

## From Awareness to Action: Medan's Youth Pioneering Religious Moderation as a Tool Against Radicalism

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### **Abstract:**

*Preventing radicalism among youth is a crucial challenge in the modern era, particularly in major cities like Medan, which have a high level of religious diversity. This research is essential due to the potential conflicts that may trigger social instability. The aim of this study is to explore strategies that can be implemented to educate and equip adolescents with religious moderation literacy, considering the rising tendency of radicalism that could disrupt social stability. The methodology used is qualitative, employing a phenomenological approach, which includes in-depth interviews, participatory observations, and document collection. Data were gathered from students and young people in Medan to understand their perspectives on religious moderation. The findings of the study suggest that religious moderation literacy can be fostered through several means, such as youth involvement in the creation of digital content, interfaith mentorship programs, and the establishment of interfaith youth networks. Community-based training and the utilization of social media as a tool for disseminating information also play a significant role in shaping moderate attitudes. These findings indicate that enhancing moderate religious literacy can reduce the potential for radicalization among youth, while simultaneously fostering a better climate of tolerance within society.*

**Keywords:** *Prevention of Radicalism, Literacy, Religious Moderation, Youth, Medan City.*

## **INTRODUCTION**

Radicalism and youth represent two critical segments within the context of religious moderation. In 2018, the Indonesian State Intelligence Agency (BIN) revealed that approximately 39% of university students from several higher education institutions in Indonesia had been exposed to radical ideologies (Radio Republik Indonesia, 2024). This finding was based on a survey conducted by BIN the previous year, which showed that 24% of university students and 23.3% of high school students supported jihad to establish an Islamic state. Lukman, the Rector of UIN Datokarama, stated that the primary strategy to address this phenomenon is to strengthen religious moderation, which encompasses national commitment, non-violence, tolerance, and acceptance of local culture. This

research serves as the foundation for programs to strengthen moderate communities and students, involving collaboration between UIN and Densus 88 in socialization and education efforts to prevent the spread of radicalism (Mazrieva, 2018).

The issue of radicalism and youth has garnered special attention during President Jokowi's second term, as he directed Minister of Religious Affairs Fachrul Razi to target youth in anti-radicalism strategies. The dissolution of HTI and FPI reflects the government's efforts to eliminate radical influences among youth, which could potentially disrupt democracy in Indonesia, a Muslim-majority country. Mahfud MD identified three criteria for radical groups: takfiri, jihadist, and ideological groups that reject the governmental system (Ernest, 2020).

In the context of Medan, incidents such as the disbandment of the GEKI church congregation in Marelan and the disruption of the Filadelfia church congregation in Martubung highlight the rising intolerance and radicalism in the city (Hati et al., 2023). These events illustrate the social fragility that can escalate into further conflict if not addressed with appropriate approaches. Such moments underscore the need for intensive efforts to build awareness and skills in moderation among youth as a key to preventing the spread of radical ideologies and maintaining harmony amidst diversity (Fauziyah & Hidayati, 2023).

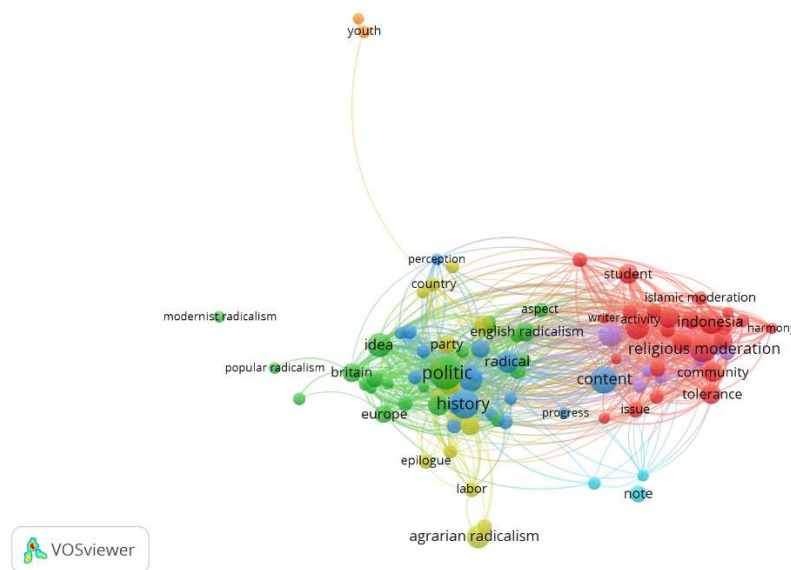
Religious moderation literacy is crucial, especially among the youth, who represent the nation's future (Sanusi, 2022). Adequate education on tolerance, acceptance, and appreciation for diversity must be strengthened as part of both formal and informal curricula. These educational programs should not only convey knowledge but also promote dialogue and positive interaction between communities, which can reduce the potential for conflict and strengthen a more inclusive and peaceful social foundation (Azisi et al., 2023; Wijaya et al., 2021).

