Religious Moderation Among Generation Z Indonesian Muslims: A Dialectical Analysis of Understanding and Practice

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Abstract

This article examines the narrative patterns of the Islamic Generation Z in Metro, Indonesia, with a focus on the interplay between understanding and the practice of religious moderation. The discussion is motivated by the significant influence of Islamic discourse in both the virtual and real lives of this generation. This influence is evident in the diverse Islamic studies disseminated by individuals from this demographic, as well as by scholars, *ustāż*, ulema, and *kiai*, through *pengajian* 'religious gatherings' and various digital Islamic platforms such as www.muhamamdiyah.or.id, NU Online, Islam Digest on Republika Online, www.muslim.or.id, islami.co, YouTube, and others. This Islamic discourse functions as a barometer for Generation Z Muslims, guiding them in the proper and proportional practice of their faith in everyday life. To foster a robust understanding of Islam, Generation Z requires a framework that considers their level of comprehension and the ease of practice. In reality, they often face challenges in sifting through the diverse information available to them, making it difficult to use it as a reliable guideline for their actions, speech, and thoughts. The findings presented in this article stem from field research utilizing a single instrumental case study approach. Data collection methods included non-participant observation, in-depth interviews, and documentation, with analysis conducted at various stages of the research process. The results reveal two distinct types of Islamic narratives among Generation Z. The first is the functional dialectical narrative, which is grounded in logical, empirical, and methodological scientific studies and is effectively applicable in religious and social interactions within a pluralistic society. The second type is relational dogmatism, characterized by a religious narrative rooted in binding and fundamental textual arguments *(fiqhiyyah-muqayyadah)*. This narrative serves as a singular guideline for spiritual and social interactions in a pluralistic context.

INTRODUCTION

Islam is a word that has various meanings or even perspectives that religious individuals often present. These meanings or perspectives are certainly motivated by acquired knowledge, spiritual experience, and interaction in a pluralistic society (Howell, 2008). From a knowledge standpoint, Islam is a system of beliefs and ways of life influenced by various disciplines studied interactively or separately. From the perspective of religious and social reality, Islam appears as a social force that regulates daily life and plays a role in diverse political and social dynamics (Shen et al., 2020). From a cultural perspective, Islam is interpreted, adapted, and implemented through a cultural context that thrives amid diversity. From an artistic standpoint, Islam is interpreted, adapted, and implemented through a cultural context that thrives in diversity. Therefore, through these three aspects, it is expected to produce a construction of the meaning of Islam that is adaptive and accommodating to the sociocultural factual reality of a person or in society so that it has implications for sectoral or communal understandings related to Islam, which then manifest in a teaching, movement, ideology, or learning system (Lionardo et al., 2024).

Islam manifests as teachings and knowledge that every Muslim studies and implements daily. The manifestation of Islam in the form of instructions can be seen and observed through various interpretations of holy verses that are manifested through the speech and actions of a Muslim in

everyday life. The interpretation results contain a set of programs and guidelines that aim to make a Muslim who is *kāffah*, cultured, knowledgeable, and beneficial for the wider community and the universe. However, on the contrary, if Islam is understood as a teaching that only makes it a dry orthodoxy with inclusive and accommodating actions in everyday life, then it is not surprising that Islam has only become an ideological-political symbolism that benefits specific sectors of life.

Islam as a science can be found in various scientific meetings or interactive dialogues organized by religious institutions or scientific communities with multiple names and forms. As a science, Islam is discussed, studied, understood, and concluded with a series of objective-accommodating formulations through collective and collaborative *ijtihād* within a specified period. Islamic sciences have experienced significant development; the realization of scientific integration between Islam, science, and the humanities through discussion and implementation indicates this. On the other hand, some scholars still dichotomize Islamic scholarship and general scholarship in daily life. This issue can certainly be caused by the lack of constructive and paradigmatic practice among Muslim intellectuals or in general. Because of the lack of dialectics, a scientific paradigm based on Integralist Theo anthropocentric and Monolithic theocentric emerged.

What is meant by integralist theo anthropocentric is a scientific, philosophical view that combines aspects of Islamic studies, science, and the humanities dialectically by scientists on an ongoing basis, which then produces systematics and critical paradigms within the framework of speech and thought acts and the social-religious field that is peaceful and soothing (Siregar, 2014). This understanding can indeed be implemented through an interdisciplinary approach, which is an approach in scientific studies that seeks to develop a dialectic cognate or cross-scientific science that aims to combine a concept, method, or technique of processing and managing science, and analyze it proportionally to produce answers about the phenomena observed and studied (Riyanto, et al., 2020).

While the theocentric-monolithic scientific paradigm is understood as God's power over all knowledge spread in this universe, humans are only managers and activators according to divine will through various textual-formalistic interpretations accompanying the interpretation authority (Zulfis, 2019). This conception impacts the consequence that humans, with all their potential, are only limited to being implementers or practitioners of the knowledge of God Almighty through formalistic and authoritative interpretations through acting, speech, and thinking in daily life. Therefore, the measure of truth understood in this context is based on the text or referential meaning accompanying the word. In contrast, the meaning of *ta'wīl* given by scholars, experts, and practitioners in religious texts is limited to the interpretation of the text. It is not allowed to follow the interpretations they have compiled (Mughni, 2020).

The Islam that is now studied, understood, interpreted, and practiced daily results from a debate of understanding sourced from authoritative references and the interpretations of *dā'i* delivered through various interactive and exclusive study platforms. In addition, the intensity of a Muslim in understanding the teachings of his religion carefully is also a logical implication of the Word of the Prophet Muhammad, *If Allah wants a good thing for him, then Allah will give him understanding and breadth of religious knowledge* (Syaibah Al-Hamdi, 2008). Through this saying of the Prophet, every Muslim should always be motivated to study, understand, and practice Islamic teachings properly and correctly. Therefore, Sheikh Al-Zarnūji once stated that it is essential for a Muslim to research knowledge relevant to daily reality so that the knowledge learned will create a quality civilization for the people (Az-Zarnuji, 1981).

 Islamic discourse, which thrives in social and virtual interactions, has changed the perspective of every Muslim, who now wants to learn and practice its teachings comprehensively in daily life. Islamic discourse is created by various discourses, talks, and debates related to understanding, interpreting, and applying Islamic teachings in life (Alhattab & Bin Jamil, 2024). This discourse certainly involves various Islamic studies sourced from the Al-Quran and As-Sunnah, accompanied by scholars' interpretations of both. It concerns the struggle of Islamic thought, which is influenced by the dynamics of the times and the community, as well as the

dynamics of Muslims' daily problems that require concrete and proportional solutions (Chia & Juanda, 2020)The perspective produced by Islamic discourse must certainly accommodate responsive-accommodative ideas to answer the complexity of the ummah's problems that come and go. Thus, the various answers given by Muslim scholars can be used as alternative solutions to the multiple issues faced by the ummah (Srie Gunawan & Maranatha Bangun, 2019).

Currently, Islamic discourse influenced by virtual Islamic dialectics and socio-culture has been widely used by every Muslim as a guideline for practicing Islamic teachings. In practicing the teachings of Islam, every Muslim indeed combines aspects of intellect and spirituality in the context of the diversity of space and time. On the other hand, the practice of Islamic teachings certainly has implications for traditional, liberal, modern, revivalist, and even progressive Islamic styles that always flourish, along with the availability of various virtual and actual pulpits provided by groups of these Islamic styles (Wahab, 2019). In terminology, traditional Islamic style refers to an understanding and practice of Islam deeply rooted in the classical heritage and authority of scholars recognized in Islamic history (Nasr, 1994). Liberal Islamic style is understood as the understanding and practicing of Islamic teachings through flexibility and contextuality in interpreting the Quran and Hadith (Muhammad et al., 2023). The two approaches accommodated by this Islamic style certainly aim to harmonize the teachings of Islam with the reality of modernity and a dynamic society. In addition, liberal Islam also aims to accommodate individual freedom of opinion in developing a dynamic Islamic paradigm to create overall social progress. Therefore, in its mission, liberal Islam seeks to invite Muslims to a dialectic between scientific criticism and philosophy in the space of quality sustainable experimentation so that liberal Islamic activists accommodate the Mu'tazilah paradigm, Plato's philosophical style, and Descartes's (Sa'dah et al., 2023).

