AOSIS

Youth religious moderation model and tolerance strengthening through intellectual humility

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

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

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

Introduction

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

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

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

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

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

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

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

Methods

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

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

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

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

Findings and discussion

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

Youth national commitment

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

In Figure 1, the aspect of national commitment from students from the western, central, and eastern parts of Indonesia is relatively the same, but the differences are not too significant. However, there are some aspects to this finding. All young people do not agree with the caliphate (*khilafah*) state because it contradicts the state ideology,

namely Pancasila. *Khilafah* is one of the most massive and crucial issues in Indonesia. One of the mass organisations carrying the caliphate issue is Hizb ut-Tahrir, which claims that they are here to fight what they claim is a secular-capitalist-nationalist system and considers Muslims who believe in democracy to be *kufr*, infidels or even apostates, and those who have embraced democracy deviate from the faith (Valentine, 2010). The government dissolved HTI (*Hisbut Tahrir Indonesia*, an Indonesian Islamic organisation based on Government Regulation in Law Number (*Perppu*) 2 of 2017, namely Law Number 17 of 2013 concerning civil society organisations (CSO). Through this *Perppu*, the government has the authority to prohibit organisations that 'spread ideological or philosophical doctrines that violate Pancasila and the 1945 Constitution'. Previous findings corroborate that as many as 81.5% of millennial youth support and commit to the Unitary State of the Republic of Indonesia (IDN Research Institute 2019). Meanwhile, all youth informants (100%) also considered Pancasila to follow Islamic teachings, and all informants recognised Pancasila as the state ideology.

Youth antiviolence attitude

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

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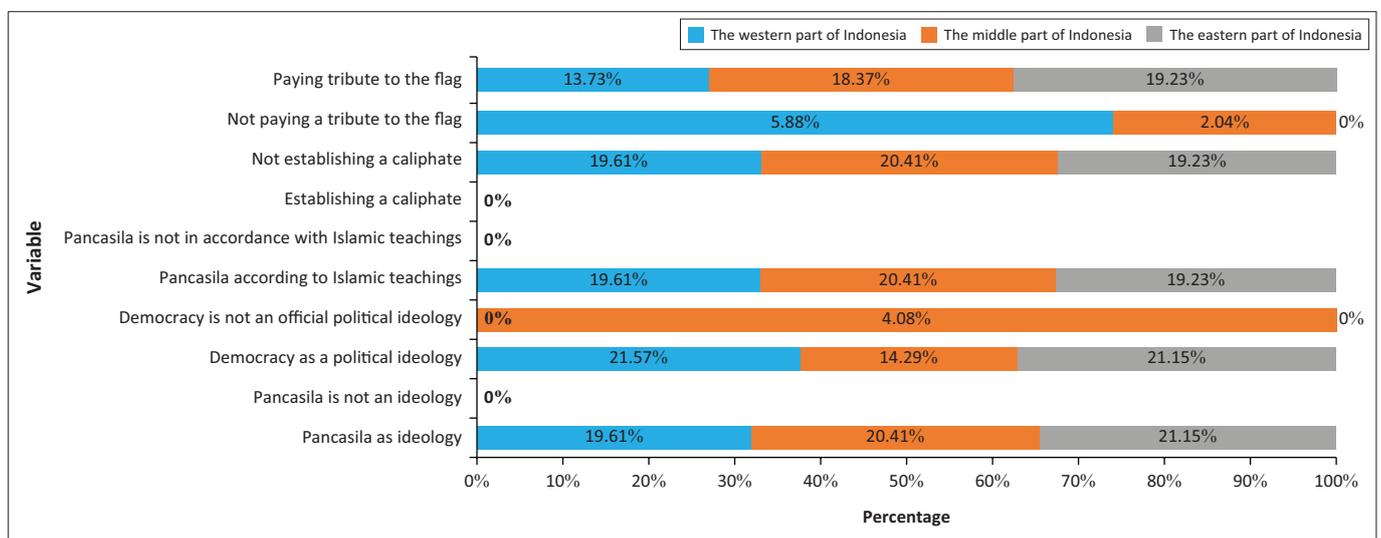