To address the issue of radicalism among youth in Medan, it is essential to develop and implement educational programs that focus on religious moderation and tolerance. These programs should be designed to reinforce national values, non-violence, and acceptance of cultural diversity, with the goal of creating healthy dialogue and reducing polarization among diverse communities (Viktorahadi, 2022).

This initiative requires collaboration between educational institutions, religious communities, and the government to actively promote and support activities that facilitate the exchange of ideas and experiences among the younger generation. By strengthening educational and social foundations that encourage understanding and cooperation, it is hoped that radicalism can be curbed, and youth can become pioneers of peace and tolerance.

This research is aimed at developing strategies that promote religious moderation and tolerance among youth. In this regard, the author analyzed the research gap through 1,000 previous studies using the Publish or Perish application. After collecting the data, the author conducted network analysis and density analysis using the VosViewer application. The results of the analysis are as follows:

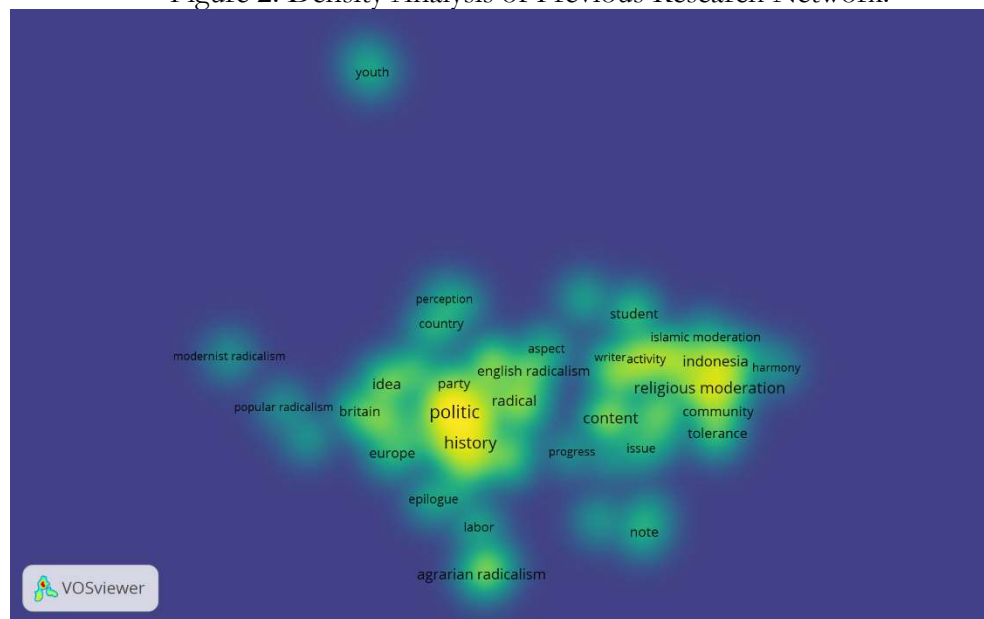
Figure 1. Network Analysis of Previous Research.



Source: Processed Data by Researcher, Vosviewer 2024.

The network analysis shows a strong connection between "youth," "Islamic moderation," and "community," highlighting the significant focus on the influence of religious moderation on youth in Indonesia. Terms such as "student," "harmony," and "tolerance" are closely linked, underscoring education and socialization efforts as key tools in combating radicalism. This emphasizes the importance of religious moderation literacy as a strategic preventive measure, aligning with the research theme that targets religious moderation literacy among the youth of Medan as a means to strengthen tolerance and social harmony.

