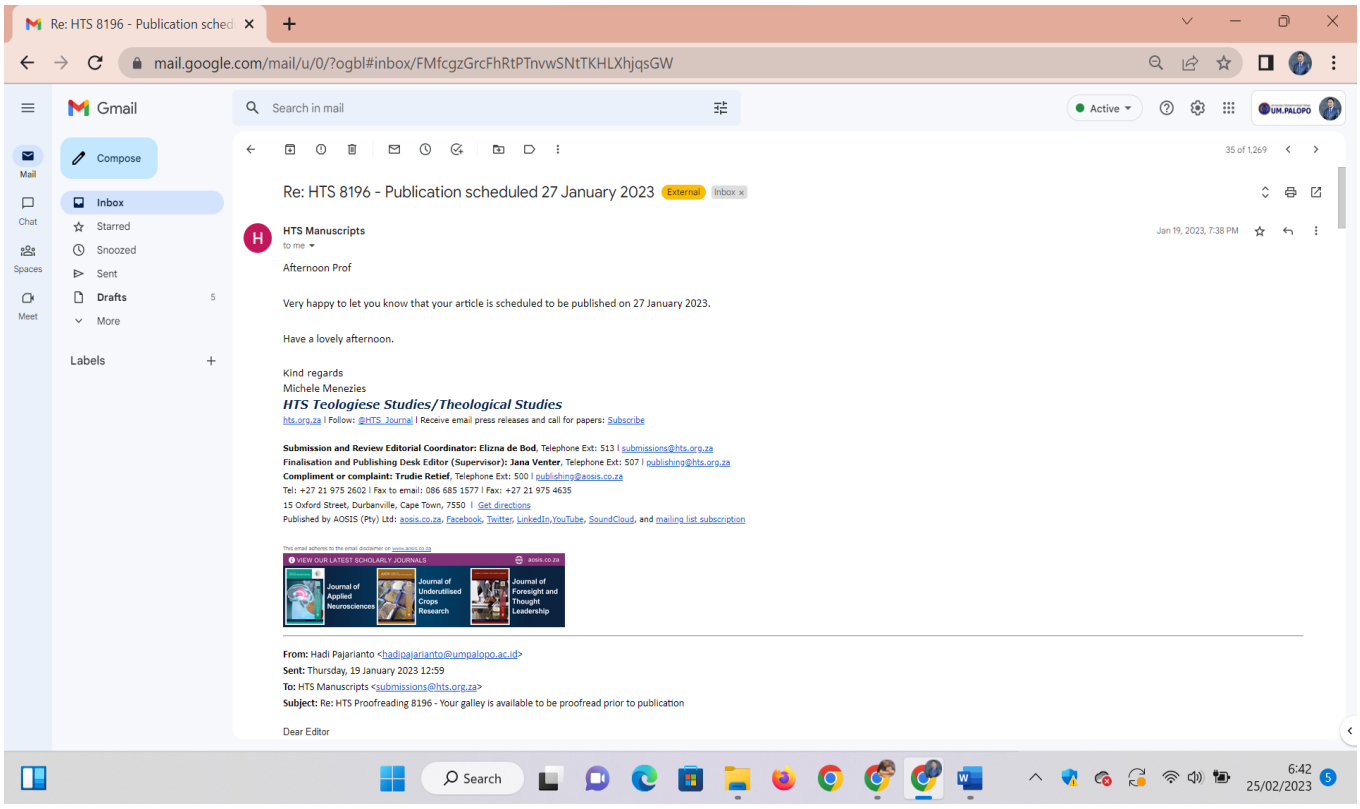
8. Pada tanggal 29 Nopember 2022 penulis upload hasil proofread di OJS



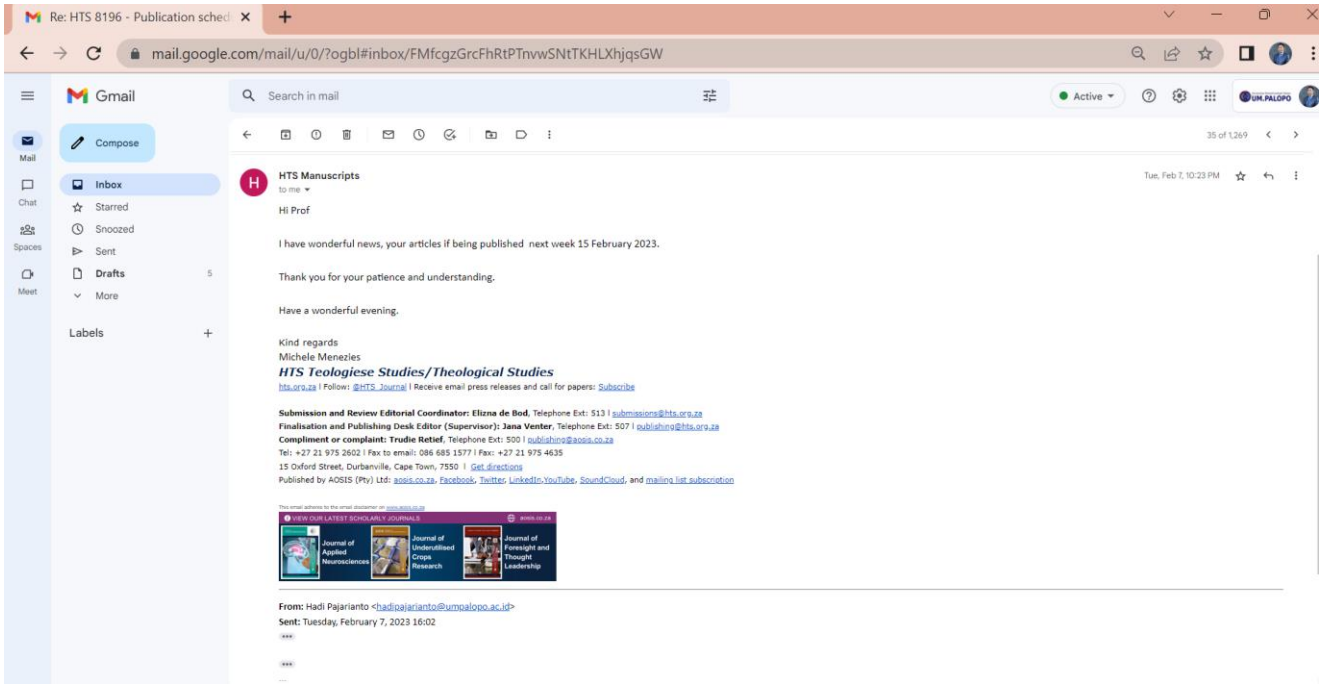
9. Pada tanggal 28 Nopember – 19 Desember 2022 melakukan korespondensi dan klarifikasi terhadap beberapa teknis dan subtansi utamanya referensi dan bahasa



10. Pada tanggal 19 Januari 2023 editor memberikan notifikasi bahwa jurnal akan terbit di tanggal 27 Januari 2023



11. Pada tanggal 7 Pebruari 2023 notifikasi dari editor bahwa terjadi penundaan publikasi pada tanggal 15 Pebruari 2023 yang diakibatkan untuk pemenuhan standar/kualitas teknis/layout yang terdapat sedikit kesalahan



Pada 15 Pebruari 2023 naskah terbit: https://hts.org.za/index.php/hts/article/view/8196

HTS Teologiese Studies/Theological Studies
ISSN: (Online) 2072-8050, (Print) 0259-9422

Youth religious moderation model and tolerance strengthening through intellectual humility

Authors:
Hadi Pajarianto[1]
Imam Pribadi[1]
Nur S. Galugu[1]

Affiliations:
[1]Faculty of Teacher Training and Education, Muhammadiyah University of Palopo, Palopo, Indonesia

Corresponding author:
Hadi Pajarianto,
hadipajarianto@umpalopo.ac.id

Dates:
Received: 08 Oct. 2022
Accepted: 11 Nov. 2022
Published: 15 Feb. 2023

How to cite this article:
Pajarianto, H., Pribadi, I. & Galugu, N.S., 2023, 'Youth religious moderation model and tolerance strengthening through intellectual humility', *HTS Teologiese Studies/Theological Studies* 79(1), a8196. https://doi.org/10.4102/hts.v79i1.8196

Copyright:
© 2023. The Authors. Licensee: AOSIS. This work is licensed under the Creative Commons Attribution License.

Read online:
Scan this QR code with your smart phone or mobile device to read online.

Religious moderation is a crucial issue, along with religious and cultural values that develop in society. Religious moderation's success will significantly determine millennial Muslim youth's tolerant attitudes, mediated by intellectual humility. This study aimed to identify and design a model of religious moderation on tolerance by mediating intellectual humility. The research used mixed methods; data analysis used NVivo 12 Plus (software by QSR International), to compile variable nominations; and Partial Least Squares - Structural Equation (PLS-SEM) creates research models. There were 350 Indonesian youth informants in the study, which used interviews and focus group discussions. The results showed that religious moderation in youth, including national commitment, antiviolence and acceptance of local culture, can strengthen tolerance, mediated by intellectual humility. The tolerant attitude shows high and stable data and confirms the strengthening of religious moderation in young people. From the identification, a model of religious moderation in youth was designed and revised, and the results have met all the requirements for modelling so that it can be continued for testing.

Contribution: This research provides essential assistance in implementing religious moderation for young people, which is currently the most prevalent issue in Indonesia. The world needs a moderate religious attitude to become a middle ground for various religious and cultural differences among people globally.

Keywords: Youth; religious; moderation; tolerance; intellectual humility.

Introduction

In various parts of the world, the threat of conflict triggered by differences in ethnicity, ethnicity, race, political affiliation and religious sentiments is still prone to occur, leading to the dominance of the majority over minorities (Rogers 2018; Syarif 2019; Yazdani 2020). Extreme religious attitudes and self-righteousness also cause this condition. Some countries have problems with inter-religious relations; for example, the feud between Muslims and Buddhists has occurred in Sri Lanka and Myanmar. Conflicts between Hindu and Muslim groups in India arose as a result of mutual contempt between religious communities (Frydenlund 2015; Singh 2018). This situation forces humanity into a situation of conflict and even war, which is exhausting. Several studies have found the role of faith-based organisations and religious leaders in promoting peaceful conflict resolution through mediation. Mediation can be done by increasing the meeting point between religious and cultural values. This process is called moderation, choosing a middle way between conflict resolution and peace and strengthening religious relations (Pajarianto 2022; Pajarianto, Pribadi & Sari 2022).

Demographically, Indonesia can potentially see conflict between one religion and the adherents of another because several religions live in this country. Islam is the majority religion, as Catholicism, Protestantism, Hinduism, Buddhism, Confucianism and other beliefs have lived for centuries in the archipelago, not to mention hundreds of tribes with different languages. Indonesia learns from conflicts that take advantage of religious sentiments, such as in Poso, Maluku, Kalimantan and other areas (Hasudungan 2021; Khairil 2017; Zulkifli et al. 2019). Nowadays, tolerance is encouraged by the government and civil society. A survey from Politica Research and Consulting (PRC), conducted by the Indonesian Political Parameter (PPI) in 2022, showed that there is an increase in the value of the situation of ethnic tolerance in Indonesia based on the assessment of these figures, which is 7.32, or in the excellent category. Likewise, the situation of religious tolerance has a value of 6.85. Then the security situation gets a score of 6.83, and the situation of the civil role scores 6.57, the situation of human rights

enforcement scores 6.05 and the economic situation has a value of 6.01 (Purwati, Darisman & Faiz 2022).

Indonesia can be a model for managing potential religious and ethnic conflicts with tolerant religious understanding, attitudes and behaviour so that moderation becomes a unique feature and process (Zakaria 2020). Studies in Pakistan are currently struggling to transform religious moderation in educational curricula to support peace, because education can exacerbate or improve conflict (Kalhoro & Cromwell 2022), In addition, studies in Papua, Indonesia, show that moderation of religious understanding with local wisdom can reduce potential conflict (Rusyaid, Hermanto & Nasir 2022). As a result, religious moderation has become a national policy as a solution to prevent intolerance and radicalism (Subchi et al. 2022). Moderation is the essence of Islam, which is very relevant in the context of diversity in all aspects, religion, customs, ethnicity and the nation itself (Dawing 2017). Religious moderation has at least three dimensions: (1) national commitment, (2) nonviolence and (3) accommodation to local culture. These three indicators can be used to identify how strongly the religious moderation practised by millennials in Indonesia is and how much vulnerability they have (Fahri & Zainuri 2019).

Millennials are defined as those born between 1980 and 1995 (Foot & Stoffman 1996). David Foot is a demographer who based his opinion on them as the 'Baby Boom Echo'. Millennials are said to have a common location in historical time, shaped by historical events and experiences at that time (Gilleard 2004). This conceptualisation of 'generation' is rooted in Mannheim's theory or the sociology of generation, in which members of the same generation share more than the same year of birth. As a result, the environment in which millennials grew up during their formative years influences their values, attitudes and behaviour (Mannheim 1984).

Several researchers have explored the issue of religious moderation, but in general, it is still in the literature review and published in national journals. Firstly, it was conducted by Nuraliah Ali to measure religious moderation descriptively with limited indicators. More indicators can be formulated to determine a person's perspective, attitudes and religious methods (Ali 2020) or to consider other variables as mediation. Secondly, according to Dodego, religious moderation is needed by the Indonesian people because it is simple, it is not rigid and it promotes harmony (Dodego & Witro 2020). Thirdly, the study in Australia by Markus also describes the potential discrimination of millennial youth, but they make good use of opportunities and cultural diversity to understand differences (Markus 2017). Fourthly, Subchi found that religiosity influences religious moderation, which is different from other findings about the adverse effects of religiosity, especially the ritual dimension, on religious tolerance, internally and externally (Subchi et al. 2022). Fifthly, Wolhuter suggests developing a co-existence model of worldviews and life (Wolhuter, Potgieter & Van der Walt 2014). This model evaluates inclusivism, universalism and pluralism, which have shortcomings.

Religious moderation is an essential issue in Indonesia's National Medium-Term Development Plan. It is one of the crucial agendas in countering various acts of intolerance that can occur in the largest multicultural country in the world, like Indonesia. From previous research (research gap) and the development of religious moderation discourse, researchers developed a novelty by including intellectual humility to be considered as a mediation of religious moderation with tolerance. Several recent studies have more specifically found the effect of intellectual humility on religious tolerance. Humility and tolerance are different but related concepts (Krumrei-Mancuso & Rouse 2016). Openness and flexibility in thinking also make it easier for individuals to see from the perspective of others; thus, intellectual humility is more easily formed and strengthens tolerance (Church & Samuelson 2016; Leary et al. 2017). This study aims to identify indicators of the religious moderation model to strengthen tolerance attitudes with intellectual humility mediation and to design a religious moderation model to strengthen tolerance attitudes with intellectual humility mediation.

Methods

In general, this research will carry out the process of identifying and designing the model (Thiagarajan, Semmel & Semmel 1974). This study is qualitative-quantitative descriptive research, taking an educational and religious approach by collecting various themes, cultural focuses, values and symbols in each domain (Spradley 2016). The research model is an unbalanced mixed combination model or concurrent embedded. The concurrent embedded method is a research method that combines qualitative and quantitative research methods by mixing both methods in an unbalanced but independent manner to answer similar problem formulations (Sugiyono 2017).

The data source in this study is the subject from which the data can be obtained (Arikunto 2013; Moleong 2007). Informants were identified using snowball sampling, and as many as 350 people were selected proportionally. In detail, there were 100 students from the western part of Indonesia, 150 students from the centre and 100 from the eastern part. Focus group discussions (FGD) and interviews were used to collect data. The FGD process is carried out in stages: (1) preparation by arranging seating, equipment, notes and group dynamics; (2) facilitation during the meeting, starting with random self-introduction, approval, confidentiality and rules; (3) the discussion process, by recording and observing the discussion, investigating, pondering and observing nonverbal cues; and (4) closing, thanking the FGD participants and resource persons.

Data analysis was carried out using qualitative software, in this case, NVivo 12 Plus, as a computer platform programme developed by QSR International to process data through highlighting, writing notes and linking ideas (Brandão 2015; Edwards-Jones 2014; Göransson et al. 2007; Humble & Radina 2019; Jackson 2021). The stages of data analysis consist of: (1) collecting data, (2) organising data, (3) making memos, (4) coding data, (5) analysing data and (6) displaying data (Woolf & Silver 2018).

To perform the modelling consists of: (1) drawing a path diagram according to the research model framework; (2) testing the outer model to assess the validity and reliability of indicators in measuring the variables (constructs); (3) assessing the goodness-of-fit model to ensure that the processed data fits the estimated model so that the sample used can provide an overview of the actual population conditions; and (4) testing the inner model, which is the stage of testing the influence between variables as a tool to test research hypotheses (Ringle 2015).

Findings and discussion

This study's findings identify young Muslims' views towards tolerance, which are taken from the religious perspective of the Indonesian people, who prioritise moderate attitudes. The researcher identifies the community's views, especially those of young Indonesians, towards tolerance. In the end, this view is taken as the principle and value of the Indonesian people in their attitude, especially towards the value of plurality.

Youth national commitment

National commitment is an attachment to full responsibility to be loyal and grow self-awareness as an Indonesian nation. Without a consistent national commitment from citizens, the state cannot stand upright and achieve the aspirations and hopes of its people. National commitment is related to the attitude of young people towards the symbols of the state and the basic consensus, that is, the agreement of the entire Indonesian nation. Youth's national commitment can be seen in Figure 1.

In Figure 1, the aspect of national commitment from students from the western, central, and eastern parts of Indonesia is relatively the same, but the differences are not too significant. However, there are some aspects to this finding. All young people do not agree with the caliphate (*khilafah*) state because it contradicts the state ideology, namely Pancasila. *Khilafah* is one of the most massive and crucial issues in Indonesia. One of the mass organisations carrying the caliphate issue is Hizb ut-Tahrir, which claims that they are here to fight what they claim is a secular-capitalist-nationalist system and considers Muslims who believe in democracy to be *kufr*, infidels or even apostates, and those who have embraced democracy deviate from the faith (Valentine, 2010). The government dissolved HTI (*Hisbut Tahrir Indonesia*, an Indonesian Islamic organisation based on Government Regulation in Law Number (*Perppu*) 2 of 2017, namely Law Number 17 of 2013 concerning civil society organisations (CSO). Through this *Perppu*, the government has the authority to prohibit organisations that 'spread ideological or philosophical doctrines that violate Pancasila and the 1945 Constitution'. Previous findings corroborate that as many as 81.5% of millennial youth support and commit to the Unitary State of the Republic of Indonesia (IDN Research Institute 2019). Meanwhile, all youth informants (100%) also considered Pancasila to follow Islamic teachings, and all informants recognised Pancasila as the state ideology.

Youth antiviolence attitude

Antiviolence is one of the pillars of religious moderation that young people must possess. Even now, nonviolent education is developing, which can also be called peaceful education, and is conducted wholeheartedly to educate, not teach. In Figure 2, young people's attitudes towards nonviolence are shown.

In Figure 2, young people from western, central and eastern Indonesia generally show an antiviolence attitude. They will not mediate conflict (4%) if it is on a scale that the local government can handle. If the conflict is widespread, 20% of youth informants from eastern Indonesia will become mediators in the event of a conflict. Two percent of informants are willing to commit acts of violence. They will do so if the religion they believe in is disturbed from the outside. All the informants indicated that they would not do any damage even

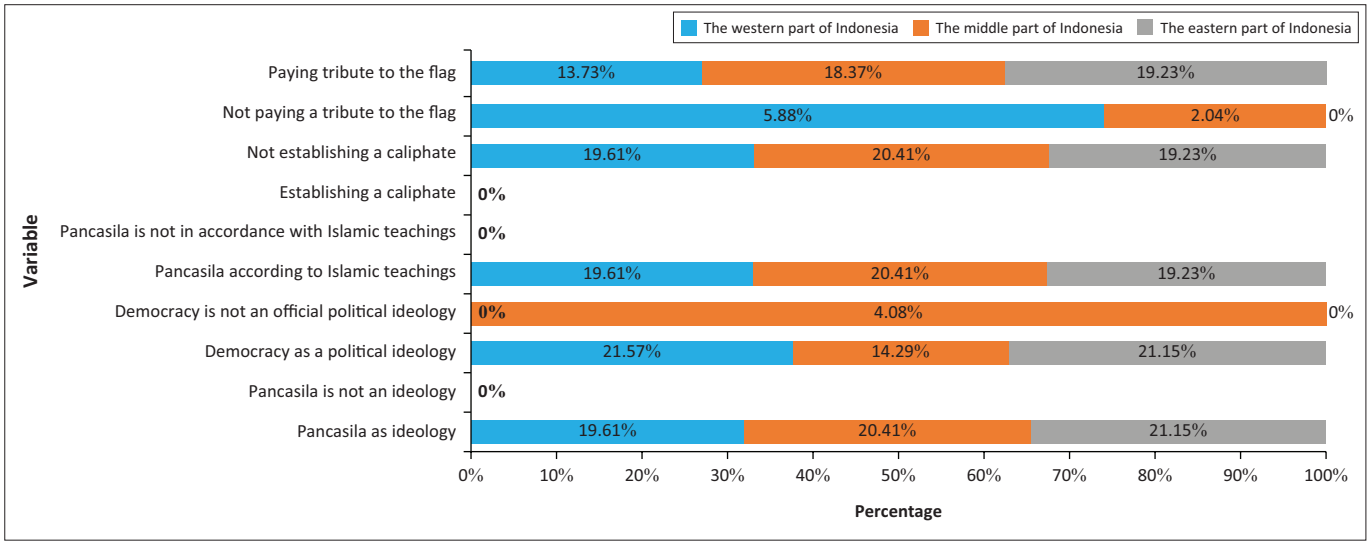


FIGURE 1: Youth national commitment.

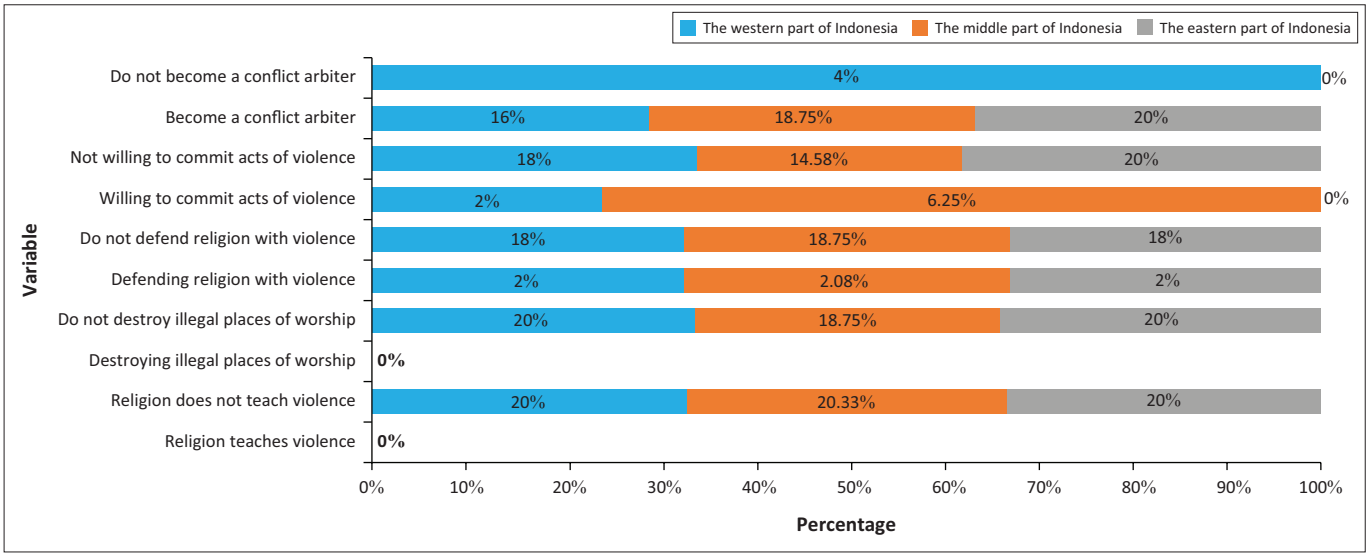


FIGURE 2: Youth attitude towards antiviolence.

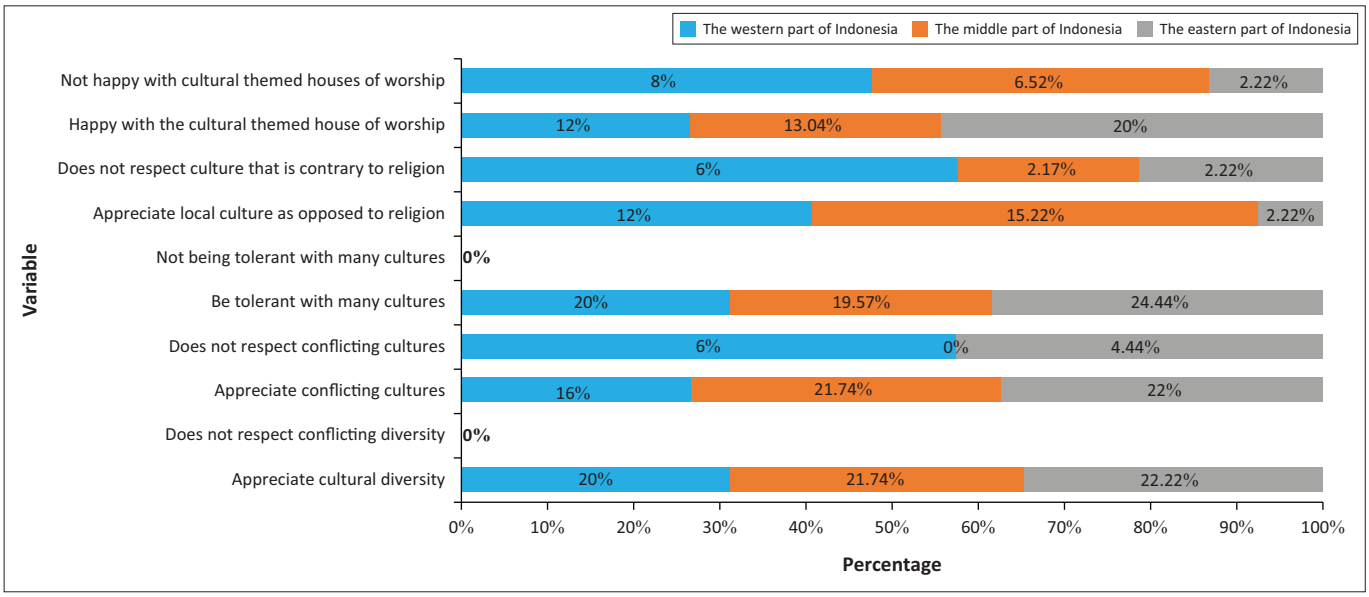


FIGURE 3: Youth attitude of accommodation towards local culture.

though there are illegal places of worship and would leave it to the government to deal with the authority about its legal issue. While attitudes towards violent behaviour are often associated with religion, they disagree. Religion does not teach violence against followers of other religions or houses of worship.

The data explain that young Indonesians have shown a positive attitude towards fighting violence in the name of religion. Violence deviates from behavioural norms, passion, intensity or attitude polarity (Kruglanski & Orehek 2012). In this case, violent extremism can be explained as firmness of belief, willingness to defend a position, firmness of opinion and using violent means. They tend to refuse and position themselves as mediators in every conflict.

