

Religious Moderation of Indonesian Muslim Adolescents

Wara Alfa Syukrilla¹, Zahrotun Nihayah², Mohammad Fayruz³

Faculty of Psychology, Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia^{1,2}

Sekolah Tinggi Ilmu Ekonomi Ganesha, Jakarta, Indonesia³

wara.alfa@uinjkt.ac.id

Abstract

In Indonesia's diverse society, tensions and conflicts among various groups of religions often disrupt social harmony. Therefore, it emerges the concept of religious moderation which is currently adopted as a national policy in Indonesia to counter intolerance and radicalism. This study aimed to identify the factors influencing religious moderation in Indonesian Muslim adolescents. The instruments used in this study are the modified Parental Authority Questionnaire (PAQ), the Indonesian version of the Muslim Daily Religiosity Assessment Scale (MUDRAS), and the Religious Moderation Scale. The confirmatory factor analysis (CFA) was employed to test construct validity. Using multiple linear regression we evaluate the effect of religiosity and parenting style on religious moderation. The sample of this study was 339 Indonesian Muslim late adolescents aged 17-22 years old from 22 provinces in Indonesia. The results showed that parenting styles and religiosity are significant predictors that positively influence religious moderation, both simultaneously and partially. The findings of this study suggest that parenting style and religiosity are the factors influencing religious moderation of Indonesian Muslim late adolescents. The findings of this study further emphasize the importance of the family's role in shaping adolescents' attitudes toward religion.

Keywords: late adolescents, Muslim, parenting style, religious moderation, religiosity, tolerance

Abstrak

Masyarakat Indonesia adalah masyarakat dengan beragam agama dan budaya sehingga ketegangan dan konflik antara berbagai kelompok agama sering mengganggu harmoni sosial. Oleh karena itu, muncul konsep moderasi beragama yang saat ini menjadi salah satu kebijakan nasional di Indonesia untuk mengatasi intoleransi dan radikalisme. Tujuan dari penelitian ini adalah untuk mengidentifikasi faktor-faktor yang memengaruhi sikap moderasi beragama pada remaja Muslim di Indonesia. Instrumen yang digunakan dalam penelitian ini adalah modifikasi dari Parental Authority Questionnaire (PAQ), the Indonesian version of Muslim Daily Religiosity Assessment Scale (MUDRAS), dan Skala Moderasi Beragama. Confirmatory factor analysis (CFA) digunakan untuk menguji validitas konstruk. Dengan menggunakan regresi linier berganda, penelitian ini mengevaluasi pengaruh religiusitas dan pola asuh terhadap moderasi beragama. Sampel penelitian ini adalah 339 Muslim remaja akhir yang berusia 17-22 tahun dan berasal dari 22 provinsi di Indonesia. Hasil penelitian menunjukkan bahwa pola asuh dan religiusitas adalah prediktor yang secara positif memengaruhi sikap moderasi beragama, baik secara simultan maupun parsial. Temuan penelitian ini menunjukkan bahwa pola asuh dan religiusitas adalah faktor yang menentukan sikap moderasi beragama remaja akhir Muslim di Indonesia. Temuan penelitian ini semakin menegaskan pentingnya kontribusi peran keluarga dalam membentuk sikap remaja dalam beragama.

Kata kunci: moderasi beragama, pola asuh, remaja Muslim, religiusitas, toleransi

Introduction

Indonesia is a diverse country, with people from different backgrounds like ethnicity, religion, and culture. Managing such diversity can be hard because differences can sometimes lead to disagreements that could precipitate division within society (Sudirman et al., 2023). Religious differences, in particular, can often cause conflicts in a diverse society (Hermawati et al., 2017). For example, a religious conflict happened in the city of Poso. It lasted from December 1998 then continued two years later and its peak lasted from May to June 2000. On January 19, 1999, a religious conflict occurred in Ambon which killed 12 people. The next inter-religious conflict was experienced by the people of Tolikara on July 17, 2015, between Muslims and Christians. The conflict began when members of the Bible Church burned down the mosque when Muslims were going to perform Eid al-Fitr prayers. As a result, two people died and 96 Muslim houses were burnt down. The conflict can be resolved after the government carries out reconciliation.