Figure 2. Density Analysis of Previous Research Network.



Source: Processed Data by Researcher, Vosviewer 2024.

The density analysis of keywords in the visualization indicates a significant correlation between radicalism, religious moderation, and its impact on youth in Indonesia. Terms such as "youth," "Islamic moderation," "community," and "tolerance" stand out, indicating a focus on education and a broader understanding of these concepts among young people. This implicitly supports the research theme aimed at analyzing how religious moderation literacy can serve as a key strategy in combating radicalism among youth in Medan, prioritizing dialogue and education as primary tools for promoting tolerance and peaceful coexistence. The author then reviewed several relevant previous studies to analyze the research gap, including:

Numerous studies on religious moderation have been conducted by scholars, covering various aspects such as communication, education, and socio-cultural context. These studies demonstrate that religious moderation is not only essential for creating harmony among religious communities but also serves as an effort to prevent radicalization and social conflict. For instance, research by Al-Mujtahid and Sazali (2023) implemented a qualitative approach to analyze the messages of moderation in the Medina Charter and its application in religious development communication. Additionally, Indainanto, Y. I., et al. (2023) focused on Islamic communication in conveying religious moderation as a means of preventing belief conflicts. Finally, Mailin, M., et al. (2023) aimed to develop religious moderation in the North Sumatra community through strengthening cross-cultural communication based on local wisdom values.

Overall, previous studies provide valuable insights into religious moderation and the prevention of radicalization. However, research on moderation literacy among youth in Medan offers a more focused and practical approach by actively involving youth in activities that support tolerance and moderation. This is crucial in the context of the diversity of Medan, where the active involvement of youth can be key to creating a harmonious and stable society.

This study employs a qualitative methodology with a phenomenological approach to understand the influence of religious moderation literacy on the prevention of radicalism

among youth in Medan (Weyant, 2022). Data collection methods include in-depth interviews, participatory observations, and the collection of relevant documentation. Interviews were conducted with ten students from various universities in Medan, while observations focused on religious and educational activities involving youth (Creswell, W. John & Creswell, 2018). These students were selected as representatives of the youth in Medan, allowing the research to gain diverse and in-depth perspectives on the issues being studied. Interviews serve as one of the main pillars in data collection, providing crucial insights for further analysis and understanding of the phenomenon under investigation.

The collected data were analyzed using the Miles and Huberman analytical framework, which includes three main streams (Miles et al., 2021): data reduction, data presentation, and conclusion drawing. This approach enables the researcher to systematically identify and categorize the main themes emerging from the data. Further analysis was deepened using coding techniques developed by Saldana, which helps assess the nuances and context of participants' responses in greater detail.

To ensure the validity and reliability of the findings, this study employs a data source triangulation method (Flick, 2020). Triangulation involves comparing the results of interviews, observations, and documents to check for consistency in information and strengthen the research argument. This approach is critical in qualitative research to reinforce confidence in the interpreted data.

The entire methodological process aims to provide an in-depth and evidence-based understanding of how religious moderation literacy can be integrated into youth activities to prevent the spread of radical ideologies in the city of Medan. It is hoped that the findings of this study can serve as input for policymakers and education practitioners in designing effective programs.

## DISCUSSION

In the context of social diversity and the challenges of radicalization faced by society today, understanding religious moderation becomes crucial, especially among youth. To analyze this phenomenon in depth, two relevant theories are the Diffusion of Innovations Theory and the Uses and Gratifications Theory. The Diffusion of Innovations Theory, developed by Everett Rogers, explains how new innovations spread within society through communication processes. Rogers identified several key elements within this theory, including the innovation itself, communication channels, adopters, and social systems. According to him, "Innovations can be classified based on how they are adopted by individuals or groups within a society," which highlights the importance of understanding the characteristics of adopters when analyzing the acceptance of new ideas. In this context, the theory can be used to understand how religious moderation literacy among youth can be accepted, taking into account factors such as social norms and existing community structures (Pajariato et al., 2023; Saputra, 2021).

