Strategies for Strengthening Religious Moderation among Generation Alpha in School and Family Environments

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Abstract

This article discusses strategies for strengthening religious moderation among Generation Alpha in school and family environments. Generation Alpha is a generation that has grown up in a digital ecosystem from an early age, giving them broad access to various kinds of information, including religious information. This condition may serve as an opportunity to strengthen tolerant religious values, but it also becomes a challenge when children are exposed to intolerant content, hate speech, and extreme religious understandings. This study employs a descriptive qualitative approach using library research. Data were obtained from books, journal articles, policy documents, and previous research relevant to religious moderation, Generation Alpha, schools, families, and digital literacy. The data were analyzed using content analysis through data reduction, data display, and conclusion drawing. The findings indicate that strengthening religious moderation among Generation Alpha should be carried out by instilling the values of tolerance, non-violence, national commitment, respect for differences, and accommodation of local culture. Schools function as formal educational spaces that integrate the values of religious moderation into learning, school culture, teacher role modeling, and students' social activities. Meanwhile, families serve as the first environment that shapes children's religious attitudes through parenting patterns, parental role modeling, open communication, supervision of gadget use, and assistance in accessing digital content. Therefore, strategies for strengthening religious moderation among Generation Alpha require synergy between schools and families so that moderation values are not merely understood as knowledge, but become character traits reflected in everyday behavior.

Keywords: *Religious Moderation, Generation Alpha, School, Family, Digital Literacy*

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Introduction

Religious moderation has become one of the important issues in Indonesia's plural society. Diversity in religion, culture, ethnicity, language, and tradition requires a religious perspective that is neither extreme nor exclusive, and that is capable of respecting differences. In the Indonesian context, religious moderation is not intended to weaken a person's religious conviction, but to place religious practice in a balanced, just, tolerant manner that respects human dignity. The Ministry of Religious Affairs of the Republic of Indonesia defines religious moderation as a perspective, attitude, and practice of religion that remains in the middle path, avoids excessiveness, and does not lead to violence or coercion in the name of religion. The four main indicators of religious moderation are national commitment, tolerance, non-violence, and an accommodating attitude toward local culture.

The urgency of religious moderation becomes even stronger when it is linked to the development of Generation Alpha. Generation Alpha is generally understood as the generation born from 2010 to 2024. They are the first generation to have grown up from the beginning of their lives in a digital ecosystem, surrounded by the internet, gadgets, social media, short videos, online games, and various artificial intelligence-based applications (Amalia et al., 2025). (McCrindle & Fell, 2020) defines Generation Alpha as the generation born between 2010 and 2024 and as a generation that is highly connected digitally and globally. In educational studies, Generation Alpha is also described as a generation exposed to technology from an early age, making their learning patterns, communication patterns, and ways of receiving information different from those of previous generations.

Generation Alpha's closeness to the digital world brings both opportunities and challenges in shaping religious attitudes. On the one hand, digital media can serve as a medium for education, da'wah, value learning, and character strengthening in creative and engaging ways. On the other hand, digital spaces also create opportunities for children to be exposed to intolerant content, hate speech, symbolic violence, narrow fanaticism, and religious narratives that are not aligned with children's psychological development. (Asosiasi Penyelenggara Jasa Internet Indonesia, 2024) data in 2024 show that internet users in Indonesia reached 221,563,479 people, with an internet penetration rate of 79.5%. This figure indicates that the internet has become an important part of social life, including for children and adolescents.

These digital challenges require serious attention because children are not only users of technology, but also subjects who are vulnerable to the influence of algorithms, viral content, and the culture of instant communication. (UNICEF, 2024), in The State of the World's Children 2024, emphasizes that the expansion of digital technology access can increase children's vulnerability to privacy risks, misuse of personal information, exposure to harmful content, exploitation, and cyber threats. Meanwhile, (UNESCO, 2023), through the Global Education Monitoring Report 2023, stresses that technology in education must be used appropriately because, although it offers learning solutions, it can also produce negative impacts when not accompanied by adequate supervision, literacy, and policy.

In this context, strengthening religious moderation among Generation Alpha becomes important. Religious moderation needs to be introduced from an early age so that children are able to distinguish between healthy religiosity and exclusive religiosity. Children need to be guided to understand that religion is not only related to ritual worship, but also to social attitudes, respect for differences, compassion, honesty, peace, and responsibility as citizens. Research by (Nadhifah et al., 2024) shows that religious moderation plays an important role in shaping the morals of Generation Alpha in the digital era, particularly in helping children understand religious values correctly, apply them in daily life, and live tolerantly with people of different religions.