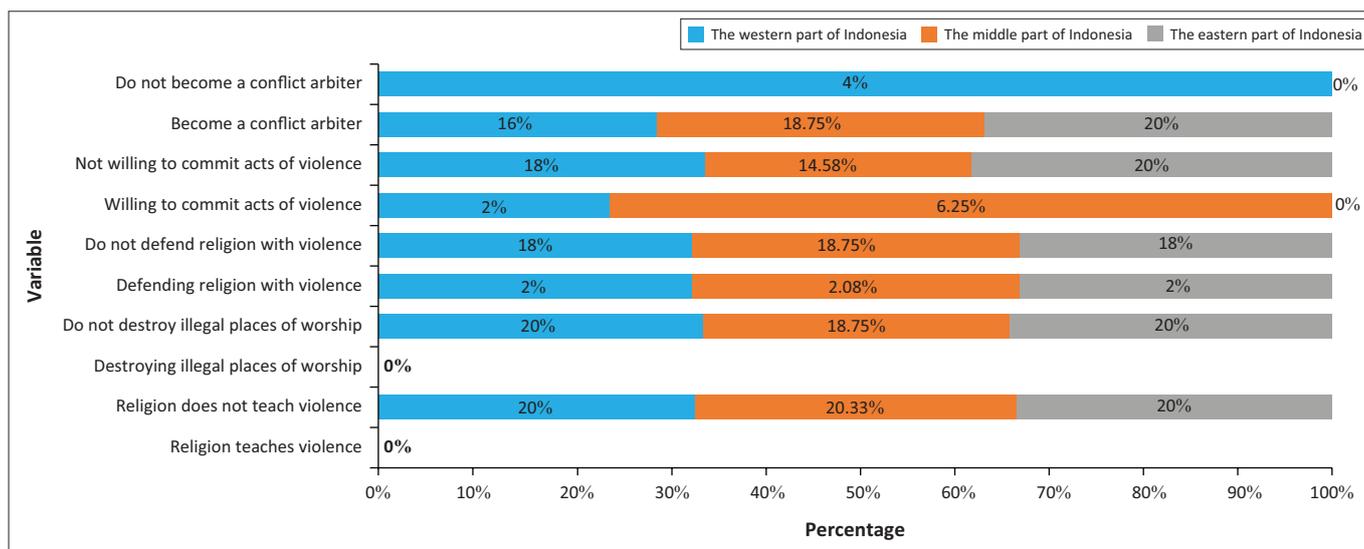**FIGURE 1:** Youth national commitment.