The modern Islamic style synergizes Islamic teachings with the development of information technology, the dynamics of science, and globalization in all fields. The main idea that the contemporary Islamic style wants to build is to maintain the teachings of Islam, *kāffah*, and continue the dialectic between rationality and intellectuality in daily dynamics (Ahmad, 2023). The revivalist Islamic style is then interpreted as an Islamic movement that seeks to restore the purity of Islamic teachings practiced in the days of the Prophet Muhammad. Peace Be Upon Him. This Islamic style is often indicated by a movement that disagrees with *bid'ah* behavior and returns to the primary source of Islamic teachings, namely the Qur'an and Hadith (Ali, 2023). Furthermore, the progressive Islamic style can be interpreted as a form of Islam that focuses on achieving social, economic, and political justice based on Islamic teachings relevant to modern society's needs. This approach often criticizes the current state of affairs and supports continuous reform. In addition, this approach or paradigm also requires Muslims to use their critical reasoning to contemplate, live, uphold, and practice the universality of Islamic values in a pluralistic life. (Ihsan, 2019).

Currently, Islamic discourse has been influenced by the debate of virtual Islam and socio-culture. Every Muslim has widely used these two Islamic texts as a guideline in practicing Islamic teachings in daily life. In practicing Islamic teachings, every Muslim combines intellectuality and spirituality in the context of space and time diversity. On the other hand, the practice of Islamic teachings certainly has implications for the existence of traditional, liberal, modern, revivalist, and even progressive styles of Islam, which continue to thrive along with the availability of various virtual and actual pulpits provided by groups of these Islamic styles (Wahab, 2019). Terminologically, the traditional style of Islam refers to the understanding and practice of Islam, which is deeply rooted in the classical heritage and authority of scholars recognized in Islamic history (Nasr, 1994). The liberal Islamic style is interpreted as understanding and practicing Islamic teachings through flexibility and contextuality in interpreting the Qur'an and Hadith (Muhammad et al., 2023). These two approaches, accommodated by Islamic styles, aim to harmonize Islamic teachings with the dynamic realities of modernity and society. Liberal Islam also aims to accommodate individual freedom of opinion in developing a dynamic Islamic paradigm to create overall social progress. Therefore, in its mission, liberal Islam seeks to invite Muslims to create a debate between scientific criticism and philosophy in the space of quality continuous

experimentation so that the muktazilah paradigm, Plato's, and Descartes' philosophical styles are accommodated by liberal Islamic activists (Sa'dah et al., 2023).

Religious moderation through the experience of Islamic teachings has become the primary concern of every Muslim in this country, especially among Muslim intellectuals and urban critical rationalists. Various seminars, workshops, trainings, and other scientific agendas are organized to transmit the conception of religious moderation through the teachings of the religion they adhere to. This organization is based on the crisis of understanding and practicing moderate and humanist religious teachings. Socio-cultural instruments that become a bridge between spiritual teachings and the reality of life begin to fade and are considered not authoritative due to a theocentric-orthodox perspective or even an exclusive religious attitude (Muary, 2022).

Practicing religious moderation in the context of various social interactions properly and correctly has implications for the peaceful cycle of spiritual and social life. The quiet life created by spiritual understanding and practice in a proportional and quality manner determines the realization of such a valuable human civilization. Practicing religious moderation properly and correctly can significantly impact the continuity of human life amidst diversity in various aspects. The following are some of the significant impacts of the practice of religious moderation (Sajjad Ahmad & Latifah, 2021). First, strengthening interreligious harmony. Religious moderation helps strengthen relationships between different religious groups or groups within religious communities. With a moderate attitude, religious adherents seek to realize a tradition of mutual respect for beliefs between religious people while also understanding the importance of maintaining harmony with various religions or beliefs of others. This can certainly reduce the potential for religion-based conflicts while strengthening social unity within the framework of pluralism. Second, preventing radicalism and extremism. Religious moderation is a bulwark against the threat of radicalism and extremism that often arises from a narrow or exclusive understanding of religion. Therefore, by teaching and understanding that religion must be carried out in an inclusive and humanist manner, religious moderation indeed seeks to encourage the realization of an attitude of rejection of violence in the name of religion. Third, increasing social solidarity. Religious moderation also encourages better social solidarity because a moderate attitude emphasizes empathy, tolerance, and concern for others regardless of religious differences. Because in a moderate society, citizens are more responsive to social problems such as poverty, disasters, or injustice. Fourth, Strengthening National Values. The practice of religious moderation aims to strengthen national values such as Pancasila, which upholds unity, social justice, and humanity, and always strives for consensus deliberation in every life issue that arises. In a pluralistic country like Indonesia, religious moderation aligns with efforts to maintain the diversity of life (diversity), which states that all citizens have the same rights regardless of their spiritual background.

Today's millennial generation (Z Generation) has been at the forefront of practicing religious moderation in the social and virtual interactions cycle. This is, of course, based on the hope that they are agents of change who will occupy leadership positions in various fields. After the arrival of the millennial generation, the Z Generation or alpha emerged, namely the generation born between 1996 and 2010. They live surrounded by information technology, which instantly provides everything they need daily (Pramudianto, 2020). Their existence in practicing religious moderation is realized through Islamic narratives, which are perceived and produced through social and digital dialectics. They build a base of practice based on the suitability of the material, ease of implementation, and sustainable response to each idea constructed through personal and social reflection. Gen Z or Alpha characters like and appreciate diversity, want gradual and massive social change, and are oriented toward the desired goals (Rahmawati, 2018).

Currently, one of the practices of religious moderation of the millennial generation or Gen Z can be realized through Islamic narratives—a narrative expressed through dialectics and the daily practice of Islamic teachings. Islamic narratives can be expressed through representative learning spaces in this pluralistic life. According to research results, it is stated that the millennial generation (Gen Z) tends to express Islam communally, scripturally, exclusively, and through social media

platforms and the YouTube channels they create (Romario, 2019). This is possible because of the intake of Islamic references that do not go through ulama channels; *kiai*, *ustāz*, who adhere to the Indonesian school of thought, convey Islam peacefully, and Islam has a sociocultural and essential essence. Apart from that, the conservatism of Islamic Education (PAI) teachers or Islamic tutors in various schools or universities encourages the millennial Muslim generation (Gen Z) to gradually express these four aspects and be fundamentally embedded through speech, acts, and thoughts in everyday life (Iswanto, 2018).

The practice of religious moderation among Generation Z has influenced the lives of people in Metro City. They practice religious moderation through Islamic narratives, which are understood and produced through virtual and dialectical exploration of various reference sources that are studied and encountered. These two sources are conveyed through virtual Islam, where the scientific and noble teachings of Islam are disseminated and transmitted through social media networks, website-based digital information platforms, and other electronic media. There are several ustadz who have inspired the Muslim Z generation to study Islam comprehensively, such as Hanan At-Taqi, Felix Siau, Handy Bonny, and Habib Husein Ja'far Al-Haddar. These scholars have established study groups, each of which is focused on understanding and practicing Islam properly and correctly in daily life. There are several names of study groups formed by this ustadz, such as Hanan At-Taqi with the Hijrah Youth Movement, Handy Bonny with the Online Night Study, and Habib Husein Ja'far Al-Haddar with his various writings on Islam and its inclusive and soothing teachings, such as *"Seni Merayu Tuhan"*, *"Tuhan Ada Dihatimu"*, *"Tak Di Ka'Bah, Di Vatikan, Atau Di Tembok Ratapan Tuhan Ada Di Hatimu"*, and "Log in: Habib & Onad". Next is Felix Siauw, who consistently utilizes YouTube, Instagram, and Twitter to convey Islamic messages (Rifai, 2021, pp. 1–5). The content he presents is diverse, including lectures, writings, short videos, and infographics. Additionally, from the ranks of Muhammadiyah preachers, Hilman Fauzi has also influenced the perspective and understanding of Islam among the Muslim generation. He is an alumnus of the Persatuan Islam (Persis) Islamic boarding school and the Darul Arqam Muhammadiyah Islamic boarding school in Garut. The style of da'wah practiced by Hilman focuses on motivating and inspiring spirituality within every Muslim to be maximized as much as possible so that it can provide positive energy for mental stability, improved performance, and the comprehensive practice of Islamic teachings.