Youth attitudes towards local culture

Local cultural diversity is a social phenomenon that can shape each region's cultural character and image. Every society has a local culture inherent in the community, including young people. Local culture arises when residents of an area already have the same mindset and social life, so it becomes a habit that distinguishes them from other residents.

In Figure 3, young people's answers to the culture generally show the same character. There are indicators of a strengthened attitude of respect for local culture, which is the fundamental value of their lives. Young people from eastern Indonesia showed a more positive attitude towards houses of worship with cultural themes (20%). Furthermore, regarding tolerance of various cultures that grow in their environment, young people from eastern Indonesia also show a higher attitude, as much as 24.44%. This is because, in eastern Indonesia, various local cultures are still relatively well preserved and live in a pluralistic socioreligious situation. Likewise, concerning culture, young people from eastern Indonesia appreciate the various culture in their surroundings with 22.22%.

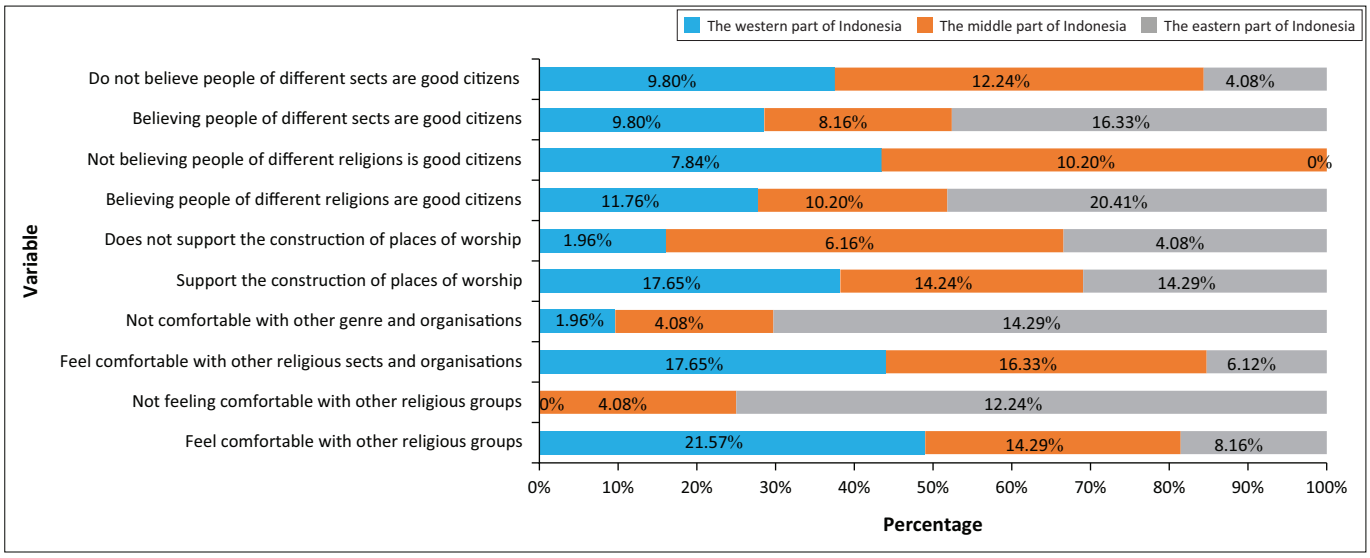


FIGURE 4: Youth tolerance.

Local culture, in several studies, can be used as a glue for differences between religions and become unique in Indonesia (Pajarianto et al. 2022). Moderate people tend to be more accepting of local traditions and culture in their religious behaviour, as long as they do not conflict with the central teachings of religion. Indonesian society is rich in local culture that adapts and manages resources for mutual prosperity (Pesurnay 2018), often associated with myths even though it grows dynamically following human innovation and creativity (Effendi 2019). It is essential to revitalise local culture by strengthening tolerance for various Indonesian treasures.

Youth tolerance

In Figure 4, the findings of the informants' answers on the tolerance attitude of young people show that there are different perceptions and responses about tolerance. Western Indonesian informants show that; they believe that people from different streams or mazhabs can be good citizens (9.80%) while unsure of values (9.80%). Do not believe that people of other religions are good citizens (7.84%); believe that people of different religions are good citizens (11.76%). It does not support the construction of places of worship (1.96%) but supports the construction of places of worship (17.65%). They were not feeling comfortable with other streams and organisations (1.96%), feeling comfortable with other streams and organisations (17.65%). Do not feel comfortable with other groups (0%) and feel comfortable with other religious groups (21.57%).

The middle part of the Indonesian informant shows that; they do not believe that people from different streams or mazhabs can be good citizens (12.24%) and believe in values (18.16%). Do not believe that people of other religions are good citizens (10.20%); believe that people of different religions are good citizens (10.20%). It does not support the construction of places of worship (6.12%) but supports the construction of places of worship (14.24%). Don't feel comfortable with other streams and organisations (4.08%), feel comfortable with other streams and organisations (16.33%). Do not feel comfortable with other groups (4%) and feel comfortable with other religious groups (14.29%).

Eastern Indonesian informants show that; they do not believe that people from different streams or mazhabs can be good citizens (4.08%) and believe in values (16.33%). Do not believe that people of other religions are good citizens (0%); believe that people of different religions are good citizens (20.41%). It does not support the construction of places of worship (4.08%) but supports the construction of places of worship (14.29%). They were not feeling comfortable with other streams and organisations (14.29%), feeling comfortable with other streams and organisations (16.33%). Do not feel comfortable with other groups (12.24%) and feel comfortable with other religious groups (8.16%).

The attitude of not believing that people of different religions do not make good citizens because there are schools of thought or certain groups that are not in line with the Indonesian government system. Hence, the views of these groups are limited and only look at it from one religious lens even though the world's religions have the resources to respect religious freedom (Kärkkäinen, 2017) and have universal views whose values can be accepted by all adherents of religions.

Attitude of young people's intellectual humility

Intellectual humility (intellectually) is often considered one factor in how someone learns something new, because humility involves acknowledging one's limitations, including ignorance of something. Young people must have this attitude, as social skills are needed in the field of work or to stem the flow of radicalism that can arise from an attitude of self-righteousness and claiming that others are wrong. Thus, this attitude is very relevant as a mainstream viewpoint among young people.

In Figure 5, Muslim youth informants have several variants of attitudes towards different views. Western Indonesian informants are motivated to learn if they do not understand

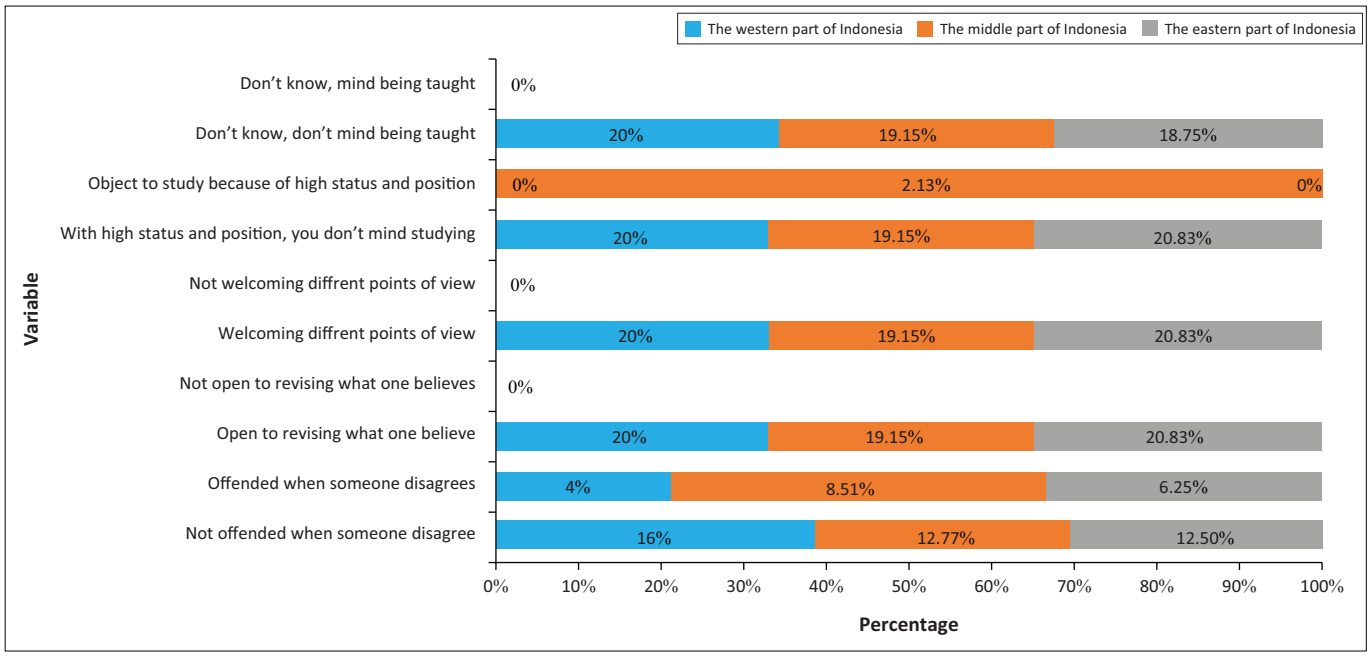


FIGURE 5: The attitude of intellectual humility.

(20%), do not mind being taught (20%), welcome new views (20%) and are open to revising their views (20%); some are offended when someone disagrees (4%), and others are not offended by people who disagree (16%). In this aspect, all informants do not mind being given information, taught and learning from others, as well as welcoming new views even though they are different. It can also be seen in the readiness of all informants to revise their views if they are wrong, which indicates that young people's intellectual humility is high and stable. These views are not much different from those of the informants in the central and eastern parts.

These results are relevant to several findings on humility and religiosity regarding religious tolerance (Hook et al. 2017; Krumrei-Mancuso 2018; Leary et al. 2017; Rodriguez et al. 2017; Zhang et al. 2018). From these results, it can be concluded that there is a successful application of the concept of religious moderation (Muhtifah et al. 2021). Thus, intellectual humility is easier to form and strengthens tolerance (Church & Samuelson 2016; Leary et al. 2017). It is what can be offered because, from the research results, the potential for young people to be exposed to radicalism is also quite high (Nafi'a et al. 2022). Nowadays, intellectual humility in religion is difficult to find, so what happens is that one feels self-righteous, which makes it easy to disbelieve in others and makes it challenging to dialogue with other religions. In the end, it is social learning.

Developing a model of religious moderation for young people

The preparation of the model takes into account the stages in the PLS-SEM (Partial Least squares–Structural Equation) analysis (Ringle, 2015) as follows; the first step is with CFA analysis (Confirmatory Factor Analysis) with the Smart PLS program, consisting of several stages: Convergent Validity, Discriminant Validity, and Composite Reliability.

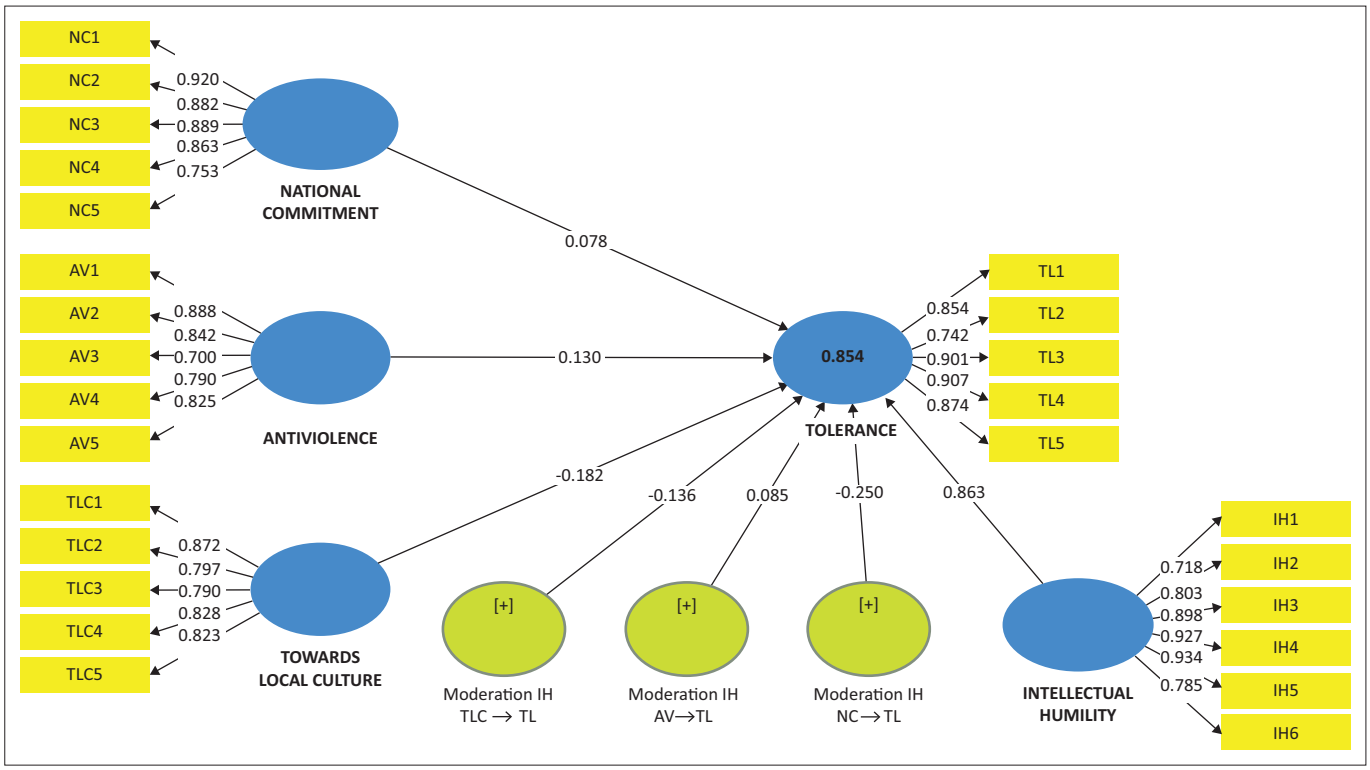
The results of the PLS analysis can be used to test the research hypothesis if all indicators in the PLS model have met the requirements of convergent validity, discriminant validity, and composite reliability. The estimation results of the PLS model with algorithmic techniques can be seen in the following figure.

In the second step, the researcher conducted a convergent validity test by looking at the loading factor value of each indicator on the construct. Because this is confirmatory, the limit for the loading factor used is 0.7. The loading factor value can be seen in Table 1.

Based on the analysis in Table 1, the results show that all indicators have a loading factor value > 0.7, which means that all indicators can be used to measure the construct; no indicators must be excluded because all indicators have met the validity criteria required. In addition to looking at the loading factor value of each indicator, convergent validity must also be assessed from the average variance extracted (AVE) value of each construct; all constructs in the PLS model are declared to have met convergent validity if the AVE value of each construct is > 0.5. The complete AVE value of each construct can be seen in Table 2.

Based on the results of the PLS analysis in Table 2, after invalid indicators were removed from the model, all indicators were valid in measuring the construct. Then, assessed from the AVE value, all constructs also had an AVE value exceeding 0.5, which means that all construct indicators have met the required convergent validity criteria. The analysis stage is continued at the discriminant validity test stage.

The third step, discriminant validity, is carried out to ensure that each concept of each latent variable is different from the



AV, antiviolence; IH, intellectual humility; NC, national commitment; TLC, towards local culture; TL, tolerance.

FIGURE 6: Estimation results of the partial least squares algorithm model.

TABLE 1: Loading factor value on convergent validity test.

Variable	Indicator	Loading factor	Cut value	Convergent validity
National commitment	NC-1	0.920	0.7	Valid
	NC-2	0.882	0.7	Valid
	NC-3	0.869	0.7	Valid
	NC-4	0.863	0.7	Valid
	NC-5	0.753	0.7	Valid
Accommodation towards local culture	TLC-1	0.872	0.7	Valid
	TLC-2	0.797	0.7	Valid
	TLC-3	0.790	0.7	Valid
	TLC-4	0.828	0.7	Valid
	TLC-5	0.823	0.7	Valid
Antiviolence	AV-1	0.888	0.7	Valid
	AV-2	0.842	0.7	Valid
	AV-3	0.700	0.7	Valid
	AV-4	0.790	0.7	Valid
	AV-5	0.825	0.7	Valid
Intellectual humility	IH-1	0.718	0.7	Valid
	IH-2	0.803	0.7	Valid
	IH-3	0.898	0.7	Valid
	IH-4	0.927	0.7	Valid
	IH-5	0.934	0.7	Valid
	IH-6	0.785	0.7	Valid
Tolerance	TL-1	0.854	0.7	Valid
	TL-2	0.742	0.7	Valid
	TL-3	0.901	0.7	Valid
	TL-4	0.907	0.7	Valid
	TL-5	0.874	0.7	Valid

AV, antiviolence; IH, intellectual humility; NC, national commitment; TLC, towards local culture; TL, tolerance.

other variables. The model has good discriminant validity if the AVE square value of each exogenous construct exceeds the correlation between the construct and other constructs. The results of the discriminant validity test are obtained as follows:

TABLE 2: Construct average variance extracted (AVE) value.

Construct	AVE
TLC	0.676
AV	0.659
IH	0.719
NC	0.739
MOD_TLC	1.000
MOD_AV	1.000
MOD_NC	1.000
TL	0.736

TLC, accommodation toward local culture; AV, anti violence; IH, intellectual humility; NC, national commitment; MOD_TLC, moderation accommodation toward local culture; MOD_AV, moderation_ anti violence; MOD_ NC, moderation_ national commitment; TL, tollerance.

Based on the results of the discriminant validity test in the Table 3, it was found that the square root value of the AVE of all constructs consistently exceeded the correlation coefficient of the construct with other constructs. So it can be concluded that all constructs in this PLS model have met the required discriminant validity.

In addition to using the Fornell–Larcker method, discriminant validity can be seen from the cross-loading value of each indicator to the construct. The indicator is declared to meet the discriminant validity criteria if the cross-loading indicator to the construct is higher than the cross-loading indicator value to other constructs.

The results of the two discriminant validity tests showed that the outer PLS model has met the required discriminant validity criteria. Based on the results of the discriminant validity test in Table 4, it can be seen that all indicators had

TABLE 3: Discriminant validity according to the Fornell–Larcker test.

Construct	TLC	AV	IH	NC	MOD_TLC	MOD_AV	MOD_NC	$\sqrt{AVE}$
TLC	0.822	-	-	-	-	-	-	0.822
AV	0.882	0.812	-	-	-	-	-	0.812
IH	0.931	0.904	0.848	-	-	-	-	0.848
NC	0.879	0.888	0.882	0.859	-	-	-	0.859
MOD_TLC	-0.794	-0.812	-0.735	-0.781	1.000	-	-	1.000
MOD_AV	-0.801	-0.814	-0.725	-0.798	0.984	1.000	-	1.000
MOD_NC	-0.786	-0.813	-0.725	-0.781	0.986	0.989	1.000	1.000
TL	0.842	0.862	0.915	0.834	-0.706	-0.701	-0.709	0.858

TLC, accommodation toward local culture; AV, anti violence; IH, intellectual humility; NC, national commitment; MOD_TLC, moderation accommodation toward local culture; MOD_AV, moderation_ anti violence; MOD_ NC, moderation_ national commitment; TL, tollerance.

TABLE 4: Discriminant validity according to cross loading value.

Indicator	TLC	AV	IH	NC	TL
TLC1	0.872	0.871	0.852	0.803	0.719
TLC2	0.797	0.650	0.652	0.607	0.584
TLC3	0.790	0.650	0.712	0.647	0.663
TLC4	0.828	0.718	0.781	0.847	0.694
TLC5	0.823	0.722	0.808	0.693	0.777
AV1	0.794	0.888	0.777	0.831	0.722
AV2	0.698	0.842	0.703	0.716	0.674
AV3	0.524	0.700	0.539	0.605	0.538
AV4	0.616	0.790	0.702	0.620	0.682
AV5	0.881	0.825	0.887	0.798	0.834
IH1	0.616	0.702	0.718	0.646	0.725
IH2	0.678	0.622	0.803	0.674	0.684
IH3	0.861	0.802	0.898	0.764	0.871
IH4	0.911	0.897	0.927	0.878	0.808
IH5	0.917	0.878	0.934	0.859	0.826
IH6	0.714	0.663	0.785	0.641	0.719
NC1	0.898	0.887	0.900	0.920	0.812
NC2	0.719	0.743	0.723	0.882	0.700
NC3	0.760	0.788	0.748	0.869	0.790
NC4	0.769	0.739	0.756	0.863	0.709
NC5	0.590	0.624	0.637	0.753	0.523
TL1	0.725	0.773	0.784	0.717	0.854
TL2	0.588	0.718	0.652	0.666	0.742
TL3	0.717	0.715	0.805	0.710	0.901
TL4	0.778	0.779	0.821	0.813	0.907
TL5	0.785	0.718	0.849	0.668	0.874

TLC, accommodation toward local culture; AV, anti violence; IH, intellectual humility; NC, national commitment; TL, tollerance.

the highest indicators in their constructs, not in other constructs, so it can be stated that all indicators have met the requirements of discriminant validity. For example, the TL5 indicator had a cross-loading of 0.874 to the construct (TL), while for the other constructs, the cross-loading of TL5 was lower than 0.874, which was 0.785 for the ABL construct, 0.718 for the AK, 0.849 for the IH and 0.668 for the KK, so that it can be stated that the discriminant validity of the TL5 was fulfilled.

The fourth step was to carry out construct reliability, which can be assessed from Cronbach's alpha value and the composite reliability value of each construct. The recommended value of composite reliability and Cronbach's alpha is more than 0.7. However, in development research, because the limit of the loading factor used is low (0.5), the value of composite reliability and low Cronbach's alpha are still acceptable as long as the requirements for

TABLE 5: Composite reliability.

Construct	Cronbach's alpha	Composite reliability
TLC	0.880	0.913
AV	0.869	0.906
IH	0.920	0.938
NC	0.911	0.934
MOD_TLC	1.000	1.000
MOD_AV	1.000	1.000
MOD_NC	1.000	1.000
TL	0.909	0.933

TLC, Accommodation Toward Local Culture; AV, Anti Violence; IH, Intellectual Humility; NC, National Commitment; MOD_TLC, Moderation Accommodation Toward Local Culture; MOD_AV, Moderation_ Anti Violence; MOD_NC, Moderation_ National Commitment; TL, Tollerance.

convergent validity and validity are met. Discriminant validity has been met.

Based on the analysis results in Table 5, the composite reliability value of all constructs also exceeded 0.7. This indicates that all constructs have met the required reliability, so it can be concluded that all constructs were reliable, while based on Cronbach's alpha value, the performance was still below 0.7. It can be ignored. The performance construct can still be considered reliable because the reliability measurement using the composite reliability value is considered better than the reliability measurement using Cronbach's alpha. With steps taken systematically, the preparation of the model has met the requirements so that it can be continued with model testing.

Relying on this research model, preparing religious moderation education for young people is essential by combining various approaches, including strengthening intellectual humility, which will impact tolerance. The alternative is an integrative religious moderation intervention, namely by combining psychological and counter-ideological support programmes, increasing critical, open and reflective thinking skills (Milla, Putra & Umam 2019; Milla & Umam 2019), open-mindedness as one of the intellectual humility abilities (Kruglanski et al. 2018), psychological support through identity strengthening and counselling (Bouzar & Martin 2016) and an emphasis on cognitive complexity In other research, young Indonesians agree with tolerance as much as 93%; they view intolerance as a terrible value (Pandey 2020). In future research, these aspects will be considered to test the model of religious moderation in youth.

Conclusion

This study concludes that intellectual humility is needed to mediate religious moderation, which consists of national commitment, antiviolence and accommodation of local culture towards youth tolerance. The data coding shows that intellectual humility attitudes mediate antiviolence attitudes towards groups and communities. Antiviolence attitudes towards groups encourage accommodative attitudes towards the local culture and impact tolerance in the aspect of national commitment that strengthens tolerance with mediation from intellectual humility. With this finding, the religious moderation programme must consider the integration of all disciplines in developing a model of religious moderation that is relevant to the needs of dynamic youth. The preparation of the model of religious moderation in this research has fulfilled all the requirements, so it can be continued for testing.

Theoretically and practically, this research contributes to the development of a model of religious moderation which is currently only dominated by faith and belief in the teachings of the scriptures. The religious attitudes of young people must be moderated with various instruments that suit their unique and distinctive needs amidst the rapid development of digitalization.

Acknowledgements

Thank you to the Ministry of Education, Culture, Research and Technology of the Republic of Indonesia for funding this research. The same goes for all the young people who became informants in this study.

Competing interests

The authors declare that they have no financial or personal relationships that may have inappropriately influenced them in writing this article.

Authors' contributions

H.P., I.P. and N.S.G. were all involved in the preparation, research design, data collection, analysis and article writing.

Ethical considerations

This article followed all ethical standards for research.

Funding information

This research was funded by the Ministry of Education, Culture, Research and Technology of Indonesia.

Data availability

The data that support the findings of this study are available within the article.

Disclaimer

The views and opinions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

References

Ali, N., 2020, 'Measuring religious moderation among Muslim students at public colleges in Kalimantan facing disruption era', *Inferensi: Jurnal Penelitian Sosial Keagamaan* 14(1), 1–24. https://doi.org/10.18326/infsl3.v14i1.1-24

Arikunto, S., 2013, *Prosedur Penelitian Suatu Pendekatan Praktik*, Rineka Cipta, Jakarta.

Bouzar, D. & Martin, M., 2016, 'Méthode expérimentale de déradicalisation: quelles stratégies émotionnelles et cognitives?', *Pouvoirs* 3, 83–96. https://doi.org/10.3917/pouv.158.0083

Brandão, C., 2015, 'Qualitative data analysis with NVivo', *Qualitative Research* 12(4), 492–494. https://doi.org/10.1080/14780887.2014.992750

Church, I. & Samuelson, P., 2016, *Intellectual humility: An introduction to the philosophy and science*, Bloomsbury Publishing, London.

Dawing, D., 2017, 'Mengusung Moderasi Islam di Tengah Masyarakat Multikultural', *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat* 13(2), 225–255. https:doi.org/10.24239/rsy.v13i2.266

Dodego, S.H.A. & Witro, D., 2020, 'The Islamic moderation and the prevention of radicalism and religious extremism in Indonesia', *Dialog* 43(2), 199–208. https://doi.org/10.47655/dialog.v43i2.375

Edwards-Jones, A., 2014, 'Qualitative data analysis with NVIVO', *Journal of Education for Teaching* 40(2), 193–195. https://doi.org/10.1080/02607476.2013.866724

Effendi, T.D., 2019, 'Local wisdom in tolerance building between ethnic Chinese and other ethnics in Indonesia', *Advances in Social Science, Education and Humanities Research* 276, 203–206. https://doi.org/10.2991/iconarc-18.2019.104

Fahri, M. & Zainuri, A., 2019, 'Moderasi Beragama di Indonesia', *Intizar* 25(2), 95–100. https://doi.org/10.19109/intizar.v25i2.5640

Foot, D.K. & Stoffman, D., 1996, *Boom, bust & echo: How to profit from the coming demographic shift*, Macfarlane Walter & Ross Toronto.

