

**CHILDREN'S RELIGIOUS RIGHTS IN THE INDONESIAN
CONSTITUTION: UNDERSTANDING OF RELIGIOUS MODERATION
EARLY IN FAMILY ENVIRONMENTS OF DIFFERENT RELIGIONS**

***HAK BERAGAMA ANAK DALAM KONSTITUSI INDONESIA:
PEMAHAMAN MODERASI BERAGAMA SEJAK DINI
DI LINGKUNGAN KELUARGA BERBEDA AGAMA***

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Abstract

Currently, the fulfillment of children's religious rights is not interpreted as a parent's need to introduce religion to their children, but rather as a requirement to cultivate religious moderation principles. This is a method of shielding youngsters from religious teachings that promote puritanical and extremist attitudes. The study focuses on how parents of different faiths fulfill their children's religious rights and how this relates to their understanding of religious moderation. The study was carried out as a field study utilizing a qualitative methodology that included interviews and documentation of data gathering methods. According to the findings of the study, the fulfillment of children's religious rights by parents of various religions is consistent with the child's constitutional right to religious freedom. Children are allowed to learn about, understand, and choose their religion. The fulfillment of children's religious rights in this way is in line with the religious moderation movement's essence, especially in terms of instilling the value of religious tolerance between religious communities.

Keywords: Children's Rights, Tolerance, Moderation, Family

Abstrak

Saat ini pemenuhan hak beragama anak tidak cukup dimaknai sebagai kewajiban orang tua dalam mengenalkan agama pada anak, namun harus dibarengi penanaman nilai-nilai moderasi beragama. Hal ini merupakan bentuk perlindungan anak dari ajaran agama yang menjurus kepada karakteristik puritan dan radikal. Fokus penelitian tentang pemenuhan hak beragama anak oleh orang tua beda agama dan korelasinya dengan pemahaman moderasi beragama. Penelitian dilakukan melalui studi lapangan dengan pendekatan kualitatif yang menggunakan teknik pengumpulan data wawancara dan dokumentasi. Hasil penelitian menemukan bahwa: pemenuhan hak beragama anak yang dilakukan oleh orang tua berbeda agama telah sesuai dengan hak konstitusional anak dalam memeluk suatu agama, anak diberi keleluasaan untuk mengenal, memahami dan kemudian menjatuhkan pilihan pada agama yang diyakini. Pemenuhan hak beragama anak seperti ini sesuai dengan semangat gerakan moderasi beragama, khususnya dalam penanaman nilai toleransi antar umat beragama.

Kata Kunci: Hak Anak, Toleransi, Moderasi, Keluarga

INTRODUCTION

Fulfillment of children's rights is one of the mandates in the Child Protection Act (UUPA), this aspect is very important because the cultivation of religious values is useful as a child's religiosity and morality capital. Good and moderate religious introduction and education are very important to do from an early age, given the increasing number of ideas and movements with the nuances of religious fanaticism.

One of the concrete efforts to fulfill children's rights is by understanding religious moderation from an early age in the family environment, this can be a solid foundation for children's religion, it is hoped that children in their growth and development period are not easily exposed and trapped in shallow, puritanical, even radical religious understandings.

The fulfillment of children's religious rights has so far been understood as an attempt by parents to introduce religious teachings and rites to their children. This understanding is not wrong, but considering the current state of religious understanding, an understanding of religious moderation needs to be instilled in children from an early age. The correlation between how to fulfilling children's religious rights and understanding religious moderation from an early age is the node that will be analyzed in this study.

Social landscape chosen in this research is the pattern of fulfilling children's religious rights by parents of different religions, the experiences of informants in Lumajang and Jombang show that: unlike couples in general, the dynamics of couples of different religions in introducing religion to children have extra challenges, it is not enough to explain the meaning and teachings of religion

to children, they must also be able to explain the real reality of religious differences between them.

The main focus of this research is on how to fulfill children's religious rights by parents of different religions, as well as its correlation with the understanding of religious moderation. An argument for choosing the focus of this research is that parents need to understand religious moderation from an early age because the idea of knowledge and education about Islam has shifted from an inclusive and rational search to a narrow focus on religious knowledge empty of rationality (Setyawan & Arifin, 2019). The decline in intellectual and scientific production allows extremists to distort the Islamic narrative by promoting an idealized version of the Islamic caliphate that is separate from rationality (Sabic-El-Rayess, 2020).