After the end of the New Order regime, Indonesia experienced frequent religious and ethnic conflicts which appeared to be commonplace in daily life (Barton, 2006; Tule, 2014). Since then, religious tensions have intensified, with religious intolerance manifesting through the manipulation of religious symbols and the propagation of calls for religious warfare (*jihad*) (Barton, 2009, 2010; Tule, 2014). As a result, the concept of religious moderation emerged as society's reaction (Murad & Rizki, 2022).

Religious moderation within the context of Islam refers to the practice of adhering to religious beliefs and practices in a balanced and moderate manner, avoiding extremism and radicalism (Khasanah et al., 2023; Kusmidi, 2023). The significance of religious moderation within Islam lies in its alignment with the principles of peace, justice, and compassion emphasized in Islamic teachings (Taiba et al., 2023). It fosters harmonious relations among individuals and communities of diverse religious backgrounds, contributing to social cohesion and stability. By promoting moderation, Islam seeks to counteract the spread of extremism and radicalism, which can lead to violence, division, and conflict within society.

Various efforts have been made by different parties ranging from government, civil society, and religious institutions to promote religious tolerance and moderation in Indonesia. For example, the Religious Affairs Ministry has published a pocketbook of religious moderation (Ministry of Religion Affairs, 2019) and conducted various programs aimed at promoting religious harmony and tolerance. The National Commission on Human Rights (Komnas HAM) made a joint initiative with the Religious Affairs Ministry to reduce the number of cases of religious intolerance in the country (Pangestika, 2021). Religious leaders and scholars from different faith traditions participate in interfaith dialogues and joint initiatives to promote understanding and cooperation (Alles, 2015; Ministry of Religious Affairs, 2014).

Researchers have identified a range of factors that contribute to the development of religious moderation in Indonesia. Religiosity has been found to positively influence an individual's level of religious moderation (Subchi et al., 2022). The study by Shofiyuddin et al. (2023) states that religiosity plays a crucial role in fostering religious moderation and tolerance among higher education students, emphasizing the importance of moderate character traits, compassionate attitudes, and strengthening religious commitment. Past studies underscore the strategic role of educational institutions and teachers in strengthening the values of religious moderation (Mathur et al., 2014; Schwartz et al., 2008; Wu & Chiou, 2008) and promoting tolerance (Azmi & Kumala, 2019). However, although the family unit also plays an important role in promoting religious moderation, this aspect has not received much attention in academic discourse.

Despite efforts to promote religious tolerance and moderation, there remains a notable gap in understanding the specific mechanisms through which these values are fostered or inhibited, particularly within the family unit. While the reviewed documents by Fadil et al. (2024), Sudirman (2022), and Bahri (2022) emphasize the crucial role of the family in instilling values of religious moderation, they primarily focus on theoretical frameworks and conceptual discussions. There is a need for more empirical studies that delve deeper into the practical mechanisms and strategies employed by families to nurture a moderate religious outlook among their members. There is a growing need to explore and understand how family

influences contribute to the development of moderate religious views, thereby providing a more comprehensive perspective on the factors that shape religious moderation.

In the family unit, parenting style plays a significant role in shaping one's characteristics. Parenting style could influence one's decision including religious aspects. Parenting styles, such as authoritative, authoritarian, permissive, and neglectful, can have a significant impact on religious tolerance among individuals. Research suggests that authoritative parenting, characterized by high levels of responsiveness and demandingness, is positively associated with religious tolerance (Adinugroho & Paramaiswari, 2022). This style of parenting, which combines warmth with reasonable control, fosters an environment where children are encouraged to think critically and respect diverse beliefs and practices (Adinugroho & Paramaiswari, 2022). Conversely, authoritarian parenting, characterized by high demands and low responsiveness, may not promote religious moderation. Authoritarian parenting has been associated with lower levels of empathy and perspective-taking, which are essential components of religious moderation (Sumargi et al., 2020). In the context of permissive parenting, the parental approach to religion and spirituality may impact how children perceive and engage with diverse religious beliefs, potentially influencing their level of religious moderation.