Frydenlund, I., 2015, *The rise of Buddhist-Muslim conflict in Asia and possibilities for transformation*, Norwegian Peacebuilding Research Centre (NOREF).

Gilleard, C., 2004, 'Cohorts and generations in the study of social change', *Social Theory & Health* 2(1), 106–119.

Göransson, K.E., Ehrenberg, A., Ehnfors, M. & Fonteyn, M., 2007, 'An effort to use qualitative data analysis software for analysing think aloud data', *International Journal of Medical Informatics* 76, 270–273. https://doi.org/10.1016/j.ijmedinf.2007.05.004

Hasudungan, A.N., 2021, 'Muslim and Christian relations in the field of education after The Ambon-Maluku conflict (The Biggest Religious Conflict in Indonesia)', *Journal of Education, Society & Multiculturalism* 1(3), 40–54.

Hook, J.N., Farrell, J.E., Johnson, K.A., Van Tongeren, D.R., Davis, D.E. & Aten, J.D., 2017, 'Intellectual humility and religious tolerance', *The Journal of Positive Psychology* 12(1), 29–35. https://doi.org/10.1080/17439760.2016.1167937

Humble, A. & Radina, M.E., 2019, *How qualitative data analysis happens*, Routledge, New York.

IDN Research Institute, 2019, *Indonesia millennial report 2019*, pp. 1–10.

Jackson, K. & Bazeley, P., 2019, *Qualitative data analysis with NVivo*, Sage, New York.

Kalhoro, J.A. & Cromwell, A., 2022, 'Musharraf's Enlightened Moderation: How Education Escalates Conflict in Pakistan Despite Attempted Transformation', in *Teaching Peace and Conflict*, pp. 43–61, Springer.

Kärkkäinen, V.-M., 2017, 'Miroslav Volf, Flourishing: Why we need religion in a globalized world (New Haven: Yale University Press, 2015), pp. xviii+ 280.£ 18.99/$28.00', *Scottish Journal of Theology* 70(4), 477–479. https://doi.org/10.1017/S0036930616000648

Khairil, M., 2017, 'The transformation of the symbolic meaning of radicalism in acts of terrorism post-conflict in PosoCentral Sulawesi', in *International Conference on Democracy, Accountability and Governance (ICODAG 2017)*, 23–25 Nopember2017, pp. 282–289, Riau.

Kruglanski, A., Jasko, K., Webber, D., Chernikova, M. & Molinario, E., 2018, 'The making of violent extremists', *Review of General Psychology* 22(1), 107–120. https://doi.org/10.1037/gpr0000144

Kruglanski, A.W. & Orehek, E., 2012, 'Need for certainty as a psychological nexus for individuals and society', in E. Orehek (ed.), *Extremism and the psychology of uncertainty,* pp. 3–18, Blackwell Publishing, United Kingdom.

Krumrei-Mancuso, E.J., 2018, 'Intellectual humility's links to religion and spirituality and the role of authoritarianism', *Personality and Individual Differences* 130, 65–75. https://doi.org/10.1016/j.paid.2018.03.037

Krumrei-Mancuso, E.J. & Rouse, S.V., 2016, 'The development and validation of the comprehensive intellectual humility scale', *Journal of Personality Assessment* 98(2), 209–221. https://doi.org/10.1080/00223891.2015.1068174

Leary, M.R., Diebels, K.J., Davisson, E.K., Jongman-Sereno, K.P., Isherwood, J.C., Raimi, K.T. et al., 2017, 'Cognitive and interpersonal features of intellectual humility', *Personality and Social Psychology Bulletin* 43(6), 793–813. https://doi.org/10.1177/0146167217697695

Mannheim, K., 1984, *Sociology of knowledge*, Tavistock Publication Limited, United Kingdom.

Markus, A., 2017, *Multiculturalism discussion paper young adults and cultural diversity: Experiences and challenges discussion paper*, Scanlon Foundation, Monash University, Australia.

Milla, M.N., Putra, I.E. & Umam, A.N., 2019, 'Stories from jihadists: Significance, identity, and radicalization through the call for jihad', *Peace and Conflict: Journal of Peace Psychology* 25(2), 111. https://doi.org/10.1037/pac0000371

Milla, M.N., 2019, 'Enacting Intergroup Contact on Terrorism Prisoners in Indonesia', in M. Khader, N. Lo Seng & J. Tan (eds.), *Learning From Violent Extremist Attacks Behavioural Sciences Insights for Practitioners and Policymakers,* World Scientific Publishing Co. Pte Ltd, India.

Moleong, L.J., 2007, *Metodologi Penelitian Kualitatif Edisi Revisi*, Bandung.

Muhtifah, L., Prasojo, Z.H., Sappe, S. & Elmansyah, E., 2021, 'The theology of Islamic moderation education in Singkawang, Indonesia: The city of tolerance', *HTS Teologiese Studies/Theological Studies* 77(4), 10. https://doi.org/10.4102/hts.v77i4.6552

Nafi'a, I., Gumiandari, S., Hakim, M.A., Safii, S. & Rokhmadi, R., 2022, 'Mitigating radicalism amongst Islamic college students in Indonesia through religious nationalism', *HTS Theological Studies* 78(4), 1–11. https://doi.org/10.4102/hts.v78i4.7547

Pajarianto, H., 2022, 'Interreligious relation: Position of women in strengthening Christian and Muslim bonds', *HTS Teologiese Studies/Theological Studies* 78(4), 7. https://doi.org/10.4102/hts.v78i4.7096

Pajarianto, H., Pribadi, I. & Sari, P., 2022, 'Tolerance between religions through the role of local wisdom and religious moderation', *HTS Teologiese Studies/Theological Studies* 78(4), 8. https://doi.org/10.4102/hts.v78i4.7043

Pandey, S., 2020, 'Executive Summary Survei Persepsi dan Sikap Generasi Muda Terhadap Intoleransi dan Ekstremisme 2020', *South African Medical Journal* 101(2003), 16.

Pesurnay, A.J., 2018, 'Local wisdom in a new paradigm: Applying system theory to the study of local culture in Indonesia', *IOP Conference Series: Earth and Environmental Science* 175(1), 12037. https://doi.org/10.1088/1755-1315/175/1/012037

Purwati, P., Darisman, D. & Faiz, A., 2022, 'Tinjauan Pustaka: Pentingnya Menumbuhkan Nilai Toleransi dalam Praksis Pendidikan', *Jurnal Basicedu* 6(3), 3729–3735. https://doi.org/10.31004/basicedu.v6i3.2733

Ringle, C.M., Wende, S. & Becker, J.-M., 2015, *SmartPLS 3*, SmartPLS GmbH, Boenningstedt. http://www.smartpls.com.

Rodriguez, D., Perez, C., Jagersand, M. & Figueroa, P., 2017, 'A comparison of smartphone interfaces for teleoperation of robot arms', in 2017 *XLIII Latin American Computer Conference (CLEI),* pp. 1–8.

Rogers, B., 2018, 'Rejecting religious intolerance in South-East Asia', *JSEAHR* 2, 208.

Rusyaid, R., Hermanto, H. & Nasir, S.H., 2022, 'Satu Tungku Tiga Batu: The Model of Religious Moderation in Fak-Fak Regency, West Papua', in 9th *Asbam International Conference (Archeology, History, & Culture In The Nature of Malay)(ASBAM 2021)* pp. 675–679, Atlantis Press.

Singh, A., 2018, 'Conflict between freedom of expression and religion in India – A case study', *Social Sciences* 7(7), 108. https://doi.org/10.3390/socsci7070108

Spradley, J.P., 2016, *Participant observation*, Waveland Press, United States of America.

Subchi, I., Zulkifli, Z., Latifa, R. & Sa'diyah, S., 2022, 'Religious moderation in Indonesian Muslims', *Religions* 13(5), 451. https://doi.org/10.3390/rel13050451

Sugiyono, 2017, *Combination research methods (mixed methods)*, Alfabeta, Bandung.

Syarif, F., 2019, 'Religion in the conflict flows', *ADDIN* 13(2), 337–368. https://doi.org/10.21043/addin.v13i2.6452

Thiagarajan, S., Semmel, D.S. & Semmel, M.I., 1974, *Instructional development for training teachers of exceptional children*, Leadership Training Institute/Special Education, Minneapolis, MN.

Valentine, S.R., 2010, 'Monitoring Islamic militancy: Hizb-ut-Tahrir: "The Party of Liberation"', *Policing: A Journal of Policy and Practice* 4(4), 411–420. https://doi.org/10.1093/police/paq015

Wolhuter, C.C., Potgieter, F.J. & Van der Walt, J.L., 2014, 'Modelle van interreligieuse toleransie in die onderwys van die een-en-twintigste eeu', *In Die Skriflig/In Luce Verbi* 48(1), 1–8. https://doi.org/10.4102/ids.v48i1.1798

Woolf, N.H. & Silver, C., 2018, *Qualitative analysis using Nvivo, The five level QDA method*, pp. 1–1235, Routledge.

Yazdani, A., 2020, 'The culture of peace and religious tolerance from an Islamic perspective', *Veritas* 47, 151–168. https://doi.org/10.4067/S0718-92732020000300151

Zakaria, F., 2020, 'Review of Nur Amali Ibrahim, improvisational Islam: Indonesian youth in a time of possibility', *Contemporary Islam* 14(1), 95–98. https://doi.org/10.1007/s11562-019-00440-z

Zhang, H., Hook, J.N., Farrell, J.E., Mosher, D.K., Van Tongeren, D.R. & Davis, D.E., 2018, 'The effect of religious diversity on religious belonging and meaning: The role of intellectual humility', *Psychology of Religion and Spirituality* 10(1), 72. https://doi.org/10.1037/rel0000108

Zulkifli, D., Suyasa, I.N., Maulita, M., Suharti, R., Rachmad, B., Dewi, I.J.P. et al., 2019, 'A conflict analysis of management of fishery resources in Kalimantan, Indonesia', *International Journal of Fisheries and Aquatic Studies* 7(4), 78–85.

1 -

REVIEWER INSTRUCTIONS

Take into account

CONFIDENTIALITY
Do not share the contents of this manuscript. Ensure the confidentiality of the peer review process and the proprietary rights of the authors.

CONFLICT OF INTEREST
Disclose the nature of the conflict of interest to the Editor, and decline the review request if a conflict of interest is present.

AUTHENTICITY OR INTEGRITY
Inform the Editor if you have questions about the authenticity or integrity of the reported research.

TIMEFRAME
Keep to the timeframe set out by the Editor. Ensuring a timely, productive peer-review process aids in shaping the credibility and reputation of our journal.

CRITICISM OF AUTHORS
Personal or malicious criticism of the author is not appropriate or acceptable.

YOUR REVIEW REPORT
Explain and support your judgements. Ensure that any statement, observation, derivation or argument made is accompanied by relevant details from the manuscript, and where appropriate a relevant citation. Judge the quality of the manuscript, its experimental and theoretical work, its interpretations and its exposition objectively.

CONTENT
Consider this manuscript without bias, judging it on its merits without regard to the inferred race, religion, nationality, sex or seniority of the authors.

2

3

AOSIS

Submit your feedback

Login to the journal platform, taking care to action steps 5-7

1

REVIEW FORM

Step 5: Select the bubble icon next to the word Review in Step 5 to complete the electronic review form. Complete the form, then click on Save and then Close. Partially completed forms cannot be saved.

2

REPORT FILES (optional)

Step 6: If preferred, you can upload multiple files in this step; ensure that these files are applicable and valid to your review of the manuscript.

Files can include:

- Your own review report.
- The manuscript with tracked changes.
- Supporting documents.

3

RECOMMENDATION (required)

Step 7: Select your recommendation and click on **Submit Review to Editor**. This will finalise your review and send it to the journal's Editor. You will not be able to access the review after completing this step.

- Send the email confirming the completion of your review.

4

MANUSCRIPT TO REVIEW

Youth Religious Moderation Model and Tolerance Strengthening Through Intellectual Humility

Abstract

Religious moderation is a crucial issue, along with religious and cultural values that develop in society. The success of religious moderation will significantly determine the tolerance attitude of millennial Muslim youth mediated by intellectuals' humility. This study aims to identify and design a model of religious moderation on tolerance by mediating intellectual humility. The research method uses mixed methods, data analysis uses Nvivo 12 plus to compile variable nominations, and SEM PLS creates research models. There were 350 Indonesian youth informants using interviews and focus group discussions. The results show that religious moderation in youth, including national commitment, anti-violence, and acceptance of local culture, can strengthen tolerance mediated by intellectual humility. The tolerance attitude shows high and stable data and confirms the strengthening of religious moderation in young people.

Contribution: This research has essential assistance in implementing religious moderation for young people, which is currently the most prevalent issue in Indonesia. The world needs a moderate religious attitude to become a middle ground for various religious and cultural differences among people globally.

Keywords: Youth, Religious, Moderation, Tolerance, Intellectual Humility

Introduction

In various parts of the world, the threat of conflict triggered by differences in ethnicity, ethnicity, race, political affiliation, and religious sentiments is still prone to occur, leading to the dominance of the majority over minorities (Rogers, 2018; Syarif, 2019; Yazdani, 2020). Extreme religious attitudes and self-righteousness also cause this condition. Some countries have problems with inter-religious relations; for example, the feud between Muslims and Buddhists have occurred in Sri Lanka and Myanmar. Conflicts between Hindu and Muslim groups in India arose as a result of mutual contempt between religious communities (Frydenlund, 2015; Singh, 2018). This situation forces humanity into a situation of conflict and even war that, which is exhausting. Several studies have found the role of faith-based organisations and religious leaders in promoting peaceful conflict resolution through mediation. Mediation can be done by increasing the meeting point between religious and cultural values. This process is called moderation, choosing a middle way between conflict resolution and peace and strengthening religious relations (Pajarianto, 2022; Pajarianto, Pribadi, Sari, et al., 2022).

Indonesia has a critical demographic for conflict between adherents of one religion and adherents of another religion due to its diversity of religions. Islam is the majority religion, Catholicism, Protestantism, Hinduism, Buddhism, Confucianism, and beliefs that have lived for centuries in the archipelago, not to mention hundreds of tribes with different languages. Learning from conflicts that take advantage of religious sentiments, such as in Poso, Maluku, Kalimantan, and other areas. Nowadays, tolerance is encouraged by the government and civil society. A survey from Politica Research and Consulting (PRC), conducted by the Indonesian Political Parameter (PPI) in 2022, showed that there is an increase in the value of the situation of ethnic tolerance in Indonesia based on the assessment of these figures, which is 7.32, or in the excellent category. Likewise, the situation of religious tolerance has a value of 6.85. Then the security situation gets a score of 6.83 and the situation of the civil role (6.57), the situation of human rights enforcement (6.05), and the economic situation (6.01) (Purwati et al., 2022).

Indonesia can be a model for managing potential religious and ethnic conflicts with tolerant religious understanding, attitudes, and behaviour so that moderation becomes a unique feature and process (Zakaria, 2020). As a result, religious moderation has become a national

Commented [A1]: Please provide studies which investigate religious moderation to against conflict.

policy as a solution to prevent intolerance and radicalism (Subchi et al., 2022). Moderation is the essence of Islam, which is very relevant in the context of diversity in all aspects, religion, customs, ethnicity, and the nation itself (Dawing, 2017). Religious moderation has at least three dimensions, namely: 1) national commitment; 2) non-violence; and 3) accommodating to local culture. These three indicators can be used to identify how strong the religious moderation practised by millennials in Indonesia is and how much vulnerability they have (Fahri & Zainuri, 2019). Millennials are defined as those born between 1980 and 1995 (Foot & Stoffman, 1996). David Foot is a demographer who based his opinion on them as the "Baby Boom Echo." Millennials are said to have a common location in historical time, shaped by historical events and experiences at that time (Gilleard, 2004). This conceptualization of "generation" is rooted in Mannheim's theory or the sociology of generation, in which members of the same generation share more than the same year of birth. As a result, the environment in which Millennials grew up during their formative years influences their values, attitudes, and behaviour (Mannheim, 1984).

Several researchers have explored the issue of religious moderation, but in general, it is still in the literature review and published in national journals. First, it was conducted by Nuraliah Ali to measure religious moderation descriptively with limited indicators. More indicators can be formulated to determine a person's perspective, attitudes, and religious methods (Ali, 2020), or consider other variables as mediation. Second, according to Dodego, religious moderation is needed by the Indonesian people because it is simple, and not rigid, and promotes harmony (Dodego & Witro, 2020). Third, the study in Australia by Markus also describes the potential discrimination of millennial youth, but they make good use of opportunities and cultural diversity to understand differences (Markus, 2017). Fourth, Subchi found that religiosity influences religious moderation, which is different from other findings about the adverse effects of religiosity, especially the ritual dimension, on religious tolerance, internally and externally (Subchi et al., 2022). Fifth, Wolhuter suggests developing a coexistence model of worldviews and life (Wolhuter et al., 2014). This model evaluates inclusivism, universalism, and pluralism, which have shortcomings.

Religious moderation is an essential issue in Indonesia's National Medium-Term Development Plan. It is one of the crucial agendas in countering various acts of intolerance that can occur in the largest multicultural country in the world, like Indonesia. From previous

research (research gap) and the development of religious moderation discourse, researchers developed a novelty by including intellectual humility to be considered as a mediation of religious moderation with tolerance. Several recent studies have more specifically found the effect of intellectual humility on religious tolerance. Humility and tolerance are different but related concepts (Krumrei-Mancuso & Rouse, 2016). Openness and flexibility in thinking also make it easier for individuals to see from the perspective of others; thus, intellectual humility is more easily formed and strengthens tolerance (Church & Samuelson, 2016; Leary et al., 2017). This study aims to identify indicators of the religious moderation model to strengthen tolerance attitudes with intellectual humility mediation and to design a religious moderation model to strengthen tolerance attitudes with intellectual humility mediation.

Methods

Commented [A2]: Please provide information the participants in this study and give information the process of collect data.

In general, this research will carry out the process of identifying and designing the model (Thiagarajan et al., 1974). This study is qualitative-quantitative descriptive research with an educational and religious approach by collecting various themes, cultural focuses, values, and symbols in each domain (Spradley, 2016). The research model is an unbalanced mixed combination model or concurrent embedded. The Concurrent embedded method is a research method that combines qualitative and quantitative research methods by mixing both methods unbalanced but independently to answer similar problem formulations (Sugiyono, 2017).

The data source in this study is the subject from which the data can be obtained (Arikunto, 2013; Moleong, 2007). Informants were identified using snowball sampling, and as many as 350 people were selected proportionally. In details, there are 100 students from the western part of Indonesia, 150 students from the center, and 100 from the eastern part. Focus Group Discussions (FGD) and interviews were used to collect data.

Data analysis was carried out using qualitative software, in this case, nVivo 12 plus, as a computer assistance programme developed by QSR International to process data through highlighting, writing notes, and linking ideas (Brandão, 2015; Edwards-Jones, 2014; Göransson et al., 2007; Humble & Radina, 2019; Jackson, 2021). The stages of data analysis

consist of; (1) collecting data, (2) organising data, (3) making memos, (4) coding data, (5) analysing data, and (6) displaying data (Woolf & Silver, 2018).

To perform the modeling consists of (1) drawing a path diagram according to the research model framework; (2) testing the outer model to assess the validity and reliability of indicators in measuring the variables (constructs); (3) assessing the goodness of fit model to ensure that the processed data fits the estimated model so that the sample used can provide an overview of the actual population condition; and (4) testing the inner model, which is the stage of testing the influence between variables as a tool to test research hypotheses (Ringle, 2015).

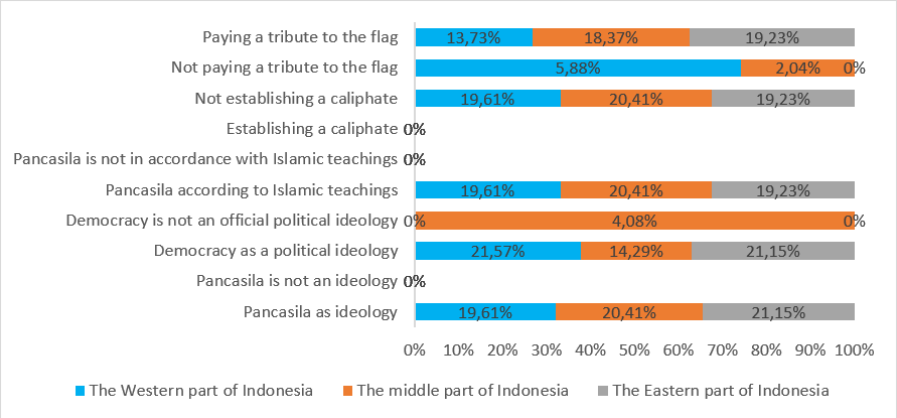
Findings and Discussion

This study's findings identify young Muslims' views towards tolerance, which are taken from the religious perspective of the Indonesian people who prioritise moderate attitudes. The researcher identifies the community's views, especially young Indonesians, towards tolerance. In the end, this view is taken as the principle and value of the Indonesian people in their attitude, especially towards the value of plurality.

Youth National Commitment

National commitment is an attachment to full responsibility to be loyal and grow self-awareness as an Indonesian nation. Without a consistent national commitment from citizens, the state cannot stand upright and achieve the aspirations and hopes of its people. National commitment is related to the attitude of young people towards the symbols of the state and the basic consensus, that is, the agreement of the entire Indonesian nation. Youth's national commitment can be seen in Figure 2 below:

Figure 2. National Commitment

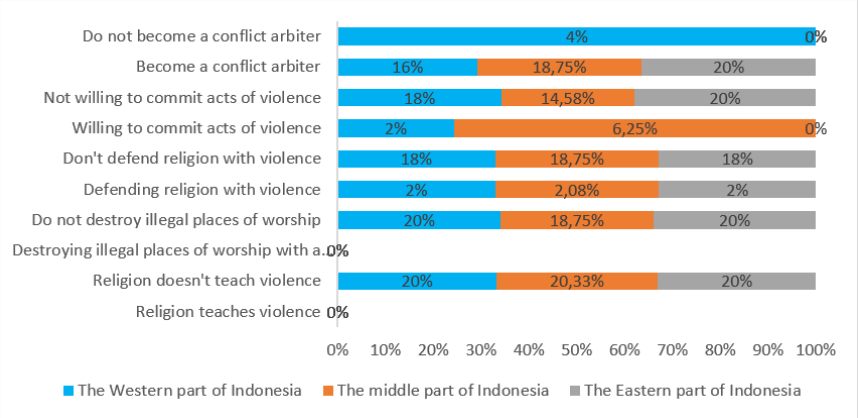


In Figure 2, the aspect of national commitment from students from the western, central, and eastern parts of Indonesia is relatively the same, but the differences are not too significant. However, there are some aspects to this finding. All young people do not agree with the caliphate state because it contradicts the state ideology, namely Pancasila. Khilafah is one of the most massive and crucial issues in Indonesia. One of the mass organisations carrying the caliphate issue is Hizb ut-Tahrir, which claims that they are here to fight what they claim is a secular-capitalist-nationalist system and considers Muslims who believe in democracy to be kufr, infidels, or even apostates, and those who have embraced democracy. Deviate from the faith (Valentine, 2010). The government dissolved HTI based on Government Regulation in Law Number (Perppu) 2 of 2017, namely Law Number 17 of 2013 concerning Civil Society Organizations (CSO). Through this Perppu, the government has the authority to prohibit organisations that "spread ideological or philosophical doctrines that violate Pancasila and the 1945 Constitution". Previous findings corroborate that as many as 81.5% of millennial youth support and commit to the Unitary State of the Republic of Indonesia (IDN Research Institute, 2019). Meanwhile, all informants (100%) of young people also considered Pancasila to follow Islamic teachings, and all informants recognised Pancasila as the state ideology.

Anti-Violence

Anti-violence is one of the pillars of religious moderation that young people must possess. Even now, non-violent education is developing, which can also be called peaceful education, and is done wholeheartedly to educate, not teach. In figure 3, young people's attitudes towards non-violence are shown.

Figure 3. Attitude of Anti-Violence



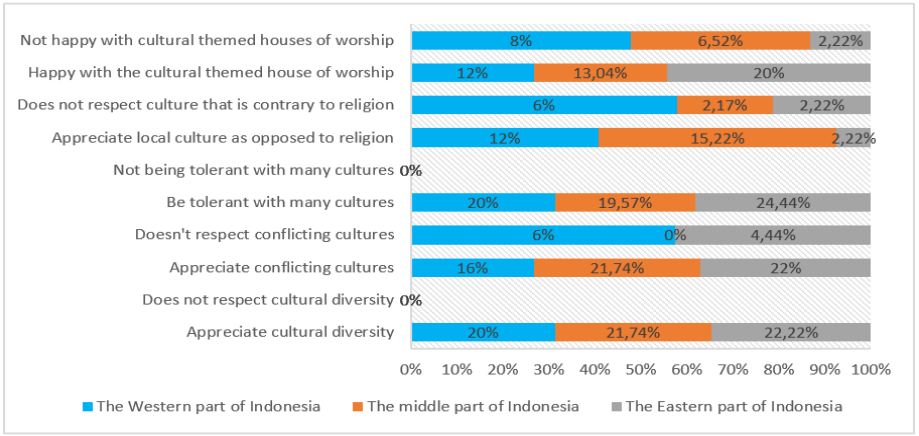
In the picture above, young people from western, central, and eastern Indonesia generally show an anti-violence attitude. They will not mediate conflict (4%) if it is on a scale that the local government can handle. If the conflict is widespread, 20% of youth informants from Eastern Indonesia will become mediators in the event of a conflict. 2% of informants are willing to commit acts of violence. They will do so if the religion they believe in is disturbed from the outside. All the informants indicated that they would not do any damage even though there are illegal places of worship and would leave it to the government to complete the legality. While attitudes towards violent behaviour are often associated with religion, they disagree. Religion does not teach violence against followers of other religions or houses of worship.

The data explains that young Indonesians have shown a positive attitude toward fighting violence in the name of religion. Violence deviates from behavioural norms, passion, intensity, or attitude polarity (A. W. Kruglanski & Orehek, 2012). In this case, violent extremism can be explained as firmness of belief, willingness to defend a position, firmness of opinion, and using violent means. They tend to refuse and position themselves as mediators in every conflict.

Youth Attitudes Towards Local Culture

Local cultural diversity is a social phenomenon that can shape each region's cultural character and image. Every society has a local culture inherent in the community, including young people. Local culture arises when residents of an area already have the same mindset and social life, so it becomes a habit that distinguishes them from other residents.

Figure 4. The attitude of accommodation toward local culture



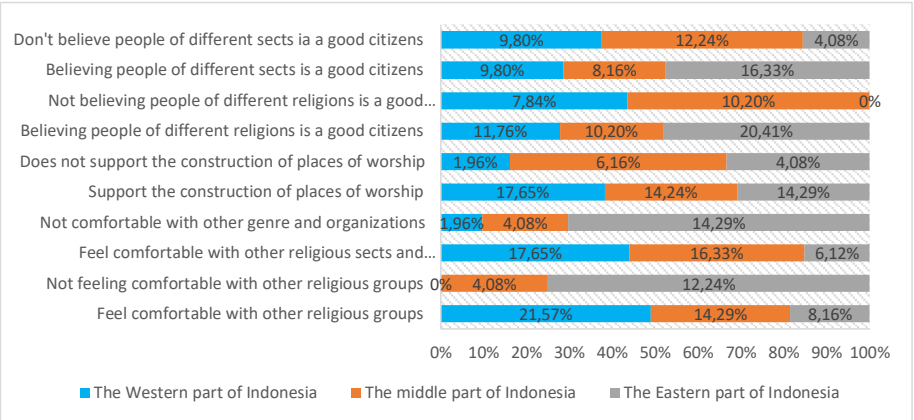
In Figure 4, young people's answers to the culture generally show the same character. There are indicators of a strengthened attitude of respect for local culture, which is the fundamental value of their lives. Young people from eastern Indonesia showed a higher attitude towards houses of worship with cultural themes (20%). Furthermore, regarding tolerance of various cultures that grow in their environment, young people from eastern Indonesia also show a higher attitude, as much as 24.44%. It is because, in eastern Indonesia, various local cultures are still relatively well preserved and live in a pluralistic socio-religious situation. Likewise, for respect for culture, young people from eastern Indonesia, with 22.22%.