METHODS

This type of research is field research, which studies various symptoms or events in groups, organizations, or communities in society (Kreps., 2013). The research approach used is a case study, which aims to explore the factual reality of individual lives based on some instances through in-depth and detailed information extraction (Ulfah et al., 2022). The type of case study used in this study is a single instrumental case study, which uses the case being studied to describe the symptomatic issue or focus of attention. This type of case study also pays attention to and examines issues that are interesting to discuss because the case is used to describe the research in detail (Hamzah, 2020).

The population and sample in this study are limited to students of the millennial generation (Gen Z) who live and study in Metro, Lampung, Indonesia. The sampling technique in this study uses non-probability sampling, a method that uses specific considerations and is obtained easily in a short time or is predetermined. The sampling technique is focused on purposive sampling, which is the sampling of research focused on a specific research subject that has been sorted and selected. The advantage of purposive sampling is that researchers can choose particular samples that are desired or relevant to the type and approach of the research, which is easy to implement and affordable in research financing. Meanwhile, the disadvantage of this technique is that it cannot be used in quantitative research, which involves the grouping and processing of statistical data to be able to conclude (Hamzah, 2020). This research was carried out in Metro. The subject of the study was Generation Z, who studied at the Metro campuses, which consists of the Institut Agama Islam

Negeri Metro and the Universitas Muhammadiyah Metro. The population and sample in this study are limited to students of the Z Generation who live and study in Metro City. The sampling technique in this study is non-probability sampling, which uses specific considerations and is obtained easily in a short time or is predetermined (Hamzah, 2020). The sampling technique is focused on the target sample, namely the sampling of research focused on a specific research subject, which has been sorted and selected. The advantage of the sampling technique is that the researcher can choose precisely the desired or relevant sample for the research type and approach. It is also easy to implement and affordable in research financing. Meanwhile, the disadvantage of this technique is that it cannot be used in quantitative research, which involves grouping and processing statistical data to conclude.

The data collection techniques used in the study are in-depth interviews, observation, and documentation techniques. Meanwhile, the analysis of case study research is carried out through the analysis of interview results, field notes obtained from observation results, and documentation compiled in the form of field data and then categorized according to their respective portions. Then, all the data obtained is analyzed by an abstraction process, namely, making a summary representing an analytical description of the data received. Then, encoding is based on the categories of data described (Hamzah, 2020). There are objectives and benefits to this research. The objectives of this research are: *first*, to thoroughly understand the Islamic discourse understood and practiced through religious moderation by Generation Z Muslims in Metro City; *second*, to identify the various Islamic narratives constructed by Generation Z in Metro City; *third*, to identify the supporting and hindering factors in the implementation of religious moderation by Generation Z in Metro City, supported by the existence of dynamic Islamic narratives. The benefits of this research are: *first*, to contribute to the understanding of the patterns and typology of Generation Z in Metro City in studying, understanding, and practicing Islamic teachings in the context of religious moderation in daily life; *second*, recommendations and contributions for relevant institutions or organizations to formulate strategies for Islamic preaching and education for Generation Z in Metro City to strengthen their understanding and practice of religious moderation amid the tide of modernization in all fields; *third*, serving as a foundation for designing Islamic religious education programs or other Islamic activities based on religious moderation conducted at universities or upper secondary education levels.

RESULTS AND DISCUSSION
The Dialectic of Islam of Generation Z Indonesian Muslims
Community Islamic Dialectics

Muslim Z Generation, as they are generally known by the public today, is an expressive group of individuals who like to socialize in medium and large associations. They are good at using information technology to capture various historical moments that are Instagramable *for your information (FYI)* or other popular terms in their midst (Ismail, 2018). Of course, the various historical moments they immortalized through their social media pages contain interesting content to be discussed, observed, and even interpreted carefully by those observers and practitioners of culture, education, socio-economy, and religious scholars who preach in the Z Generation environment.

Muslims of the Z Generation, nicknamed digital humans, consistently actualize their potential collaboratively through the various groups they visit. They build openness with each other about ideas through a series of interactive dialogues and discussions. However, their openness to ideas leads to endless debates that result in mutual attacks on concepts and ideas until disputes between groups are inevitable. This condition is part of the self and social dynamics that occur in every Generation Z; they are gradually searching for and adjusting their identity in the social system and cultural adaptation. Therefore, educators, parents, policymakers, and the community, in general, must maximize supervision, guidance, character education, and proportional intake of Islamic nutrition (Nur Aida, 2022).

The dialectic of Islam of the Z Generation created communally is undoubtedly based on several interrelated aspects, such as the year's curiosity for science, which he thinks is interesting and challenging to study and understand carefully, so he encourages him to do it daily. In addition, the heterogeneous circulation of friendship also directs them to understand each other and find a common point of understanding and agreement on the relationship between modernity and Islam. It is increasingly interesting because the development of information technology supports it. Therefore, the relationship of desire for the dissertation year of heterogeneous social circulation gives a new color to the importance of social, cultural, and religious ethics in the scope of a pluralistic society in Indonesia. So, it is not surprising that self-anxiety often accompanies a millennial because of the intersection of various ethics and dispositions of each individual through the cycle of social interaction in daily life (Faela Nisa et al., 2018). There are several essential stages in the Islamic dialectic of the millennial generation, which are realized collaboratively through various communities explored, namely the following (AML, 2024): (1) Islam understood and practiced by the millennial generation is the result of thinking, mind, and social interaction among them facilitated by public discussion rooms and structured agendas from Islamic youth organizations or Islamic student affairs that are serious about struggling with everything related to Islam, from the simplest, middle, to the most challenging material. (2) Islam understood and practiced by the millennial generation results from the dialectic between the interpretation of the Qur'an and As-Sunnah explained by an Ustādz. The explanation conveyed is related to the importance of mental, spiritual, and ideal stability of a Muslim, as desired by Islam. (3) Their intensity also influences Generation Z's daily understanding and experience of Islam by consuming Islamic materials scattered in cyberspace or digital platforms. In addition, the figure of ustādz celebrities or those who get along with their environment is also a driving force for them to learn and practice Islam daily. However, every individual or Muslim should provide each other with accessibility and availability of popular Islamic materials to be easily enjoyed and run by Generation Z.

So, to understand carefully the systematics of the dialectic of Islam of the Z Generation in the public space, it can be seen through the figure 1 (MHD, 2024).
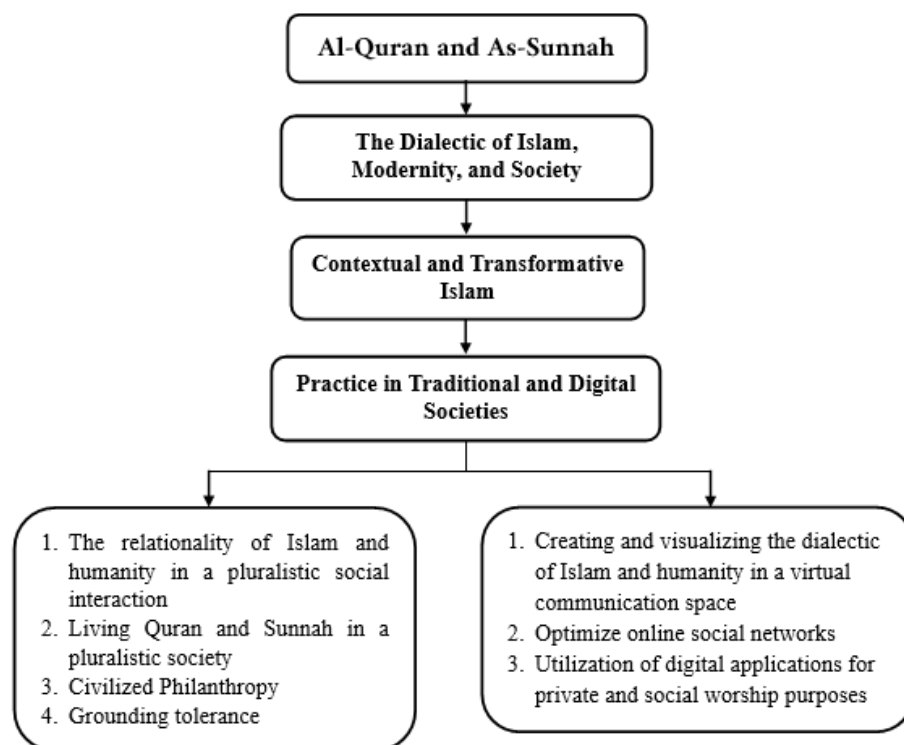