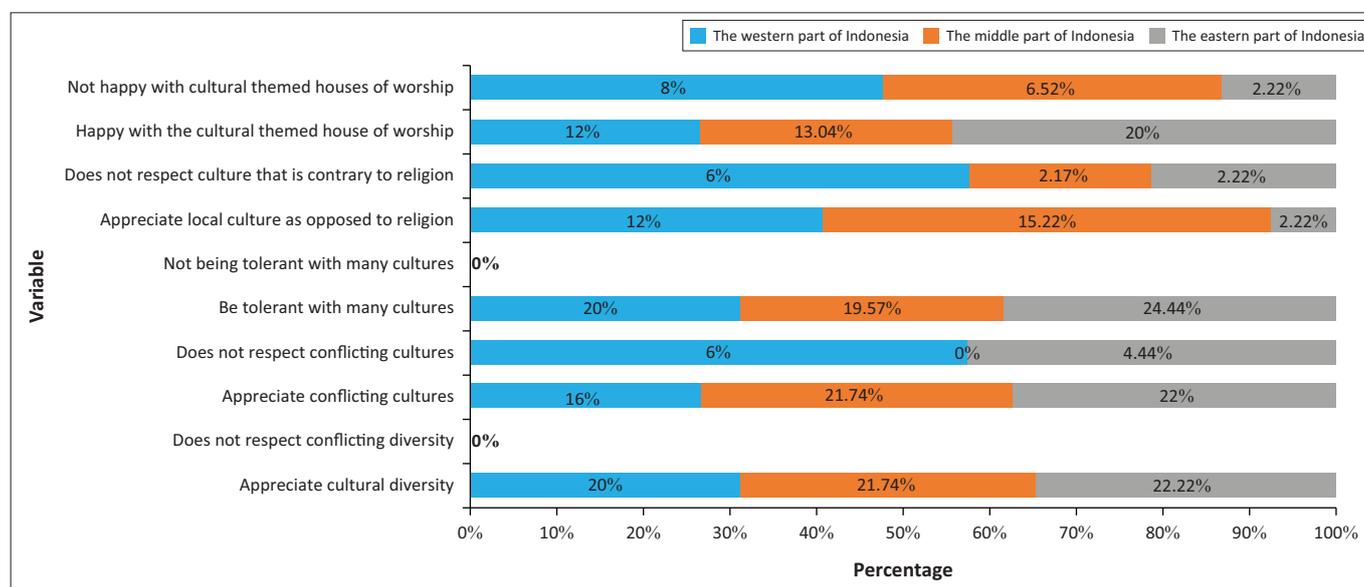**FIGURE 2:** Youth attitude towards antiviolence.

FIGURE 3: Youth attitude of accommodation towards local culture.

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

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

Youth attitudes towards local culture

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

In Figure 3, young people's answers to the culture generally show the same character. There are indicators of a strengthened attitude of respect for local culture, which is the fundamental value of their lives. Young people from eastern Indonesia showed a more positive attitude towards houses of worship with cultural themes (20%). Furthermore, regarding tolerance of various cultures that grow in their environment, young people from eastern Indonesia also show a higher attitude, as much as 24.44%. This is because, in eastern Indonesia, various local cultures are still relatively well preserved and live in a pluralistic socioreligious situation. Likewise, concerning culture, young people from eastern Indonesia appreciate the various culture in their surroundings with 22.22%.
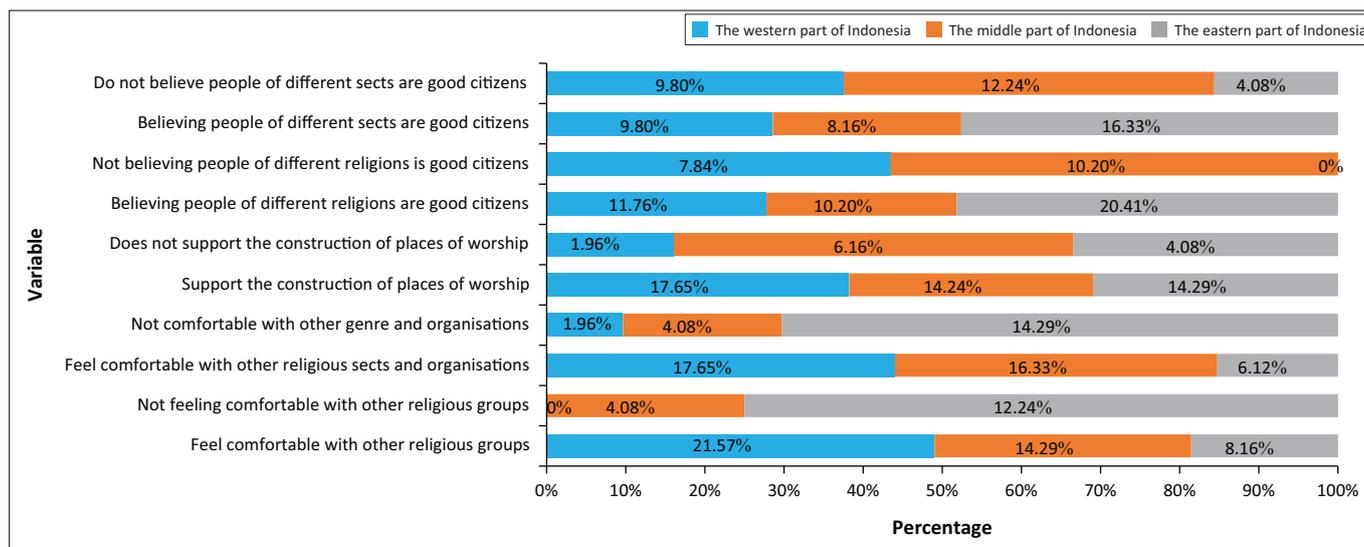
FIGURE 4: Youth tolerance.