In this study, we tested the following hypotheses:

- (1) H0: there is no simultaneous cumulative effect of parenting styles and religiosity on religious moderation.
- (2) H0: there is no partial effect of the authoritarian parenting style on religious moderation.
- (3) H0: there is no partial effect of the authoritative parenting style on religious moderation.
- (4) H0: there is no partial effect of the permissive parenting style on religious moderation.
- (5) H0: there is no partial effect of religiosity on religious moderation.

Methods

This study used a quantitative approach with a correlational method to achieve the research goal namely examining the relationship between three types of parenting style, religiosity, and religious moderation attitude of adolescents. The population of the study is Indonesian late adolescent Muslims. Late adolescence is defined as the period that occurs between the chronological ages of 16–26 years (Mathur et al., 2014; Schwartz et al., 2008; Wu & Chiou, 2008). The sample is selected using purposive sampling with inclusion criteria: (1) aged 17-22 years old, (2) committed to the Islam religion. The study subjects filled in the questionnaires distributed online through the Google form platform. The data collection process was done from April to June 2022. The questionnaire consisted of close-ended questions related to religious moderation, parenting style, and religiosity. A total of 354 respondents completed the questionnaire. After data cleaning, we obtained 339 respondents' data to be processed for the next analysis stage.

Instrumentation

The instrument used to measure religious moderation was developed by Natanael & Ramdani (2021) based on the religious moderation theory defined by the Indonesian Ministry of Religious Affairs, which contains four dimensions, namely nationalism, tolerance, anti-violence attitude, and accommodative attitude toward traditional culture. There are 17 items in the instrument developed by Natanael & Ramdani (2021) with four alternative answers ranging from 1 (strongly disagree) to 5 (strongly agree). A sample statement in the instrument is, "*Bagi saya, berbakti kepada negara adalah bentuk pengamalan ajaran agama saya.*" Readers who are interested in using the scale could send a request to Natanael & Ramdani (2021). In this study, the construct validity was tested using confirmatory factor analysis (CFA) where the construct is said to be valid if the model satisfies the following model's goodness of fit criteria: RMSEA < .05, p-value chi-square > .05. Analysis was done using MPlus 8 software. The CFA results

show that the model is fit with data with p -value = .0853 and RMSEA = .029. Then the significance of the item loading factor is checked using a t -test where a t -value greater than 1.96 indicates that the item is valid in measuring the religious moderation construct. The t -test results revealed that all items are valid as all t -values of the items are greater than 1.96. Thus, all items are used for extracting the factor scores of the religious moderation variable. A common practice in psychological assessment is to convert factor scores to T -scores with a mean of 50 and a standard deviation of 10. The aim of this conversion is to standardize the scores in such a way that they are easier to interpret and compare across different populations and measures. The factor scores were then converted to T -score using the formula: $T\text{-score} = 50 + \text{Factor Score} * 10$.

In assessing parenting style, this study used the Parental Authority Questionnaire (PAQ) as the measuring instrument, which was developed by Buri (1991) based on the theory of Baumrind (1971). Based on the theory of Baumrind (1971), there are three parenting style categories: authoritarian, authoritative, and permissive. Each category has 10 items with a 4-point scale, ranging from strongly disagree (1) to strongly agree (4). The instrument in this study combines the original separated father and mother versions into a single 'parents' component following the study by Zahra (2014). One sample item in the questionnaire is "*Orang tua saya memberi penjelasan setiap kali saya merasa aturan dan batasan dalam keluarga tidak masuk akal*" which is a sample that represents the authoritative parenting style. Confirmatory Factor Analysis was used to test the construct validity. By allowing correlation between δ parameters, the construct validity of the instrument was reached. The instruments measured authoritarian, authoritative, and permissive parenting styles were valid with p -value Chi-square= .059; .156; .063 and RMSEA= .029; .037; .040 respectively. All items measuring authoritarian and authoritative parenting styles were used for further analysis as the t -test results of these items were all significant. Meanwhile, two items in the permissive questionnaire were found to be not significant and dropped. The factor scores were then extracted and converted to T -scores.