The school environment occupies a strategic position in strengthening religious moderation. Schools are not merely places for knowledge transfer, but also spaces for character formation, social habituation, and value internalization. Through learning, school culture, teacher role modeling, religious activities, dialogue across differences, and the management of interactions among students, schools can become social laboratories for developing tolerance and non-violence. Strengthening religious moderation in schools does not always have to be

carried out formally through religious education subjects; it can also be integrated into daily activities such as group work, classroom deliberation, appreciation for friends from different backgrounds, habituation of polite language, and peaceful conflict resolution.

In addition to schools, the family is the first and primary environment in the formation of children's religious attitudes. Children first learn religious values, ways of treating others, and attitudes toward difference through parental upbringing. (Putra, 2025) study on parents' perceptions of religious moderation education for Generation Alpha through animated films shows that media such as Nussa & Rara and Riri Cerita Anak Interaktif are perceived as effective in conveying the values of tolerance, respect for diversity, peaceful conflict resolution, and balanced religious understanding. However, the effectiveness of such media depends heavily on parental assistance, family media literacy, and parents' ability to connect media messages with children's real-life experiences.

The synergy between schools and families is an important factor because the strengthening of religious moderation cannot be assigned solely to teachers or parents separately. Schools can design learning programs and a culture of moderation, while families reinforce them through role modeling, open communication, digital media supervision, and the habituation of tolerant attitudes at home. Research on the role of family and school in instilling religious moderation values in children emphasizes that the family functions as the initial environment for value formation, while the school acts as an institution that integrates moderation values into learning and character development (Muhammad Yunan Harahap, 2022).

Nevertheless, strengthening religious moderation among Generation Alpha still faces several problems. First, parents and teachers do not always share the same understanding of religious moderation. Some understand moderation only as tolerance, whereas religious moderation also includes national commitment, non-violence, and acceptance of local culture. Second, there is still a gap between the values taught at school and the practices children observe at home, in their social environment, and in digital media. Third, Generation Alpha children tend to receive visual, brief, interactive, and experience-based messages more easily, making one-way lecturing approaches less effective. Fourth, uncontrolled exposure to digital content can weaken the moderate values taught at school and in the family.

Based on the discussion above, this article is important because it examines strategies for strengthening religious moderation among Generation Alpha through two main environments: schools and families. The focus of this article is directed toward how the values of religious moderation can be instilled contextually, communicatively, and in accordance with the characteristics of Generation Alpha. Thus, strengthening religious moderation is not merely a normative discourse, but a concrete educational practice through role modeling, digital literacy, habituation of tolerant attitudes, content supervision, family communication, and inclusive school culture.

Accordingly, the purpose of this article is to analyze strategies for strengthening religious moderation among Generation Alpha in school and family environments. This article is expected to make a conceptual contribution to the development of religious moderation studies, while also providing practical input for teachers, parents, schools, and educational policy makers in shaping a generation that is religious, tolerant, peace-loving, and able to live harmoniously in a multicultural society.

Literature Review 1. Religious Moderation

Religious moderation is a perspective, attitude, and practice of religion that emphasizes balance, tolerance, non-violence, and respect for diversity. In the Indonesian context, religious moderation is not interpreted as an attempt to reduce a person's religious conviction, but as a way of practicing religion justly, without extremism, while respecting shared life in a plural society. Religious moderation is important because Indonesia has diverse religions, ethnicities, cultures, languages, and traditions that need to be managed through mutual respect.

At the policy level, the strengthening of religious moderation has been affirmed in (Kementerian Agama Republik Indonesia, 2023)concerning the Strengthening of Religious Moderation. This regulation positions religious moderation as a guideline for the central

government, local governments, and religious communities in strengthening harmonious and peaceful religious life. The Presidential Regulation also emphasizes that the strengthening of religious moderation is based on indicators of religious moderation, the essence of religious moderation, ecosystems and strategic groups, policy directions, strategies, and programs for strengthening religious moderation.

Religious moderation has several main indicators: national commitment, tolerance, nonviolence, and an accommodating attitude toward local culture (Kementerian Agama Republik Indonesia, 2019). These four indicators provide the basis for assessing the extent to which a person is able to practice religion moderately. In the context of education and family life, these indicators can be translated into simple behaviors, such as respecting friends of different religions, not mocking others' beliefs, resolving conflicts without violence, loving the nation, and accepting local traditions that do not conflict with religious values(Mhd. Habibu Rahman, 2025).