The understanding made by parents regarding religious moderation and the diversity of Indonesian society needs to be done from an early age, it is hoped that children will not experience culture shock when dealing with social realities that are completely different from those experienced in the family. In the context of a very pluralistic Indonesia, the dynamics of relations between religious communities are ideally dynamic and sometimes fluctuate (Huda, 2021) and this is a logical consequence of the plurality of Indonesia's social landscape (Asrori, 2019).

Research on religious moderation is not new in the current scientific tradition, results of Irama and Chana's researchers explain that understanding religious moderation can be a solution and mediator between two poles of religious understanding that often trigger controversy, namely the extreme right which

tends to be exclusive-conservative and the extreme left which tends to be conservative. tend to be liberal-secular. Religious moderation is the key to realizing tolerance and harmony in the world, this is important, especially in the midst of Indonesia's very multicultural social setting (Irama & AW., 2020).

Research on children's rights that was used as a starting point was the writings of Saefudin & Widyawati which explained that there were real differences in parenting patterns for children of the same religion and different religions. Couples of different religions tend to be more inclusive in introducing religious teachings to their children (Saefudin & Widyawati, 2019). But besides the positive things mentioned, there is the potential for children of different religious couples to experience confusion in making religious choices, this happens because they grow up seeing the differences in the religion of their parents. This confusion usually arises when the child grows up to be a teenager, where the child can see religious activities from the daily life of both parents (Irfani, 2019).

Based on the various research results mentioned, there are gaps in the discussion that can be developed further, namely regarding the fulfillment of children's religious rights by parents of different religions. This reality has its uniqueness, the context of religious diversity that occurs in a family (Shofi, 2021) ideally, makes it easier for parents to introduce the idea of religious moderation. The model of understanding religious moderation in the family sphere can be used as a portrait in understanding religious moderation in a wider scope.

Theoretical Framework

Religious Rights

The guarantee of the right to freedom of religion and worship is regulated in the Preamble to the 1945 Constitution and Body of the 1945 Constitution. In addition, it is regulated in various regulations, namely Law Number 39 of 1999 concerning Human Rights which is based on TAP MPR Number XVII/MPR/1998 concerning Ways of Life Indonesian Nation on Human Rights and the Human Rights Charter (Pinilih & Hikmah, 2018).

Normatively, each individual has absolute freedom of religion. However, in practice, there are still many violations of freedom of religion and worship in Indonesia. There needs to be real action in responding to this phenomenon because freedom of religion is protected by law in Indonesia (Setyawan & Arifin, 2019). The Indonesian Legal Resource Center (ILRC) formulate freedom of religion and belief in two dimensions (Hasanuddin, 2017):

1. Internum, including the Right to adhere to a religion, interpret religion, and perform religious conversions.
2. Eksternum, includes: Right to perform religious rites personally or communally, establish houses of worship, and collect religious donations.

Freedom of religion in Islam has at least three meanings (Wijayanti, 2019):

1. Islam gives freedom to each individual to embrace religion, there is no compulsion to embrace Islam;
2. Muslims are not allowed to change their beliefs or leave Islam;
3. Muslims are not allowed to make new interpretations that are contrary to the theological basis of Islam.

Children's Rights

The right of children to participate, embodied in the United Nations Convention on the Rights of the Child (1989), has been a popular area of research, policy and practice for decades (Isenström & Quennerstedt, 2020). Researchers consistently say that participatory rights must be lived and experienced by children. The analytical link between emotions and participation rights is rarely discussed as a concern (Blaisdell et al., 2021).

The Convention on the Rights of the Child has an agenda to protect children from all forms of violence. The key to a rights-based approach to child welfare efforts is to engage children in decision-making that affects their lives (Tobin & Cashmore, 2020). In article 1 of the Convention on the Rights of the Child, it is explained that the definition of a child is every human being under the age of 18 years unless there is a law that regulates the age of maturity earlier. The argument for setting the age limit for children to 18 years refers to the determination of the age limit for children used in the ILO Worst Forms of Child Labor Convention (Darmi, 2016).

Article 14 of the Convention on the Rights of the Child states that the state must respect the rights of children to freedom of thought, conscience and religion. This value also includes the protection of the rights and obligations of parents or guardians in providing religious direction to children, of course with consideration and adjusting the child's growth and development conditions (Konvensi Hak-Hak Anak, n.d. h.6).