Figure 1. Islamic Dialectics of the Z Generation in Public Space

The figure 1 provides a flow of thinking that the dialectic of Islam of the Z Generation in the public sphere has been combined with various interactive patterns between one idea and another in the scope of a pluralistic society. Departing from the reading and understanding of the Qur'an and Sunnah facilitated by the *dā'i* and digital Islamic platforms, the Z Generation is encouraged by their curiosity to study gradually and construct their knowledge to compile then a series of statements that are easy to understand and apply in daily life. In addition, the response to the dialectic of Islam, modernity, and society to the privatization of the Qur'an and Sunnah in the context of today's reality gives rise to the construction of contextual and transformative Islam, which, of course, is a form of affirmative action against the three dialectics.

Contextual Islam can be understood as an approach or understanding of Islamic teachings that considers cultural, social, historical, and environmental contexts in interpreting universal Islamic teachings. This indicates that the contextual approach to Islam is based on the universality of relevant Islamic teachings in every era (*sālihun likulli zamānin wa makānin*) (Mulyati, 2019). Therefore, we must be carefully aware that the implementation and interpretation of Islamic teachings can experience differences and changes adjusted to the context of space and time so that Islam as a teaching and religion becomes something alive and a guide to a peaceful life for its adherents (*sabīlu al-Rahman*) and accommodates the factual reality of life dynamics. Meanwhile, in terminology, transformative Islam is understood as the practice of Islamic values in efforts to transform socio-cultural and its accompanying comprehensiveness. This Islamic concept indeed emphasizes the importance of Islamic teachings that are effective in shaping a mindset, attitude, or behavior, a quality perspective, and contributing to the progress of human civilization (Furlow A., 2016). In addition, the transformative Islamic approach in the context of da'wah Islāmiyyah also emphasizes the importance of changing and improving the quality of the economy, education, politics, culture, and other aspects of humanity's needs in daily life (Nata, 2011).

Islam's contextual and transformative approach has been implemented collaboratively and integratively in social interaction between traditional and digital communities. Traditional society, referred to in this case, tends to follow the norms, traditions, and values that have existed in a particular group or culture. Thus, in traditional societies, people generally follow various patterns of behavior established and inherited from previous generations (Waters et al., 1997). The unique characteristics of traditional society are norms and values that are always alive and preserved for posterity. *Second* is the dependence on the sustainability of cultural values that are preserved in descendingly order. *Third*, there is a clear division of roles in community life. Men and women have roles according to their responsibilities and positions in the family and society. *Fourth* is the strong culture of cooperation among heterogeneous individuals. *Fifth*, development stagnation is due to a strong attachment to existing traditions and norms, so technology and various new ideas are likely not to be accepted so quickly and need to be studied more deeply. However, this is a positive thing for traditional societies because they have early detection of updates that come one after another (Gross, 2019).

The digital society referred to in the image above is a group of individuals who live and interact with each other in an environment that is strongly influenced by the use of digital technology and the internet. This includes various aspects of human life connected to the internet's use for running digital businesses, virtual communication through social media, and online learning facilitated through websites, applications, or other digital platforms (Nguyen & Tran, 2022). The digital society referred to in the image above is a group of individuals who live and interact with each other in an environment that is strongly influenced by the use of digital technology and the internet. This includes various aspects of human life that are always connected to the internet's use for running digital businesses, virtual communication through social media, and online learning facilitated through websites, applications, or other digital platforms. Therefore, the digital society formed by the dynamics of human life certainly brings many new opportunities and challenges. Thus, every individual, organization, government, and culture, in general, needs to manage the

impact of digital technology wisely to make the best use of it for progress and shared prosperity, so that it has implications for a superior and dignified digital civilization (Mauludi, 2018).

Virtual Islamic Dialectics

In reality, virtual Islam lives and develops amid the rapid use of information technology in all fields. Information technology, as the spirit of virtual life, is a necessity and a factual reality of this era. It is formed from various software, systematically arranged and connected to network posts that the creators have placed in such a way. Information technology skills are embedded in signals connected by transmitter poles constructed in parallel and so intensely by providers in various regions. The signal is nourished by a data packet classified based on the number of megabytes per second (Mbps) or how many megabytes each user needs to access various up-to-date information that appears on multiple homepages.

The signal emitted by the internet makes it easier for each individual to upload the latest information related to general knowledge, religion, society, and other relevant aspects. The various patterns of uploads raised by each individual are certainly motivated by the context of the accompanying events and the psychosocial writhing of Generation Z, which witnesses multiple events that they think need to go viral. In addition, the upload style can also represent the inner state and thoughts surrounding a person to encourage them to upload on their social media (Burhan & Asmiraty, 2022).

Various social media content uploaded by Z Generation Muslims certainly falls into the category of virtual Islam, namely Islam, which was born from the context of the struggle for Islamic symbols, ideas, or ideas through various digital platforms. Virtual Islam is not a model of Islamic thought that has manifested itself in certain schools of thought or groups such as cultural-traditional Islam, liberal Islam, moderate Islam, or other similar things, but rather a reflection of modernity that has given rise to a new way of religion in urban society, generation Z, or society in general through digital interaction mechanisms in the various information technology devices used. So, indicators of the existence of virtual Islam are how many followers a particular social media has, how many videos or short shows are viewed by netizens, and how many comments are provided by netizens who respond to an upload on social media such as YouTube, Tik Tok, Instagram, Facebook, or other similar things (Farchan, 2020). Therefore, virtual Islam can be used as a new socio-religious movement in the digital and conventional social arena. Of course, it can provide a new treasure of Islam that is still shackled by the authoritative interpretation space nurtured by certain religious or Islamic institutions or organizations today (Lampeter, 2005).

The virtual Islamic dialectic constructed by the Z Generation certainly experiences fluctuations in movement and understanding that are adjusted to needs. The dialectic is undoubtedly built by ideas or concepts based on various contexts of events that heat up from within space and time. The orientation of the dialectic is the construction of virtual da'wah material aimed at the Z Generation or Alpha, who are continually active on social media. The virtual preaching referred to in this case is a preaching model loaded through digital platforms such as websites, social media, mobile applications, or others. The preaching material covered the reality of religion in everyday life, questions and answers related to life problems, and thematic material that was adjusted to the context of the accompanying events. The material is packaged in the form of animated videos, visuals, or audiovisuals, following the ease of access of the audience. However, virtual preaching has challenges and risks in broadcasting Islam and entering virtual communication spaces with diverse audiences. The suitability of the material and the audience's perspective on Islamic teachings must be a serious concern for these virtual preachers (Prakasita & Marijan, 2021).

Z Generation Islamic Narrative Pattern

Every Muslim's Islamic narrative in various life realities contains various goals or prepared missions. The narrative offered is in the form of Islamic thought and a way of practicing Islamic teachings that is inclusive and contextual by following the flow of developments in the era. In

addition, the Islamic narrative that appears in social interaction and social media reality should also contain dialectics and construction of Islamic paradigms that combine religious texts and their authoritative-accommodating interpretations, science, and noble values of life from local customs or the local community's wisdom (Huda, 2022).