Thus, religious moderation can be understood as a foundation for the formation of peaceful, inclusive, and responsible socio-religious character. For children, particularly Generation Alpha, religious moderation needs to be introduced from an early age so that they do not merely understand religion ritually, but are also able to practice religious values through compassion, honesty, empathy, tolerance, and respect for differences.

2. Generation Alpha

Generation Alpha is a generation that grows up in a digital environment from an early age. In contemporary educational studies, Generation Alpha generally refers to children born from around 2010 onward. They are often described as a generation that is very close to technology because they have been familiar with gadgets, the internet, social media, digital videos, online games, and learning applications since childhood. A systematic review by Höfrová, Balidemaj, and Small shows that Generation Alpha is the first generation to grow up with strong engagement with digital technology, so their learning is greatly influenced by the role of teachers, new educational approaches, digital learning tools, and online or blended learning models.

The characteristics of Generation Alpha differ from those of previous generations because they are more responsive to visual, interactive, fast, and easily accessible information. (Istiqomah, 2026) study shows that Generation Alpha tends to be interested in technology-based learning media, such as animation, audio, educational games, learning applications, and virtual reality. The study also emphasizes the importance of the roles of teachers and parents in guiding the wise use of technology.

However, Generation Alpha's closeness to technology also presents challenges. Children can easily receive information without adequate filtering, including religious information that is exclusive, provocative, intolerant, or unsuitable for their developmental stage. (Höfrová et al., 2024), and Small also note concerns that technology use among Generation Alpha may reduce opportunities for social-emotional development and increase mental health problems if it is not guided properly.

Therefore, strengthening religious moderation among Generation Alpha requires approaches that are appropriate to their characteristics. The delivery of values is not sufficient through lectures alone; it needs to be developed through concrete examples, stories, visual media, habituation, dialogue, educational games, collaborative projects, and digital assistance. Through these approaches, Generation Alpha can understand the values of religious moderation more easily, concretely, and closely connected to everyday life.

Research Methodology

This study uses a descriptive qualitative approach with a library research design. The qualitative approach was chosen because this study aims to examine, understand, and formulate strategies for strengthening religious moderation among Generation Alpha based on various scholarly sources, policy documents, and previous research findings. Qualitative research seeks

to understand a phenomenon in depth through the interpretation of non-numerical data, such as texts, documents, concepts, and previous studies (Creswell & Poth, 2022).

Library research was used because the focus of this study is not directed toward statistical measurement, but toward tracing ideas, theories, concepts, and research findings related to religious moderation, the characteristics of Generation Alpha, and the roles of schools and families in shaping children's religious attitudes. Library research enables researchers to obtain a broad and in-depth conceptual understanding of an issue through the analysis of relevant literature (Snyder, 2019).

The data sources in this study consist of primary and secondary sources. Primary data sources include policy documents related to the strengthening of religious moderation, such as documents from the Ministry of Religious Affairs of the Republic of Indonesia and Presidential Regulation Number 58 of 2023 concerning the Strengthening of Religious Moderation. Meanwhile, secondary data sources include books, national and international journal articles, scholarly proceedings, and previous research findings that discuss religious moderation, character education, Generation Alpha, digital literacy, the role of the family, and the role of schools.

Data were collected through documentation, namely by tracing, reading, recording, and classifying various pieces of literature relevant to the research focus. The literature used was selected based on several criteria: first, it discusses religious moderation, Generation Alpha, schools, families, or digital literacy; second, it comes from scholarly sources and official documents; third, it has a direct relationship with the focus of the article; and fourth, it prioritizes recent sources so that the discussion remains aligned with contemporary developments.

The data analysis technique used in this study is content analysis. Content analysis was conducted by identifying the main themes from various pieces of literature and then grouping them into several categories, namely the concept of religious moderation, the characteristics of Generation Alpha, challenges in strengthening religious moderation, the role of schools, the role of families, and collaborative strategies between schools and families. Content analysis was used to interpret meanings, patterns, and relationships among concepts in the documents or texts studied (Krippendorff, 2019). The stages of data analysis were carried out in three steps. First, data reduction, namely selecting and filtering the literature most relevant to the research topic. Second, data display, namely arranging the results of the review into systematic discussion themes. Third, conclusion drawing, namely formulating strategies for strengthening religious moderation among Generation Alpha based on a synthesis of the analyzed sources. This analytical model is in line with Miles, (Miles et al., 2020), who explain that qualitative data analysis is conducted through the processes of data reduction, data display, and conclusion drawing.