In-Law no. 35 of 2014 concerning Child Protection, it is stated that children's rights must also be protected and fulfilled by parents, families, government, and state

(Phillo et al., 2021). Specifically, Article 6 regulates in detail the religious rights of children, namely: Every child has the right to worship according to his religion, think, and express according to his level of intelligence and age under the guidance of parents (Kemensesneg, 2014).

Protection of children's rights is carried out because children are vulnerable to being the object of exploitation by many groups. Nowadays, we often find a kind of network that uses children, such as being trafficked, becoming objects of violence and most often becoming a tool for adults to make a living on the streets (Roza & S, 2018).

In Islam, children are a deposit and gift from God, ideally, the person who is given a gift in the form of a child is someone who can care for a guarantee, provide protection, and fulfill all the rights of the child as a gift from God (Hafsah, 2016). Children's rights as understood from Qur'an in Surah al-Baqarah verse 233, namely: right to life, right to be preserved, right to receive religious guidance, right to education, and right to welfare, inheritance, and ownership (Hafsah, 2016).

Religious Moderation

Understanding religious moderation does not only mean a new approach to how to practice and interpret religion, but also a form of counterattack against radicalisation in religious understanding and interpretation (Nurdin, 2021). Citing Golose, Mustofa and Hefni said that the media that are often used to spread radical ideas are direct communication, the media, educational institutions and family relationships (Mustofa & Hefni, 2020).

The moderate attitude in religion is an ethical value, in the principle of Syracuse recognizing the existence of a variety of morality which is not *sui generis* is a necessity, an ethical or moral system is a dynamic construction beyond space and time. Consequently, the ethical or moral concept of society is derived from a variety of religious traditions, philosophies and social values. So religious moderation in the perspective of an ethical system is beyond a certain religious and cultural tradition (Bagir et al., 2019).

Based on the results of Ali Imran's research, shows that religious moderation includes 1) essentially: as a basis for understanding religion more broadly, 2) religious moderation in the context of locality, 3) religious moderation in the national context, and 4) religious moderation in the context of global humanitarian civilization (Sulaiman et al., 2022).

The portrait of a multicultural Indonesian society is a powerful social capital to integrate religious moderation, the diversity of society is a social institution that has become its local wisdom (Arifinsyah et al., 2020). The potential for conflict will certainly remain, but conflicts that happen are not always rooted in issues of intolerance and conservatism, sometimes just bad communication that causes tension (RI, 2019). visibility of an action is not a reliable basis for estimating its frequency (Eileen Barker, 2022).

From the concepts of religious rights, children's rights and religious moderation which have been described, the logical framework for analysing the object of this study is: that the right of children to recognize, understand and embrace religion is an aspect guaranteed by the Indonesian constitution, in its implementation it is not

enough to only be interpreted as an effort to introduce religious concepts only, but also about how children in religion have a moderate attitude, namely in the sense of having an attitude of national commitment, tolerance, anti-violence, and being accommodating to local culture.

RESEARCH METHODS

This research is a field study using a descriptive-qualitative approach. The research location is in subdistrict Ngoro, Jombang Regency and Senduro District and Yosowilangun District, Lumajang Regency. These three locations were chosen because of their multi-religious community landscape, so they fit the focus of research on the fulfillment of religious rights carried out by parents of different religions.

Methods of data collection using interview and documentation techniques. The interview was conducted with nine married couples of different religions and their children, to obtain data related to how to fulfill children's religious rights and the introduction of religious moderation. Documentation is carried out in the form of document reviews in the form of books, scientific journals, and personal documents of informants who are allowed to be accessed.

Data analysis took place in four steps: data editing, data classification, data verification and data analysis. Method of checking the validity of the uses of the researcher's data: triangulation of the data sources used and triangulation of the methods (Moleong, 2010) to examine data on the fulfillment of children's religious rights carried out by parents.