In the cosmopolitan era, Islam has been narrated by various groups with diverse views and movements. One of those meant in this case is Islam, narrated by the millennial generation, Gen Z, and Alpha. As previously discussed, Islam, narrated by Generation Z, is a collection of individual and community perspectives that complement and influence each other. Every Islamic narrative expressed audiovisually or digitally by specific individuals or groups reflects diverse understandings and interpretations of Islamic teachings and values from the Qur'an and As-Sunnah. In addition, Islamic narratives can also be used to describe the development and changes in Islamic thought and movements over time, as well as how Islam interacts and camouflages with the social, cultural, political, educational, and economic contexts in community life.

Various Islamic narratives built by the Z Generation have influenced the virtual world and offline discussions held by Islamic student groups, youth religious studies groups, and millennials' religious study groups. The materials presented are about the role of Muslim youth in society, contemporary Muslimah studies, thematic Qur'an and Hadith studies, and other relevant Islamic studies (SLM, 2024). The materials presented are delivered using persuasive, dialogical, pragmatic, and other relevant approaches. However, another approach can be used in Z Generation preaching (Ismail, 2018): (1) The communicative approach, millennial preaching, emphasizes the importance of using language and communication tools or other digital media to achieve broader preaching goals. Implementing a communicative approach can strengthen connectivity between the millennial generation and the values of Islamic teachings in an official or virtual forum. (2) Rational argumentative or critical and scientific approach, namely the preaching approach that tends to use essential thinking, scientific arguments, and logic to understand the main points of Islamic teachings to Generation Z. Of course, the implementation of this approach must be based on the relationship between text and context accompanied by various logics of factual reality that occur in everyday life. (3) Cultural approach: This approach to preaching recognizes the vital role of culture in understanding and connecting religious messages with Generation Z, who have diverse cultural backgrounds and contexts. This approach aims to make preaching more relevant and acceptable to the Z Generation by understanding and respecting their cultural diversity. (4) A persuasive approach, namely preaching for Generation Z, requires preachers *(dā'i)* to be more open, creative, and adaptable in communicating effectively with this generation. This is because millennials are still trapped in skepticism toward something that is still normative-dogmatic. (5) The dialogic approach is a preaching approach for the Z Generation that focuses on two-way communication. In this case, the preacher *(dā'i)* tries to listen, understand, and dialogue with the Z Generation to build a shared understanding and encourage a critical culture in religion. This preaching approach must uphold open dialogue and mutual respect based on shared knowledge.

The da'wah approach implemented by the da'i certainly brings an atmosphere of heterogeneous Islamic narratives. Narratives mixed with Islamic expressions in exclusive or inclusive interactive dialogue spaces and the accompanying socio-cultural realities. Through these Islamic narratives, the millennial generation has shown itself as an integral and potential part of coloring religious life in the broader community. Therefore, several da'wah approaches that have been implemented have produced two Islamic narratives that today's Z Generation actualizes, namely as follows.

Functional Dialectical Islamic Narrative

The narrative of Islam dialecticized by the Z Generation is undoubtedly built by three interconnected things: historical Islam, the dynamics of Islamic society that occupies various spaces of life and has diverse dimensions, and the hybridization of cultures that occasionally emerge. These three things can be likened to terminals travelers visit from one region to another. Historical

Islam is a series of Islamic teachings from the Al-Quran and Sunnah that are dialogued with socio-cultural realities that develop dynamically through community life (Kau, 2021). On the other hand, historical Islam is also interpreted as hanīf Islam, a series of teachings practiced by its adherents who fully appreciate the dynamics of space and time in life. In addition, hanīf Islam is manifested through various philanthropic activities, actual preaching, political activities, comprehensive education, strengthening the people's economy, and various other relevant activities (Nur Kusumo & Kusmana, 2024).

The emergence and existence of functional dialectical narratives in Z Generation interactions are certainly influenced by the hybridization of cultures that manifest in everyday interactions. The functional dialectical narrative, referred to in this case, is a narrative or statement constructed by individuals based on the identification, understanding, and analysis of the knowledge learned. The construction of knowledge carried out by individuals is undoubtedly carried out systematically through critical-interactive dialogue mechanisms, tracing intellectual artifacts scattered in digital academic spaces and libraries, and compiling statements with deductive or inductive paradigms (HDI, 2024).

Two models of da'wah are optimized to realize the narrative of functional dialectical Islam among Generation Z, namely, transformative da'wah and inclusive da'wah. Transformative da'wah is an approach to da'wah bil hal that aims to change and improve the quality of social life and other positive societal changes. The main objective of this da'wah approach is to change the order of behavior to be better and to carry out good life values properly. In addition, this da'wah approach can also be oriented to be more complex, as long as the mission and da'wah material delivered are entirely for changing the socio-religious order to be better and dignified (Nurdin, 2020).

Meanwhile, inclusive preaching is a preaching model that emphasizes the importance of understanding and accepting diversity in various matters to foster mutual respect, appreciation, and tolerance. In addition, this preaching also emphasizes the importance of recognizing within each preacher that every religion has teachings of truth and Goodness that every follower certainly believes. The truth and Goodness of the teachings in question are sourced from the authoritative texts of the religion. So, to thoroughly understand the systematic construction of functional dialectical Islamic narratives in the context of socio-religious life among the Z Generation in Metro City, it can be seen in the figure 2 (DMH, 2024).
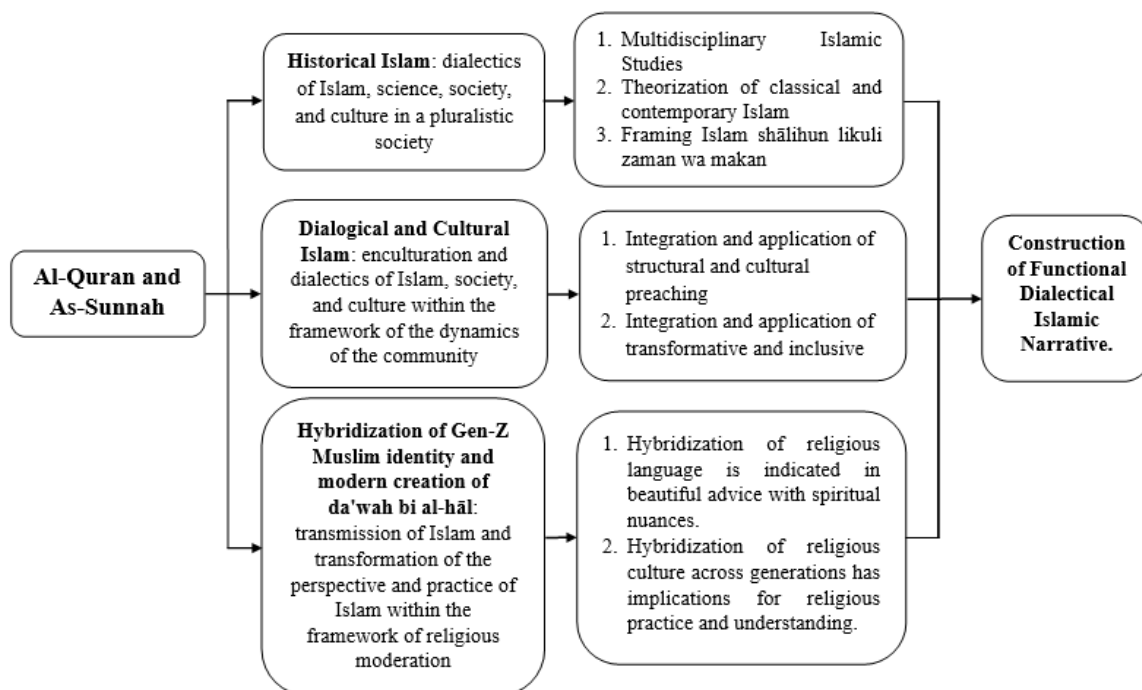

Figure 2. The Flow of Functional Dialectical Islamic Narratives Among Generation Z

Relational Dogmatic Islamic Narrative

The word dogmatic, which each person often narrates, has a diverse orientation based on the space and time in which it is used. The word is generally interpreted as following absolute truth without criticism. It is rooted in dogma, which means the central teachings about certain beliefs that must be accepted as true and good (Laliwala, 2005). This type of Islam is identical to Islamic fundamentalism, which, according to Musa Keilani, is interpreted as a socio-religious movement that invites Muslims to return to the basic principles of Islamic teachings, to ground the noble morals, and to behave only to obtain the pleasure of Almighty God (Huda Ali, 2016). When religious dogmatism is enthusiastically carried out by its adherents, the logical consequence is the emergence of an attitude of exclusivism of teachings and the imposition of formal religious teachings by trying to standardize the way of worship in everyday life. This is possible due to the lack of methodological instruments to thoroughly understand the spiritual teachings transmitted by preachers through virtual space and face-to-face interactions (Mustofa, 2008).