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

Youth tolerance

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

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

feel comfortable with other streams and organisations (16.33%). Do not feel comfortable with other groups (4%) and feel comfortable with other religious groups (14.29%).

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

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

Attitude of young people's intellectual humility

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

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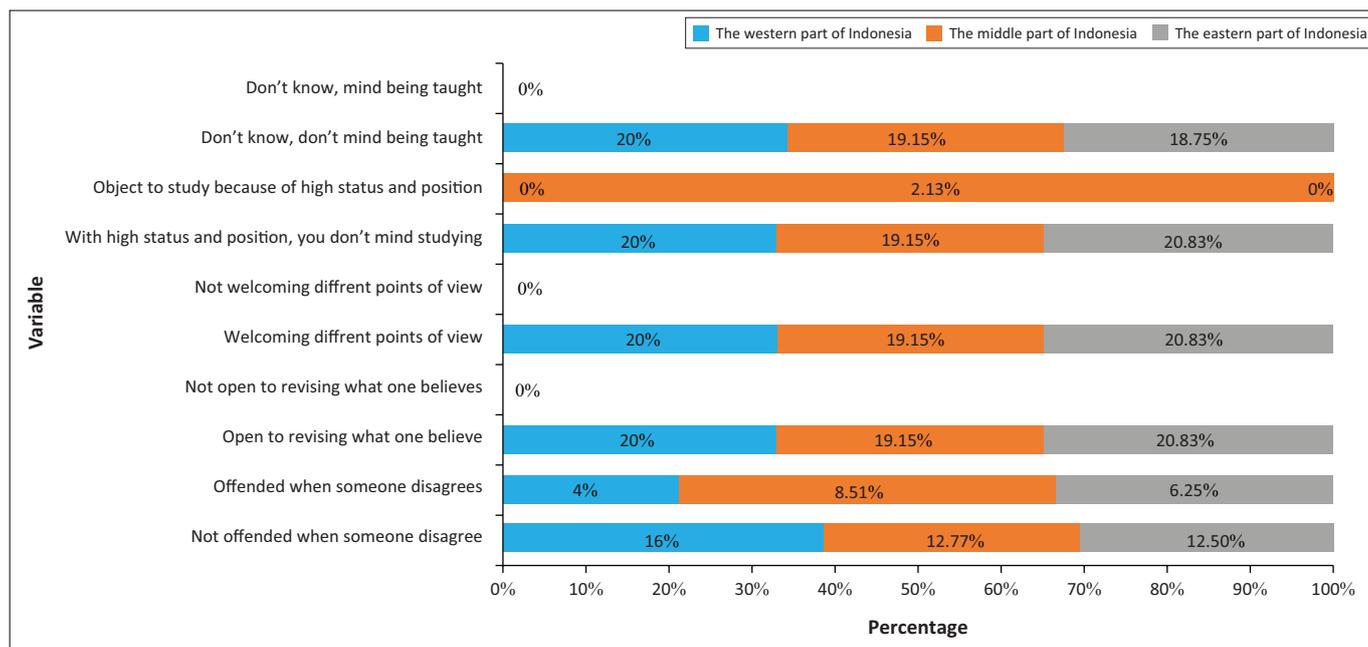
FIGURE 5: The attitude of intellectual humility.