Local culture, in several studies, can be used as a glue for differences between religions and become unique in Indonesia (Pajarianto, Pribadi, & Sari, 2022; Pajarianto, Pribadi, Sari, et al., 2022). Moderate people tend to be more accepting of local traditions and culture in their religious behaviour as long as they do not conflict with the central teachings of religion. Indonesian society is rich in local culture that adapts and manages resources for mutual prosperity (Pesurnay, 2018), often associated with myths even though it grows dynamically following human innovation and creativity (Effendi, 2019). It is essential to revitalise local culture by strengthening tolerance for various Indonesian treasures.

Youth Tolerance

Young people today live in a very fast-paced world, especially with the development of technology and digital information. Apart from having negative potential, this development has a positive impact on their perspective on humans or different groups.

Figure 5. Youth Tolerance



The informants' answers on the tolerance attitudes of young people show that there are different perceptions and answers about tolerance. Informants from western Indonesia indicated that; they believe that people from different sects/schools can become good citizens (9.80%) while not sure about the value (9.80). Do not believe people of different religions to be good citizens (7.84%); believe people of different religions to be good citizens (11.76%). It does not support the construction of places of worship (1.96%) but supports the construction of places of worship (17.65%). Other schools and organisations make me uncomfortable (1.96%); other schools and organisations make me comfortable (17.65%). The participants also do not feel comfortable with other groups (0%) and feel comfortable with other religious groups (21.57%).

Central Indonesian informants indicate that; they do not believe that people from different sects/schools can become good citizens (12.24%) and believe in values (18.16%). They do not believe people of different religions to be good citizens (10.20%). They do not believe people of different religions to be good citizens (10.20%). It does not support the construction of places of worship (6.12%) but supports the construction of places of worship (14.24%). They are not comfortable with other schools and organisations (4.08%) and feel comfortable with other schools and organisations (16.33%). Do not feel comfortable with other groups (4%) and feel comfortable with other religious groups (14.29%).

Eastern Indonesia informants indicate that; they do not believe that people from different sects/schools can become good citizens (4.08%) and believe in values (16.33%). They do not believe people of different religions to be good citizens (0%); they believe people of different religions to be good citizens (20.41%). It does not support the construction of places of worship (4.08%) but supports the construction of places of worship (14.29%). Do not feel comfortable with other schools and organisations (14.29%) or with other schools and organisations (16.33%). Do not feel comfortable with other groups (12.24%) and feel comfortable with other religious groups (8.16%).

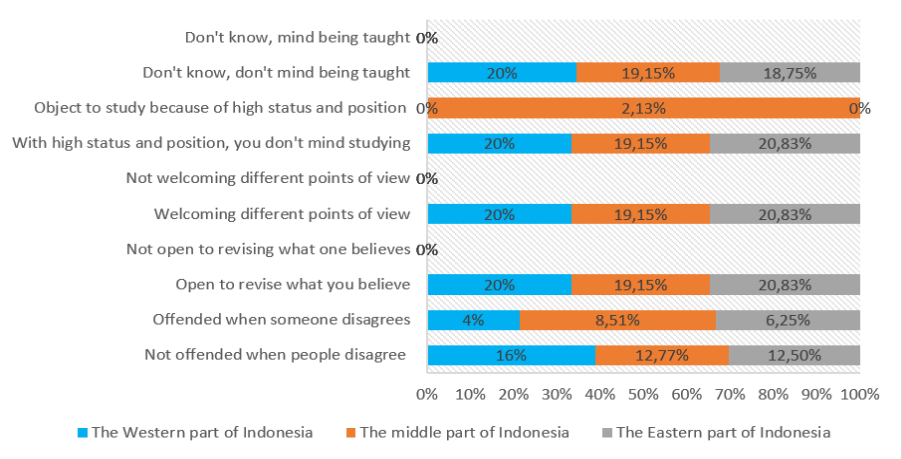
The attitude of not believing people of different religions are not good citizens because certain sects or groups are not in line with the Indonesian government system, thus judging that the views of these groups are limited and only seeing them from one religious perspective.

Whereas religions worldwide have the resources to respect religious freedom (Kärkkäinen, 2017), and have universal views whose values can be accepted by all religious adherents.

The Attitude of Young People's Intellectual Humanity

Intellectual humility (intellectually) is often considered one factor in how someone learns something new because humility involves acknowledging one's limitations, including ignorance of something. Young people must have this attitude as social skills are needed in the field of work or to stem the flow of radicalism that can arise from an attitude of self-righteousness and claiming that others are wrong. Thus, this attitude is very relevant as a mainstream viewpoint among young people.

Figure 6. The attitude of intellectual humility



In Figure 6, Muslim youth informants have several variants of attitudes towards different views, seen from; western Indonesian informants are motivated to learn if they do not understand (20%), do not mind being taught (20%), welcome new views (20%), are open to revising their views (20%) are offended when someone disagrees (4%), and are not offended by people who disagree (16%). In this aspect, all informants do not mind being given information, taught, and learning from others, as well as welcoming new views even though they are different. It can also be seen in the readiness of all informants to revise their views if they are wrong, which indicates that young people's intellectual humility is high and stable. It is not much different from the informants in the central and eastern parts.

These results are relevant to several findings on humility and religiosity regarding religious tolerance (Hook et al., 2017; Krumrei-Mancuso, 2018; Leary et al., 2017; Rodriguez et al., 2017; Zhang et al., 2018). From these results, it can be concluded that there is a successful application of the concept of religious moderation (Muhtifah et al., 2021). Thus, intellectual humility is easier to form and strengthens tolerance (Church & Samuelson, 2016; Leary et al., 2017). It is what can be offered because, from the research results, the potential for young people to be exposed to radicalism is also quite high (Nafi'a et al., 2022). Nowadays, intellectual humility in religion is tough to find, so what happens is that you feel self-righteous, which makes you easy to disbelieve in others and makes it challenging to dialogue with other religions. In the end, it is social learning.

Developing a Model of Religious Moderation for Young People

Modeling by considering the stages in the PLS-SEM analysis (Ringle, 2015). The first step is CFA analysis with the Smart PLS program, consisting of several stages: Convergent Validity, Discriminant Validity, and Composite Reliability. The results of the PLS analysis can be used to test the research hypothesis if all indicators in the PLS model have met the requirements of convergent validity, discriminant validity, and composite reliability. The estimation results of the PLS model with algorithmic techniques can be seen in the following figure:

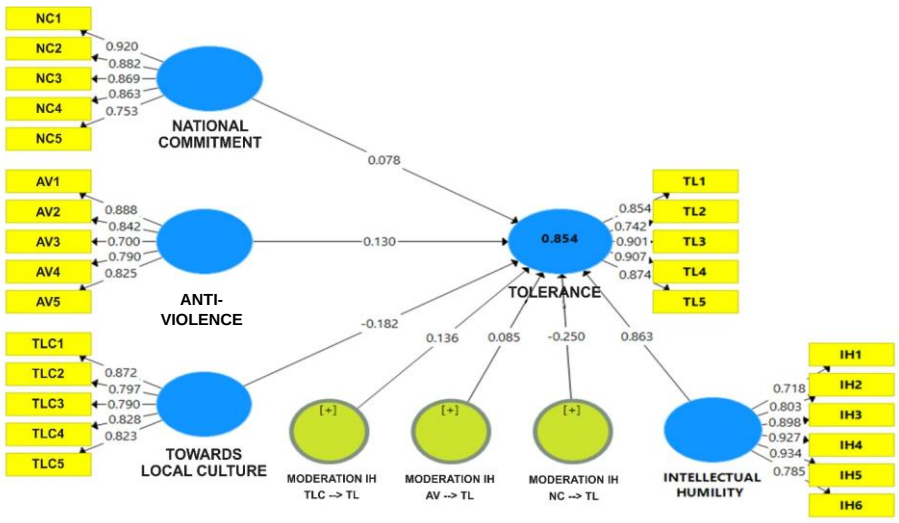


Figure 4.5 Estimation Results of the PLS Algorithm Model

375 **In the second step**, the researcher conducted a convergent validity test by looking at
376 the loading factor value of each indicator on the construct. Because this is confirmatory, the
377 limit for the loading factor used is 0.7. The loading factor value can be seen in the following
378 table:

379

380 Table 1. Loading Factor Value on Convergent Validity Test

Variable	Indicator	Loading Factor	Cut Value	Convergent Validity
National Commitment	NC-1	0.920	0.7	valid
	NC-2	0.882	0.7	valid
	NC-3	0.869	0.7	valid
	NC-4	0.863	0.7	valid
	NC-5	0.753	0.7	valid
Acommodation Toward Local Culture	TLC-1	0.872	0.7	valid
	TLC-2	0.797	0.7	valid
	TLC-3	0.790	0.7	valid
	TLC-4	0.828	0.7	valid
	TLC-5	0.823	0.7	valid
Anti Violence	AV-1	0.888	0.7	valid
	AV-2	0.842	0.7	valid
	AV-3	0.700	0.7	valid
	AV-4	0.790	0.7	valid
	AV-5	0.825	0.7	valid
Intellectual Humality	IH-1	0.718	0.7	valid
	IH-2	0.803	0.7	valid
	IH-3	0.898	0.7	valid
	IH-4	0.927	0.7	valid
	IH-5	0.934	0.7	valid
	IH-6	0.785	0.7	valid
Tolerance	TL-1	0.854	0.7	valid
	TL-2	0.742	0.7	valid
	TL-3	0.901	0.7	valid
	TL-4	0.907	0.7	valid
	TL-5	0.874	0.7	valid

381 Source: processed data (2022)

382

Based on the analysis in the table above, the results show that all indicators have a loading factor value > 0.7, which means that all indicators can be used to measure the construct; no indicators must be excluded because all indicators have met the validity criteria required. In addition to looking at the loading factor value of each indicator, convergent validity must also be assessed from the AVE value of each construct; all constructs in the PLS model are declared to have met convergent validity if the AVE value of each construct is > 0.5. The complete AVE value of each construct can be seen in the following table:

391 Table 4.1 Construct AVE Value

Construct	Average Variance Extracted (AVE)
ABL	**0,676**
AK	**0,659**
IH	**0,719**
KK	**0,739**
MOD_ABL	**1,000**
MOD_AK	**1,000**
MOD_KK	**1,000**
TL	**0,736**

392 Source: processed data (2022)

393

Based on the results of the PLS analysis in table 4.9 above, after invalid indicators were removed from the model, all indicators were valid in measuring the construct. Then, assessed from the AVE value, all constructs also had an AVE value exceeding 0.5, which means that all construct indicators have met the required convergent validity criteria. The analysis stage is continued at the discriminant validity test stage.

The third step, discriminant validity, is carried out to ensure that each concept of each latent variable is different from the other variables. The model has good discriminant validity if the AVE square value of each exogenous construct exceeds the correlation between the construct and other constructs. The results of the discriminant validity test are obtained as follows:

411 Table 4.2 Discriminant Validity according to the Fornell Larcker Test

	ABL	**AK**	**IH**	**KK**	**MOD_ABL**	**MOD_AK**	**MOD_KK**	$\sqrt{\overline{AVE}}$
ABL	0.822							**0.822**
AK	0.882	0.812						**0.812**
IH	0.931	0.904	0.848					**0.848**
KK	0.879	0.888	0.882	0.859				**0.859**
MOD_ABL	-0.794	-0.812	-0.735	-0.781	1.000			**1.000**
MOD_AK	-0.801	-0.814	-0.725	-0.798	0.984	1.000		**1.000**
MOD_KK	-0.786	-0.813	-0.725	-0.781	0.986	0.989	1.000	**1.000**
TL	0.842	0.862	0.915	0.834	-0.706	-0.701	-0.709	**0.858**

412 Source: processed data (2022)

413

Based on the results of the discriminant validity test in the table above, it is found that the square root value of the AVE of all constructs consistently exceeds the correlation coefficient of the construct with other constructs. So it can be concluded that all constructs in this PLS model have met the required discriminant validity.

In addition to using the Fornell-Larcker method, discriminant validity can be seen from the cross-loading value of each indicator to the construct. The indicator is declared to meet the discriminant validity criteria if the cross-loading indicator to the construct is higher than the cross-loading indicator value to other constructs.

Table 4.3 Discriminant Validity according to Cross Loading value

	ABL	AK	IH	KK	TL
ABL1	**0,872**	0,871	0,852	0,803	0,719
ABL2	**0,797**	0,650	0,652	0,607	0,584
ABL3	**0,790**	0,650	0,712	0,647	0,663
ABL4	**0,828**	0,718	0,781	0,847	0,694
ABL5	**0,823**	0,722	0,808	0,693	0,777
AK1	0,794	**0,888**	0,777	0,831	0,722
AK2	0,698	**0,842**	0,703	0,716	0,674
AK3	0,524	**0,700**	0,539	0,605	0,538
AK4	0,616	**0,790**	0,702	0,620	0,682
AK5	0,881	**0,825**	0,887	0,798	0,834
IH1	0,616	0,702	**0,718**	0,646	0,725
IH2	0,678	0,622	**0,803**	0,674	0,684
IH3	0,861	0,802	**0,898**	0,764	0,871
IH4	0,911	0,897	**0,927**	0,878	0,808
IH5	0,917	0,878	**0,934**	0,859	0,826
IH6	0,714	0,663	**0,785**	0,641	0,719
KK1	0,898	0,887	0,900	**0,920**	0,812
KK2	0,719	0,743	0,723	**0,882**	0,700
KK3	0,760	0,788	0,748	**0,869**	0,790
KK4	0,769	0,739	0,756	**0,863**	0,709
KK5	0,590	0,624	0,637	**0,753**	0,523
TL1	0,725	0,773	0,784	0,717	**0,854**
TL2	0,588	0,718	0,652	0,666	**0,742**
TL3	0,717	0,715	0,805	0,710	**0,901**
TL4	0,778	0,779	0,821	0,813	**0,907**
TL5	0,785	0,718	0,849	0,668	**0,874**

The results of the two discriminant validity tests show that the outer PLS model has met the required discriminant validity criteria. Based on the results of the discriminant validity test in table 4.11 above, it can be seen that all indicators have the highest indicators in their constructs, not in other constructs, so it can be stated that all indicators have met the requirements of discriminant validity. For example, the TL5 indicator has a cross-loading of 0.874 to the construct (TL). , while for the other constructs, the cross loading of TL5 is lower than 0.874, which is 0.785 for the ABL construct, 0.718 for the AK, 0.849 for the IH, and 0.668 for the KK so that it can be stated that the discriminant validity of the TL5 is fulfilled.

The fourth step is to carry out construct reliability, which can be assessed from Cronbach's Alpha value and the Composite Reliability value of each construct. The recommended value of composite reliability and Cronbach's alpha is more than 0.7. However, in development research, because the limit of the loading factor used is low (0.5), the value of composite reliability and low Cronbach alpha are still acceptable as long as the requirements for convergent validity and validity are met. Discriminant has been met.

443 Table 4.5. Composite Reliability

	Cronbach's Alpha	**Composite Reliability**
ABL	0,880	0,913
AK	0,869	0,906
IH	0,920	0,938
KK	0,911	0,934
MOD_ABL	1,000	1,000
MOD_AK	1,000	1,000
MOD_KK	1,000	1,000
TL	0,909	0,933

444 Source: processed data (2022)

445

Based on the analysis results in table 4.12 above, the composite reliability value of all constructs has also exceeded 0.7. It indicates that all constructs have met the required reliability, so it can be concluded that all constructs are reliable, while based on Cronbach's alpha value, the performance is still below 0. 7. It can be ignored. The performance construct can still be considered reliable because the reliability measurement using the composite reliability value is considered better than the reliability measurement using Cronbach's alpha. With steps taken systematically, the preparation of the model has met the requirements so that it can be continued with model testing.

Relying on this research model, preparing religious moderation education for young people is essential by combining various approaches, including strengthening intellectual humility, which will impact tolerance. The alternative is an integrative youth religious moderation intervention, namely by combining psychological and counter-ideological support programs, increasing critical, open, and reflective thinking skills (Milla et al., 2019; Milla & Umam, 2019), open-mindedness as one of the intellectual humility abilities (A. Kruglanski et al., 2018), psychological support through identity strengthening and counselling (Bouzar & Martin, 2016), and an emphasis on cognitive complexity In other research, young Indonesians agree with tolerance as much as 93%; they view intolerance as a terrible value (Pandey, 2020). In future research, these aspects will be considered to test the model of religious moderation in youth.

Conclusion

This study concludes that intellectual humility is needed to mediate religious moderation, which consists of national commitment, anti-violence, and accommodation of local culture toward youth tolerance. From the coding of the data, it is found that intellectual humanity attitudes mediate anti-violence attitudes towards groups and communities; anti-violence attitudes towards groups encourage accommodative attitudes towards the local culture and impact tolerance. In the aspect of national commitment that strengthens tolerance with mediation from intellectual humility. With this finding, the religious moderation program must consider the integration of all disciplines in developing a model of religious moderation that is

relevant to the needs of dynamic youth. The model of religious moderation has met the requirements so that it can be continued for testing.

Theoretically and practically, this research contributes to the development of a model of religious moderation which is currently only dominated by the approach of faith and belief in the teachings of the scriptures. The religious attitudes of young people must be moderated with various instruments according to their unique and unique needs amid the rapid development of digitalization.

Acknowledgements

[Information redacted to maintain the integrity of the review process]

Competing interests

[Information redacted to maintain the integrity of the review process]

Authors' contributions

[Information redacted to maintain the integrity of the review process]

Ethical considerations

This article followed all ethical standards for research.

Funding information

[Information redacted to maintain the integrity of the review process]

Data availability

[Information redacted to maintain the integrity of the review process]

Disclaimer

[Information redacted to maintain the integrity of the review process]

References

Ali, N. (2020). Measuring Religious Moderation Among Muslim Students at Public Colleges in Kalimantan Facing Disruption Era. *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, *14*(1), 1–24.

Arikunto, S. (2013). *Prosedur penelitian suatu pendekatan praktik*.

Bouzar, D., & Martin, M. (2016). Méthode expérimentale de déradicalisation: quelles stratégies émotionnelles et cognitives? *Pouvoirs*, *3*, 83–96.

Brandão, C. (2015). Qualitative Data Analysis with NVivo. *Qualitative Research*, *12*(4), 492–494. https://doi.org/10.1080/14780887.2014.992750

Church, I., & Samuelson, P. (2016). *Intellectual humility: An introduction to the philosophy and science*. Bloomsbury Publishing.

Dawing, D. (2017). Mengusung Moderasi Islam di Tengah Masyarakat Multikultural. *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat*, *13*(2), 225–255.

Dodego, S. H. A., & Witro, D. (2020). The Islamic Moderation And The Prevention Of Radicalism And Religious Extremism In Indonesia. *Dialog*, *43*(2), 199–208.

Edwards-Jones, A. (2014). Qualitative data analysis with NVIVO. *Journal of Education for Teaching*, *40*(2), 193–195. https://doi.org/10.1080/02607476.2013.866724

Effendi, T. D. (2019). Local Wisdom in Tolerance Building between Ethnic Chinese and Other Ethnics in Indonesia. *Advances in Social Science, Education and Humanities Research*, *276*, 203–206.

Fahri, M., & Zainuri, A. (2019). Moderasi Beragama di Indonesia. *Intizar*, *25*(2), 95–100.

Foot, D. K., & Stoffman, D. (1996). *Boom, bust & echo: How to profit from the coming demographic shift*. Macfarlane Walter & Ross Toronto.

Frydenlund, I. (2015). *The rise of Buddhist-Muslim conflict in Asia and possibilities for transformation*. Norwegian Peacebuilding Research Centre (NOREF).

Gilleard, C. (2004). Cohorts and generations in the study of social change. *Social Theory & Health*, *2*(1), 106–119.

Göransson, K. E., Ehrenberg, A., Ehnfors, M., & Fonteyn, M. (2007). An effort to use qualitative data analysis software for analysing think aloud data. *International Journal of Medical Informatics*, *76*(SUPPL. 2), 270–273. https://doi.org/10.1016/j.ijmedinf.2007.05.004

Hook, J. N., Farrell, J. E., Johnson, K. A., Van Tongeren, D. R., Davis, D. E., & Aten, J. D. (2017). Intellectual humility and religious tolerance. *The Journal of Positive Psychology*, *12*(1), 29–35.

Humble, A., & Radina, M. (2019). *How Qualitative Data Analysis Happens: Moving Beyond "Themes Emerged."*

IDN Research Institute. (2019). *Indonesia Millennial Report 2019 Table of Content*. 1–10.

Jackson, K. (2021). Qualitative Data Analysis with NVivo, 3rd Edition. In *Qualitative Data Analysis with NVivo*. http://prism.librarymanagementcloud.co.uk/yorksj/items/eds/cat01061a/ysjl.SAGCAN.SAGECatalyst0000457

Kärkkäinen, V.-M. (2017). Miroslav Volf, Flourishing: Why We Need Religion in a Globalized World (New Haven: Yale University Press, 2015), pp. xviii+ 280.£ 18.99/$28.00. *Scottish Journal of Theology*, *70*(4), 477–479.

Kruglanski, A., Jasko, K., Webber, D., Chernikova, M., & Molinario, E. (2018). The making of violent extremists. *Review of General Psychology*, *22*(1), 107–120.

Kruglanski, A. W., & Orehek, E. (2012). The need for certainty as a psychological nexus for individuals and society. *Extremism and the Psychology of Uncertainty*, 3–18.

Krumrei-Mancuso, E. J. (2018). Intellectual humility's links to religion and spirituality and the role of authoritarianism. *Personality and Individual Differences*, *130*, 65–75. https://doi.org/https://doi.org/10.1016/j.paid.2018.03.037

Krumrei-Mancuso, E. J., & Rouse, S. V. (2016). The development and validation of the comprehensive intellectual humility scale. *Journal of Personality Assessment*, *98*(2), 209–221.

Leary, M. R., Diebels, K. J., Davisson, E. K., Jongman-Sereno, K. P., Isherwood, J. C., Raimi, K. T., Deffler, S. A., & Hoyle, R. H. (2017). Cognitive and interpersonal features of intellectual humility. *Personality and Social Psychology Bulletin*, *43*(6), 793–813.

Mannheim, K. (1984). Sociology of knowledge. *Tavistock Publication Limited*.

Markus, A. (2017). *Multiculturalism Discussion Paper Young adults and cultural diversity: Experiences and challenges Discussion Paper*. *September*.

Milla, M. N., Putra, I. E., & Umam, A. N. (2019). Stories from jihadists: Significance, identity, and radicalization through the call for jihad. *Peace and Conflict: Journal of Peace Psychology*, *25*(2), 111.

Milla, M. N., & Umam, A. N. (2019). Understanding intergroup contact on terrorist prisoners

in Indonesia. In *Learning from violent extremist attacks: Behavioural sciences insights for practitioners and policymakers* (pp. 259–278).

Moleong, L. J. (2007). *Metodologi penelitian kualitatif edisi revisi*.

Muhtifah, L., Prasojo, Z. H., Sappe, S., & Elmansyah, E. (2021). The theology of Islamic moderation education in Singkawang, Indonesia: The city of tolerance. *HTS Teologiese Studies/Theological Studies*, *77*(4), 10.

Nafi'a, I., Gumiandari, S., Hakim, M. A., Safii, S., & Rokhmadi, R. (2022). Mitigating radicalism amongst Islamic college students in Indonesia through religious nationalism. *HTS Theological Studies*, *78*(4), 1–11.

Pajarianto, H. (2022). Interreligious relation: Position of women in strengthening Christian and Muslim bonds. *HTS Teologiese Studies/Theological Studies*, *78*(4), 7.

Pajarianto, H., Pribadi, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and religious moderation. *HTS Teologiese Studies/Theological Studies*, *78*(4), 8.

Pajarianto, H., Pribadi, I., Sari, P., & Education, E. L. (2022). *Tolerance between religions through the role of local wisdom and religious moderation*. 1–8.

Pandey, S. (2020). Executive Summary Survei Persepsi dan Sikap Generasi Muda Terhadap Intoleransi dan Ekstremisme 2020. *South African Medical Journal*, *101*(2003), 16.

Pesurnay, A. J. (2018). Local wisdom in a new paradigm: Applying system theory to the study of local culture in Indonesia. *IOP Conference Series: Earth and Environmental Science*, *175*(1), 12037.

Purwati, P., Darisman, D., & Faiz, A. (2022). Tinjauan Pustaka: Pentingnya Menumbuhkan Nilai Toleransi dalam Praksis Pendidikan. *Jurnal Basicedu*, *6*(3), 3729–3735.

Putra, I. E., Erikha, F., Arimbi, R. S., & Rufaedah, A. (2018). Increasing integrative complexity on convicted terrorists in Indonesia. *Social Psychology and Society*, *9*(2), 35–45.

Ringle, C. (2015). *Ringle, Christian M., Wende, Sven, & Becker, Jan-Michael.(2015). SmartPLS 3. Bönningstedt: SmartPLS*.

Rodriguez, D., Perez, C., Jagersand, M., & Figueroa, P. (2017). A comparison of smartphone interfaces for teleoperation of robot arms. *2017 XLIII Latin American Computer Conference (CLEI)*, 1–8. https://doi.org/10.1109/CLEI.2017.8226383

Rogers, B. (2018). Rejecting Religious Intolerance in South-East Asia. *JSEAHR*, *2*, 208.

Singh, A. (2018). Conflict between Freedom of Expression and Religion in India—A Case Study. *Social Sciences*, *7*(7), 108.