Islam firmly opposes dogmatism of teachings, which, of course, is very detrimental to the public and Muslims themselves. Moreover, Islam respects differences in religious practice as long as it is based on reasonable and correct interpretation. Therefore, to create Islam as a teaching and religion that is friendly, peaceful, and soothing and does not cause anger, create barriers of a rift, or clash between left and right groups, Islam should be built through critical and constructive-transformative scientific interpretations, accommodating the dynamics of the community by remaining proportional and thinking positively to reap the benefits of the community, and presenting a religious dialectic based on the principle of *wa tawāṣaū bi al-ḥaqqi wa tawāṣaū bi al-marḥamah*, which means giving each other advice in truth and with compassion (Fanani, 2004).

The dogmatic phrase "relational" is etymologically interpreted as connectedness. In terms of terminology, relational is construed as the interconnectedness between two individuals and mutual recognition of their roles and functions in the context of socio-cultural relations in life. Therefore, relational is functionally a representation of communicative interaction between individuals in the scope of social dynamics that require reciprocal behaviour between individuals as social beings who need each other (Donati & Archer, 2015).

In this case, the relational dogmatic Islamic narrative is constructed by the understanding of Islamic teachings that originate from famous preachers such as *Ustāż* Adi Hidayat (UAH), *Ustāż* Abdul Shomad (UAS), *Ustāż* Khalid Bassalamah, *Ustāż* Hanan At-Taqi, and several ustadz from the surrounding area. The understanding that has been built is then interpreted and actualized privately and collectively through daily interactions and in the context of vertical worship five times a day. Then, the Z generation actualizes the established understanding scripturally and symbolically. They practice Islamic teachings based on the perspective of understanding and interpreting preachers, which is developed from authoritative references of scholars of fiqh, hadith, and tafsir. However, when the results of this understanding are accepted without being included in a critical dialogue space, an apocalyptic narrative may emerge that will hypnotize Generation Z (Irfani et al., 2021).

The apocalyptic narrative is literary; it presents an explication of revelation through figures or something that is glorified by individuals in a particular society, revealing a transcendent narrative that is believed by individuals as a historical reality so that it becomes a normativity that is manifested in noble teachings, related to the supernatural world, and a shadow of eschatological salvation (Sukmawan, 2014). In addition, apocalyptic narratives are also interpreted as narratives that contain revelations about the greatness of Almighty God, narratives connected to aspects of prophecy, the promises of Almighty God for His faithful servants who do good and truth at the end of time, which are documented in sacred religious texts, as well as prophetic tales that are esoteric so that to justify them requires strong and stable faith (Ahyar, 2018).

Apocalypticism during classical, middle, and contemporary religious history has influenced various eschatological imaginations of some religious adherents. They view the world in an uncertain condition because there is a lot of injustice in multiple dimensions, the sense of humanity

is increasingly eroded due to worldly affairs that are so turbulent that various efforts are made to control and hold them, and patterns of corruption, collusion, and nepotism that are increasingly cultural in different dimensions of daily relationships. Due to these multiple problems, some religious adherents seek solutions followed by actions they think are legal and meaningful. Those who believe that there needs to be a restoration of spiritual and social order will certainly base it on normative arguments to be optimized in the uniform ideology of comprehensive, transnational, and even fundamental Islam. They believe wholeheartedly that optimizing these normative arguments will realize a religious (Islamic) and social order based on the valid values of prophecy and God (Amir & Syamsuddin, 2021). Therefore, the Z generation will always foster apocalyptic narratives by adjusting the lexical meaning of divine revelation to various issues surrounding their lives through a reductionist approach to the interpretation of scripture.

The reductionist approach, referred to in this case, is an approach in the study of the Qur'an that attempts to focus the study on certain aspects. In addition, the reductionist approach also tries to break down the holy text into something more straightforward and measurable to understand its meaning, history, and context in more depth. On the other hand, this approach is more oriented towards a historical-critical approach that focuses on studying the contents of the Qur'an in the form of historical narratives based on observations of a series of events that occurred and then dialectically analyzed through editorial criticism and relations between texts. Therefore, if this approach is implemented, it certainly will not obtain conclusions critically-dialectically. This is based on the fact that the historical-critical approach is more explanatory towards the object being studied. Because explaining only leads to outsiders, when the data examined and analyzed is only through outsiders, it is possible for data reduction to grow based on the methodology used, and no comparison and confirmation of data from other perspectives is carried out (Lestari, 2015).

The narrative of relational dogmatic Islam can thrive in the Z generation, who are thirsty for Islamic nutrition. They construct Islam starting with the need for proportional answers regarding the lack of spirituality amidst the massive number of virtual messages that appear on social media homepages. Various messages received or accessed by the Z generation disrupt various life programs and daily life needs, including religion. The next stage is to find a series of statements of answers to people who have the authority or can authoritatively answer questions about spirituality, the flow of life that is carried out according to Islamic law, various Islamic reference spaces that are easily accessible anytime and anywhere, and spaces for Islamic expression that are representative of the age level and socio-cultural background of each Z generation.

Religious Moderation Practices of the Z Generation

The practice of religious moderation among Generation Z certainly also elaborates on important points, namely national commitment, tolerance, anti-violence, and local wisdom. These four points are actualized through a concept of mutual understanding among Generation Z. The following are some explanations of the various points of moderation based on the perspective of Generation Z in Metro City (LMH, 2024).

First, national commitment through love for the homeland. Islam considers it important to love one's homeland because it is the place where one is born, lives, socializes, develops one's culture, and is buried. As stated by Al-Jurjani, as follows (Muhammad bin 'Alī, 1405) */al-waṭan al-aṣli huwa maulid al-rajul wa al-baladu allażi huwa fīh/* This means that *al-waṭan al-aṣli* refers to a person's place of birth and the country in which they live.

National commitment is a fundamental element of religious moderation, which requires that a person's religious beliefs do not conflict with the spirit of love for the country and national unity. Therefore, the survey results show that the majority of Generation Z respondents in Metro City indicate that their Islam does not negate Indonesian values. This is based on the following survey results: (1) 87% of respondents agreed that Islam teaches love for the homeland. (2) 82% of respondents stated that they are willing to maintain the integrity of the Unitary State of the Republic

of Indonesia (NKRI) as part of their religious practice. (2) Only 5% of respondents tend to agree with the narrative that the Islamic system of government (*khilāfah*) is incompatible with Pancasila democracy.

Second, tolerance is accepting diversity and respecting differences. Tolerance is an important pillar in building religious harmony. In this study, tolerance is viewed from two aspects: interfaith tolerance and intra-Islamic tolerance, particularly in responding to differences in sects, religious views, and Islamic organizations. This is based on the following survey results: (1) 91% of respondents agreed that Muslims should respect other religions in social life. (2) 85% of respondents expressed acceptance of diversity in religious practices among Muslims, such as differences in Qunut, collective Zikir, or methods of *ḥisāb-ru'yah*. (3) 13% of respondents still feel uncomfortable participating in formal interfaith activities, such as voluntarily attending major religious celebrations of other faiths (Nasir & Rijal, 2021).

The survey results show us that, in general, the narrative that is developing indicates that Gen Z Muslims in Metro are inclusive, open, and adaptive to diversity, both on campus and in the digital world. This tolerant attitude stems from multicultural education in schools and campuses, interactions across identities, and consumption of digital media that promotes dialogue and harmony among religious communities.