On the other hand, the Uses and Gratifications Theory focuses on the reasons and needs individuals have for using media. This theory emphasizes that audiences are not passive but "actively choose and use media to fulfill various needs, such as information, entertainment, or social interaction." By understanding the motives behind media usage, we can analyze how youth select digital platforms to access religious moderation literacy and how they derive benefits from this information. Both the Diffusion of Innovations Theory

and the Uses and Gratifications Theory provide a comprehensive framework for analyzing the phenomena of radicalization and religious moderation among youth (Ambarita & Yuniati, 2021; Ma'arif et al., 2023).

### Strategic Agenda and Religious Moderation

This subsection focuses on an in-depth analysis of initiatives designed to promote religious moderation among youth in Medan. Religious moderation is understood as a process of learning and internalizing values of tolerance, respect for differences, and rejection of extremism. This discourse will outline how community-based approaches and public policies can effectively integrate moderation values into social and educational structures, as well as present their strategic impacts on stability and social harmony (Gumuruh, 2023; Kawangung, 2019). In this context, the author delineates several strategic agendas for youth in preventing radicalism through religious moderation literacy:

Table 1. Youth and the Strategic Agenda for Religious Moderation

No.	Strategic Agenda	Brief Description
1	Interactive Digital Education	Developing an interactive and engaging digital curriculum for youth, integrating the principles of religious moderation and interfaith tolerance
2	Social Media Campaign	Implementing a social media campaign designed to engage youth, using visual and interactive content to convey the values of moderation.
3	Leadership Development Program	Launching a leadership development program that teaches youth how to advocate for religious moderation and build supportive networks in their communities.
4	Collaboration with Influencers and Content Creators	Partnering with influencers and content creators popular among youth to spread the message of religious moderation through videos, podcasts, and blog posts.
5	Interactive Virtual Exhibition	Organizing a virtual exhibition featuring inspiring stories about religious moderation, where youth can interact and learn from real-life experiences in an engaging and innovative format.

Source: Processed Data by Researchers (2024)

In addressing radicalism among youth, interactive digital education is a key component. By utilizing modern technology, a creatively designed curriculum can integrate the principles of religious moderation and interfaith tolerance. This approach not only educates but also captivates the interest of youth, making the learning process about tolerance an engaging and relevant experience (Mukhibat et al., 2024; Mulyana, 2023).

Social media campaigns play a strategic role in disseminating the values of religious moderation. This initiative optimizes digital platforms familiar to youth, using visual and interactive content to attract their attention and influence their attitudes and behaviors (Pratiwi et al., 2021). The effectiveness of social media in delivering messages quickly and widely makes it a powerful tool in this campaign.

Developing young leaders who can advocate for religious moderation is the goal of the leadership development program. Through this program, youth are trained not only to understand but also to implement and promote tolerance values in their environments (Faqih & Umar, 2023). This program equips them with the ability to build and maintain strong support networks within their communities, leading to sustainable social change.

Collaboration with influencers and content creators leverages their popularity and influence among youth (Rakatiwi et al., 2023). By partnering with these figures, the message of religious moderation is delivered in a more engaging and digestible format. This allows the message to spread wider and deeper, creating a significant impact in society.

Interactive virtual exhibitions offer an innovative way to educate youth about religious moderation. These exhibitions provide a platform for youth to interact directly with various narratives and perspectives, enhancing their understanding and empathy towards religious diversity. This approach is not only informative but also allows youth to experience and practice tolerance in a controlled and safe setting.

Overall, these strategies are aimed at transforming the perspectives and attitudes of youth towards religious diversity. By educating, inspiring, and engaging them in activities that support religious moderation, it is hoped to create a new generation that is more tolerant and open-minded. Thus, literacy in religious moderation becomes a vital tool in shaping a more harmonious social foundation for the future.