Table 1

Research Informant Data

No	Husband	Religion	Wife	Religion
1	HD	Hindu	NK	Islam
2	BG	Islam	SN	Christian
3	DR	Islam	NL	Christian
4	BM	Islam	DN	Christian
5	FI	Christian	YI	Islam
6	UN	Islam	RI	Christian
7	AI	Christian	UI	Islam
8	MR	Islam	SI	Hindu
9	SK	Hindu	SE	Islam

RESULTS OF RESEARCH AND DISCUSSIONS

Fulfillment of Children's Religious Rights

Fulfillment of children's religious rights is part of child protection, this aspect is a shared obligation and responsibility between the state, society and parents. Protection of children should at least be equated with the protection of adults, this is based on the argument that everyone has equality before the law (Suyadi et al., 2017).

In three locations there were 9 (nine) pairs of parents of different religions and their children who were willing to be resource persons. In Ngoro Subdistrict, Jombang Regency, informants stated that in fulfilling children's religious rights, wives tend to have a dominant role, so that children follow their mother's religion.

There are three categories of the fulfillment of children's religious rights carried out by parents of different religions:

1. Wife Domination

First of all, the pair HD (Hindu) and NK (Islamic) said:

We agree on religion, children are directed to follow their mother's religion, because they are still small and are often with their

mother, but we still introduce that their parents' religion is different, so children do know that if the father is Hindu and the mother is Muslim, sometimes there are events. Hinduism was also invited by his father.

Second informant, the pair BG (Islam) and SN (Christian) said:

Even though the children follow their mother's religion, we also introduce the Islamic tradition, so they celebrate their holidays twice, and they get sang twice. So even though it can be said that children follow Christianity, it doesn't mean they don't know Islamic traditions and worship. Sometimes I also fast if my father is fasting. Let's all know that, so we can respect religious differences, even people's parents' religions are different.

Third informant, the pair DR (Islam) and NL (Christian) said:

When it comes to the children's religion, the mother teaches, since her mother is Christian, she teaches Christianity, how else can I be a businessman so I am rarely at home. I don't question it, I just entrust the introduction of the father's religion, so that the children can learn together. We agreed to direct and teach a balanced religion, not to be too pushy, later when we grow up, let us choose our own beliefs, the main thing is that children should not be surprised when they encounter differences (religion) like this.

Fourth informant, the pair BM (Islamic) and DN (Christian) said:

Children are still small, so they introduce and teach about their mother's religion, I work as a factory worker in Surabaya, and since her mother is Christian, she teaches Christian, but now it's sophisticated, her mother also sometimes introduces Islam to children through YouTube, right? Let's all know, so we can be tolerant if we meet people with different beliefs.

Information from the children of the BM and DN pair could not be obtained, because they were still at an early age, and the informant also did not permit to simply ask questions related to religion.

Fifth informant, the pair FI (Christian) and YI (Islamic) said:

Our only child since childhood, the main thing is starting to understand, indeed his son tends to his mother, so he is Muslim and is currently living in Jember. As a father, I don't have a problem with that, after all, my son also understands Christianity because I also introduced him, basically whatever religion he chooses he must be responsible and what is more important is to be able to respect those who are different.

Sixth informant, the pair MR (Islamic) dan SI (Hindu) said:

If all my children come with me (Hindu), the first one is Galih, the second one is Dio. I'm not forcing you to follow me, my main principle is that I shouldn't be forced to follow my husband's religion, and I'm also not going to force my husband to come with me, because Hinduism is already born, you believe in it, what's important is that it doesn't matter. That principle is what we instill in the children too. Just let them make their choice.

MR and SI's son, said:

As for why you follow Hinduism, maybe because the environment is mostly Hindu, you live with your mother's family, so you are more familiar with Hindu customs, Mother was the one who directed you to embrace Hinduism from the start. Wes Kadung is sure Hinduism is okay, sir, we can respect our choice.

2. Husband Domination

Seventh informant, the pair SK (Hindu) and SE (Islamic) said:

We have two children and are all Hindu, male Ade Bagus Mustika, and female Indamangi Novita Vera, in this environment there is Islam and there is Hinduism, coincidentally the children are directed to Hinduism and they want it, I don't force it, for example, if you want to come with the mother, please, please. My message is don't make a toy if you have chosen Hinduism or Islam, you have to be able to understand and appreciate it, right here even though Hinduism and Islam are mixed, it's cool and peaceful.

The children of the couple SK and SE could not be found because they live in another city, and the informant was not willing to provide access to contact contacts.