598 Spradley, J. P. (2016). *Participant observation*. Waveland Press.
599 Subchi, I., Zulkifli, Z., Latifa, R., & Sa'diyah, S. (2022). Religious Moderation in Indonesian
600 Muslims. *Religions*, *13*(5), 451. https://doi.org/10.3390/rel13050451
601 Sugiyono. (2017). *Combination Research Methods (Mixed Methods)*. *Alfabeta*.
602 Syarif, F. (2019). Religion in the Conflict Flows. *ADDIN*, *13*(2), 337–368.
603 Thiagarajan, S., Semmel, D. S., & Semmel, M. I. (1974). *Instructional development for*
604 *training teachers of exceptional children.* Minneapolis, Minnesota: leadership training
605 institute/special education ….
606 Valentine, S. R. (2010). Monitoring Islamic Militancy: Hizb-ut-Tahrir:"The Party of
607 Liberation." *Policing: A Journal of Policy and Practice*, *4*(4), 411–420.
608 Wolhuter, C. C., Potgieter, F. J., & Van der Walt, J. L. (2014). Modelle van interreligieuse
609 toleransie in die onderwys van die een-en-twintigste eeu. *In Die Skriflig/In Luce Verbi*,
610 *48*(1), 1–8. https://doi.org/10.4102/ids.v48i1.1798
611 Woolf, N. H., & Silver, C. (2018). Qualitative Analysis Using Nvivo, The Five Level QDA
612 Method. In *Routledge* (pp. 1–1235). Routledge.
613 Yazdani, A. (2020). The culture of peace and religious tolerance from an Islamic perspective.
614 *Veritas*, *47*, 151–168.
615 Zakaria, F. (2020). Review of Nur Amali Ibrahim, Improvisational Islam: Indonesian Youth in
616 a Time of Possibility. *Contemporary Islam*, *14*(1), 95–98. https://doi.org/10.1007/s11562-
617 019-00440-z
618 Zhang, H., Hook, J. N., Farrell, J. E., Mosher, D. K., Van Tongeren, D. R., & Davis, D. E.
619 (2018). The effect of religious diversity on religious belonging and meaning: The role of
620 intellectual humility. *Psychology of Religion and Spirituality*, *10*(1), 72.
621

1 -

REVIEWER INSTRUCTIONS

Take into account

CONFIDENTIALITY
Do not share the contents of this manuscript. Ensure the confidentiality of the peer review process and the proprietary rights of the authors.

CONFLICT OF INTEREST
Disclose the nature of the conflict of interest to the Editor, and decline the review request if a conflict of interest is present.

AUTHENTICITY OR INTEGRITY
Inform the Editor if you have questions about the authenticity or integrity of the reported research.

TIMEFRAME
Keep to the timeframe set out by the Editor. Ensuring a timely, productive peer-review process aids in shaping the credibility and reputation of our journal.

CRITICISM OF AUTHORS
Personal or malicious criticism of the author is not appropriate or acceptable.

YOUR REVIEW REPORT
Explain and support your judgements. Ensure that any statement, observation, derivation or argument made is accompanied by relevant details from the manuscript, and where appropriate a relevant citation. Judge the quality of the manuscript, its experimental and theoretical work, its interpretations and its exposition objectively.

CONTENT
Consider this manuscript without bias, judging it on its merits without regard to the inferred race, religion, nationality, sex or seniority of the authors.

2

3

AOSIS

Submit your feedback

Login to the journal platform, taking care to action steps 5-7

1

REVIEW FORM

Step 5: Select the bubble icon next to the word Review in Step 5 to complete the electronic review form. Complete the form, then click on Save and then Close. Partially completed forms cannot be saved.

2

REPORT FILES (optional)

Step 6: If preferred, you can upload multiple files in this step; ensure that these files are applicable and valid to your review of the manuscript.

Files can include:

- Your own review report.
- The manuscript with tracked changes.
- Supporting documents.

3

RECOMMENDATION (required)

Step 7: Select your recommendation and click on **Submit Review to Editor**. This will finalise your review and send it to the journal's Editor. You will not be able to access the review after completing this step.

- Send the email confirming the completion of your review.

4

MANUSCRIPT TO REVIEW

Youth Religious Moderation Model and Tolerance Strengthening Through Intellectual Humility

Abstract

Religious moderation is a crucial issue, along with religious and cultural values that develop in society. The success of religious moderation will significantly determine the tolerance attitude of millennial Muslim youth mediated by intellectuals' humility. This study aims to identify and design a model of religious moderation on tolerance by mediating intellectual humility. The research method uses mixed methods, data analysis uses Nvivo 12 plus to compile variable nominations, and SEM PLS creates research models. There were 350 Indonesian youth informants using interviews and focus group discussions. The results show that religious moderation in youth, including national commitment, anti-violence, and acceptance of local culture, can strengthen tolerance mediated by intellectual humility. The tolerance attitude shows high and stable data and confirms the strengthening of religious moderation in young people.

Contribution: This research has essential assistance in implementing religious moderation for young people, which is currently the most prevalent issue in Indonesia. The world needs a moderate religious attitude to become a middle ground for various religious and cultural differences among people globally.

Keywords: Youth, Religious, Moderation, Tolerance, Intellectual Humility

Introduction

In various parts of the world, the threat of conflict triggered by differences in ethnicity, ethnicity, race, political affiliation, and religious sentiments is still prone to occur, leading to the dominance of the majority over minorities (Rogers, 2018; Syarif, 2019; Yazdani, 2020). Extreme religious attitudes and self-righteousness also cause this condition. Some countries have problems with inter-religious relations; for example, the feud between Muslims and Buddhists have occurred in Sri Lanka and Myanmar. Conflicts between Hindu and Muslim groups in India arose as a result of mutual contempt between religious communities (Frydenlund, 2015; Singh, 2018). This situation forces humanity into a situation of conflict and even war that, which is exhausting. Several studies have found the role of faith-based organizations and religious leaders in promoting peaceful conflict resolution through mediation. Mediation can be done by increasing the meeting point between religious and cultural values. This process is called moderation, choosing a middle way between conflict resolution and peace and strengthening religious relations (Pajarianto, 2022; Pajarianto, Pribadi, Sari, et al., 2022).

Indonesia has a critical demographic for conflict between adherents of one religion and adherents of another religion due to its diversity of religions. Islam is the majority religion, Catholicism, Protestantism, Hinduism, Buddhism, Confucianism, and beliefs that have lived for centuries in the archipelago, not to mention hundreds of tribes with different languages. Learning from conflicts that take advantage of religious sentiments, such as in Poso, Maluku, Kalimantan, and other areas. Nowadays, tolerance is encouraged by the government and civil society. A survey from Political Research and Consulting (PRC), conducted by the Indonesian Political Parameter (PPI) in 2022, showed that there is an increase in the value of the situation of ethnic tolerance in Indonesia based on the assessment of these figures, which is 7.32, or in the excellent category. Likewise, the situation of religious tolerance has a value of 6.85. Then the security situation gets a score of 6.83 and the situation of the civil role (6.57), the situation of human rights enforcement (6.05), and the economic situation (6.01) (Purwati et al., 2022).

Indonesia can be a model for managing potential religious and ethnic conflicts with tolerant religious understanding, attitudes, and behaviour so that moderation becomes a unique feature and process (Zakaria, 2020). As a result, religious moderation has become a national

Commented [A1]: What is your reason for stating this?

Commented [A2]: What is your basis for stating that there is a conflict of religious sentiment in the area? Show some references or data that corroborate the statement

Commented [A3]: This statement contrasts with the statement in the first sentence in the second paragraph

policy as a solution to prevent intolerance and radicalism (Subchi et al., 2022). Moderation is the essence of Islam, which is very relevant in the context of diversity in all aspects, religion, customs, ethnicity, and the nation itself (Dawing, 2017). Religious moderation has at least three dimensions, namely: 1) national commitment; 2) non-violence; and 3) accommodating to local culture. These three indicators can be used to identify how strong the religious moderation practised by millennials in Indonesia is and how much vulnerability they have (Fahri & Zainuri, 2019). Millennials are defined as those born between 1980 and 1995 (Foot & Stoffman, 1996). David Foot is a demographer who based his opinion on them as the "Baby Boom Echo." Millennials are said to have a common location in historical time, shaped by historical events and experiences at that time (Gilleard, 2004). This conceptualization of "generation" is rooted in Mannheim's theory or the sociology of generation, in which members of the same generation share more than the same year of birth. As a result, the environment in which Millennials grew up during their formative years influences their values, attitudes, and behaviour (Mannheim, 1984).

Several researchers have explored the issue of religious moderation, but in general, it is still in the literature review and published in national journals. First, it was conducted by Nuraliah Ali to measure religious moderation descriptively with limited indicators. More indicators can be formulated to determine a person's perspective, attitudes, and religious methods (Ali, 2020), or consider other variables as mediation. Second, according to Dodego, religious moderation is needed by the Indonesian people because it is simple, and not rigid, and promotes harmony (Dodego & Witro, 2020). Third, the study in Australia by Markus also describes the potential discrimination of millennial youth, but they make good use of opportunities and cultural diversity to understand differences (Markus, 2017). Fourth, Subchi found that religiosity influences religious moderation, which is different from other findings about the adverse effects of religiosity, especially the ritual dimension, on religious tolerance, internally and externally (Subchi et al., 2022). Fifth, Wolhuter suggests developing a coexistence model of worldviews and life (Wolhuter et al., 2014). This model evaluates inclusivism, universalism, and pluralism, which have shortcomings.

Commented [A4]: Numbering is written in italics

Commented [A5]: Numbering is written in italics

Commented [A6]: Numbering is written in italics

Commented [A7]: Numbering is written in italics

Commented [A8]: Numbering is written in italics

Religious moderation is an essential issue in Indonesia's National Medium-Term Development Plan. It is one of the crucial agendas in countering various acts of intolerance that can occur in the largest multicultural country in the world, like Indonesia. From previous

research (research gap) and the development of religious moderation discourse, researchers developed a novelty by including intellectual humility to be considered as a mediation of religious moderation with tolerance. Several recent studies have more specifically found the effect of intellectual humility on religious tolerance. Humility and tolerance are different but related concepts (Krumrei-Mancuso & Rouse, 2016). Openness and flexibility in thinking also make it easier for individuals to see from the perspective of others; thus, intellectual humility is more easily formed and strengthens tolerance (Church & Samuelson, 2016; Leary et al., 2017). This study aims to identify indicators of the religious moderation model to strengthen tolerance attitudes with intellectual humility mediation and to design a religious moderation model to strengthen tolerance attitudes with intellectual humility mediation.

Commented [A9]: It is necessary to explain the reason why the author takes the concept of intellectual humility and religious moderation as the indicators in religious tolerance of the youth generation

Methods

In general, this research will carry out the process of identifying and designing the model (Thiagarajan et al., 1974). This study is qualitative-quantitative descriptive research with an educational and religious approach by collecting various themes, cultural focuses, values, and symbols in each domain (Spradley, 2016). The research model is an unbalanced mixed combination model or concurrent embedded. The Concurrent embedded method is a research method that combines qualitative and quantitative research methods by mixing both methods unbalanced but independently to answer similar problem formulations (Sugiyono, 2017).

The data source in this study is the subject from which the data can be obtained (Arikunto, 2013; Moleong, 2007). Informants were identified using snowball sampling, and as many as 350 people were selected proportionally. In details, there are 100 students from the western part of Indonesia, 150 students from the center, and 100 from the eastern part. Focus Group Discussions (FGD) and interviews were used to collect data.

Data analysis was carried out using qualitative software, in this case, nVivo 12 plus, as a computer assistance programme developed by QSR International to process data through highlighting, writing notes, and linking ideas (Brandão, 2015; Edwards-Jones, 2014; Göransson et al., 2007; Humble & Radina, 2019; Jackson, 2021). The stages of data analysis

Commented [A10]: ?

consist of; (1) collecting data, (2) organizing data, (3) making memos, (4) coding data, (5) analyzing data, and (6) displaying data (Woolf & Silver, 2018).

To perform the modeling consists of (1) drawing a path diagram according to the research model framework; (2) testing the outer model to assess the validity and reliability of indicators in measuring the variables (constructs); (3) assessing the goodness of fit model to ensure that the processed data fits the estimated model so that the sample used can provide an overview of the actual population condition; and (4) testing the inner model, which is the stage of testing the influence between variables as a tool to test research hypotheses (Ringle, 2015).

Findings and Discussion

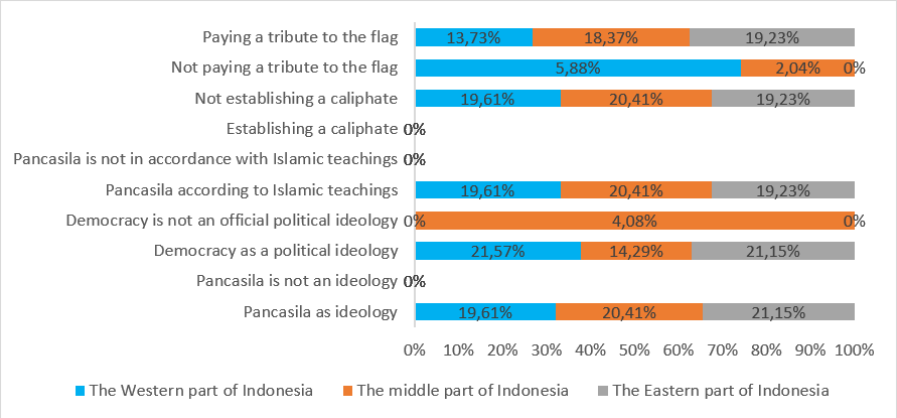
This study's findings identify young Muslims' views towards tolerance, which are taken from the religious perspective of the Indonesian people who prioritise moderate attitudes. The researcher identifies the community's views, especially young Indonesians, towards tolerance. In the end, this view is taken as the principle and value of the Indonesian people in their attitude, especially towards the value of plurality.

Commented [A11]: ?

Youth National Commitment

National commitment is an attachment to full responsibility to be loyal and grow self-awareness as an Indonesian nation. Without a consistent national commitment from citizens, the state cannot stand upright and achieve the aspirations and hopes of its people. National commitment is related to the attitude of young people towards the symbols of the state and the basic consensus, that is, the agreement of the entire Indonesian nation. Youth's national commitment can be seen in Figure 2 below:

Figure 2. National Commitment

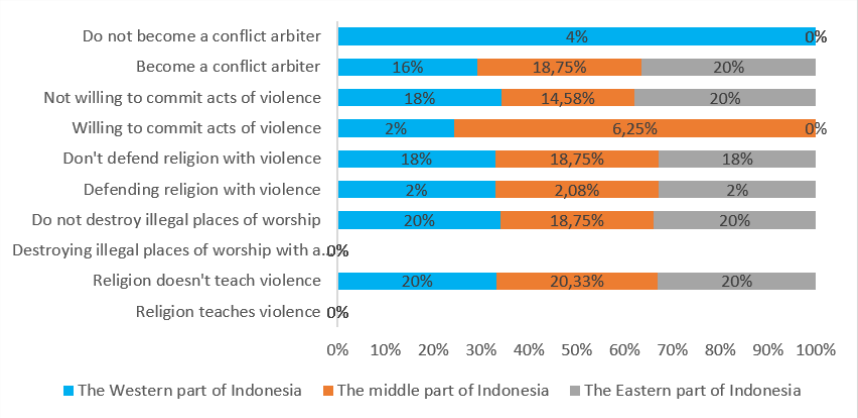


In Figure 2, the aspect of national commitment from students from the western, central, and eastern parts of Indonesia is relatively the same, but the differences are not too significant. However, there are some aspects to this finding. All young people do not agree with the caliphate state because it contradicts the state ideology, namely Pancasila. Khilafah is one of the most massive and crucial issues in Indonesia. One of the mass organisations carrying the caliphate issue is Hizb ut-Tahrir, which claims that they are here to fight what they claim is a secular-capitalist-nationalist system and considers Muslims who believe in democracy to be kufr, infidels, or even apostates, and those who have embraced democracy. Deviate from the faith (Valentine, 2010). The government dissolved HTI based on Government Regulation in Law Number (Perppu) 2 of 2017, namely Law Number 17 of 2013 concerning Civil Society Organizations (CSO). Through this Perppu, the government has the authority to prohibit organisations that "spread ideological or philosophical doctrines that violate Pancasila and the 1945 Constitution". Previous findings corroborate that as many as 81.5% of millennial youth support and commit to the Unitary State of the Republic of Indonesia (IDN Research Institute, 2019). Meanwhile, all informants (100%) of young people also considered Pancasila to follow Islamic teachings, and all informants recognised Pancasila as the state ideology.

Anti-Violence

Anti-violence is one of the pillars of religious moderation that young people must possess. Even now, non-violent education is developing, which can also be called peaceful education, and is done wholeheartedly to educate, not teach. In figure 3, young people's attitudes towards non-violence are shown.

Figure 3. Attitude of Anti-Violence



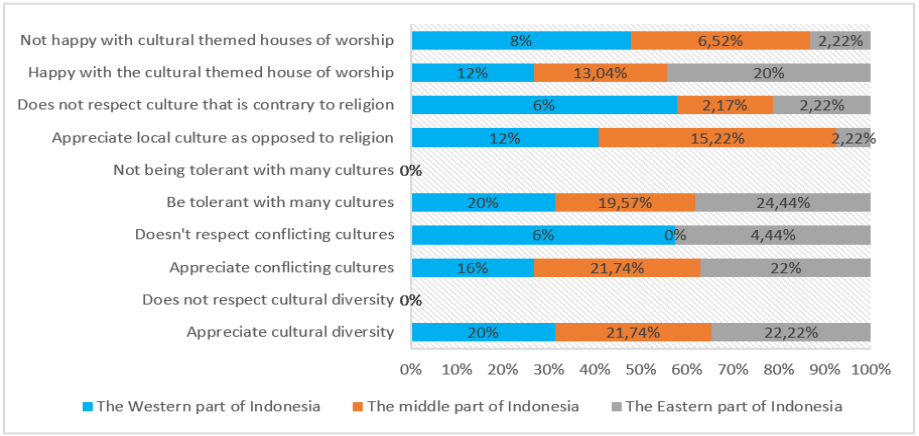
In the picture above, young people from western, central, and eastern Indonesia generally show an anti-violence attitude. They will not mediate conflict (4%) if it is on a scale that the local government can handle. If the conflict is widespread, 20% of youth informants from Eastern Indonesia will become mediators in the event of a conflict. 2% of informants are willing to commit acts of violence. They will do so if the religion they believe in is disturbed from the outside. All the informants indicated that they would not do any damage even though there are illegal places of worship and would leave it to the government to complete the legality. While attitudes towards violent behaviour are often associated with religion, they disagree. Religion does not teach violence against followers of other religions or houses of worship.

The data explains that young Indonesians have shown a positive attitude toward fighting violence in the name of religion. Violence deviates from behavioural norms, passion, intensity, or attitude polarity (A. W. Kruglanski & Orehek, 2012). In this case, violent extremism can be explained as firmness of belief, willingness to defend a position, firmness of opinion, and using violent means. They tend to refuse and position themselves as mediators in every conflict.

Youth Attitudes Towards Local Culture

Local cultural diversity is a social phenomenon that can shape each region's cultural character and image. Every society has a local culture inherent in the community, including young people. Local culture arises when residents of an area already have the same mindset and social life, so it becomes a habit that distinguishes them from other residents.

Figure 4. The attitude of accommodation toward local culture



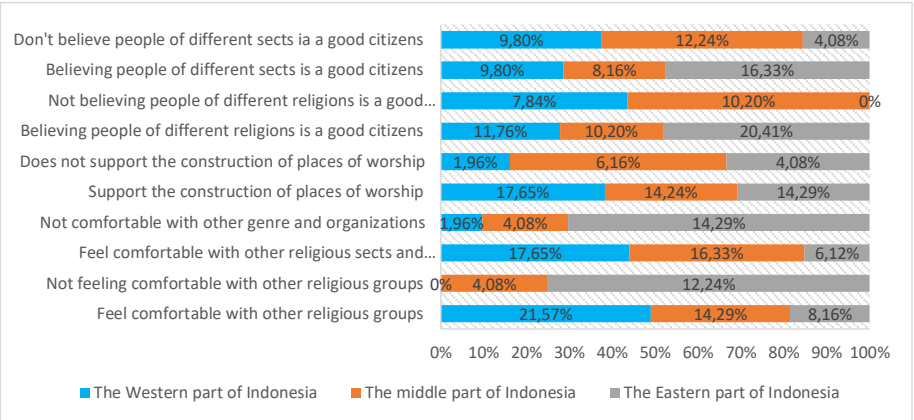
In Figure 4, young people's answers to the culture generally show the same character. There are indicators of a strengthened attitude of respect for local culture, which is the fundamental value of their lives. Young people from eastern Indonesia showed a higher attitude towards houses of worship with cultural themes (20%). Furthermore, regarding tolerance of various cultures that grow in their environment, young people from eastern Indonesia also show a higher attitude, as much as 24.44%. It is because, in eastern Indonesia, various local cultures are still relatively well preserved and live in a pluralistic socio-religious situation. Likewise, for respect for culture, young people from eastern Indonesia, with 22.22%.

Local culture, in several studies, can be used as a glue for differences between religions and become unique in Indonesia (Pajarianto, Pribadi, & Sari, 2022; Pajarianto, Pribadi, Sari, et al., 2022). Moderate people tend to be more accepting of local traditions and culture in their religious behaviour as long as they do not conflict with the central teachings of religion. Indonesian society is rich in local culture that adapts and manages resources for mutual prosperity (Pesurnay, 2018), often associated with myths even though it grows dynamically following human innovation and creativity (Effendi, 2019). It is essential to revitalise local culture by strengthening tolerance for various Indonesian treasures.

Youth Tolerance

Young people today live in a very fast-paced world, especially with the development of technology and digital information. Apart from having negative potential, this development has a positive impact on their perspective on humans or different groups.

Figure 5. Youth Tolerance



The informants' answers on the tolerance attitudes of young people show that there are different perceptions and answers about tolerance. Informants from western Indonesia indicated that; they believe that people from different sects/schools can become good citizens (9.80%) while not sure about the value (9.80). Do not believe people of different religions to be good citizens (7.84%); believe people of different religions to be good citizens (11.76%). It does not support the construction of places of worship (1.96%) but supports the construction of places of worship (17.65%). Other schools and organisations make me uncomfortable (1.96%); other schools and organisations make me comfortable (17.65%). The participants also do not feel comfortable with other groups (0%) and feel comfortable with other religious groups (21.57%).

Central Indonesian informants indicate that; they do not believe that people from different sects/schools can become good citizens (12.24%) and believe in values (18.16%). They do not believe people of different religions to be good citizens (10.20%). They do not believe people of different religions to be good citizens (10.20%). It does not support the construction of places of worship (6.12%) but supports the construction of places of worship (14.24%). They are not comfortable with other schools and organisations (4.08%) and feel comfortable with other schools and organisations (16.33%). Do not feel comfortable with other groups (4%) and feel comfortable with other religious groups (14.29%).

Eastern Indonesia informants indicate that; they do not believe that people from different sects/schools can become good citizens (4.08%) and believe in values (16.33%). They do not believe people of different religions to be good citizens (0%); they believe people of different religions to be good citizens (20.41%). It does not support the construction of places of worship (4.08%) but supports the construction of places of worship (14.29%). Do not feel comfortable with other schools and organisations (14.29%) or with other schools and organisations (16.33%). Do not feel comfortable with other groups (12.24%) and feel comfortable with other religious groups (8.16%).

The attitude of not believing people of different religions are not good citizens because certain sects or groups are not in line with the Indonesian government system, thus judging that the views of these groups are limited and only seeing them from one religious perspective.

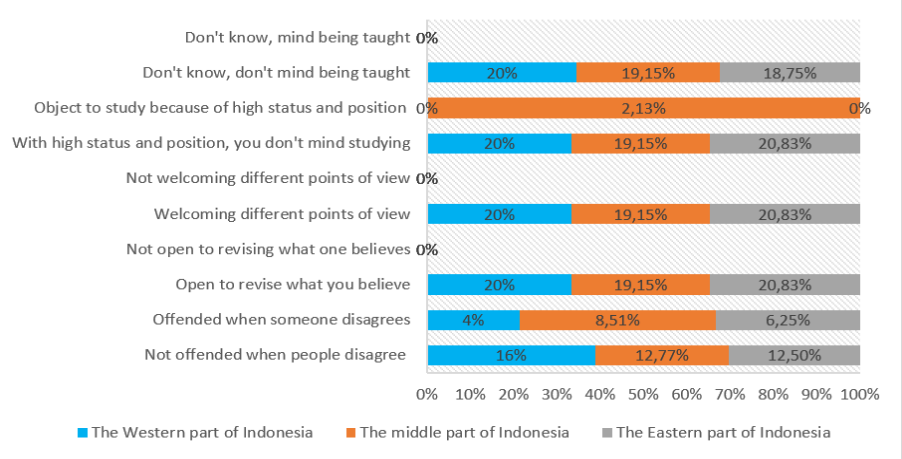
Whereas religions worldwide have the resources to respect religious freedom (Kärkkäinen, 2017), and have universal views whose values can be accepted by all religious adherents.

The Attitude of Young People's Intellectual Humanity

Intellectual humility (intellectually) is often considered one factor in how someone learns something new because humility involves acknowledging one's limitations, including ignorance of something. Young people must have this attitude as social skills are needed in the field of work or to stem the flow of radicalism that can arise from an attitude of self-righteousness and claiming that others are wrong. Thus, this attitude is very relevant as a mainstream viewpoint among young people.

Commented [A12]: Intellectual humanity or humility? The study is focused on the intellectual humility variable. Don't bring up new variables

Figure 6. The attitude of intellectual humility



In Figure 6, Muslim youth informants have several variants of attitudes towards different views, seen from; western Indonesian informants are motivated to learn if they do not understand (20%), do not mind being taught (20%), welcome new views (20%), are open to revising their views (20%) are offended when someone disagrees (4%), and are not offended by people who disagree (16%). In this aspect, all informants do not mind being given information, taught, and learning from others, as well as welcoming new views even though they are different. It can also be seen in the readiness of all informants to revise their views if they are wrong, which indicates that young people's intellectual humility is high and stable. It is not much different from the informants in the central and eastern parts.

These results are relevant to several findings on humility and religiosity regarding religious tolerance (Hook et al., 2017; Krumrei-Mancuso, 2018; Leary et al., 2017; Rodriguez et al., 2017; Zhang et al., 2018). From these results, it can be concluded that there is a successful application of the concept of religious moderation (Muhtifah et al., 2021). Thus, intellectual humility is easier to form and strengthens tolerance (Church & Samuelson, 2016; Leary et al., 2017). It is what can be offered because, from the research results, the potential for young people to be exposed to radicalism is also quite high (Nafi'a et al., 2022). Nowadays, intellectual humility in religion is tough to find, so what happens is that you feel self-righteous, which makes you easy to disbelieve in others and makes it challenging to dialogue with other religions. In the end, it is social learning.