### **Media Literacy Skills of Students in Understanding Radicalism Issues**

In the context of the widespread radicalism facilitated by the use of digital media, the importance of media literacy among students becomes a crucial focal point. This subsection examines the extent to which students can utilize media literacy to understand and respond to radicalism issues. Through in-depth analysis, this subsection aims to evaluate their ability to identify, process, and assess information related to radicalism, as well as to use media responsibly to support social harmony and diversity. The coding tabulation of the interview regarding literacy skills is as follows:

**Table 2. Interview Coding on Literacy Themes.**

Code	Theme	Number of Quotations
T1	The Importance of Media Literacy	12
T2	Influence of Social Media	9
T3	Critical of Information	11
T4	Distinguishing Real and Fake News	8
T5	Use of Media for Education	7

Source: Researcher Interview (2024)

From the table above, the theme "The Importance of Media Literacy" dominates, indicating a high level of awareness among students about the need to understand and use media responsibly. For instance, MW states, "Media literacy is, in my opinion, our ability to understand and use media wisely." This emphasizes media literacy as a critical skill that must be possessed in the digital age.

The second theme is "Influence of Social Media," where students feel the direct impact of social media in their daily lives. RS highlights, "Because there is so much information circulating on social media, we have to filter out what is true and what is false," illustrating the challenges of managing a constant flow of information.

The theme "Critical of Information" includes responses such as from RA, who mentions, "Media literacy is important for building a healthy and strong democracy," showing the connection between media literacy skills and informed democratic participation.

In "Distinguishing Between Real and Fake News," this theme arises from the need to sift through credible information amid the proliferation of hoaxes. HR explains, "Media literacy for me is the ability to understand and analyze information we receive from various media." Then, "Using Media for Education" demonstrates how media can be a valuable learning tool. WJ states, "Media literacy helps us become better individuals," emphasizing the role of media in personal and educational growth.

This analysis shows that students recognize and critically respond to the importance of media literacy in facing information challenges in the digital age. Through media literacy, they learn to become more responsible information consumers, which is crucial for their personal and professional development. On the other hand, the author also interviews regarding the importance of literacy in religious moderation, which can be analyzed as follows:

Table 3. Coding of Religious Moderation Literacy and Youth in Medan City

Code	Theme	Number of Quotations
M1	The Meaning of Media Literacy in the Context of Religion	4
M2	Using Media to Promote Religious Moderation	3
M3	Media Literacy as a Tool for Preventing Radicalism	5

Source: Researcher Interview (2024)

In addressing the challenges of radicalism in the digital age, media literacy has become a crucial tool for students in Medan City. Respondents like MW emphasize that media literacy is not just about sifting through true and false information but also about using media for positive purposes such as learning and seeking beneficial information. This indicates that media literacy among students focuses not only on the consumption of information but also on the production and dissemination of responsible information.

Another respondent, RS, highlights the importance of being a smart and responsible media user, especially on social media, which is filled with information. RA adds that media literacy is the foundation for a healthy and strong democracy, indicating



that media literacy plays an essential role in building social and political awareness among youth.

RJ and WJ discuss how media literacy expands their horizons and improves their personal development, emphasizing that this literacy helps them become more critical and innovative. HR and SR acknowledge the challenges of facing an overwhelming flood of information, and media literacy assists them in filtering accurate information and avoiding misleading or harmful content.

Media literacy, as expressed by AL and SH, not only helps in identifying the truth of information but also prepares individuals to avoid being trapped in propaganda or media manipulation. This is an important part of the critical education needed in today's information age.

AP and TN conclude by underscoring media literacy as a fundamental necessity in the digital era, reinforcing independence and critical capability. The ability to analyze and evaluate information is an essential skill developed through media literacy, which ultimately helps shape a more informed and responsible society. Additionally, the students' understanding of radical individuals is classified with various characteristics as follows:

Table 4. Coding of Student Understanding in the Context of Characteristics of Radical Individuals

Code	Theme	Number of Quotations
C1	Extremism in Religious Understanding	4
C2	Intolerant and Provocative Attitude	3
C3	Belief in Conspiracy Theories	2
C4	Closed to Different Information	2
C5	Tendency for Domination and Violence	3
C6	Stereotypical Physical Appearance	2

Source: Researcher Interview (2024)

Students in Medan identify extremism in religious understanding as a primary characteristic of radicalism.\*\* They note that radical individuals typically possess a strict and exclusive interpretation of religion, which fosters intolerance. Intolerant and provocative attitudes often emerge, where radical individuals express their views in a confrontational manner, potentially inciting conflict. Many of them also believe in unfounded conspiracy theories, reinforcing a defensive posture towards others. Their reluctance to accept differing information creates an echo chamber that only strengthens their beliefs. A tendency to use violence as a means to achieve political or social objectives is also identified. Several students observe that stereotypical physical appearances often serve as indicators of radical ideologies. The inclination to isolate oneself and interact only within groups that share similar views is also common.