Third, promoting anti-violence and internalizing Islamic teachings in daily life peacefully and soothingly. Religious moderation also requires the rejection of all forms of violence in resolving religious issues, whether physical, verbal, or digital. According to the survey results, 78% of student respondents rejected violence in the name of religion, as demonstrated through acts of tolerance, supported by 92% of respondents who strongly rejected religiously motivated hate speech on social media, including verbal attacks against specific religious groups or sects. However, 8% of respondents stated that it is important to enforce '*amr ma'rūf nahy munkar* (enjoining what is good and forbidding what is evil) in certain contexts, such as in cases of moral or doctrinal violations, even if it requires the use of physical violence (Hasanuddin & Nurman Ginting, 2021).

Fourth, presenting local wisdom that is in line with Islamic teachings. Islam and local culture have a wide space for dialogue. In the context of Metro City, which is steeped in the religious traditions of the Javanese, Lampung, and other migrant communities, local wisdom plays an important role in grounding Islam in a peaceful, inclusive, and contextual manner. Survey results from student respondents indicate that 83% acknowledge that local traditions such as selametan, tahlilan, belangiran, and nyekar are part of Islamic culture that can be preserved as long as they do not contradict religious beliefs (Inviolata et al., 2023). Therefore, these results suggest that local wisdom also serves as a foundation for fostering values of tolerance and social solidarity. For example, village religious study sessions, *Maulid Barzanji* celebrations, or earth charity events are not only spaces for religious preaching but also forums for building social cohesion among residents from diverse backgrounds.

Generation Z's practice of religious moderation has been realised through social media and social community activities. In addition, the practice of religious moderation is also influenced by the following fundamental reasons (GMH, 2024): (1) Access to religious knowledge information comes from books, journals, magazines, web pages or websites, and information delivered by preachers through various places that are targets for preaching. (2) Tolerance and social awareness. Some members of the Z Generation are fully aware of the urgency of religious tolerance in social interactions in a pluralistic society. They believe that the existence of peace and the welfare of life can encourage the realization of charming and sustainable tolerance. On the other hand, some members of Generation Z have high social awareness and support values such as equality, justice, and peace. This can influence their religious moderation pattern by encouraging an inclusive and tolerant attitude towards individuals or groups with different beliefs. (3) Dynamic spirituality. The Z Generation is likely to have a spirituality that follows the development of space and time, meaning they are always flexible with their spiritual world. This is because the psychosocial dimension of the Z generation is often swayed by the turmoil of life that comes one after another.

This turmoil is caused by various events that make Gen Z's personality memorable and always remembered. (4) Active involvement in various social activities. Z generation is also known as a generation that is active in multiple dimensions of life. They are active in different fields they are engaged in, namely science, religion, culture, appropriate technology, community development, and other positive fields for the sustainability of life. They can use Islamic teachings as a source of inspiration and motivation to involve themselves in socio-cultural and humanitarian movements. (5) Education and learning. As individuals who are active in various dimensions of life, the Z Generation makes education and learning a locomotive and a barometer in acting and speaking applicable in realizing moderate religious behavior in everyday life. Therefore, the higher the level of schooling Gen Z goes through, the more hope there is for maturity in behavior, openness, and inclusiveness toward differences. (6) The influence of religious and democratic family life. Parenting and family education patterns based on Islamic teachings by upholding the values of educational democracy can undoubtedly influence the identity of a Gen Z. Educational democracy, in this case, is the concept of education that is based on the principles of democracy, namely inclusive, transparent, and providing equal opportunities for all individuals to access everything that is their right, participate in social activities, and contribute to the overall educational process (Khuzaimah & Pribadi, 2022, p. 42). Implementing educational democracy can be done through several essential aspects: 1). equal access to knowledge for every learner; 2). active participation between teachers and students through active, innovative, creative, effective, and enjoyable learning; 3). Openness and accountability to various scientific information for each individual; 4). Respecting the diversity of individuals who bring various socio-cultural, religious, tribal, and ethnic backgrounds has implications for learning styles and speech acts in learning interactions. 5). The development of democratic skills is based on understanding human rights, active participation in social community activities by optimizing the scientific field being studied, constructive critical thinking, and other social skills (Pusposari, 2017).

There are supporting and inhibiting factors in practicing religious moderation among Gen Z. Supporting and inhibiting factors certainly meet in the implementation of it in digital and public spaces. The supporting and inhibiting factors found can be very complex, even referring only to the socio-religious context, individual relationships in everyday life, geopolitics, or other relevant factors. However, the supporting and inhibiting factors for practicing religious moderation among millennials can be specifically identified through the table 1 (HMD, 2024).

Table 1. Supporting and Inhibiting Factors of Religious Moderation

Number	Supporting Factors for Religious Moderation	Inhibiting Factors for Religious Moderation
1.	Accessibility of information. Gen Z has broad access to information through the Internet and social media. This can help them be more open to various views, knowledge of religious beliefs and practices, and believers.	Religious extremism. The emergence of religious scripturalist-fundamentalist groups can influence Gen Z in terms of acting and speaking based on religion. If millennials do not have a self-filter from the influence of this understanding, it will impact the difficulty of practicing moderation.
2.	Education and teaching. Gen Z can freely study and explain various religious (Islamic) materials and dialectically compare them with other sciences proportionally through this activity. The positive expectation from this activity is a thorough understanding and practice of religious tolerance and believers and peace for every human being.	Religious populism. The emergence of religious populism is when political leaders and groups use religion to gain votes as a form of support for political parties with the political goals they build. Religious populism often involves rhetoric or actions exploiting religious sentiments and values to garner support or mobilize the masses. This can occur in various forms, depending on the relevant political and religious context. The

Number	Supporting Factors for Religious Moderation	Inhibiting Factors for Religious Moderation
		impact of religious populism in people's lives can be seen from several symptoms, namely; a. Polarization of society in the form of certain groups or communities based on normative religious arguments. b. Discrimination and intolerance towards minority groups or groups that are considered inconsistent with the understanding and beliefs set by the majority group c. Abuse of power. Religious populist leaders who succeed in winning power can use their position to strengthen control over state institutions and design policies based on their religious views. This can undoubtedly threaten the principles of democracy and liberation that are greatly needed in realizing religious freedom. d. Interference in religious policies in government and state affairs. Religious populism can strongly influence various public policies, including laws and regulations. So, when a particular majority religion or religious group has power over the minority in terms of regulating daily life, then it is inevitable that authoritarianism is implemented directly. e. Influence of religious education Religious populism can influence the color of the education curriculum to follow the direction and wishes of the majority religious views.
3.	Interaction between cultures and religions. In the socio-religious reality of Gen Z, it is essential to interact virtually and socially with others with different religious, cultural, tribal, and ethnic backgrounds. This factual reality can encourage the proper and correct realization of mutual understanding and recognition. This activity is also a concrete form of the implementation of Q.S. Al-Hujurat: 13	Social injustice is brought up through disharmony in terms of economy and social life, thus giving rise to dissatisfaction with government policy or other things that follow. When this comes to the surface without being realized by each individual, it will have implications for the presence of fundamentalist-scripturalist groups armed with unique expressions, namely living noble or dying a martyr.
4.	Social change. Various social changes in Gen Z's lives are the rapid use of information technology, social awareness influenced by various dynamic environmental and social issues, education levels, dynamics of virtual and social dialogue and interaction spaces, and other relevant aspects. These changes certainly	The emergence of apocalyptic narratives that adorn various homepages and opinions on social media. This narrative is decorated with religious explications that lead to holy wars and destructive struggles that have caused much harm to the public.

Number	Supporting Factors for Religious Moderation	Inhibiting Factors for Religious Moderation
	have implications for social attitudes and religious dogmatism that are actualized in everyday life.	
5.	Awareness of tolerance and religious freedom. Gen Z and society in general, which is at a certain maturity level and is religious, social, and cultured, can create spaces for freedom to practice their religion solemnly and enjoyably, which has implications for realizing religious moderation.	Incongruity in living a social life. People with low incomes seek justice in the policy spaces provided by the government. However, when there is a slow response to their complaints, they may seek protection outside the responsibility of the local government, which, if not addressed, will cause problems in the future.