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

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

Developing a model of religious moderation for young people

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

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

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

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

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

The third step, discriminant validity, is carried out to ensure that each concept of each latent variable is different from the
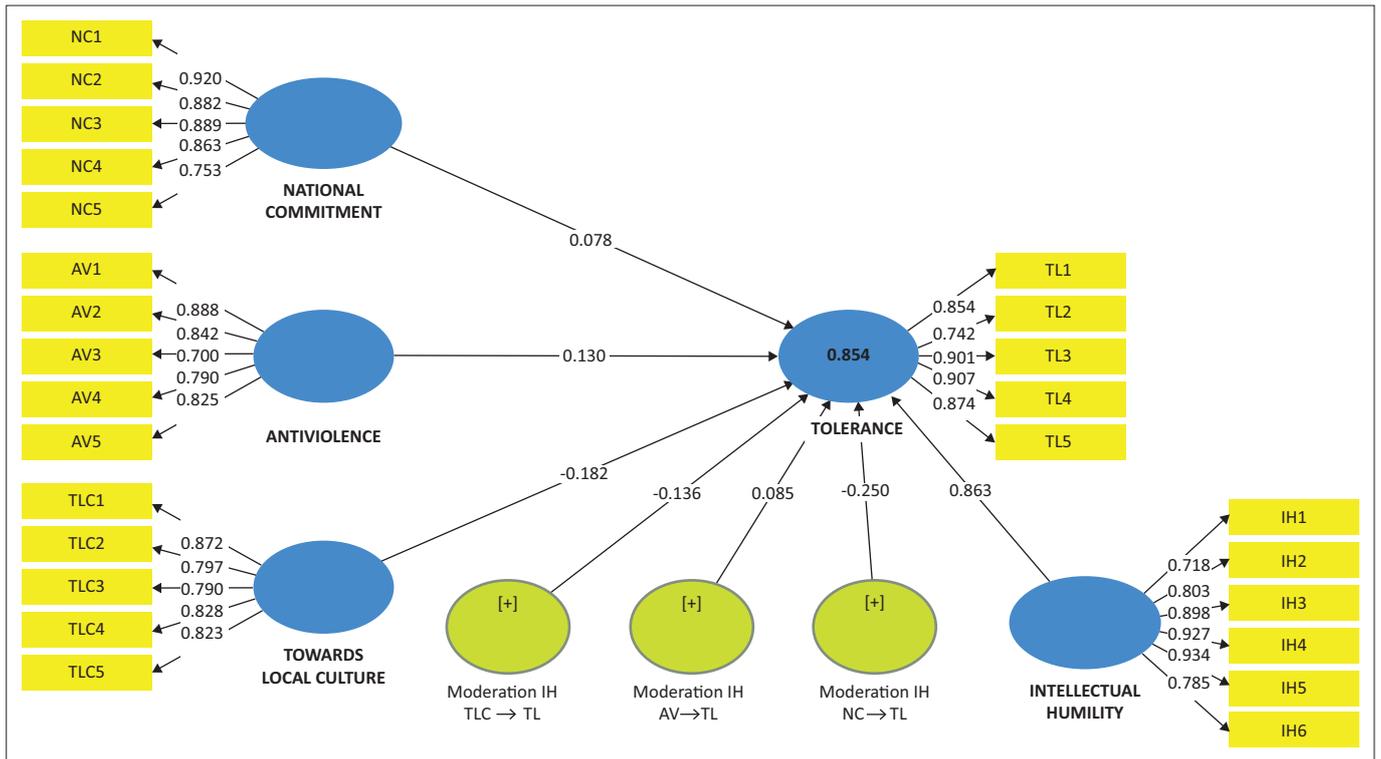
AV, antiviolence; IH, intellectual humility; NC, national commitment; TLC, towards local culture; TL, tolerance.

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

TABLE 1: Loading factor value on convergent validity test.

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

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

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

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

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

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

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

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

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

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

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

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

TABLE 4: Discriminant validity according to cross loading value.

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

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

TABLE 5: Composite reliability.

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

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

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

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

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

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

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

Conclusion

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

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

Acknowledgements

Disclaimer

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