The instrument used to assess religiosity was the Indonesian Version of the Muslim Daily Religiosity Assessment Scale (MUDRAS) which was developed by Suryadi et al. (2020). The scale developed by Suryadi et al. (2020) is developed based on the theory of religiosity from Fetzer's theory (2003), the Centrality of Religiosity Scale theory of Huber and Huber (2012), and the Muslim Daily Religiosity Assessment Scale from Olufadi (2017), with the addition of the Koran and hadith as references in its development. In their study, Suryadi et al. (2020) explain that this instrument has good psychometric properties, indicated by all assumptions of the Rasch model were fulfilled, the person separation reliability was .92 and Cronbach's alpha was .93. A sample of questions in this scale is "Consuming haram goods, such as alcoholic drinks, whether in the form of drinking, selling and so on.". In this study, we evaluate the construct validity using CFA in MPlus 8 software. The CFA results show a p -value of Chi-square = .057 and RMSEA=.024. This indicates that the null hypothesis of "there is no significant difference between the model theorized and the data" is not rejected and it is concluded that the unidimensional model is fit. In the next step, a t -test to examine whether the items were valid was done. It was found that 5 items were not valid and dropped from further analysis. Factor scores for the religiosity variable are extracted without these 5 items. The factor scores were then converted to T -scores.

Analysis plan

The present study used 1) descriptive analysis to explore how participants are distributed among variables and demographical characteristics; 2) Confirmatory Factor Analysis (CFA) to test the validity of the constructs; and 3) multiple linear regression to examine the effect of parenting style and religiosity on religious moderation. CFA was done with the aid of MPlus 8 software. The multiple linear regression analysis was done with the aid of the SPSS 20 program. A preliminary assessment was conducted to ascertain the viability of the constructed regression model as a good predictor. Standard assumption tests, including assessments for normality, heteroscedasticity, and multicollinearity, were administered. The t -test was utilized to ascertain the individual influence of each independent variable on the dependent variable. If the t -value's significance exceeds the predetermined α threshold, it indicates that none of the independent variables significantly affect the dependent variable. Conversely, if the t -value's significance falls below α , it suggests that the independent variable has a partial influence on the dependent variable.

In this study, the t-test is pertinent to research objectives 2 up to 5. The α threshold used in this study is $\alpha = .05$.

Furthermore, the F-test was employed to determine whether the collective independent variables significantly impacted the dependent variable. A significance level of 5% was utilized to assess whether the independent variables collectively affect the dependent variable. If the obtained significance level (p-value) exceeds 5%, H_0 is not rejected; conversely, if it is less than 5%, H_0 is rejected. This F-test is aligned with the study's primary objective (objective 1). A multiple linear regression analysis model was employed for analysis, aiming to discern the effect of independent variables on the dependent variable. The statistical equation of the regression model is represented as follows: $Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \varepsilon$.

Results and Discussion

Results

Error! Reference source not found.. displays the demographical characteristics of participants and descriptive statistics of the variables of interest. The majority of the study participants are female. The respondents' age mean is 20 with a standard deviation of 1.9. Around half of the respondents have parents with an education level of secondary school and slightly above 30% of the study subjects are born from parents with undergraduate degrees. The respondents come from 22 provinces in Indonesia. The percentage of respondents for each province is West Java (24.8%), Jakarta (20.9%), Banten (15.6%), East Java (14.2%), Central Java (7.1%), South Borneo (3.8%), between 1%-2% for Bali, Yogyakarta, Lampung, North Sumatra, Riau, South Celebes, and West Celebes, and less than 1% for Palembang, Central Celebes, Bengkulu, Gorontalo, East Borneo, NTB, NTT, and South-east Celebes.

The religious moderation variable has a mean score of 50.39 and a standard deviation of 4.67. The authoritarian and authoritative parenting style variables have a mean score of 49.94 and 49.95 respectively, while the standard deviation is 5.81 and 8.34 respectively. The permissive parenting style variable has an average score of 50.04 and a standard deviation of 4.58. The religiosity variable has an average score of 50.08 and a standard deviation of 2.93.

Table 1. Descriptive statistics of sociodemographic variables, religious moderation, parenting style, and religiosity of the study subjects.