3. There isn't a dominating role in between Eighth informant, the pair UN (Islamic) and RI (Christian) said:

We let them go with whom when it comes to religion, even if it's different from the religion of their parents, thank God the first one follows his Christian mother and the third follows Islam. We are free from that, because in our opinion if the result of our own choice is more stable if people have a family in Islam, it will be more *sakinah*. The important thing is that we have to respect each other's choice of religion and tolerance, that's our message.

Ninth informant, the pair AI (Christian) and UI (Islam) said:

When it comes to religion, we don't invite *mas*, it's up to the child which one to join. Coincidentally, the first one to come with me and his sister to go with his mother, we don't direct it, but it's okay, that's right. It's free when it comes to that, the main thing is to be consistent with your choice and doesn't make it a toy, I'm really angry about that. Must be responsible and respect the choice of different beliefs.

Findings in the field show that the wife's role in the child's religion is more dominant than the husband, the logical reason for this fact is the role of the wife as a caregiver for children at an early age can influence children to embrace religion according to their mother. This finding contradicts the results of Prawitasari's research which shows that the role of siblings and the environment is more influential on children in choosing the religion to be followed (Prawitasari, 2018). In general, there are no factors, both internal and external, that are truly dominant in the selection of religion made by the children of interreligious couples.

Freedom of thought, religion and belief for children is closely related to their families and the environment in which they live. In a normal social setting, children are very likely to follow the religion of their parents. Therefore, state protection must be present to guarantee the rights and obligations of parents in directing children in religion (Wicaksono, 2015). Especially children who are born and grow up in multi-religious families.

Results of an interview show that the fulfillment of children's religious rights has been carried out well, this can be seen from the direction and religious education provided by parents to children. Patterns or ways of parents fulfilling children's religious rights include:

1. Gives complete freedom
2. Gives a choice between the religion of his parents choose
3. Directed against one of the religions of his parents

The interesting finding is that with these three different models of fulfilling children's religious rights, there is one attitude that can be the foundation for understanding religious moderation for children, namely instilling the importance of respecting differences in beliefs. This understanding is relatively easy to do, because of the conditions of parents who have different beliefs, this fact becomes a direct illustration that differences in beliefs are real and open.

The inclusive attitude of parents when introducing religion to children is a positive step towards children's growth, with this children can learn to understand openly religious values without fear, because psychologically they have family support. This is a form of protecting children's voices

in daily practice to ensure their well-being and safety (Stafford et al., 2021).

There are four points related to the fulfillment of children's religious rights by parents of different religions and their correlation with understanding religious moderation from an early age:

1. Understand that differences in religion are genuine and open. Children witness directly this in the religious differences of their parents.
2. Understanding to respect each other's choices. Experience of having parents of different religions can foster an understanding that respecting and appreciating religious differences is a positive thing.
3. Understanding tolerance amid religious differences. Born in a family of different religions, children can get used to be tolerant of the differences they encounter.
4. Understanding that unity in differences is very possible. Portraits of parents of different religions but able to establish a relationship can be a child's psychological capital in growing an understanding of unity in differences.

Fulfillment of Children's Religious Rights and Correlation with Understanding Religious Moderation in the Family Environment

Religious education given to children is a very important aspect of formal, non-formal and informal education, Amra Sabic in his research in the Bosnian *Salafi* community explained that the radicalization that occurred there started from informal education carried out by *Salafi* mentors outside the official curriculum from the state (Sabic-El-Rayess, 2021). The results of this

research can be used as a reference to be more selective in fulfilling children's religious education rights. The cultivation of religious moderation through children's education is a momentum to foster an attitude of tolerance for religious, cultural and ethnic diversity.

The data gathered from the offspring of various religious couples provides a sufficient picture of religious moderation, particularly in terms of the importance of tolerance of religious diversity.

The eldest child HD and NK named SN said:

My sister and I are the same as my mother when it comes to religion, from a young age it was my mother who taught me about religion, so my mother directs and teaches the Koran and so on, right, my father works abroad, the important thing is that your message is to respect religious differences with your father, yes to everyone. which have different religions.

The couple's child BG and SN said:

From a young age, when it came to religion, it was my mother who taught me to become a Christian, but yes, I also celebrate Eid al-Fitr, I usually do riyoyoan (holidays) twice, and I get sangu twice. Even though I am a Christian, I follow my mother, but I also quite understand what Islam is like, and often talk to my father. Anyway, we can respect and tolerate each other among family members, and the environment here also has different religions, so I'm not surprised by the difference.