Developing a Model of Religious Moderation for Young People

Modeling by considering the stages in the PLS-SEM analysis (Ringle, 2015). The first step is CFA analysis with the Smart PLS program, consisting of several stages: Convergent Validity, Discriminant Validity, and Composite Reliability. The results of the PLS analysis can be used to test the research hypothesis if all indicators in the PLS model have met the requirements of convergent validity, discriminant validity, and composite reliability. The estimation results of the PLS model with algorithmic techniques can be seen in the following figure:

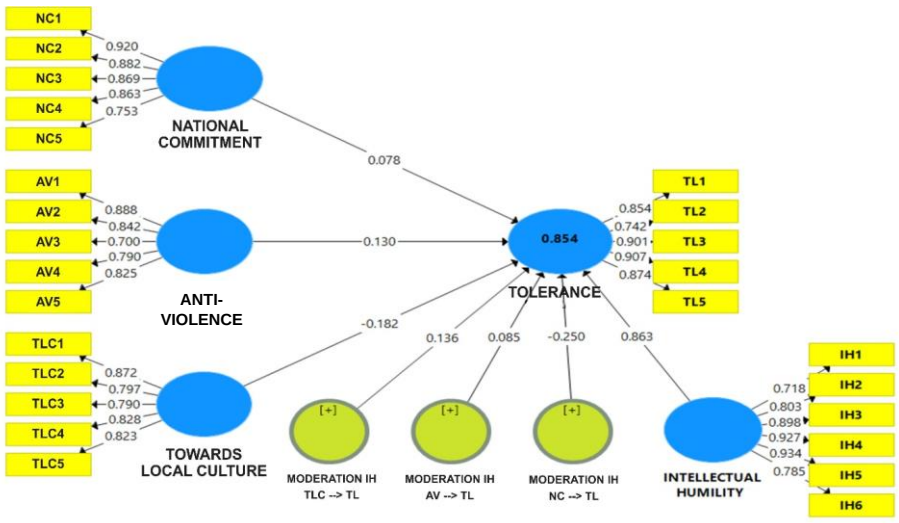


Figure 4.5 Estimation Results of the PLS Algorithm Model

375 **In the second step**, the researcher conducted a convergent validity test by looking at
376 the loading factor value of each indicator on the construct. Because this is confirmatory, the
377 limit for the loading factor used is 0.7. The loading factor value can be seen in the following
378 table:

379

380 Table 1. Loading Factor Value on Convergent Validity Test

Variable	Indicator	Loading Factor	Cut Value	Convergent Validity
National Commitment	NC-1	0.920	0.7	valid
	NC-2	0.882	0.7	valid
	NC-3	0.869	0.7	valid
	NC-4	0.863	0.7	valid
	NC-5	0.753	0.7	valid
Acommodation Toward Local Culture	TLC-1	0.872	0.7	valid
	TLC-2	0.797	0.7	valid
	TLC-3	0.790	0.7	valid
	TLC-4	0.828	0.7	valid
	TLC-5	0.823	0.7	valid
Anti-Violence	AV-1	0.888	0.7	valid
	AV-2	0.842	0.7	valid
	AV-3	0.700	0.7	valid
	AV-4	0.790	0.7	valid
	AV-5	0.825	0.7	valid
Intellectual Humality	IH-1	0.718	0.7	valid
	IH-2	0.803	0.7	valid
	IH-3	0.898	0.7	valid
	IH-4	0.927	0.7	valid
	IH-5	0.934	0.7	valid
	IH-6	0.785	0.7	valid
Tolerance	TL-1	0.854	0.7	valid
	TL-2	0.742	0.7	valid
	TL-3	0.901	0.7	valid
	TL-4	0.907	0.7	valid
	TL-5	0.874	0.7	valid

381 Source: processed data (2022)

382

Commented [A13]: ?

Commented [A14]: Humality or humility?

Based on the analysis in the table above, the results show that all indicators have a loading factor value > 0.7, which means that all indicators can be used to measure the construct; no indicators must be excluded because all indicators have met the validity criteria required. In addition to looking at the loading factor value of each indicator, convergent validity must also be assessed from the AVE value of each construct; all constructs in the PLS model are declared to have met convergent validity if the AVE value of each construct is > 0.5. The complete AVE value of each construct can be seen in the following table:

391 Table 4.1 Construct AVE Value

Construct	Average Variance Extracted (AVE)
ABL	**0,676**
AK	**0,659**
IH	**0,719**
KK	**0,739**
MOD_ABL	**1,000**
MOD_AK	**1,000**
MOD_KK	**1,000**
TL	**0,736**

392 Source: processed data (2022)

393

Based on the results of the PLS analysis in table 4.9 above, after invalid indicators were removed from the model, all indicators were valid in measuring the construct. Then, assessed from the AVE value, all constructs also had an AVE value exceeding 0.5, which means that all construct indicators have met the required convergent validity criteria. The analysis stage is continued at the discriminant validity test stage.

The third step, discriminant validity, is carried out to ensure that each concept of each latent variable is different from the other variables. The model has good discriminant validity if the AVE square value of each exogenous construct exceeds the correlation between the construct and other constructs. The results of the discriminant validity test are obtained as follows:

411 Table 4.2 Discriminant Validity according to the Fornell Larcker Test

	ABL	**AK**	**IH**	**KK**	**MOD_ABL**	**MOD_AK**	**MOD_KK**	$\sqrt{\overline{AVE}}$
ABL	0.822							**0.822**
AK	0.882	0.812						**0.812**
IH	0.931	0.904	0.848					**0.848**
KK	0.879	0.888	0.882	0.859				**0.859**
MOD_ABL	-0.794	-0.812	-0.735	-0.781	1.000			**1.000**
MOD_AK	-0.801	-0.814	-0.725	-0.798	0.984	1.000		**1.000**
MOD_KK	-0.786	-0.813	-0.725	-0.781	0.986	0.989	1.000	**1.000**
TL	0.842	0.862	0.915	0.834	-0.706	-0.701	-0.709	**0.858**

412 Source: processed data (2022)

413

Based on the results of the discriminant validity test in the table above, it is found that the square root value of the AVE of all constructs consistently exceeds the correlation coefficient of the construct with other constructs. So, it can be concluded that all constructs in this PLS model have met the required discriminant validity.

In addition to using the Fornell-Larcker method, discriminant validity can be seen from the cross-loading value of each indicator to the construct. The indicator is declared to meet the discriminant validity criteria if the cross-loading indicator to the construct is higher than the cross-loading indicator value to other constructs.

Table 4.3 Discriminant Validity according to Cross Loading value

	ABL	AK	IH	KK	TL
ABL1	**0,872**	0,871	0,852	0,803	0,719
ABL2	**0,797**	0,650	0,652	0,607	0,584
ABL3	**0,790**	0,650	0,712	0,647	0,663
ABL4	**0,828**	0,718	0,781	0,847	0,694
ABL5	**0,823**	0,722	0,808	0,693	0,777
AK1	0,794	**0,888**	0,777	0,831	0,722
AK2	0,698	**0,842**	0,703	0,716	0,674
AK3	0,524	**0,700**	0,539	0,605	0,538
AK4	0,616	**0,790**	0,702	0,620	0,682
AK5	0,881	**0,825**	0,887	0,798	0,834
IH1	0,616	0,702	**0,718**	0,646	0,725
IH2	0,678	0,622	**0,803**	0,674	0,684
IH3	0,861	0,802	**0,898**	0,764	0,871
IH4	0,911	0,897	**0,927**	0,878	0,808
IH5	0,917	0,878	**0,934**	0,859	0,826
IH6	0,714	0,663	**0,785**	0,641	0,719
KK1	0,898	0,887	0,900	**0,920**	0,812
KK2	0,719	0,743	0,723	**0,882**	0,700
KK3	0,760	0,788	0,748	**0,869**	0,790
KK4	0,769	0,739	0,756	**0,863**	0,709
KK5	0,590	0,624	0,637	**0,753**	0,523
TL1	0,725	0,773	0,784	0,717	**0,854**
TL2	0,588	0,718	0,652	0,666	**0,742**
TL3	0,717	0,715	0,805	0,710	**0,901**
TL4	0,778	0,779	0,821	0,813	**0,907**
TL5	0,785	0,718	0,849	0,668	**0,874**

The results of the two discriminant validity tests show that the outer PLS model has met the required discriminant validity criteria. Based on the results of the discriminant validity test in table 4.11 above, it can be seen that all indicators have the highest indicators in their constructs, not in other constructs, so it can be stated that all indicators have met the requirements of discriminant validity. For example, the TL5 indicator has a cross-loading of 0.874 to the construct (TL). , while for the other constructs, the cross loading of TL5 is lower than 0.874, which is 0.785 for the ABL construct, 0.718 for the AK, 0.849 for the IH, and 0.668 for the KK so that it can be stated that the discriminant validity of the TL5 is fulfilled.

The fourth step is to carry out construct reliability, which can be assessed from Cronbach's Alpha value and the Composite Reliability value of each construct. The recommended value of composite reliability and Cronbach's alpha is more than 0.7. However, in development research, because the limit of the loading factor used is low (0.5), the value of composite reliability and low Cronbach alpha are still acceptable as long as the requirements for convergent validity and validity are met. Discriminant has been met.

443 Table 4.5. Composite Reliability

	Cronbach's Alpha	**Composite Reliability**
ABL	0,880	0,913
AK	0,869	0,906
IH	0,920	0,938
KK	0,911	0,934
MOD_ABL	1,000	1,000
MOD_AK	1,000	1,000
MOD_KK	1,000	1,000
TL	0,909	0,933

444 Source: processed data (2022)

445

Based on the analysis results in table 4.12 above, the composite reliability value of all constructs has also exceeded 0.7. It indicates that all constructs have met the required reliability, so it can be concluded that all constructs are reliable, while based on Cronbach's alpha value, the performance is still below 0. 7. It can be ignored. The performance construct can still be considered reliable because the reliability measurement using the composite reliability value is considered better than the reliability measurement using Cronbach's alpha. With steps taken systematically, the preparation of the model has met the requirements so that it can be continued with model testing.

Relying on this research model, preparing religious moderation education for young people is essential by combining various approaches, including strengthening intellectual humility, which will impact tolerance. The alternative is an integrative youth religious moderation intervention, namely by combining psychological and counter-ideological support programs, increasing critical, open, and reflective thinking skills (Milla et al., 2019; Milla & Umam, 2019), open-mindedness as one of the intellectual humility abilities (A. Kruglanski et al., 2018), psychological support through identity strengthening and counselling (Bouzar & Martin, 2016), and an emphasis on cognitive complexity In other research, young Indonesians agree with tolerance as much as 93%; they view intolerance as a terrible value (Pandey, 2020). In future research, these aspects will be considered to test the model of religious moderation in youth.

Conclusion

This study concludes that intellectual humility is needed to mediate religious moderation, which consists of national commitment, anti-violence, and accommodation of local culture toward youth tolerance. From the coding of the data, it is found that intellectual humanity attitudes mediate anti-violence attitudes towards groups and communities; anti-violence attitudes towards groups encourage accommodative attitudes towards the local culture and impact tolerance. In the aspect of national commitment that strengthens tolerance with mediation from intellectual humility. With this finding, the religious moderation program must consider the integration of all disciplines in developing a model of religious moderation that is

Commented [A15]: Consistent on the intellectual humility variable

relevant to the needs of dynamic youth. The model of religious moderation has met the requirements so that it can be continued for testing.

Theoretically and practically, this research contributes to the development of a model of religious moderation which is currently only dominated by the approach of faith and belief in the teachings of the scriptures. The religious attitudes of young people must be moderated with various instruments according to their unique and unique needs amid the rapid development of digitalization.

Acknowledgements

[Information redacted to maintain the integrity of the review process]

Competing interests

[Information redacted to maintain the integrity of the review process]

Authors' contributions

[Information redacted to maintain the integrity of the review process]

Ethical considerations

This article followed all ethical standards for research.

Funding information

[Information redacted to maintain the integrity of the review process]

Data availability

[Information redacted to maintain the integrity of the review process]

Disclaimer

[Information redacted to maintain the integrity of the review process]

References

Ali, N. (2020). Measuring Religious Moderation Among Muslim Students at Public Colleges in Kalimantan Facing Disruption Era. *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, *14*(1), 1–24.

Arikunto, S. (2013). *Prosedur penelitian suatu pendekatan praktik*.

Bouzar, D., & Martin, M. (2016). Méthode expérimentale de déradicalisation: quelles stratégies émotionnelles et cognitives? *Pouvoirs*, *3*, 83–96.

Brandão, C. (2015). Qualitative Data Analysis with NVivo. *Qualitative Research*, *12*(4), 492–494. https://doi.org/10.1080/14780887.2014.992750

Church, I., & Samuelson, P. (2016). *Intellectual humility: An introduction to the philosophy and science*. Bloomsbury Publishing.

Dawing, D. (2017). Mengusung Moderasi Islam di Tengah Masyarakat Multikultural. *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat*, *13*(2), 225–255.

Dodego, S. H. A., & Witro, D. (2020). The Islamic Moderation And The Prevention Of Radicalism And Religious Extremism In Indonesia. *Dialog*, *43*(2), 199–208.

Edwards-Jones, A. (2014). Qualitative data analysis with NVIVO. *Journal of Education for Teaching*, *40*(2), 193–195. https://doi.org/10.1080/02607476.2013.866724

Effendi, T. D. (2019). Local Wisdom in Tolerance Building between Ethnic Chinese and Other Ethnics in Indonesia. *Advances in Social Science, Education and Humanities Research*, *276*, 203–206.

Fahri, M., & Zainuri, A. (2019). Moderasi Beragama di Indonesia. *Intizar*, *25*(2), 95–100.

Foot, D. K., & Stoffman, D. (1996). *Boom, bust & echo: How to profit from the coming demographic shift*. Macfarlane Walter & Ross Toronto.

Frydenlund, I. (2015). *The rise of Buddhist-Muslim conflict in Asia and possibilities for transformation*. Norwegian Peacebuilding Research Centre (NOREF).

Gilleard, C. (2004). Cohorts and generations in the study of social change. *Social Theory & Health*, *2*(1), 106–119.

Göransson, K. E., Ehrenberg, A., Ehnfors, M., & Fonteyn, M. (2007). An effort to use qualitative data analysis software for analysing think aloud data. *International Journal of Medical Informatics*, *76*(SUPPL. 2), 270–273. https://doi.org/10.1016/j.ijmedinf.2007.05.004

Hook, J. N., Farrell, J. E., Johnson, K. A., Van Tongeren, D. R., Davis, D. E., & Aten, J. D. (2017). Intellectual humility and religious tolerance. *The Journal of Positive Psychology*, *12*(1), 29–35.

Humble, A., & Radina, M. (2019). *How Qualitative Data Analysis Happens: Moving Beyond "Themes Emerged."*

IDN Research Institute. (2019). *Indonesia Millennial Report 2019 Table of Content*. 1–10.

Jackson, K. (2021). Qualitative Data Analysis with NVivo, 3rd Edition. In *Qualitative Data Analysis with NVivo*. http://prism.librarymanagementcloud.co.uk/yorksj/items/eds/cat01061a/ysjl.SAGCAN.SAGECatalyst0000457

Kärkkäinen, V.-M. (2017). Miroslav Volf, Flourishing: Why We Need Religion in a Globalized World (New Haven: Yale University Press, 2015), pp. xviii+ 280.£ 18.99/$28.00. *Scottish Journal of Theology*, *70*(4), 477–479.

Kruglanski, A., Jasko, K., Webber, D., Chernikova, M., & Molinario, E. (2018). The making of violent extremists. *Review of General Psychology*, *22*(1), 107–120.

Kruglanski, A. W., & Orehek, E. (2012). The need for certainty as a psychological nexus for individuals and society. *Extremism and the Psychology of Uncertainty*, 3–18.

Krumrei-Mancuso, E. J. (2018). Intellectual humility's links to religion and spirituality and the role of authoritarianism. *Personality and Individual Differences*, *130*, 65–75. https://doi.org/https://doi.org/10.1016/j.paid.2018.03.037

Krumrei-Mancuso, E. J., & Rouse, S. V. (2016). The development and validation of the comprehensive intellectual humility scale. *Journal of Personality Assessment*, *98*(2), 209–221.

Leary, M. R., Diebels, K. J., Davisson, E. K., Jongman-Sereno, K. P., Isherwood, J. C., Raimi, K. T., Deffler, S. A., & Hoyle, R. H. (2017). Cognitive and interpersonal features of intellectual humility. *Personality and Social Psychology Bulletin*, *43*(6), 793–813.

Mannheim, K. (1984). Sociology of knowledge. *Tavistock Publication Limited*.

Markus, A. (2017). *Multiculturalism Discussion Paper Young adults and cultural diversity: Experiences and challenges Discussion Paper*. *September*.

Milla, M. N., Putra, I. E., & Umam, A. N. (2019). Stories from jihadists: Significance, identity, and radicalization through the call for jihad. *Peace and Conflict: Journal of Peace Psychology*, *25*(2), 111.

Milla, M. N., & Umam, A. N. (2019). Understanding intergroup contact on terrorist prisoners

in Indonesia. In *Learning from violent extremist attacks: Behavioural sciences insights for practitioners and policymakers* (pp. 259–278).

Moleong, L. J. (2007). *Metodologi penelitian kualitatif edisi revisi*.

Muhtifah, L., Prasojo, Z. H., Sappe, S., & Elmansyah, E. (2021). The theology of Islamic moderation education in Singkawang, Indonesia: The city of tolerance. *HTS Teologiese Studies/Theological Studies*, *77*(4), 10.

Nafi'a, I., Gumiandari, S., Hakim, M. A., Safii, S., & Rokhmadi, R. (2022). Mitigating radicalism amongst Islamic college students in Indonesia through religious nationalism. *HTS Theological Studies*, *78*(4), 1–11.

Pajarianto, H. (2022). Interreligious relation: Position of women in strengthening Christian and Muslim bonds. *HTS Teologiese Studies/Theological Studies*, *78*(4), 7.

Pajarianto, H., Pribadi, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and religious moderation. *HTS Teologiese Studies/Theological Studies*, *78*(4), 8.

Pajarianto, H., Pribadi, I., Sari, P., & Education, E. L. (2022). *Tolerance between religions through the role of local wisdom and religious moderation*. 1–8.

Pandey, S. (2020). Executive Summary Survei Persepsi dan Sikap Generasi Muda Terhadap Intoleransi dan Ekstremisme 2020. *South African Medical Journal*, *101*(2003), 16.

Pesurnay, A. J. (2018). Local wisdom in a new paradigm: Applying system theory to the study of local culture in Indonesia. *IOP Conference Series: Earth and Environmental Science*, *175*(1), 12037.

Purwati, P., Darisman, D., & Faiz, A. (2022). Tinjauan Pustaka: Pentingnya Menumbuhkan Nilai Toleransi dalam Praksis Pendidikan. *Jurnal Basicedu*, *6*(3), 3729–3735.

Putra, I. E., Erikha, F., Arimbi, R. S., & Rufaedah, A. (2018). Increasing integrative complexity on convicted terrorists in Indonesia. *Social Psychology and Society*, *9*(2), 35–45.

Ringle, C. (2015). *Ringle, Christian M., Wende, Sven, & Becker, Jan-Michael.(2015). SmartPLS 3. Bönningstedt: SmartPLS*.

Rodriguez, D., Perez, C., Jagersand, M., & Figueroa, P. (2017). A comparison of smartphone interfaces for teleoperation of robot arms. *2017 XLIII Latin American Computer Conference (CLEI)*, 1–8. https://doi.org/10.1109/CLEI.2017.8226383

Rogers, B. (2018). Rejecting Religious Intolerance in South-East Asia. *JSEAHR*, *2*, 208.

Singh, A. (2018). Conflict between Freedom of Expression and Religion in India—A Case Study. *Social Sciences*, *7*(7), 108.

598 Spradley, J. P. (2016). *Participant observation*. Waveland Press.
599 Subchi, I., Zulkifli, Z., Latifa, R., & Sa'diyah, S. (2022). Religious Moderation in Indonesian
600 Muslims. *Religions*, *13*(5), 451. https://doi.org/10.3390/rel13050451
601 Sugiyono. (2017). *Combination Research Methods (Mixed Methods)*. *Alfabeta*.
602 Syarif, F. (2019). Religion in the Conflict Flows. *ADDIN*, *13*(2), 337–368.
603 Thiagarajan, S., Semmel, D. S., & Semmel, M. I. (1974). *Instructional development for*
604 *training teachers of exceptional children.* Minneapolis, Minnesota: leadership training
605 institute/special education ….
606 Valentine, S. R. (2010). Monitoring Islamic Militancy: Hizb-ut-Tahrir:"The Party of
607 Liberation." *Policing: A Journal of Policy and Practice*, *4*(4), 411–420.
608 Wolhuter, C. C., Potgieter, F. J., & Van der Walt, J. L. (2014). Modelle van interreligieuse
609 toleransie in die onderwys van die een-en-twintigste eeu. *In Die Skriflig/In Luce Verbi*,
610 *48*(1), 1–8. https://doi.org/10.4102/ids.v48i1.1798
611 Woolf, N. H., & Silver, C. (2018). Qualitative Analysis Using Nvivo, The Five Level QDA
612 Method. In *Routledge* (pp. 1–1235). Routledge.
613 Yazdani, A. (2020). The culture of peace and religious tolerance from an Islamic perspective.
614 *Veritas*, *47*, 151–168.
615 Zakaria, F. (2020). Review of Nur Amali Ibrahim, Improvisational Islam: Indonesian Youth in
616 a Time of Possibility. *Contemporary Islam*, *14*(1), 95–98. https://doi.org/10.1007/s11562-
617 019-00440-z
618 Zhang, H., Hook, J. N., Farrell, J. E., Mosher, D. K., Van Tongeren, D. R., & Davis, D. E.
619 (2018). The effect of religious diversity on religious belonging and meaning: The role of
620 intellectual humility. *Psychology of Religion and Spirituality*, *10*(1), 72.
621

AUTHOR INSTRUCTIONS

Take into account

FINAL PROOF CORRECTIONS

This is your final proof of the typeset pages provided in Portable document format (PDF). We direct your attention to the instructions accompanying the proof, especially the requirement that all corrections, revisions, and additions be entered on the proof with comments and not on the word version of the manuscript. You are being asked to correct errors, not to revise the paper. Avoid moving blocks of text or making extensive content-related revision(s). Extensive alteration may require Editorial Board approval, possibly delaying publication. How to: https://tinyurl.com/5n7795k5

MAKE YOUR CORRECTIONS AND ANSWER QUERIES

Indicate your corrections on the PDF directly on the proofs with the *Comment* tool in Acrobat Adobe Reader. Add PDF annotations to your file. You can add text boxes and sticky notes, underline text, strikethrough content, highlight text, and more. Make sure to answer all enquiries so that your corrections are noticeable and easy to understand.

ARTICLE TITLE, AUTHORSHIP AND AFFILIATIONS

Check the title, the author names, and affiliations. Refrain from submitting without co-authors' approval. Authorship should ideally remain intact and unchanged; all author's contributions statements must acknowledge all authors' roles and participation.

TABLES

Check the table data against that in your original tables. Make sure that the data mentioned in the manuscript results match those in the tables. All columns in the table need a descriptive header to guide readers.

EQUATIONS AND UNITS OF MEASUREMENT

Check any equations and units of measurement against those in your original manuscript. Make sure special characters have not dropped out.

FIGURES AND PHOTOGRAPHS

Check to be sure that figures are entirely legible, including any small-print text. Make sure that the data mentioned in the manuscript results match that referred to in the figures. The vertical and horizontal axis needs descriptors to guide readers. Photographs need the correct source to acknowledge the place, time, and photographer - check these credentials.

ERRORS

If you find an error, look again at the lines around the error. Mistakes tend to cluster; especially redacted information will need to be reintroduced when it was removed for anonymity during peer review.

TIMEFRAME

Keep to the timeframe of the Production Coordinator. Ensuring a timely, productive proofreading process aids in shaping the credibility and reputation of our journal.

SATISFACTION

You must be completely SATISFIED with the final proof and inform the Editorial Office about your satisfaction via email or the online submission system. Upon receiving your final satisfied opinion and corrections, the Editorial Office will implement the changes and send your article for final publication.

Pre-editor	004
Copy-editor	123
Proofreader	209
Layout	303
Quality	411

AUTHOR'S QUERY SHEET

Author(s): Hadi Pajarianto et al.
Article title: Youth religious moderation model and tolerance strengthening through intellectual humility
Article id: HTS8196

Dear Author

The following queries have arisen during the editing of your manuscript and are identified on the proofs. Unless advised otherwise, please submit all corrections using the online Proofreading correction feature.

AQ1 Please confirm expansion of PLS-SEM.
AQ2 Please check whether the identified heading levels are okay.
AQ3 Kindly indicate whether this creative is your own creation/data compilation, or whether it is being re-used from another published source. It is important that you give credit and endorsement to all third-party sources.
AQ4 The sentence 'Deviate from the faith' seems to be incomplete. Please provide missing words or phrases to complete it.
AQ5 Please check expansion of HTI, PLS-SEM, CFA, AVE.
AQ6 Please check phrase for clarity.
AQ7 Please check the clarity of the sentence 'Likewise, for respect for culture . . .'
AQ8 Please provide in-text citation for Figure 4.
AQ9 Please check edited sentences for intended meaning.
AQ10 Please replace solidus with 'and', 'or' or 'and/or' throughout where relevant as per journal style.
AQ11 Sentence does not appear to match information in the graph, in which the 16.33% figure belongs to central rather than eastern Indonesia.
AQ12 The sentence 'Modelling by considering the stages in the PLS-SEM analysis' seems to be incomplete. Please check.
AQ13 Please provide significance of bold values for Tables 2 to 5.
AQ14 Please provide expansions for ABL, AK, IH, KK, MOD_ABL, MOD_AK, MOD_KK, TL.
AQ15 Please check whether the reference Ringle 2015 okay as set.
AQ16 Please provide column head for Tables 3 to 5.
AQ17 Please check the sentence 'according to their unique and unique needs amid the rapid development of digitalization' for clarity.
AQ18 This sentence is incomplete. Please check.
AQ19 Please provide publisher name and city name for Humble & Radina (2019), IDN Research Institute (2019), Markus (2017), Moleong (2007).
AQ20 Please provide viewed date for Jackson (2021).
AQ21 Please provide editor(s) name and publisher city name for Kalhoro & Cromwell (2022).
AQ22 Please provide conference date and city name for Khairil (2017), Rodriguez et al. (2017), Rusyaid et al. (2022).
AQ23 Please provide editor(s) name, publisher name and city name for Kruglanski & Orehek (2012), Milla & Umam (2019).
AQ24 Please provide publisher city name for Church & Samuelson (2016), Mannheim (1984), Spradley (2016), Sugiyono (2017).

HTS Teologiese Studies/Theological Studies
ISSN: (Online) 2072-8050, (Print) 0259-9422

Youth religious moderation model and tolerance strengthening through intellectual humility

Authors:
Hadi Pajarianto[1]
Imam Pribadi[1]
Nur S. Galugu[1]

Affiliations:
[1]Faculty of Teacher Training and Education, Muhammadiyah University of Palopo, Palopo, Indonesia

Corresponding author:
Hadi Pajarianto,
hadipajarianto@umpalopo.ac.id

Dates:
Received: 08 Oct. 2022
Accepted: 11 Nov. 2022
Published: [to be released]

How to cite this article:
Pajarianto, H., Pribadi, I. & Galugu, N.S., 2022, 'Youth religious moderation model and tolerance strengthening through intellectual humility', *HTS Teologiese Studies/Theological Studies* 78(1), a8196. https://doi.org/10.4102/hts.v78i1.8196

Copyright:
© 2022. The Authors. Licensee: AOSIS. This work is licensed under the Creative Commons Attribution License.

Read online:
Scan this QR code with your smart phone or mobile device to read online.

Religious moderation is a crucial issue, along with religious and cultural values that develop in society. Religious moderation's success will significantly determine millennial Muslim youth's tolerant attitudes, mediated by intellectual humility. This study aimed to identify and design a model of religious moderation on tolerance by mediating intellectual humility. The research used mixed methods; data analysis used NVivo 12 Plus to compile variable nominations; and partial least squares structural equation modelling (PLS SEM) [AQ1] ates research models. There were 350 Indonesian youth informants in the study, whic sed interviews and focus group discussions. The results showed that religious moderation in youth, including national commitment, antiviolence and acceptance of local culture, can strengthen tolerance, mediated by intellectual humility. The tolerant attitude shows high and stable data and confirms the strengthening of religious moderation in young people. From the identification, a model of religious moderation in youth was designed and revised, and the results have met all the requirements for modelling so that it can be continued for testing.