Variables	Me \pm SD or N(%)
Gender	
Male	58 (17%)
Female	281 (83%)
Age	20 \pm 1.9
Father's Education Level	
Primary School	36 (11%)
Secondary School	152 (45%)
Undergraduate University	123 (36%)
Postgraduate University	28 (8%)
Mother's Education Level	
Primary School	41 (12%)
Secondary School	170 (50%)
Undergraduate University	117 (35%)
Postgraduate University	11 (3%)
Religious Moderation	50.39 \pm 4.67
Authoritarian Parenting Style	49.94 \pm 5.81
Authoritative Parenting Style	49.95 \pm 8.34
Permissive Parenting Style	50.04 \pm 4.58
Religiosity	50.08 \pm 2.93

Note: N= number of participants, SD=standard deviation, Me = Mean

Test pre-requisites

Residual normality test

The normality test was conducted to assess if the residual values of the regression equation followed a normal distribution. According to **Error! Reference source not found.**, it is evident that the plotted points closely align with the normal line. Furthermore, the Kolmogorov-Smirnov test for normality test was used to evaluate the normal distribution assumption. Kolmogorov-Smirnov (KS) test is suitable to be used when the sample size is large (greater than 50) and consistent across different skewness and kurtosis coefficients (Demir, 2022). The KS test results show p-value of .530. Consequently, the data utilized in this study exhibited normal distribution for each variable.

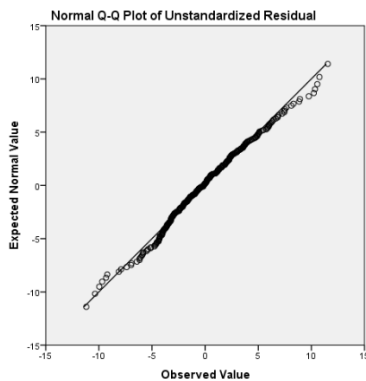


Figure 1. Normality Q-Q plot for residual.

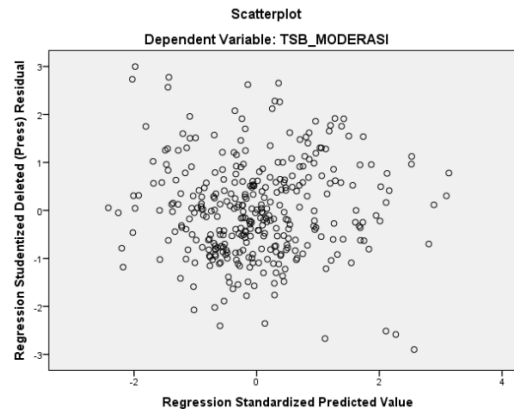


Figure 2. Scatter plot for heteroscedasticity

Heteroscedasticity Test

The heteroscedasticity test aimed to ascertain if the variance of residual values remained consistent across all observations within the regression model. The scatterplot served as a means to assess the heteroscedasticity test. The findings of this test are depicted in **Figure 2**, which visually represents the presence or absence of discernible patterns in the scatter plots. It demonstrates that there are no indications of heteroscedasticity within the utilized data.

Multicollinearity Test

The multicollinearity test was employed to ascertain if there existed a correlation between the two variables within the regression model. A Variance Inflation Factor (VIF) value exceeding 10 served as an indicator for this test. Meeting this criterion indicated the absence of multicollinearity issues. The VIFs for the four predictors (authoritarian, authoritative, permissive, and religiosity) are 1.009, 1.433, 1.325, and 1.105. This indicates that there is no problem with multicollinearity in this study.

Hypothesis Testing

This research utilized multiple linear regression analysis methods to investigate hypothesis testing, incorporating both the F-test and T-test in the analysis.

F test

The F-test assessed whether the independent variables collectively influenced the dependent variable in the regression model. The decision criteria involved rejecting H_0 and accepting H_1 when $p < .05$, indicated a significant simultaneous influence of the independent variables on the dependent variable. Conversely, when $p > .05$, then H_0 is accepted, suggesting no joint effect of the independent variables simultaneously on the dependent variable. Analysis of the F-test was conducted using the SPSS version 22 application, and the results are presented below.

Table 2. F test results

Model	Sum of Squares	Df	Mean Square	F	p
Regression	2151.12	4	537.78	34.47	.000
Residual	5210.90	334	15.60		
Total	7362.03	338			

Table 2. displays a significance value of .000, which implies that $p < .05$. This suggests the rejection of H0 and acceptance of H1, indicating a simultaneous impact of parenting styles and religiosity on religious moderation among Indonesian Muslim adolescents.