Results

Based on the library review, strengthening religious moderation among Generation Alpha needs to be understood as a process of forming balanced religious perspectives, attitudes, and behaviors from an early age. Religious moderation is not sufficient when taught only as a concept; it must also be habituated through real experiences at school and in the family. This is in line with national policy directions that position the strengthening of religious moderation as a guideline for the central government, local governments, and religious communities in building harmonious and peaceful religious life. Presidential Regulation Number 58 of 2023 also emphasizes that the strengthening of religious moderation must be carried out in a planned, systematic, and sustainable manner.

The review findings show that the values of religious moderation relevant to Generation Alpha include four main aspects: national commitment, tolerance, non-violence, and an accommodating attitude toward local culture. These four indicators serve as a basis for shaping children who are able to practice religion firmly while still respecting differences and rejecting violence in the name of religion. In the context of children, these indicators can be translated into simple behaviors, such as respecting friends of different religions, not mocking others'

beliefs, resolving conflicts peacefully, loving the nation, and respecting local cultures that exist in society.

The next finding shows that Generation Alpha has characteristics that differ from those of previous generations. They grow up in a digital environment and are accustomed to visual, fast, interactive, and easily accessible information. (Mohsen, W. A., Al-Rashaida, M., & Alkaabi, 2025) systematic review of education for Generation Alpha indicates that important issues in this generation's education relate to the role of teachers, innovative learning approaches, digital devices, and blended learning. The review also emphasizes that technology use among Generation Alpha needs to be mediated by adults so that it does not reduce children's socialemotional development.

Generation Alpha's closeness to technology also strengthens the urgency of digital literacy in religious moderation. APJII data in 2024 show that the number of internet users in Indonesia reached 221,563,479 people, with a penetration rate of 79.5%. This condition indicates that digital spaces have become an important part of social life in Indonesia, including for children. Therefore, strategies for religious moderation cannot be separated from supervision, assistance, and the strengthening of children's ability to filter digital content.

In the school environment, the review shows that teachers, school culture, learning activities, and social interaction among students are key factors in strengthening religious moderation. (Shalehah et al., 2025) study emphasizes that the internalization of religious moderation values in schools is related to teacher patterns and roles, learning strategies, and supporting and inhibiting factors in dealing with the dynamics of Generation Alpha's social interaction. This means that schools do not only function as places for delivering religious material, but also as spaces for habituating tolerance, peace, and respect for differences.

In the family environment, the review shows that parents have an important role as role models, guides, and companions for children in understanding religious values. (Nurfahmi et al., 2025) study shows that animated media can be used as a means of instilling religious moderation values among Generation Alpha, especially those related to tolerance, respect for diversity, peaceful conflict resolution, and balanced religious understanding. However, the use of such media still requires parental assistance so that the messages received by children do not remain mere entertainment, but become values that are understood and practiced.

Thus, this study finds that strategies for strengthening religious moderation among Generation Alpha need to be built through synergy between schools and families. Schools act as formal educational spaces that integrate moderation values into learning and school culture, while families serve as the initial environment for value formation through role modeling, communication, habituation, and digital assistance. Without synergy between schools and families, religious moderation values may remain normative knowledge rather than character that lives in children's everyday behavior.

Strengthening religious moderation among Generation Alpha must begin with the understanding that children cannot receive religious values only through normative explanations. Generation Alpha more easily understands values through concrete examples, direct experience, visual media, stories, educational games, and habituation. Therefore, strategies for strengthening religious moderation need to be designed contextually, communicatively, and in accordance with children's world.

1. Integrating religious moderation values into school learning: Teachers can incorporate the values of tolerance, compassion, justice, non-violence, and respect for differences into various subjects, not only religious education. For example, in language learning, students can be invited to read stories about friendship across differences. In Civic Education, students can be introduced to the values of unity, diversity, and deliberation. In classroom activities, teachers can habituate students to work in diverse groups so that they learn to respect their friends' opinions.
2. Strengthening inclusive school culture: Religious moderation is not sufficiently taught through material alone; it must be visible in the school atmosphere. Schools need to create an environment that is safe, friendly, and respectful of all students. Teachers and educational staff need to avoid language that demeans religion, ethnicity, culture, or particular social

backgrounds. When conflicts occur among students, teachers need to guide them toward peaceful resolution rather than relying solely on fear-based punishment. In this way, schools become spaces for the real practice of religious moderation.

