

Socio-Cultural Based Religious Moderation in the Millennial Generation in Pancasila Pilot Village: Case Study of Watutulis Village

Silkania Swarizona¹ Bambang Sigit Widodo² Ahmad Nizar Hilmi³ Mi'rojul Huda⁴ Iman Pasu⁵

Faculty of Social and Political Science, Universitas Negeri Surabaya^{1,2,3,4,5}

Email: silkantiaswarizona@unesa.ac.id¹

Abstract

Religious moderation is a concept that emphasizes the importance of balance, tolerance and avoiding extremism in religion. This research focuses on the implementation of socio-cultural-based moderation in Watutulis Village, Prambon District, Sidoarjo Regency, East Java, which is designated as a Pancasila Pilot Village. The millennial generation in this village plays an important role in strengthening the values of diversity through preserving local traditions and using digital technology. This research uses a qualitative approach with a case study method. The research results show that local traditions such as Sedekah Bumi, Pancasila-based digital literacy, and national workshops play a significant role in promoting religious moderation. Theories of religious and socio-cultural pluralism are used as an analytical framework in understanding the context of this research.

Keywords: Religious Moderation, Millennial Generation, Socio-Cultural, Pancasila Village, Digital Literacy.



This work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/).

INTRODUCTION

Religious moderation is a strategic issue in the context of Indonesia as a country with religious, ethnic and cultural diversity. According to Azra (2006), religious moderation aims to avoid the excesses of extremism which can trigger social conflict. Religious moderation is the implementation of religious teachings that emphasize tolerance, mutual respect and cooperation in diversity (Mulia, 2018). Watutulis Village as a Pancasila Pioneer Village is an interesting social laboratory because it naturally practices the values of religious moderation through local traditions and millennial generation initiatives. This research focuses on how socio-cultural-based religious moderation is implemented in Watutulis Village, especially among the millennial generation. The millennial generation is seen as a potential agent of change in maintaining social harmony through creative and innovative approaches, especially in utilizing digital technology. The theoretical framework of religious pluralism and a socio-cultural approach is the main basis for analyzing this dynamic.

METHODOLOGY

This research uses a qualitative approach with a case study method. The research location is Watutulis Village, Prambon District, Sidoarjo Regency. Data was collected through direct observation, in-depth interviews with village officials, religious leaders and Karang Taruna members, as well as analysis of documents related to the religious moderation

program in this village. The data analysis technique was carried out thematically to identify patterns relevant to socio-cultural based religious moderation.

RESULTS AND DISCUSSION

The religious moderation implemented in Watutulis Village is a clear example of how diversity can be managed in harmony through a socio-cultural approach. Local traditions, digital literacy and space for dialogue are the main pillars that shape the relationship patterns of this village community. In this context, the millennial generation plays a strategic role, not only as successors of tradition, but also as innovators in responding to the challenges of the digital era.

Local Traditions as Pillars of Religious Moderation

The Earth Alms tradition in Watutulis Village is a real reflection of the harmony of diversity. This tradition is not just a religious ritual, but also a social space where people gather to give thanks for nature's blessings. Joint prayer, which involves people from various religions, shows that differences are not an obstacle in creating tolerant relationships. This tradition not only strengthens relations between residents, but also becomes a medium for conveying moral values that support religious moderation. In the context of religious pluralism theory, this tradition reflects what Diana L. Eck (1993) put forward as active acceptance of diversity. This tradition creates space for understanding each other, celebrating togetherness without losing each other's identity. Apart from that, Geertz's (1973) theory about the importance of local culture in shaping social structures is also relevant. Sedekah Bumi proves that local traditions can not only survive, but also develop into strong pillars of social harmony.

Pancasila-Based Digital Literacy

The millennial generation in Watutulis Village has shown that digital technology can be a powerful tool in supporting religious moderation. Through Pancasila-based digital literacy training, they learn to sort information, recognize hoaxes, and use social media positively. The digital campaigns they initiated—such as short videos, infographics and other creative content—not only spread the values of tolerance, but also provided constructive alternative views amidst the rise of negative content in cyberspace. The relevance of Strauss and Howe's (1991) theory is very visible in this context. The millennial generation, with its adaptive and innovative characteristics, is able to utilize technology to strengthen social harmony. Apart from that, this digital campaign also supports the theory of religious pluralism, where diversity is actively promoted through media that reaches a wider audience. Pancasila-based digital literacy not only strengthens the younger generation's understanding of moderation, but also makes them relevant agents of change in the digital era.

National Workshop as a Dialogue Media

The national workshop held in Watutulis Village became a productive forum for discussing challenges and opportunities in religious moderation. This activity involves various elements of society, including village officials, religious leaders, academics and the younger generation. The ongoing dialogue provides space to share views on diversity and find

solutions to challenges such as the spread of hoaxes and provocations on social media. As a result, a number of action plans were formulated, such as interfaith training and creating creative content that supports the values of tolerance. From the perspective of religious pluralism theory, this workshop is a real implementation of active dialogue that encourages respect for differences. Apart from that, this workshop also reflects Geertz's (1973) views on the importance of integrating local values into broader discussions. By involving the millennial generation, this activity shows that dialogue space can be an effective tool for internalizing the values of moderation among village communities.

Challenges and Opportunities in Religious Moderation

Even though many successes have been achieved, religious moderation in Watutulis Village is not free from challenges. The negative influence of social media, such as the spread of hoaxes and hate speech, is a real threat. In addition, not all young people have a deep understanding of the values of moderation, so more intensive educational efforts are needed. However, the opportunities to overcome these challenges are also enormous. The support of the village government, the enthusiasm of the millennial generation, and the success of the digital literacy program provide a strong foundation for strengthening religious moderation. The socio-cultural approach applied in this village shows that social harmony can be achieved by integrating local traditions, technology and inclusive dialogue. In the context of Strauss and Howe's (1991) theory, the adaptive and innovative millennial generation has the capacity to turn challenges into opportunities. Meanwhile, the theory of religious pluralism provides guidance for managing diversity productively, while Geertz's (1973) socio-cultural approach emphasizes the importance of local values in creating sustainable harmony.

CONCLUSION

This research shows that socio-cultural-based religious moderation is an effective approach in maintaining social harmony in a pluralistic society. Local traditions such as Sedekah Bumi, digital literacy based on Pancasila, and national dialogue through workshops have become real practices of religious moderation in Watutulis Village. The millennial generation acts as agents of change who utilize digital technology to spread the values of tolerance and diversity. The success of Watutulis Village as a Pancasila Pioneer Village can become a model for other communities in implementing religious moderation. With the continuation of this program, religious moderation can continue to be strengthened as part of the identity of Indonesian society.

Recommendation

1. Pancasila-based digital literacy needs to be expanded to other communities as a strategy to fight extremism in the digital world.
2. Leadership training based on religious moderation must be integrated into formal and informal education.
3. Collaboration between village government, academics and social organizations needs to be improved to expand the impact of religious moderation programs.

BIBLIOGRAPHY

- Azra, A. (2006). *Islam Nusantara: Moderasi Islam di Indonesia*. Jakarta: Mizan.
- Diana L. Eck (1993). *Encountering God: A Spiritual Journey from Bozeman to Banaras*. Boston: Beacon Press.
- Geertz, C. (1973). *The Interpretation of Cultures*. New York: Basic Books.
- Mulia, S. (2018). *Moderasi Beragama dalam Perspektif Sosial*. Bandung: Alfabeta.
- Strauss, W., & Howe, N. (1991). *Generations: The History of America's Future*. New York: William Morrow.