The percentage of the contribution of all independent variables on the dependent variable is represented by the determination coefficient (R^2). The determination coefficient of this study is 29.2%. This indicates that the authoritarian, authoritative, and permissive parenting styles, as well as the religiosity variable, can explain the 29.2% variation in the religious moderation variable. In other words, parenting style and religiosity have a 29.2% influence on the religious moderation variable for Indonesian Muslim adolescents, with the remaining 70.8% influenced by other variables not examined.

t test

The T-test was employed to evaluate whether the independent variables incorporated into the regression model exerted an impact on the dependent variable. The decision criteria involved rejecting H0 and accepting H1 when $p < .05$, indicating a significant impact of each independent variable partially on the dependent variable. Conversely, if $p > .05$, then H0 is accepted, implying no significant partial effect of each independent variable on the dependent variable.

Table 3. t test results

Model	B	SE	β	t	p
Intercept	11.557	4.718		2.450	.015*
Authoritarian	.149	.037	.185	4.010	.000*
Authoritative	.193	.031	.345	6.261	.000*
Permissive	.151	.054	.148	2.802	.005*
Religiosity	.283	.077	.178	3.676	.000*

Table 3 indicates that all independent variables have a significance value less than .05, indicating that H0 is rejected and H1 is accepted. This demonstrates that every type of parenting style has a significant effect on the variable of religious moderation in Indonesian Muslim adolescents. Further, the religiosity variable has a significance value of .000 or $p < .05$, indicating that H0 is rejected and H1 is accepted. This demonstrates that the variable of religiosity has a significant positive effect on the variable of religious moderation for Indonesian Muslim adolescents. Thus, parenting style and religiosity were significant predictors of religious moderation.

Discussion

This study is intended to predict the role of parenting style and religiosity on the religious moderation of late adolescent Muslims in Indonesia. The results show that parenting style and religiosity predict adolescents' religious moderation. Religious moderation improves with religiosity ($B = .283$, $p < .05$). This research indicates a positive influence of religiosity on religious moderation, suggesting that religiosity has a significant contribution to the improvement of religious moderation. These results are in line with the study by Subchi (2022). Subchi (2022) explains that religiosity, as measured by various dimensions such as intellect, ideology, and practice, has been found to positively influence religious moderation. Religious practices such as the aspects of religiosity in this study (avoiding sinful acts, practicing recommended acts, and engaging in bodily worship of Allah) play a role in shaping religious moderation, potentially fostering harmony and preventing intolerance and radicalism. Individuals who avoid sinful acts, like being unfair to another person or disturbing the tranquility of another person without

permission, can be said as practicing *i'tidal*—a kind of attitude of justice and ethical life (Kusmidi, 2023). *I'tidal* is a principle of religious moderation and aligns with the second aspect of religious moderation defined by the Indonesian Ministry of Religious Affairs: anti-violence. The teachings of Islam include principles of peace, compassion, and justice. The Qur'an, Islam's holy book, emphasizes the importance of kindness, forgiveness, and restraint from aggression. For instance, Qur'anic verses such as "Whoever kills a person [unjustly]... it is as though he has killed all mankind" (Qur'an 5:32) highlight the sanctity of human life and discourage violence. These teachings can serve as moral guidelines that discourage aggressive behavior and promote peaceful coexistence.

Practicing recommended acts for Muslims such as alms represent *Tasamuh* which is defined as generosity, forgiveness, ease, and peace in Siradj (2013). *Tasamuh* also refers to a tolerant attitude towards diversity according to Masduki (2016). Thus practicing recommended acts for Muslims is expected to promote religious moderation. Bohman and Hjerm (2014) argued that religious people in certain contexts are more tolerant. In Indonesia, tolerance is one out of four aspects of religious moderation defined by the Ministry of Religion Affairs (Ministry of Religion Affairs, 2019). With religious moderation, a person follows a middle way of religion and does not go to extremes when carrying out the teachings of his religion (Ministry of Religion Affairs, 2019). Moderate people will treat those of different religions as fellow human beings and will treat people of the same religion as brothers in faith. In other words, moderate people tend to be more tolerant both to fellow Muslims and non-Muslims. The tolerance aspect is very important in the context of Indonesia since Indonesia is a diverse country where there are 6 official religions: Islam (the majority), Protestantism, Catholicism, Hinduism, Confucianism and Buddhism. Living in an environment with diversity in religion urges the implementation of religious moderation. Otherwise, peaceful living will not be achieved, both for the minority and the majority.