Religious moderation among Gen Z is implemented through two spaces, namely digital and public. Today, the digital space has become the most representative place to convey various information quickly to the public. Various digital broadcasts related to news of multiple events based on factual reality can be enjoyed anywhere and anytime. News broadcasts certainly trigger a person's perspective and attitude in everyday life (Dyer & Erickson, 2023). Meanwhile, in the context of public space, religious moderation implemented by Gen Z is undoubtedly optimized through educational institutions, places of worship, government agencies, village meeting halls, and other representative places. The following is an explanation of the use of digital and public spaces by millennials in religious moderation:

First, implementation of religious moderation in digital space. The Z Generation implements religious moderation in the digital space by forming virtual communities comprising various digital platforms and social media, presenting inclusive religious information and knowledge, and implementing strategies in public spaces (Yani & Hanafi, 2022). In addition, virtual communities also provide a space or platform for promotion and dialogue between religious communities that is soothing and peaceful to create harmony within a pluralistic framework. Therefore, when the z generation has created a space of peace and comfort in dialectics about religion and community, it is inevitable that this can realize good and correct religious moderation behavior in everyday life. Here are some ways that the z generation implements religious moderation in the digital space; (1) Using social media to spread messages of moderation and tolerance. The messages conveyed are intended to create peace and comfort in the lives of every person in religion and society. This activity is realized through a campaign using hashtags and interesting and entertaining visual content to reach many people worldwide. (2) Conducting training on using digital space healthily and safely. The training material presented is about how to participate positively and productively in digital spaces and understanding ethics in virtual communication, especially in dealing with the increasing differences of opinion that can lead to the emergence of hate speech. (3) Controlling content that contains elements of radicalism and intolerance. This control is optimized through artificial intelligence to monitor and identify content that has the potential for these elements. (4) Organizing webinars and online discussions periodically. This activity is realized through podcast rooms that discuss crucial religious issues and moderation that contribute to providing perspectives and attitudes in religion through a pluralistic life. The speakers presented by the z generation are moderate preachers, academics in Islam, and religious activists who are members of socio-religious organizations such as Muhammadiyah and Nahdlatul Ulama. On the other hand, the z generation also optimizes the role of ChatGPT, chatbots, virtual assistants, or web pages to provide information about religious moderation and answer questions frequently asked by other millennials. (5) Various digital platforms, such as Islamic websites or online newspapers reporting on Islam, religious affairs, science, social society, etc., have strengthened digital literacy. In addition, the Z Generation educates each other about the urgency of proportional media literacy to help identify fake news, hoaxes, and propaganda that can harm religious communities (Adinugraha et al., 2021).

Second, implementation of religious moderation in public space. Implementing religious moderation in public spaces is a concrete step to optimizing tolerance, good interactive communication, and realizing harmony between religious communities or beliefs. The public space referred to in this case is an open forum inhabited by heterogeneous people from various circles and backgrounds. According to Habermas, public space is the estuary for forming public opinion and is built by multiple circles across sectors. The constructed views can influence the formation of policies in the political system in this country. On the other hand, public space is where various beliefs and religious interpretations emerge, which are produced by the dialectic of religious authority holders and the audience as the perpetrators. They create *fiqh* interpretations, which are built by various clashes of perspectives and dialectical analysis between historicity, humanity, and social dynamics. Therefore, it is not surprising that today's religion follows its managers and interpreters with the concepts of *bil ma'tsūr* and *bi ra'yi*, which sometimes do not submit and obey divine revelation and the prophetic words that are very noble and full of inspiration. Divine revelation and prophetic words are two sides of the same coin that must complement each other. Scholars and religious people must transmit with a noble character, breadth of knowledge, and a deep understanding of humanity in the context of space and time and the dynamics of worldly life full of mirages (Habermas, 1991).

In general, the implementation of religious moderation in public spaces can be realized through several concrete steps, namely: (1) Educational and learning programs that promote understanding of different religious beliefs, cultures, and underlying values can help reduce prejudice and stereotypes. (2) Campaigning on the dangers of identity politics in a pluralistic society. This type of politics seeks to exploit the primordial aspects of particular religious, ethnic, and tribal elements. This politics also leads to the rejection of other groups, religions, tribes, or ethnicities to work together to build a strong welfare and nation. (3) Interfaith dialogue and establishing cooperation in the social community. The government or socio-religious organizations can mutually facilitate open and honest interreligious dialogue whose primary goal is to promote understanding and religious tolerance to all adherents. (4) Establish joint working groups between religious communities to identify problems and find joint solutions related to religious conflicts caused by various hoaxes, scripturalist attitudes, and excessive attitudes toward understanding religious teachings in everyday life. (5) Encourage persuasive and inclusive communication between religious communities, organizations, and the wider community. This communication aims to avoid rhetoric that arouses anger and hatred. (6) Involve religious figures and leaders to realize religious moderation in various dimensions of life. These spiritual figures and leaders certainly have a strong and significant influence on their religion, which can play an essential role in promoting tolerance and peace for humanity. (7) Support research and scientific studies on religion and cultural diversity. These studies' results can help design more effective and efficient policies for the sustainability of human life (Ganzach et al., 2013).

Implementing religious moderation in public spaces is essential to creating a harmonious, just, and prosperous society where everyone can live together peacefully without discrimination based on religion or belief. This togetherness is a strong foundation for building a country based on pluralism, tolerance, and religious freedom. However, it is essential to remember that implementing religious moderation is difficult. Various challenges may be faced, including religious radicalization, extremism, and historical conflicts between religions (Winarni & Permana, 2022). Therefore, a strong commitment is needed from the government, civil society institutions, and the community to implement religious moderation.

In public spaces, generation Z implements religious moderation through various activities such as public discussions, arts and culture, holding workshops and seminars related to the urgency of religious moderation in the era of information technology, carrying out social services across generations, ethnicities, tribes, and religions to be given to people experiencing poverty in need or environmental preservation to create fresh and beautiful nature, as well as teaching about the

importance of tolerance, respect, and understanding of diversity to every child and the next generation in every reading house or Qur'an education park (TPA).

CONCLUSION

Based on various discussions, several conclusions were obtained. First, the dialectic of Islam of the z generation influences the sustainability of religious moderation in everyday life. This can be indicated by various religious activities that can spark understanding and experience of religion properly and correctly. These different activities are carried out virtually or with the public through religious study stages facilitated by certain groups or communities. This dialectic of Islam is influenced by the intake of Islamic nutrition spread across various digital platforms such as Islamic webpages and social media such as Facebook, Instagram, TikTok, or Twitter, which display multiple variations of Islamic knowledge by presenting a question-and-answer space related to everyday problems. The results of this Islamic dialectic are various productive activities that carry the values of religious moderation in cooperation across generations, religions, ethnicities, and cultures in various community and cultural activities. Second, optimization of the Islamic narrative of the z generation is done through daily experiences that can be portrayed through functional dialectical Islamic narratives and relational dogmatic Islamic narratives. The first Islamic narrative is understood as a narrative or statement constructed by individuals based on identifying, understanding, and analyzing the knowledge learned. The construction of knowledge by individuals is carried out systematically through critical-interactive dialogue mechanisms, tracing intellectual artifacts spread in digital academic spaces and libraries and compiling statements with deductive or inductive paradigms. The second Islamic narrative is a relational dogmatic narrative constructed by an understanding of fiqh, or that which has been established and is sourced from Islamic lectures and knowledge spread across every digital platform. This established understanding is then interpreted and actualized privately and collectively through daily interactions and in the context of vertical worship five times a day. Then, the millennials actualize this established understanding scripturally and symbolically. Religious moderation by the z generation certainly has supporting and inhibiting factors. The supporting factors are the Accessibility of information, education, and teaching, the interaction between cultures and religions, social change, and awareness of tolerance and freedom of diversity. Then, the inhibiting factors are religious extremism, religious populism, social injustice, the emergence of apocalyptic narratives, and disharmony in social life.

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