Anger and emotionally charged language are other characteristics, with their speech often being divisive. They tend to blame external parties for internal problems, framing the

world in a "us vs. them" dichotomy. The extreme use of symbols and a fanatical attitude toward certain doctrines, devoid of critical consideration, are frequently encountered. The rejection of dialogue or compromise adds to the inflexible nature of radicalism. Understanding the characteristics of radicalism is essential for identifying and preventing it. With appropriate education, society can protect itself from the negative impacts of radicalism, while fostering tolerance and peace.

### **Preventing Youth Radicalism Through Religious Moderation Literacy**

In efforts to address the spread of radicalism among youth, religious moderation literacy has emerged as a significant approach. This subsection will discuss various strategies and initiatives implemented to equip youth with a balanced and tolerant understanding of religion, exploring how education and interactive activities can reinforce the values of diversity and peaceful coexistence. This includes discussions on educational programs, digital campaigns, and youth engagement in interfaith dialogue, all aimed at creating a more harmonious and inclusive society. Some preventive measures that can be undertaken are as follows:

Table 5. Efforts to Prevent Youth Radicalism

No.	Prevention Efforts		Prevention Efforts
1	Digital Content Creation by Youth		Involving youth in creating digital content such as vlogs, podcasts and articles that support interfaith dialogue.
2	Interfaith Program	Mentorship	Develop mentorship programs that allow interfaith youth to interact to understand each other's practices and beliefs.
3	Social Start-up Initiative		Supporting youth in developing social start-ups based on religious moderation, inclusivity and tolerance.
4	Hackathons and Innovation Competitions		Host hackathons or competitions that challenge youth to create technological solutions for religious moderation and social awareness.
5	Development of an Interfaith Youth Network		Facilitate the building of networks between youth from various religious backgrounds for joint projects that increase interfaith awareness and cooperation.

Source: Researcher Interview (2024)

In efforts to counter radicalism, youth involvement in the creation of digital content such as vlogs, podcasts, and articles that support interfaith dialogue plays a crucial role (Hefni & Muna, 2022; Ummah, 2022). This creative process not only enhances their awareness of religious diversity issues but also strengthens their understanding of the importance of tolerance and dialogue. Youth are taught to articulate and disseminate messages of moderation through media that are easily accessible to their generation, positioning them as agents of change in promoting social harmony.

Interfaith mentorship programs provide a platform for youth to interact and learn directly from the experiences of other religions. Through this exchange, they not only gain deeper knowledge of diverse religious beliefs but also develop essential interpersonal skills for navigating multicultural societies. This program aims to eliminate prejudices and strengthen social networks among youth from various religious backgrounds.

Social start-up initiatives oriented toward religious moderation offer opportunities for youth to apply values of inclusivity and tolerance in practice (Daheri, 2022; Humaidi, 2022). Youth are encouraged to create innovative solutions that are not only commercially viable but also promote social sustainability and cohesion. Such start-ups have significant potential to transform the narrative surrounding religious moderation into something more relatable and integrated into daily life.

The organization of hackathons and innovation competitions encourages youth to develop technological solutions that support religious moderation. In a competitive and collaborative context, youth are challenged to think critically and creatively about new ways to integrate moderation principles into digital platforms and applications. These activities not only enhance their technological skills but also raise their awareness of the importance of presenting content that promotes peace and tolerance.

The establishment of interfaith youth networks opens up opportunities for collaboration and joint projects that support awareness and interfaith cooperation. These networks serve as a platform for ongoing dialogue, enabling youth to strengthen relationships and gain a deeper understanding of different religious traditions. Through collaborative activities, youth can experience firsthand the benefits of interfaith cooperation and spread these positive experiences within their communities.