3. Role modeling by teachers and parents: Generation Alpha children tend to imitate the behavior of the adults around them. If teachers and parents teach tolerance but in daily life show attitudes that demean other groups, children will receive contradictory messages. Therefore, teachers and parents need to become models in speaking politely, respecting differences, not easily spreading hatred, and not using religion to justify violence. Role modeling is a very important strategy because children learn not only from what they hear, but also from what they see.
4. Assistance in religious digital literacy: Generation Alpha lives in a digital space that provides abundant religious information, but not all of it is aligned with the values of moderation. UNICEF in 2024 emphasizes that the expansion of digital technology access can increase children's vulnerability to privacy risks, misuse of personal information, exposure to harmful content, exploitation, and cyber threats. Therefore, strengthening religious moderation among Generation Alpha needs to be accompanied by the ability to filter content, recognize hate speech, avoid religious provocation, and ask adults when encountering confusing information.
5. Utilizing child-friendly digital media: Digital media should not be seen only as a threat, because it can also be used as a medium for religious moderation education. UNESCO, in the Global Education Monitoring Report 2023, emphasizes that educational technology needs to be used by considering access, governance, regulation, and teacher readiness so that it can provide optimal benefits. In the context of religious moderation, schools and families can use educational videos, animated stories, learning games, digital comics, and simple simulations to introduce children to the values of tolerance, empathy, and peace.
6. Strengthening family communication: The family needs to become a safe space for children to ask questions about differences in religion, culture, and social customs. Parents should not immediately scold children when they ask about other religions, but should answer in simple language without instilling prejudice. For example, when a child asks why a friend worships in a different way, parents can explain that every religion has its own rules of worship and that all people need to respect one another. This kind of communication helps children understand differences without fear or hatred.
7. Collaboration between schools and families: Schools can hold meetings with parents to develop a shared understanding of religious moderation values. Teachers can provide parents with information about the character education themes being taught in class, while parents can continue the habituation at home. This collaboration is important because children often receive values from many sources. If schools teach tolerance while homes normalize hate speech, the process of value internalization will be disrupted.
8. Habituating social activities that foster empathy: Generation Alpha needs to be involved in real activities that train concern for others, such as community service, sharing activities, social visits, environmental projects, or collaborative activities with friends from different backgrounds. Through such activities, children learn that religious values are not only related to personal worship, but also to concern for others. Empathy becomes an important foundation for building tolerance and preventing discriminatory behavior.
9. Continuous evaluation of children's moderate behavior: Evaluation should not be conducted only through written tests, but also through observation of everyday attitudes. Teachers and parents can observe whether children are able to respect friends, avoid bullying, refrain from mocking differences, cooperate with others, and resolve conflicts peacefully. This evaluation is important so that religious moderation does not stop at cognitive understanding, but is truly reflected in children's social behavior.

Based on the discussion above, it can be emphasized that strengthening religious moderation among Generation Alpha requires a comprehensive approach. Schools need to integrate moderation values into learning, school culture, teacher role modeling, and student activities. Families need to reinforce them through parenting patterns, open communication,

role modeling, digital media supervision, and the habituation of tolerant attitudes. Both must work together so that Generation Alpha grows into a generation that is religious, open-minded, tolerant, peace-loving, and able to live harmoniously in a multicultural society.

Conclusion

Strengthening religious moderation among Generation Alpha is an important need in responding to the development of a multicultural society and increasingly strong digital currents. Generation Alpha grows up in an environment that is very close to technology, giving them broad access to various kinds of information, including religious information. This condition can become an opportunity when directed positively, but it can also become a challenge when children are exposed to intolerant content, hate speech, or extreme religious understandings. Religious moderation among Generation Alpha needs to be instilled through basic values such as tolerance, non-violence, national commitment, respect for differences, and an accommodating attitude toward local culture. These values are not sufficient when taught only theoretically; they must be habituated in everyday life through role modeling, communication, learning, and real social experience.

Schools have a strategic role as formal educational spaces that can integrate religious moderation values into learning, school culture, religious activities, social activities, and interactions among students. Teachers play an important role as role models in developing tolerant, fair, polite, and non-violent attitudes. Meanwhile, the family is the first environment that shapes children's religious perspectives and behavior through parenting patterns, parental role modeling, open communication, digital media supervision, and the habituation of respect for differences. Therefore, strategies for strengthening religious moderation among Generation Alpha need to be carried out collaboratively between schools and families. Their synergy is the key to ensuring that moderation values do not remain merely knowledge, but develop into character embedded in children. Consistent strengthening of religious moderation in schools and families is expected to shape Generation Alpha into a generation that is religious, tolerant, peace-loving, critical in using digital media, and able to live harmoniously in a diverse society.

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