Contribution: This research provides essential assistance in implementing religious moderation for young people, which is currently the most prevalent issue in Indonesia. The world needs a moderate religious attitude to become a middle ground for various religious and cultural differences among people globally.

Keywords: Youth; religious; moderation; tolerance; intellectual humility.

Introduction [AQ2]

In various parts of the world, the threat of conflict triggered by differences in ethnicity, ethnicity, race, political affiliation and religious sentiments is still prone to occur, leading to the dominance of the majority over minorities (Rogers 2018; Syarif 2019; Yazdani 2020). Extreme religious attitudes and self-righteousness also cause this condition. Some countries have problems with inter-religious relations; for example, the feud between Muslims and Buddhists has occurred in Sri Lanka and Myanmar. Conflicts between Hindu and Muslim groups in India arose as a result of mutual contempt between religious communities (Frydenlund 2015; Singh 2018). This situation forces humanity into a situation of conflict and even war, which is exhausting. Several studies have found the role of faith-based organisations and religious leaders in promoting peaceful conflict resolution through mediation. Mediation can be done by increasing the meeting point between religious and cultural values. This process is called moderation, choosing a middle way between conflict resolution and peace and strengthening religious relations (Pajarianto 2022; Pajarianto, Pribadi & Sari 2022).

Demographically, Indonesia can potentially see conflict between one religion and the adherents of another because several religions live in this country. Islam is the majority religion, as Catholicism, Protestantism, Hinduism, Buddhism, Confucianism and other beliefs have lived for centuries in the archipelago, not to mention hundreds of tribes with different languages. Indonesia learns from conflicts that take advantage of religious sentiments, such as in Poso, Maluku, Kalimantan and other areas (Hasudungan 2021; Khairil 2017; Zulkifli et al. 2019). Nowadays, tolerance is encouraged by the government and civil society. A survey from Politica Research and Consulting (PRC), conducted by the Indonesian Political Parameter (PPI) in 2022, showed that there is an increase in the value of the situation of ethnic tolerance in Indonesia based on the assessment of these figures, which is 7.32, or in the excellent category. Likewise, the situation of religious tolerance has a value of 6.85. Then the security situation gets a score of 6.83, and the situation of the civil role scores 6.57, the situation of human rights enforcement scores 6.05 and the economic situation has a value of 6.01 (Purwati, Darisman & Faiz 2022).

Indonesia can be a model for managing potential religious and ethnic conflicts with tolerant religious understanding, attitudes and behaviour so that moderation becomes a unique feature and process (Zakaria 2020). Studies in Pakistan are currently struggling to transform religious moderation in educational curricula to support peace, because education can exacerbate or improve conflict (Kalhoro & Cromwell 2022), In addition, studies in Papua, Indonesia, show that moderation of religious understanding with local wisdom can reduce potential conflict (Rusyaid, Hermanto & Nasir 2022). As a result, religious moderation has become a national policy as a solution to prevent intolerance and radicalism (Subchi et al. 2022). Moderation is the essence of Islam, which is very relevant in the context of diversity in all aspects, religion, customs, ethnicity and the nation itself (Dawing 2017). Religious moderation has at least three dimensions: (1) national commitment, (2) nonviolence and (3) accommodation to local culture. These three indicators can be used to identify how strongly the religious moderation practised by millennials in Indonesia is and how much vulnerability they have (Fahri & Zainuri 2019).

Millennials are defined as those born between 1980 and 1995 (Foot & Stoffman 1996). David Foot is a demographer who based his opinion on them as the 'Baby Boom Echo'. Millennials are said to have a common location in historical time, shaped by historical events and experiences at that time (Gilleard 2004). This conceptualisation of 'generation' is rooted in Mannheim's theory or the sociology of generation, in which members of the same generation share more than the same year of birth. As a result, the environment in which millennials grew up during their formative years influences their values, attitudes and behaviour (Mannheim 1984).

Several researchers have explored the issue of religious moderation, but in general, it is still in the literature review and published in national journals. Firstly, it was conducted by Nuraliah Ali to measure religious moderation descriptively with limited indicators. More indicators can be formulated to determine a person's perspective, attitudes and religious methods (Ali 2020) or to consider other variables as mediation. Secondly, according to Dodego, religious moderation is needed by the Indonesian people because it is simple, it is not rigid and it promotes harmony (Dodego & Witro 2020). Thirdly, the study in Australia by Markus also describes the potential discrimination of millennial youth, but they make good use of opportunities and cultural diversity to understand differences (Markus 2017). Fourthly, Subchi found that religiosity influences religious moderation, which is different from other findings about the adverse effects of religiosity, especially the ritual dimension, on religious tolerance, internally and externally (Subchi et al. 2022). Fifthly, Wolhuter suggests developing a co-existence model of worldviews and life (Wolhuter, Potgieter & Van der Walt 2014). This model evaluates inclusivism, universalism and pluralism, which have shortcomings.

Religious moderation is an essential issue in Indonesia's National Medium-Term Development Plan. It is one of the crucial agendas in countering various acts of intolerance that can occur in the largest multicultural country in the world, like Indonesia. From previous research (research gap) and the development of religious moderation discourse, researchers developed a novelty by including intellectual humility to be considered as a mediation of religious moderation with tolerance. Several recent studies have more specifically found the effect of intellectual humility on religious tolerance. Humility and tolerance are different but related concepts (Krumrei-Mancuso & Rouse 2016). Openness and flexibility in thinking also make it easier for individuals to see from the perspective of others; thus, intellectual humility is more easily formed and strengthens tolerance (Church & Samuelson 2016; Leary et al. 2017). This study aims to identify indicators of the religious moderation model to strengthen tolerance attitudes with intellectual humility mediation and to design a religious moderation model to strengthen tolerance attitudes with intellectual humility mediation.

Methods

In general, this research will carry out the process of identifying and designing the model (Thiagarajan, Semmel & Semmel 1974). This study is qualitative-quantitative descriptive research, taking an educational and religious approach by collecting various themes, cultural focuses, values and symbols in each domain (Spradley 2016). The research model is an unbalanced mixed combination model or concurrent embedded. The concurrent embedded method is a research method that combines qualitative and quantitative research methods by mixing both methods in an unbalanced but independent manner to answer similar problem formulations (Sugiyono 2017).

The data source in this study is the subject from which the data can be obtained (Arikunto 2013; Moleong 2007). Informants were identified using snowball sampling, and as many as 350 people were selected proportionally. In detail, there were 100 students from the western part of Indonesia, 150 students from the centre and 100 from the eastern part. Focus group discussions (FGD) and interviews were used to collect data. The FGD process is carried out in stages: (1) preparation by arranging seating, equipment, notes and group dynamics; (2) facilitation during the meeting, starting with random self-introduction, approval, confidentiality and rules; (3) the discussion process, by recording and observing the discussion, investigating, pondering and observing nonverbal cues; and (4) closing, thanking the FGD participants and resource persons.

Data analysis was carried out using qualitative software, in this case, NVivo 12 Plus, as a computer platform programme developed by QSR International to process data through highlighting, writing notes and linking ideas (Brandão 2015; Edwards-Jones 2014; Göransson et al. 2007; Humble & Radina 2019; Jackson 2021). The stages of data analysis consist of (1) collecting data, (2) organising data, (3) making memos, (4) coding data, (5) analysing data and (6) displaying data (Woolf & Silver 2018).

To perform the modelling consists of (1) drawing a path diagram according to the research model framework; (2) testing the outer model to assess the validity and reliability of indicators in measuring the variables (constructs); (3) assessing the goodness-of-fit model to ensure that the processed data fits the estimated model so that the sample used can provide an overview of the actual population conditions; and (4) testing the inner model, which is the stage of testing the influence between variables as a tool to test research hypotheses (Ringle 2015).

Findings and discussion

This study's findings identify young Muslims' views towards tolerance, which are taken from the religious perspective of the Indonesian people, who prioritise moderate attitudes. The researcher identifies the community's views, especially those of young Indonesians, towards tolerance. In the end, this view is taken as the principle and value of the Indonesian people in their attitude, especially towards the value of plurality.

Youth national commitment

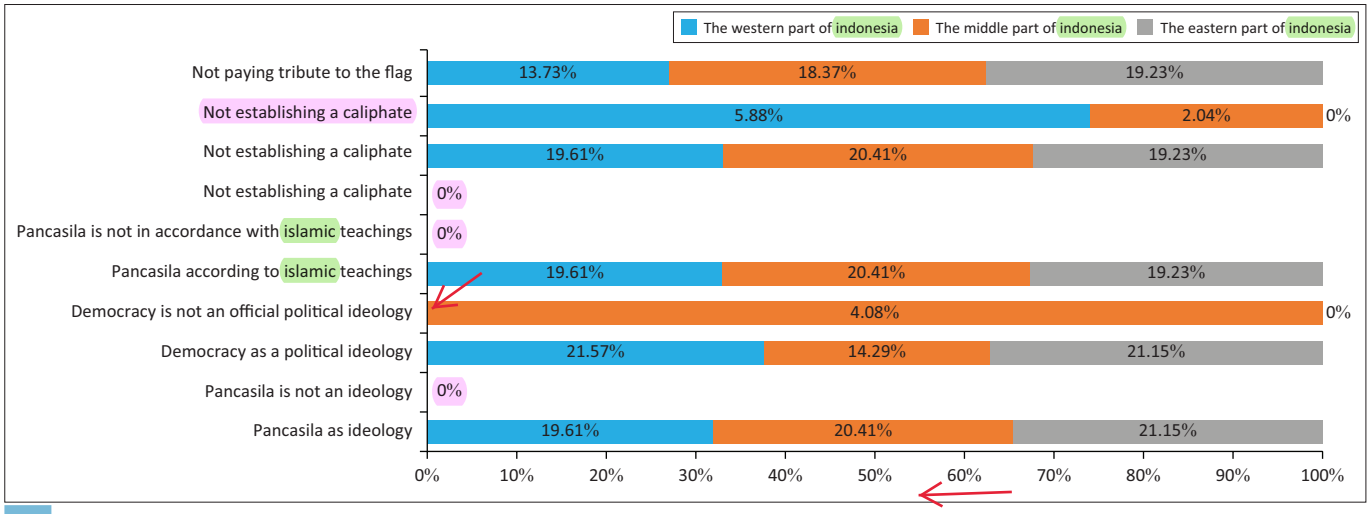
National commitment is an attachment to full responsibility to be loyal and grow self-awareness as an Indonesian nation. Without a consistent national commitment from citizens, the state cannot stand upright and achieve the aspirations and hopes of its people. National commitment is related to the attitude of young people towards the symbols of the state and the basic consensus, that is, the agreement of the entire Indonesian nation. Youth's national commitment can be seen in Figure 1.

In Figure 1, the aspect of national commitment from students from the western, central, and eastern parts of Indonesia is relatively the same, but the differences are not too significant. However, there are some aspects to this finding. All young people do not agree with the caliphate (*khilafah*) state because it contradicts the state ideology, namely Pancasila. *Khilafah* is one of the most massive and crucial issues in Indonesia. One of the mass organisations carrying the caliphate issue is Hizb ut-Tahrir, which claims that they are here to fight what they claim is a secular-capitalist-nationalist system and considers Muslims who believe in democracy to be *kufr*, infidels or even apostates, as well as those who have embraced democra~~Deviate from the faith (Valentine 2010). The governm~~ [AQ4] ~~dissolved Hizbut Tahrir Indonesia (HTI)~~ based [AQ5] on Government Regulation in Law Number (*Perppu*) 2 of 2017, namely Law Number 17 of 2013 concerning civil society organisations (CSO). Through this *Perppu*, the government has the authority to prohibit organisations that 'spread ideological or philosophical doctrines that violate Pancasila and the 1945 Constitution'. Previous findings corroborate that as many as 81.5% of millennial youth support and commit to the Unitary State of the Republic of Indonesia (IDN Research Institute 2019). Meanwhile, all youth informants (100%) also considered Pancasila to follow Islamic teachings, and all informants recognised Pancasila as the state ideology.

Antiviolence

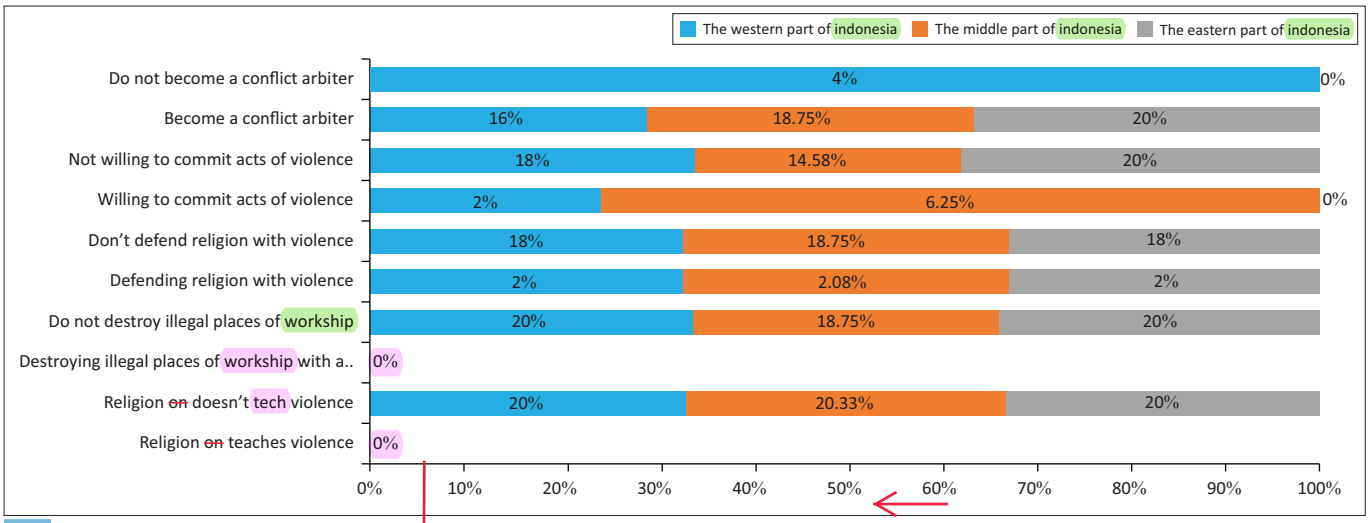
Antiviolence is one of the pillars of religious moderation that young people must possess. Even now, nonviolent education is developing, which can also be called peaceful education, and is conducted wholeheartedly to educate, not teach. In Figure 2, young people's attitudes towards nonviolence are shown.

In Figure 2, young people from western, central and eastern Indonesia generally show an antiviolence attitude. They will not mediate conflict (4%) if it is on a scale that the local government can handle. If the conflict is widespread, 20% of youth informants from eastern Indonesia will become mediators in the event of a conflict. Two per cent of informants are willing to commit acts of violence. They will do so if the religion they believe in is disturbed from the outside. All the informants indicated that they would not do any damage even though there are illegal places of worship and would leave it to the governmen~~t to complete the legality.~~ While [AQ6]



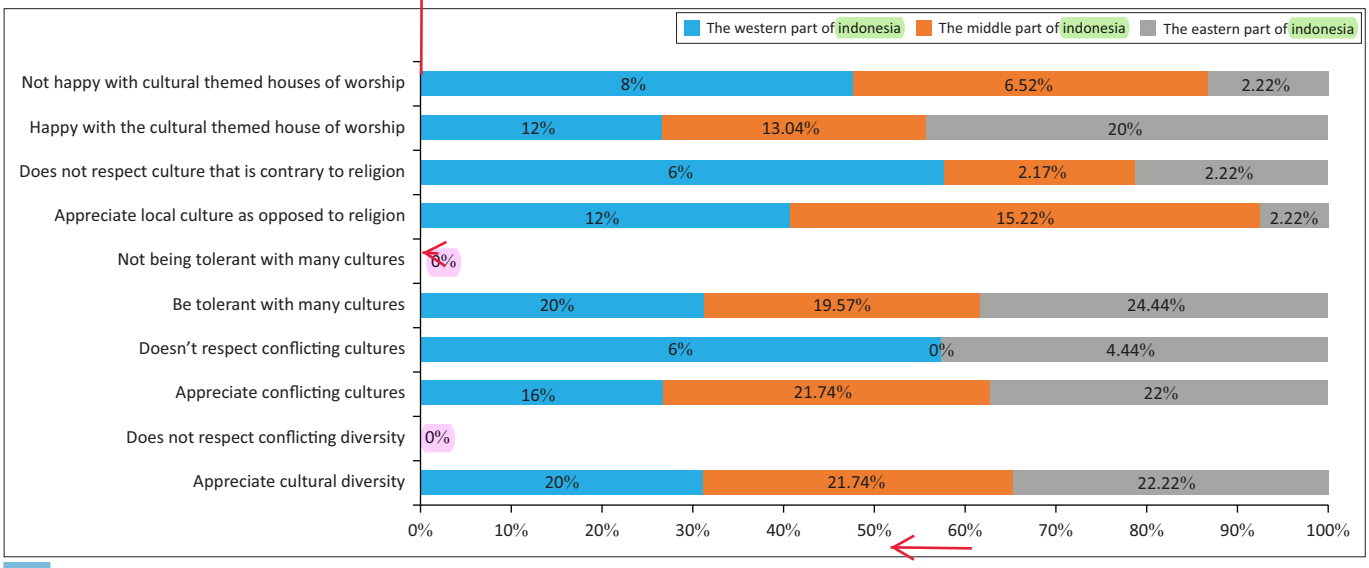
[AQ3] ~~Source:~~

FIGURE 1: National commitment.



[AQ3] Source:

FIGURE 2: Attitude of antiviolence.



[AQ3] Source:

FIGURE 3: The attitude of accommodation towards local culture.

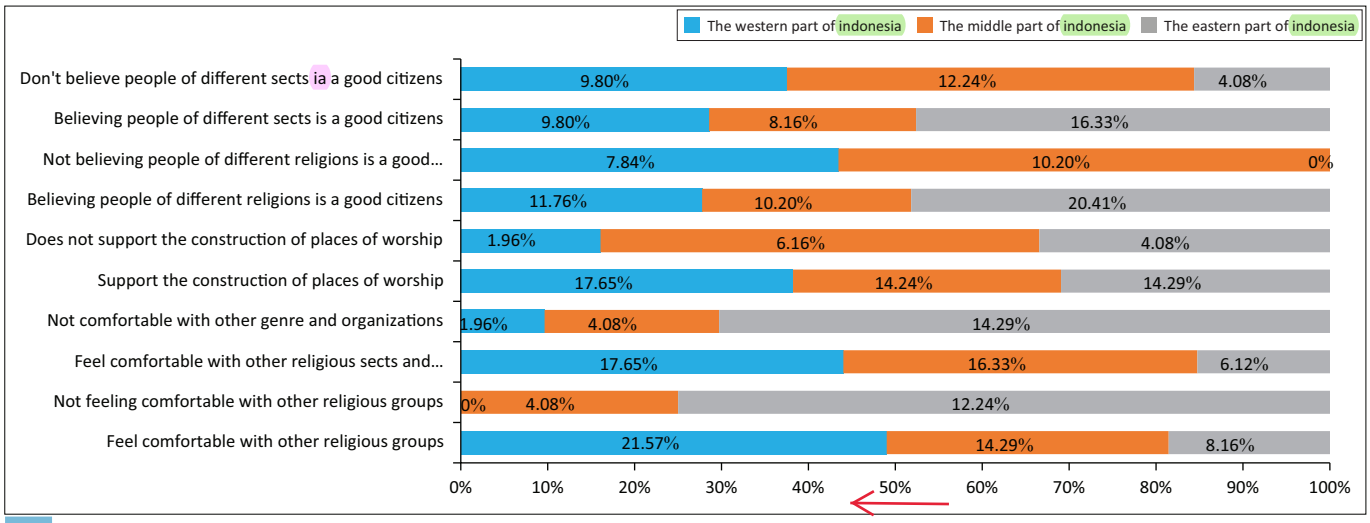
attitudes towards violent behaviour are often associated with religion, they disagree. Religion does not teach violence against followers of other religions or houses of worship.

The data explain that young Indonesians have shown a positive attitude towards fighting violence in the name of religion. Violence deviates from behavioural norms, passion, intensity or attitude polarity (Kruglanski & Orehek 2012). In this case, violent extremism can be explained as firmness of belief, willingness to defend a position, firmness of opinion and using violent means. They tend to refuse and position themselves as mediators in every conflict.

Youth attitudes towards local culture

Local cultural diversity is a social phenomenon that can shape each region's cultural character and image. Every society has a local culture inherent in the community, including young people. Local culture arises when residents of an area already have the same mindset and social life, so it becomes a habit that distinguishes them from other residents.

In Figure 3, young people's answers to the culture generally show the same character. There are indicators of a strengthened attitude of respect for local culture, which is the fundamental value of their lives. Young people from eastern Indonesia showed a more positive attitude towards houses of worship with cultural themes (20%). Furthermore, regarding tolerance of various cultures that grow in their environment, young people from eastern Indonesia also show a higher attitude, as much as 24.44%. This is because, in eastern Indonesia, various local cultures are still relatively well preserved and live in a pluralistic socioreligious situation. Likewise, ~~for respect for culture, young people from eastern Indonesia, with~~ 22.22%. [AQ7]



[AQ3] ~~Source~~:

[AQ8] **FIGURE 4:** Youth tolerance.

Local culture, in several studies, can be used as a glue for differences between religions and become unique in Indonesia (Pajarianto et al. 2022). Moderate people tend to be more accepting of local traditions and culture in their religious behaviour, as long as they do not conflict with the central teachings of religion. Indonesian society is rich in local culture that adapts and manages resources for mutual prosperity (Pesurnay 2018), often associated with myths even though it grows dynamically following human innovation and creativity (Effendi 2019). It is essential to revitalise local culture by strengthening tolerance for various Indonesian treasures.

Youth tolerance

~~Young people today live in a very fast-paced world, especially with the development of technology and digital information. Apart from having negative potential, this development has a positive impact on their perspective on humans or different groups.~~

~~e informants' answers on the tolerant attitudes of young people show that there are different perceptions and answers about tolerance. Informants from western Indonesia indicated that they believe that people from different sects or schools can become good citizens (9.80%), while others are not sure about the value (9.80%). Some do not believe people of different religions to be good citizens (7.84%); a larger number do believe people of different religions to be good citizens (11.76%). Some do not support the construction of places of worship (1.96%), but others support the construction of places of worship (17.65%). Other schools and organisations make some informants uncomfortable (1.96%); other informants reported that schools and organisations make them comfortable (17.65%). No participants reported that they do not feel comfortable with other groups (0%), and many feel comfortable with other religious groups (21.57%).~~ [AQ9]

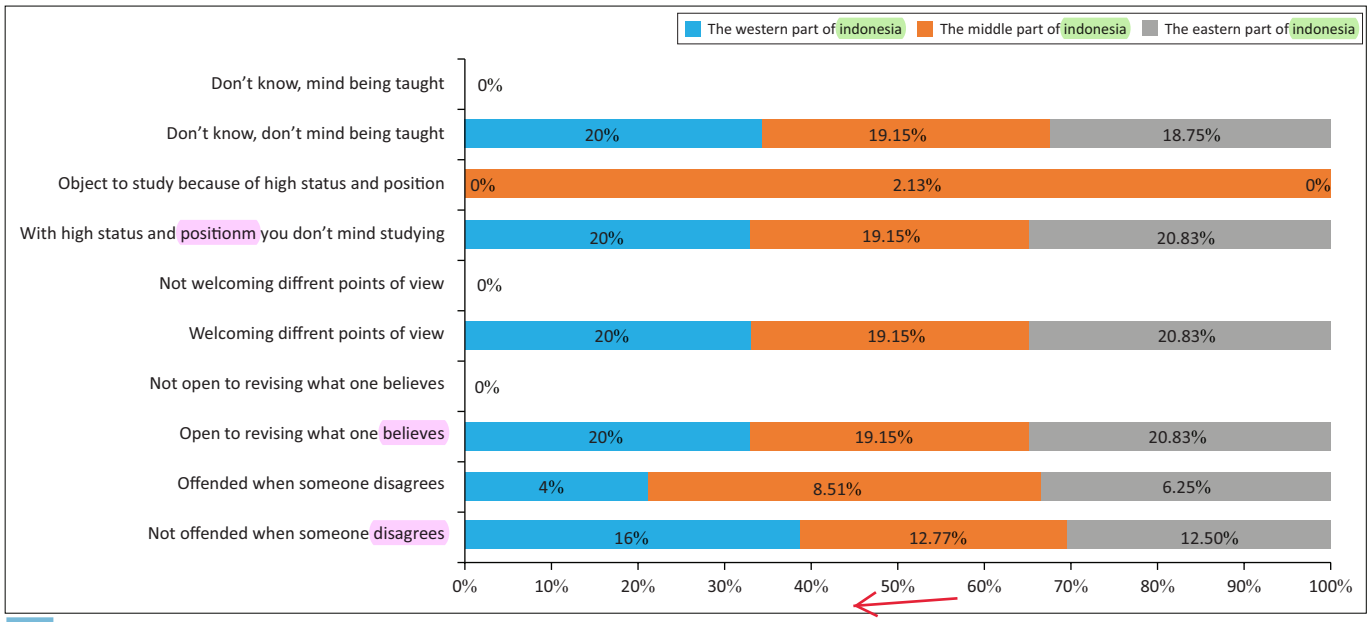
~~Central Indonesian informants indicate that they do not believe that people from different sects or schools can become good citizens (12.24%) and believe in values (18.16%). They do not believe people of different religions to be good citizens (10.20%). Some do not support the construction of places of worship (6.12%) but others support the construction of places of worship (14.24%). Some are not comfortable with other schools and organisations (4.08%), but many feel comfortable with other schools and organisations (16.33%). Some do not feel comfortable with other groups (4%), while others feel comfortable with other religious groups (14.29%).~~ [AQ10] [AQ9]

~~Eastern Indonesia informants indicate that they do not believe that people from different sects or schools can become good citizens (4.08%) and believe in values (16.33%). None responded that they do not believe people of different religions to be good citizens (0%); they believe people of different religions to be good citizens (20.41%). Some do not support the construction of places of worship (4.08%), but others support the construction of places of worship (14.29%). Some do not feel comfortable with other schools and organisations (14.29%) or with other schools and organisations (16.33%).~~ Some do not feel comfortable with other groups (12.24%), while a smaller number feel comfortable with other religious groups (8.16%). [AQ9] [AQ11]

~~The attitude of not believing people of different religions are good citizens because certain sects or groups are not in line with the Indonesian government system is thus judging that the views of these groups are limited and only seeing them from one religious perspective, whereas religions worldwide have the resources to respect religious freedom (Kärkkäinen 2017) and have universal views whose values can be accepted by all religious adherents.~~ [AQ9]

The attitude of young people's intellectual humility

Intellectual humility (intellectually) is often considered one factor in how someone learns something new, because



[AQ3] ~~Source~~:

FIGURE 5: The attitude of intellectual humility.

humility involves acknowledging one's limitations, including ignorance of something. Young people must have this attitude, as social skills are needed in the field of work or to stem the flow of radicalism that can arise from an attitude of self-righteousness and claiming that others are wrong. Thus, this attitude is very relevant as a mainstream viewpoint among young people.