### **Religious Moderation Literacy Based on Diffusion of Innovations Theory**

The Diffusion of Innovations Theory and Uses and Gratifications Theory can be utilized to analyze the effectiveness of religious moderation literacy programs among youth in Medan. In the context of the Diffusion of Innovations Theory, it is important to evaluate how these innovations are introduced and accepted by youth. According to Rogers, the adoption of innovations is influenced by several factors, including the characteristics of the innovation itself, communication channels, and the social context. Literacy programs should offer clear value and measurable benefits; if youth perceive these programs as relevant and providing real solutions to the problems they face, adoption will be higher. However, if deemed irrelevant or too theoretical, it will be challenging to capture participants' attention.

Moreover, the effectiveness of communication channels is also crucial. If information about the programs is primarily promoted through traditional media while the target audience is more active on social media, the effectiveness of communication will decrease. Therefore, programs should utilize a variety of channels to reach a broader audience. The social context of youth also influences adoption; if there is stigma attached to moderation literacy, this can hinder participation.

Meanwhile, the Uses and Gratifications Theory provides an additional perspective by highlighting the motivations behind youth media usage. Literacy programs need to meet youths' needs for information, entertainment, or social interaction. Programs that focus solely on delivering information without engaging elements may not capture interest. Youth tend to seek interactive and enjoyable experiences, so programs must be designed to create spaces for discussion and collaboration. Furthermore, media selection is also

important; if programs do not leverage media that is popular among youth, such as social media or mobile applications, their reach and impact will be limited.

Based on this analysis, religious moderation literacy programs in Medan need to be evaluated in light of the application of both theories. While there may be efforts to introduce moderation literacy, there are deficiencies in terms of relevance, communication channels, and youth engagement. To enhance program effectiveness, recommendations include improving content relevance to align with youth needs and contexts, utilizing digital channels to expand outreach, and creating spaces for youth to interact and share experiences. With these steps, religious moderation literacy programs can become more effective in reducing radicalization and fostering a more tolerant society.

This study also explores the role of social media as a vital tool in disseminating ideas of religious moderation. Social media facilitates interfaith discussions and allows youth to engage in constructive dialogues. Analysis shows that when youth actively participate in the production and consumption of content that supports moderation, they are more likely to reject radical ideologies.

The processes of interfaith nurturing and mentorship are also highlighted in this research. Such programs provide opportunities for youth to learn directly from the experiences of other religions, which can significantly broaden their understanding and foster tolerance.

Additionally, activities involving collaboration among youth from various religions have proven effective in enhancing cross-cultural understanding and strengthening social networks that support moderation. These initiatives not only reduce prejudice but also promote solidarity in the face of radicalism (Ismail & Astuti, 2023).

On the other hand, challenges in implementing these programs have also been identified, including resistance from more conservative groups and barriers to reaching underserved populations. Therefore, communication strategies must be designed in such a way that effectively reaches diverse segments of youth.

Overall, the research findings emphasize the importance of religious moderation literacy as a strategic tool in countering radicalism among youth. It highlights that effective education and inclusive communication are key to shaping attitudes and behaviors that support harmony and tolerance in diverse societies.

This study introduces an innovative approach to integrating digital technology and interfaith communication in radicalism prevention strategies. Through the use of social media and facilitated digital platforms, youth not only become consumers of information but also producers of content advocating for religious moderation. These initiatives engage them in constructive dialogues, reducing ideological isolation by creating spaces for the exchange of ideas and enhancing cross-cultural understanding.

Another novelty lies in the implementation of interfaith mentorship programs that not only provide insights across beliefs but also build leadership competencies among youth. This program is unique as it trains youth to become facilitators of interfaith dialogue, increasing their resilience against radicalism and strengthening sustainable interfaith support networks. This is a progressive step toward establishing a strong foundation for a more tolerant and inclusive society.

## **CONCLUSION**

This research concludes that religious moderation literacy is a crucial tool in preventing radicalism among the youth of Medan. The implementation of strategies such as

digital content creation, interfaith mentorship programs, and the establishment of interfaith youth networks demonstrates effectiveness in enhancing understanding and tolerance among religions. Youth engagement in activities that support dialogue and tolerance contributes to reducing radicalism and fostering a more harmonious society.

This study faces limitations in terms of geographical reach and demographic variation among participants that may affect the generalization of findings. Therefore, recommendations for future research include expanding the study to other regions and age groups to test the applicability of strategies in various social contexts. Future research could also examine the effectiveness of digital communication in promoting religious moderation in an evolving technological era.

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