The results showed that there is a significant positive relationship between authoritative parenting style and religious moderation ($B=.193, p<.05$). Religious moderation includes acceptance of cultural aspects (Ministry of Religion Affairs, 2019). Research suggests that parents who exhibit an authoritative parenting style, characterized by warmth, responsiveness, and high expectations, are more likely to encourage respect for tradition and adherence to cultural norms (Garcia et al., 2020; Xu et al., 2005). Authoritative parents tend to provide clear guidelines and explanations for rules, which can help children understand the importance of tradition and develop a sense of identity rooted in their cultural heritage (Garcia et al., 2020; Xu et al., 2005). This parenting style is also linked to higher levels of adolescent social responsibility (Gunnoe et al., 1999). The results showed that authoritarian ($B=.149, p<.05$) and permissive ($B=.151, p<.05$) parenting styles have a significant association with religious moderation. However, the role of authoritarian and permissive parenting in encouraging religious moderation is less clear. While authoritarian parenting has been associated with lower levels of heavy drinking (Hoffmann & Bahr, 2014), it is also linked to higher levels of alcohol use and peer alcohol use (Hoffmann & Bahr, 2014). Permissive parenting, which is characterized by high levels of warmth and low levels of control, has been found to be less effective in shaping children's morality (Tan & Yasin, 2020). Further research is needed to explore the relationship between authoritarian and permissive parenting and religious moderation. In addition, a tool for measuring religious moderation can also be used to measure across religions (Syahid et al., 2024).

Implications

The findings from this study suggest that factors such as parenting style and religiosity have notable implications for the religious moderation observed among Muslim teenagers, especially concerning Islamic ethical principles. It highlights that both parenting style and religious devotion exert a considerable joint impact on religious moderation, with each factor also contributing partially on its own. Hence, within the framework of Islamic ethics, it becomes crucial to regard these aspects as ethical entities capable of averting conflicts stemming from extremism, which could jeopardize peace and contentment in a nation embracing six distinct official religions. These findings can provide guidance for pertinent stakeholders, including society, scholars, and religious advisors.

Limitations and Suggestions for Further Research

The correlational design employed in this study serves as both a strength and a limitation, as it impedes the ability to definitively establish causal relationships between variables. To address this limitation, future research endeavors may benefit from adopting experimental designs or longitudinal studies, thereby enabling the confirmation of causal relationships among the variables under investigation. Additionally, the scarcity of prior studies focusing on the psychometric properties of instruments for measuring religious moderation presents a significant gap in the existing literature. Consequently, it is imperative for future studies to exercise caution in the selection and utilization of such instruments, to ensure their validity and reliability. Moreover, the utilization of an online data collection method in this study has resulted in a sample distribution that is skewed towards certain regions of Indonesia, potentially compromising the generalizability of findings. To mitigate this issue, forthcoming research should explore alternative methodologies to ensure a more balanced representation of samples from diverse regions across the country, thereby enhancing the external validity of the study's findings.

Conclusion

In conclusion, this study provides valuable insights into the factors influencing religious moderation among Muslim adolescents in Indonesia. Our findings underscore the significant impact of both parenting style and religiosity on the religious moderation of this demographic. Specifically, we observed that parenting style and religiosity collectively account for 29.2% of the variance in religious moderation among Indonesian Muslim adolescents. Furthermore, our analysis reveals that parenting style exerts a partial positive influence on religious moderation, suggesting that nurturing and supportive parental guidance play a pivotal role in shaping adolescents' attitudes toward religious moderation. Similarly, religiosity emerged as a significant determinant of religious moderation, emphasizing the importance of a strong religious foundation in fostering moderation among Muslim adolescents. Importantly, these findings resonate with Islamic teachings that emphasize the importance of balanced and moderate behavior in adhering to religious principles. Moving forward, interventions and educational initiatives grounded in Islamic principles can be developed to further enhance the religious moderation of Muslim adolescents, thereby contributing to the harmonious coexistence and social cohesion within Indonesian society.

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