The couple's son DR and NL said:

Mom and dad let us go with whom we wanted to join, when we were little we were both introduced to what Christianity is like and what Islam is like, and when we were young we were free to join, maybe because they are also of different religions, so it's not right to force us to be children. their children to follow a certain religion. We think it's very democratic.

The couple's son FI and YI named AJ give a statement:

During this time, my father and mother had been arguing about whom I joined, but I ended up converting to Islam, at first you were a bit heavy but eventually accepted, even with my father being placed in a boarding school during Marine High School in Puger Jember, even though the father is Christian but cares about my religious education.

The couple's child UN and RI named LE said:

I was released by my parents when it came to religion, I am Christian and my younger siblings are all Muslims, even my Christian is different from my mother, I am an Adventist and Jawi Wetan's mother. What is important is the message of parents and respect for different family beliefs.

The couple's child AI and UI named AL said:

Incidentally, my father and I follow Christianity and my sister is a Muslim DN, we didn't make an appointment nor were we directed, it just so happened that we two brothers joined the other father and mother, and so far our parents have not been forced to join, and because since childhood we are used to being different Yes, it's normal to see religious differences between us.

The religious aspects of children have been fulfilled, even with the religious backgrounds of different parents, as per informants' information, making it easier for children to understand plurality values. Living in parents' religious differences, starting to form an awareness of racial, cultural, and religious plurality, as well as an understanding of the value of tolerance and inter-religious harmony from a young age, all are valuable assets in protecting the children from radical religious understanding.

Legally, the implementation of child safety includes the fulfillment of children's religious rights; This component is a shared obligation and responsibility between the state, government, community, family, and of course parents. Legal protection

activities for children are carried out so that they feel comfortable and protected in their daily lives. The standard of protection for children must at least be comparable to the standard of protection for adults, based on the assumption that everyone has the same legal status (equality before the law).

According to the informants' experience, fulfilling children's religious rights entails not only exposing children to religious teachings but also exposing them to mutual respect and tolerance for religious diversity among family members. This understanding model is an excellent basis for children to grasp religious moderation, whether it is taught directly, through schooling, or by direct experience of experiencing religious variations between the child's family scope.

All religions must encourage mutual understanding and empathy by dialogue and shared responsibility in sustaining peace and justice based on religious plurality and differences. Promoting the principle of harmony without uniformity is important (Nasr, 2013) and using religion for criminal purposes and religious extremism must be opposed (Zuo'an, 2013).

Sufficient awareness of religious moderation among children is a first step in countering the radical interpretations that are becoming increasingly prevalent in Indonesia. From the point of view of human rights, the issue of religious freedom is a very real paradox; on the one hand, there is legislation enacting human rights instruments that have been ratified into state law; on the other hand, there is no legislation enacting human rights instruments that have been ratified into state law. Simultaneously, other forms of intolerance toward differences, as well as hate speech with racist overtones in

public settings and on social media, have proliferated (Marzuki, 2019).

In this study, parents' openness to their children's religious choices provided children with a sense of security and comfort in acting out their views. The overall impression of children reveals that their parents' moderate approach allows them to choose a religion without fear of being discriminated against by their parents. This setting substantially encourages children's religious understanding to evolve more moderately.

The freedom of parents to make religious choices and the experience of being in diversity have positive influences on children's perspective on religious differences around them, according to data from children of interfaith couples. Because they grew up in homes with different beliefs, this does not make them puritans or fanatics. This paradigm of religious freedom must be protected and promoted since it is a constructive attitude toward children's religious rights and can help them comprehend religious moderation at a young age.

The existence of real legal protection is a significant factor in ensuring that children's religious rights will be protected. Without the help of family, environment, and state, children are unable to fully choose or access resources due to various vulnerabilities (Barth & Olsen, 2020). Children must be properly protected, including from the possibility of being exposed to radical religious beliefs. Furthermore, because children are digital natives who are highly comfortable with access to digital media, adequate parental aid is critical in this situation.

The advancement of digital technology can be used to promote religious moderation through acceptable content that is in line with the digital society (Hefni, 2020). With its great influence on the younger population, social media plays a vital role in attracting attention by disseminating information. Religious moderation content that is well-made and fit for the younger generation can influence re-social engineering by encouraging individuals to respect and respect diversity (Pratiwi et al., 2021).