In Figure 5, Muslim youth informants have several variants of attitudes towards different views. Western Indonesian informants are motivated to learn if they do not understand (20%), do not mind being taught (20%), welcome new views (20%) and are open to revising their views (20%); some are offended when someone disagrees (4%), and others are not offended by people who disagree (16%). In this aspect, all informants do not mind being given information, taught and learning from others, as well as welcoming new views even though they are different. It can also be seen in the readiness of all informants to revise their views if they are wrong, which indicates that young people's intellectual humility is high and stable. These views are not much different from those of the informants in the central and eastern parts.

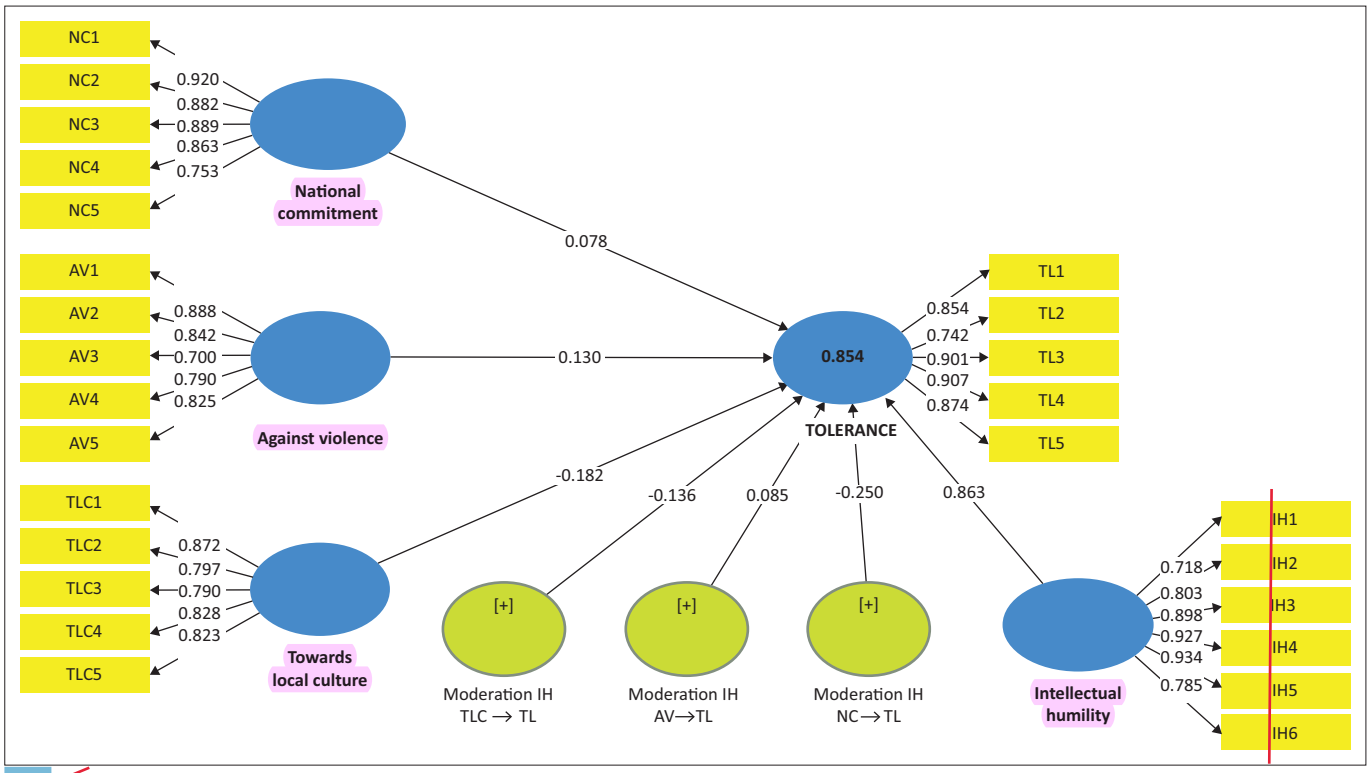
These results are relevant to several findings on humility and religiosity regarding religious tolerance (Hook et al. 2017; Krumrei-Mancuso 2018; Leary et al. 2017; Rodriguez et al. 2017; Zhang et al. 2018). From these results, it can be concluded that there is a successful application of the concept of religious moderation (Muhtifah et al. 2021). Thus, intellectual humility is easier to form and strengthens tolerance (Church & Samuelson 2016; Leary et al. 2017). It is what can be offered because, from the research results, the potential for young people to be exposed to radicalism is also quite high (Nafi'a et al. 2022). Nowadays, intellectual humility in religion is difficult to find, so what happens is that one feels self-righteous, which makes it easy to disbelieve in others and makes it challenging to dialogue with other religions. In the end, it is social learning.

Developing a model of religious moderation for young people

~~Modelling by considering the stages in the partial least squares structural equation modelling (PLS-SEM) analysis (Ringle 2015). The first step is confirmatory factor analysis (CFA) with the Smart PLS programme, consisting of several stages: convergent validity, discriminant validity and composite reliability. The results of the partial least squares (PLS) analysis can be used to test the research hypothesis if all indicators in the PLS model have met the requirements of convergent validity, discriminant validity and composite reliability. The estimation results of the PLS model with algorithmic techniques can be seen in Figure 6.~~ [AQ5] [AQ12] [AQ5]

In the second step, the researcher conducted a convergent validity test by looking at the loading factor value of each indicator on the construct. Because this is confirmatory, the limit for the loading factor used is 0.7. The loading factor value can be seen in Table 1.

Based on the analysis in Table 1, the results show that all indicators have a loading factor value > 0.7, which means that all indicators can be used to measure the construct; no indicators must be excluded because all indicators have met the validity criteria required. In addition to looking at the loading factor value of each indicator, convergent validity must also be assessed from the average variance extracted (AVE) value of each construct; [AQ5] all constructs in the PLS model are declared to have met convergent validity if the AVE value of each construct is > 0.5. The complete AVE value of each construct can be seen in Table 2.



[AQ3] *Source*:

FIGURE 6: Estimation results of the partial least squares algorithm model.

TABLE 1: Loading factor value on convergent validity test.

Variable	Indicator	Loading factor	Cut value	Convergent validity
National commitment	NC-1	0.920	0.7	Valid
	NC-2	0.882	0.7	Valid
	NC-3	0.869	0.7	Valid
	NC-4	0.863	0.7	Valid
	NC-5	0.753	0.7	Valid
Accommodation towards local culture	TLC-1	0.872	0.7	Valid
	TLC-2	0.797	0.7	Valid
	TLC-3	0.790	0.7	Valid
	TLC-4	0.828	0.7	Valid
	TLC-5	0.823	0.7	Valid
Antiviolence	AV-1	0.888	0.7	Valid
	AV-2	0.842	0.7	Valid
	AV-3	0.700	0.7	Valid
	AV-4	0.790	0.7	Valid
	AV-5	0.825	0.7	Valid
Intellectual humility	IH-1	0.718	0.7	Valid
	IH-2	0.803	0.7	Valid
	IH-3	0.898	0.7	Valid
	IH-4	0.927	0.7	Valid
	IH-5	0.934	0.7	Valid
	IH-6	0.785	0.7	Valid
Tolerance	TL-1	0.854	0.7	Valid
	TL-2	0.742	0.7	Valid
	TL-3	0.901	0.7	Valid
	TL-4	0.907	0.7	Valid
	TL-5	0.874	0.7	Valid

Source: Processed data 2022.

Based on the results of the PLS analysis in Table 2, after invalid indicators were removed from the model, all indicators were valid in measuring the construct. Then, assessed from the AVE value, all constructs also had an

TABLE 2: Construct average variance extracted value.

Construct	Average variance extracted
ABL	**0.676**
AK	**0.659**
IH	**0.719**
KK	**0.739**
MOD_ABL	**1.000**
MOD_AK	**1.000**
MOD_KK	**1.000**
TL	**0.736**

[AQ13]

Source: Processed data 2022
ABL, ; AK, ; IH, ; KK, ; MOD_ABL, ; MOD_AK, ; MOD_KK, ; TL, .

[AQ14]

~~AVE value exceeding 0.5, which means that all construct indicators have met the required convergent validity criteria. The analysis stage was continued at the discriminant validity test stage.~~

~~The third step, discriminant validity, was carried out to ensure that each concept of each latent variable is different from the other variables. The model has good discriminant validity if the AVE square value of each exogenous construct exceeds the correlation between the construct and other constructs. The results of the discriminant validity test were obtained as follows.~~

Based on the results of the discriminant validity test in the Table 3, it was found that the square root value of the AVE of all constructs consistently exceeded the correlation coefficient of the construct with other constructs. So it can be concluded that all constructs in this PLS model have met the required discriminant validity.

TABLE 3: Discriminant validity according to the Fornell–Larcker test.

XXX	ABL	AK	IH	KK	MOD_ABL	MOD_AK	MOD_KK	$\sqrt{AVE}$
ABL	0.822	-	-	-	-	-	-	**0.822**
AK	0.882	0.812	-	-	-	-	-	**0.812**
IH	0.931	0.904	0.848	-	-	-	-	**0.848**
KK	0.879	0.888	0.882	0.859	-	-	-	**0.859**
MOD_ABL	-0.794	-0.812	-0.735	-0.781	1.000	-	-	**1.000**
MOD_AK	-0.801	-0.814	-0.725	-0.798	0.984	1.000	-	**1.000**
MOD_KK	-0.786	-0.813	-0.725	-0.781	0.986	0.989	1.000	**1.000**
TL	0.842	0.862	0.915	0.834	-0.706	-0.701	-0.709	**0.858**

Source: Processed data 2022

ABL, ; AK, ; IH, ; KK, ; MOD_ABL, ; MOD_AK, ; MOD_KK, ; TL, .

TABLE 4: Discriminant validity according to cross loading value.

XXX	ABL	AK	IH	KK	TL
ABL1	**0.872**	0.871	0.852	0.803	0.719
ABL2	**0.797**	0.650	0.652	0.607	0.584
ABL3	**0.790**	0.650	0.712	0.647	0.663
ABL4	**0.828**	0.718	0.781	0.847	0.694
ABL5	**0.823**	0.722	0.808	0.693	0.777
AK1	0.794	**0.888**	0.777	0.831	0.722
AK2	0.698	**0.842**	0.703	0.716	0.674
AK3	0.524	**0.700**	0.539	0.605	0.538
AK4	0.616	**0.790**	0.702	0.620	0.682
AK5	0.881	**0.825**	0.887	0.798	0.834
IH1	0.616	0.702	**0.718**	0.646	0.725
IH2	0.678	0.622	**0.803**	0.674	0.684
IH3	0.861	0.802	**0.898**	0.764	0.871
IH4	0.911	0.897	**0.927**	0.878	0.808
IH5	0.917	0.878	**0.934**	0.859	0.826
IH6	0.714	0.663	**0.785**	0.641	0.719
KK1	0.898	0.887	0.900	**0.920**	0.812
KK2	0.719	0.743	0.723	**0.882**	0.700
KK3	0.760	0.788	0.748	**0.869**	0.790
KK4	0.769	0.739	0.756	**0.863**	0.709
KK5	0.590	0.624	0.637	**0.753**	0.523
TL1	0.725	0.773	0.784	0.717	**0.854**
TL2	0.588	0.718	0.652	0.666	**0.742**
TL3	0.717	0.715	0.805	0.710	**0.901**
TL4	0.778	0.779	0.821	0.813	**0.907**
TL5	0.785	0.718	0.849	0.668	**0.874**

Source:

ABL, ; AK, ; IH, ; KK, ; TL, .

In addition to using the Fornell–Larcker method, discriminant validity can be seen from the cross-loading value of each indicator to the construct. The indicator is declared to meet the discriminant validity criteria if the cross-loading indicator to the construct is higher than the cross-loading indicator value to other constructs.

The results of the two discriminant validity tests showed that the outer PLS model has met the required discriminant validity criteria. Based on the results of the discriminant validity test in Table 4, it can be seen that all indicators had the highest indicators in their constructs, not in other constructs, so it can be stated that all indicators have met the requirements of discriminant validity. For example, the TL5 indicator had a cross-loading of 0.874 to the construct (TL), while for the other constructs, the cross-loading of TL5 was lower than 0.874, which was 0.785 for the ABL construct,

TABLE 5: Composite reliability

XXX	Cronbach's alpha	Composite reliability
ABL	0.880	0.913
AK	0.869	0.906
IH	0.920	0.938
KK	0.911	0.934
MOD_ABL	1.000	1.000
MOD_AK	1.000	1.000
MOD_KK	1.000	1.000
TL	0.909	0.933

Source: Processed data 2022

ABL, ; AK, ; IH, ; KK, ; MOD_ABL, ; MOD_AK, ; MOD_KK, ; TL, .

0.718 for the AK, 0.849 for the IH and 0.668 for the KK, so that it can be stated that the discriminant validity of the TL5 was fulfilled.

The fourth step was to carry out construct reliability, which can be assessed from Cronbach's alpha value and the composite reliability value of each construct. The recommended value of composite reliability and Cronbach's alpha is more than 0.7. However, in development research, because the limit of the loading factor used is low (0.5), the value of composite reliability and low Cronbach's alpha are still acceptable as long as the requirements for convergent validity and validity are met. Discriminant validity has been met.

Based on the analysis results in Table 5, the composite reliability value of all constructs also exceeded 0.7. This indicates that all constructs have met the required reliability, so it can be concluded that all constructs were reliable, while based on Cronbach's alpha value, the performance was still below 0.7. It can be ignored. The performance construct can still be considered reliable because the reliability measurement using the composite reliability value is considered better than the reliability measurement using Cronbach's alpha. With steps taken systematically, the preparation of the model has met the requirements so that it can be continued with model testing.

Relying on this research model, preparing religious moderation education for young people is essential by combining various approaches, including strengthening intellectual humility, which will impact tolerance. The alternative is an integrative youth religious moderation intervention, namely by combining psychological and

counter-ideological support programmes, increasing critical, open and reflective thinking skills (Milla, Putra & Umam 2019; Milla & Umam 2019), open-mindedness as one of the intellectual humility abilities (Kruglanski et al. 2018), psychological support through identity strengthening and counselling (Bouzar & Martin 2016) and an emphasis on cognitive complexity In other research, young Indonesians agree with tolerance as much as 93%; they view intolerance as a terrible value (Pandey 2020). In future research, these aspects will be considered to test the model of religious moderation in youth.

Conclusion

This study concludes that intellectual humility is needed to mediate religious moderation, which consists of national commitment, antiviolence and accommodation of local culture towards youth tolerance. The data coding shows that intellectual humility attitudes mediate antiviolence attitudes towards groups and communities. Antiviolence attitudes towards groups encourage accommodative attitudes towards the local culture and impact tolerance in the aspect of national commitment that strengthens tolerance with mediation from intellectual humility. With this finding, the religious moderation programme must consider the integration of all disciplines in developing a model of religious moderation that is relevant to the needs of dynamic youth. The preparation of the model of religious moderation in this research has fulfilled all the requirements, so it can be continued for testing.

~~Theoretically and practically, this research contributes to the development of a model of religious moderation which is currently only dominated by the approach of faith and belief in the teachings of the scriptures. The religious attitudes of young people must be moderated with various instruments according to their unique and unique needs amid the rapid development of digitalisation.~~ [AQ17]

Acknowledgements

Thank you to the Ministry of Education, Culture, Research and Technology of the Republic of Indonesia for funding this research. The same goes for all the young people who became informants in this study.

Competing interests

The authors have declared that no competing interest exists.

Authors' contributions

H.P., I.P. and N.S.G. were all involved in the preparation, research design, data collection, analysis and article writing.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

Funding information

This research was funded by the Ministry of Education, Culture, Research and Technology of Indonesia. ~~However, the independence of the researcher.~~ [AQ18]

Data availability

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Disclaimer

The views and opinions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

References

Ali, N., 2020, 'Measuring religious moderation among Muslim students at public colleges in Kalimantan facing disruption era', *Inferensi: Jurnal Penelitian Sosial Keagamaan* 14(1), 1–24. https://doi.org/10.18326/infsl3.v14i1.1-24

Arikunto, S., 2013, *Prosedur Penelitian Suatu Pendekatan Praktik*, Rineka Cipta, Jakarta.

Bouzar, D. & Martin, M., 2016, 'Méthode expérimentale de déradicalisation: quelles stratégies émotionnelles et cognitives?', *Pouvoirs* 3, 83–96. https://doi.org/10.3917/pouv.158.0083

Brandão, C., 2015, 'Qualitative data analysis with NVivo', *Qualitative Research* 12(4), 492–494. https://doi.org/10.1080/14780887.2014.992750

~~Church, I. & Samuelson, P., 2016, *Intellectual humility: An introduction to the philosophy and science*, Bloomsbury Publishing.~~

Dawing, D., 2017, 'Mengusung Moderasi Islam di Tengah Masyarakat Multikultural', *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat* 13(2), 225–255. https:doi.org/10.24239/rsy.v13i2.266

Dodego, S.H.A. & Witro, D., 2020, 'The Islamic moderation and the prevention of radicalism and religious extremism in Indonesia', *Dialog* 43(2), 199–208. https://doi.org/10.47655/dialog.v43i2.375

Edwards-Jones, A., 2014, 'Qualitative data analysis with NVIVO', *Journal of Education for Teaching* 40(2), 193–195. https://doi.org/10.1080/02607476.2013.866724

Effendi, T.D., 2019, 'Local wisdom in tolerance building between ethnic Chinese and other ethnics in Indonesia', *Advances in Social Science, Education and Humanities Research* 276, 203–206. https://doi.org/10.2991/iconarc-18.2019.104

Fahri, M. & Zainuri, A., 2019, 'Moderasi Beragama di Indonesia', *Intizar* 25(2), 95–100. https://doi.org/10.19109/intizar.v25i2.5640

Foot, D.K. & Stoffman, D., 1996, *Boom, bust & echo: How to profit from the coming demographic shift*, Macfarlane Walter & Ross Toronto.

Frydenlund, I., 2015, *The rise of Buddhist-Muslim conflict in Asia and possibilities for transformation*, Norwegian Peacebuilding Research Centre (NOREF).

Gilleard, C., 2004, 'Cohorts and generations in the study of social change', *Social Theory & Health* 2(1), 106–119.

Göransson, K.E., Ehrenberg, A., Ehnfors, M. & Fonteyn, M., 2007, 'An effort to use qualitative data analysis software for analysing think aloud data', *International Journal of Medical Informatics* 76, 270–273. https://doi.org/10.1016/j.ijmedinf.2007.05.004

Hasudungan, A.N., 2021, 'Muslim and Christian relations in the field of education after The Ambon-Maluku conflict (The Biggest Religious Conflict in Indonesia)', *Journal of Education, Society & Multiculturalism* 1(3), 40–54.

Hook, J.N., Farrell, J.E., Johnson, K.A., Van Tongeren, D.R., Davis, D.E. & Aten, J.D., 2017, 'Intellectual humility and religious tolerance', *The Journal of Positive Psychology* 12(1), 29–35. https://doi.org/10.1080/17439760.2016.1167937

~~Humble, A. & Radina, M., 2019, *How qualitative data analysis happens: Moving beyond "Themes Emerged."*~~ [AQ19]

IDN Research Institute, 2019, *Indonesia millennial report 2019*, pp. 1–10.

~~Jackson, K., 2021, *Qualitative data analysis with NVivo*, 3rd edn., viewed from http://prism.librarymanagementcloud.co.uk.~~ [AQ20]

~~Kalhoro, J.A. & Cromwell, A., 2022, 'Musharraf's enlightened moderation: How education escalates conflict in Pakistan despite attempted transformation', in *Teaching peace and conflict*, pp. 43–61, Springer.~~ [AQ21]

Kärkkäinen, V.-M., 2017, 'Miroslav Volf, Flourishing: Why we need religion in a globalized world (New Haven: Yale University Press, 2015), pp. xviii+ 280.£ 18.99/$28.00', *Scottish Journal of Theology* 70(4), 477–479. https://doi.org/10.1017/S0036930616000648

~~Khairil, M., 2017, 'The transformation of the symbolic meaning of radicalism in acts of terrorism post conflict in PosoCentral Sulawesi', in *International Conference on Democracy, Accountability and Governance (ICODAG 2017)*, pp. 282–289.~~ [AQ22]

Kruglanski, A., Jasko, K., Webber, D., Chernikova, M. & Molinario, E., 2018, 'The making of violent extremists', *Review of General Psychology* 22(1), 107–120. https://doi.org/10.1037/gpr0000144

[AQ23] Kruglanski, A.W. & Orehek, E., 2012, 'The need for certainty as a psychological nexus for individuals and society', in *Extremism and the psychology of uncertainty*, pp. 3–18.

Krumrei-Mancuso, E.J., 2018, 'Intellectual humility's links to religion and spirituality and the role of authoritarianism', *Personality and Individual Differences* 130, 65–75. https://doi.org/10.1016/j.paid.2018.03.037

Krumrei-Mancuso, E.J. & Rouse, S.V., 2016, 'The development and validation of the comprehensive intellectual humility scale', *Journal of Personality Assessment* 98(2), 209–221. https://doi.org/10.1080/00223891.2015.1068174

Leary, M.R., Diebels, K.J., Davisson, E.K., Jongman-Sereno, K.P., Isherwood, J.C., Raimi, K.T. et al., 2017, 'Cognitive and interpersonal features of intellectual humility', *Personality and Social Psychology Bulletin* 43(6), 793–813. https://doi.org/10.1177/0146167217697695

[AQ24] Mannheim, K., 1984, *Sociology of knowledge*, Tavistock Publication Limited.

Markus, A., 2017, *Multiculturalism Discussion Paper Young adults and cultural diversity: Experiences and challenges Discussion Paper*.

Milla, M.N., Putra, I.E. & Umam, A.N., 2019, 'Stories from jihadists: Significance, identity, and radicalization through the call for jihad', *Peace and Conflict: Journal of Peace Psychology* 25(2), 111. https://doi.org/10.1037/pac0000371

Milla, M.N. & Umam, A.N., 2019, 'Understanding intergroup contact on terrorist prisoners in Indonesia', in *Learning from violent extremist attacks: Behavioural sciences insights for practitioners and policymakers*, pp. 259–278.

Moleong, L.J., 2007, *Metodologi penelitian kualitatif edisi revisi*.

Muhtifah, L., Prasojo, Z.H., Sappe, S. & Elmansyah, E., 2021, 'The theology of Islamic moderation education in Singkawang, Indonesia: The city of tolerance', *HTS Teologiese Studies/Theological Studies* 77(4), 10. https://doi.org/10.4102/hts.v77i4.6552

Nafi'a, I., Gumiandari, S., Hakim, M.A., Safii, S. & Rokhmadi, R., 2022, 'Mitigating radicalism amongst Islamic college students in Indonesia through religious nationalism', *HTS Theological Studies* 78(4), 1–11. https://doi.org/10.4102/hts.v78i4.7547

Pajarianto, H., 2022, 'Interreligious relation: Position of women in strengthening Christian and Muslim bonds', *HTS Teologiese Studies/Theological Studies* 78(4), 7. https://doi.org/10.4102/hts.v78i4.7096

Pajarianto, H., Pribadi, I. & Sari, P., 2022, 'Tolerance between religions through the role of local wisdom and religious moderation', *HTS Teologiese Studies/Theological Studies* 78(4), 8. https://doi.org/10.4102/hts.v78i4.7043

Pandey, S., 2020, 'Executive Summary Survei Persepsi dan Sikap Generasi Muda Terhadap Intoleransi dan Ekstremisme 2020', *South African Medical Journal* 101(2003), 16.

Pesurnay, A.J., 2018, 'Local wisdom in a new paradigm: Applying system theory to the study of local culture in Indonesia', *IOP Conference Series: Earth and Environmental Science* 175(1), 12037. https://doi.org/10.1088/1755-1315/175/1/012037

Purwati, P., Darisman, D. & Faiz, A., 2022, 'Tinjauan Pustaka: Pentingnya Menumbuhkan Nilai Toleransi dalam Praksis Pendidikan', *Jurnal Basicedu* 6(3), 3729–3735. https://doi.org/10.31004/basicedu.v6i3.2733

Ringle, C., 2015, *SmartPLS 3*, SmartPLS, Bönningstedt. [AQ15]

Rodriguez, D., Perez, C., Jagersand, M. & Figueroa, P., 2017, 'A comparison of smartphone interfaces for teleoperation of robot arms', in *2017 XLIII Latin American Computer Conference (CLEI)*, pp. 1–8.

Rogers, B., 2018, 'Rejecting religious intolerance in South-East Asia', *JSEAHR* 2, 208.

Rusyaid, R., Hermanto, H. & Nasir, S.H., 2022, 'Satu Tungku Tiga Batu : The model of religious moderation in Fak Fak Regency, West Papua', in *Proceedings of the 9th Asbam international conference (Archeology, history, & culture in the nature of Malay) (ASBAM 2021)*, vol. 660(Asbam 2021), pp. 675–679.

Singh, A., 2018, 'Conflict between freedom of expression and religion in India – A case study', *Social Sciences* 7(7), 108. https://doi.org/10.3390/socsci7070108

Spradley, J.P., 2016, *Participant observation*, Waveland Press.

Subchi, I., Zulkifli, Z., Latifa, R. & Sa'diyah, S., 2022, 'Religious moderation in Indonesian Muslims', *Religions* 13(5), 451. https://doi.org/10.3390/rel13050451

Sugiyono, 2017, *Combination research methods (mixed methods)*, Alfabeta.

Syarif, F., 2019, 'Religion in the conflict flows', *ADDIN* 13(2), 337–368. https://doi.org/10.21043/addin.v13i2.6452

Thiagarajan, S., Semmel, D.S. & Semmel, M.I., 1974, *Instructional development for training teachers of exceptional children*, Leadership Training Institute/Special Education, Minneapolis, MN.

Valentine, S.R., 2010, 'Monitoring Islamic militancy: Hizb-ut-Tahrir: "The Party of Liberation"', *Policing: A Journal of Policy and Practice* 4(4), 411–420. https://doi.org/10.1093/police/paq015

Wolhuter, C.C., Potgieter, F.J. & Van der Walt, J.L., 2014, 'Modelle van interreligieuse toleransie in die onderwys van die een-en-twintigste eeu', *In Die Skriflig/In Luce Verbi* 48(1), 1–8. https://doi.org/10.4102/ids.v48i1.1798

Woolf, N.H. & Silver, C., 2018, *Qualitative analysis using Nvivo, The five level QDA method*, pp. 1–1235, Routledge.

Yazdani, A., 2020, 'The culture of peace and religious tolerance from an Islamic perspective', *Veritas* 47, 151–168. https://doi.org/10.4067/S0718-92732020000300151

Zakaria, F., 2020, 'Review of Nur Amali Ibrahim, improvisational Islam: Indonesian youth in a time of possibility', *Contemporary Islam* 14(1), 95–98. https://doi.org/10.1007/s11562-019-00440-z

Zhang, H., Hook, J.N., Farrell, J.E., Mosher, D.K., Van Tongeren, D.R. & Davis, D.E., 2018, 'The effect of religious diversity on religious belonging and meaning: The role of intellectual humility', *Psychology of Religion and Spirituality* 10(1), 72. https://doi.org/10.1037/rel0000108

Zulkifli, D., Suyasa, I.N., Maulita, M., Suharti, R., Rachmad, B., Dewi, I.J.P. et al., 2019, 'A conflict analysis of management of fishery resources in Kalimantan, Indonesia', *International Journal of Fisheries and Aquatic Studies* 7(4), 78–85.