The spread of religious moderation content via social media can also act as a counter to radical ideology, which is equally prevalent on the platform. The rapid growth of radicalism in society is thought to be a result of the dissemination of extremism on the internet and social media (Inayatillah, 2021).

The more vibrant religious content on the internet gave rise to the term cyber-religion, which is broadly defined as the ways religion grows with internet technological media, as well as how technology influences religion. This is a challenge in and of itself in Indonesia because the phenomena of cyber-religion have become a vehicle for jihadists using Islamic symbols to spread their ideas (Mundakir, 2021).

Because it is apparent that there are Islamic ideological group movements that are extremist in philosophy and behaviour, the violation of religious liberties appears to have cornered Muslims. In terms of philosophy, Islam itself guarantees and even obligates Muslims to safeguard non-Muslims' right to freedom of religion (Mustaming & Rohana, 2020). From here, the disparities in the understanding of Islam as a noble ideology, as well as the label of Islam embedded in extreme-radical movements, must be addressed wisely.

According to Pedro C. Vicente's findings, believing in governmental protection, in addition to being tolerant, was particularly beneficial in reducing religious radicalization and anti-social behaviour (Vicente & Vilela, 2021). According to the findings of Duwi Handoko's research, the guarantee of religious freedom enshrined in Indonesian legislative rules does not always resolve religious issues at the local level (Handoko, 2019). Situmorang explained that the presence of the state through the government to the regional level in terms of law enforcement related to this issue is very important, as a party that has responsibility for guaranteeing human rights in all aspects of state life (Situmorang, 2019).

The polarization of society has also been aided by the rise of identity politics that has occurred since the election. Ebniya discovered that a country's political beliefs had an impact on public opinion (Ebniya, 2020). If identity politics agitation like this is still employed in a very pluralistic Indonesia, it will create a negative precedent. Moderation in Islamic politics can pave the path for Muslims to have a more favourable attitude toward non-Muslims and peace (Zaduqisti et al., 2020).

A holistic movement is required to express progressive-inclusive religious ideas and conceptual-dialectical religious ideals (Graaf & Bos, 2021). This movement must be capable of communicating religious dogmas in a fluid and communicative, resulting in an understanding of Islamic teachings that is based not just on normative features, but also on historical, contextual, and other social factors (Fathorrahman, 2019).

There must be a measurable, systematic, and widespread awareness of the spirit of

religious moderation among various parties from various circles and faiths (Malik et al., 2022), because of the Indonesian nation's diversity of religions, ethnicities, and customs (social factual points) and the importance of the spirit of unity in the face of existing differences (nationalism points), the idea of religious moderation is important enough to be institutionalized as a concrete movement (Wijaya, 2017).

The concept of moderation must also be related to the situation of children; a specific approach to instilling religious moderation in the children's sector is necessary. Because children and adults take religious teachings in very different ways (Harris & Corriveau, 2021). This must catch religious leaders' attention, both individually and institutionally, in order to deliver religious substance and services (McLeigh & Taylor, 2020) which should be available to children and, of course, made as pleasurable as possible.

CLOSING

The Child Protection Act mandates that parents of various religious backgrounds fulfill their children's religious rights. Parents have provided opportunity for children to learn about religious beliefs and then give freedom, direct, or choose the religion to be embraced. Parents in providing religious guidance to children, not only introducing children to religious teachings, but also providing concrete directions and pictures

regarding the meaning of tolerance, mutual respect, and unity in the midst of religious plurality, are in line with the spirit of the idea of religious moderation, especially in the value of tolerance for religious diversity in the surrounding environment.

Theoretically, the implication is that the fulfillment of children's religious rights needs a specific protection instrument matched to the child's psychological condition. Practically, the government's or religious authorities' model and strategy for understanding religious moderation must be able to reach people of any age, there must be a specific approach for children because children's attitudes toward religion are not the same as adults'.

Following are a few suggestions based on the above conclusions:

1. Parents should not only educate their children on the contents of religious teachings but also on how to foster tolerance and moderation in the context of Indonesia's religious and cultural diversity.
2. In their da'wah methods, religious authorities and organizations should design strategies and specific approaches for children.
3. On a micro level, the Ministry of Religion must provide socialization related to guidelines for understanding religious moderation inside of the family through the Islamic Community Guidance.

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