

The Influence of religious Moderation on Increasing Prosocial Attitudes and The Spirit of Nationalism in Generation Z

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Abstract

Gen Z is a tech-savvy generation with characteristics that have a high attachment to the social environment, especially their peers. Environmental influences, such as social media that can no longer be dammed, make Gen Z easily swayed by all the information obtained. Emotions that are still unstable, also make Gen Z unable to think logically and their behaviour is easily shaped by their social groups. An important foundation for Gen Z, especially for social skills, is the attitude of religious moderation. The religious moderation approach that Gen Z has, is able to act in the middle, respect others, and create harmony between groups and communities. The purpose of this study is to determine the effect of religious moderation on the prosocial attitudes and nationalist spirit of Gen Z. This research is a quantitative approach, with a convenience sampling technique. Respondents in this study were 413 people, consisting of 55.9% men and 44.1% women. The instruments used were religious moderation scale for adolescents, Prosocial Tendencies Measure (PTM), and nationalism spirit scale. The analysis used was multiple regression test using t-test. The results showed that prosocial attitudes were able to predict $\beta = 21.5\%$, and the spirit of nationalism $\beta = 34.2\%$ of Gen Z's religious moderation attitude. These results indicate that the behaviour of helping others, having empathy, respecting others, accepting cultural diversity in Indonesia and realising group and community harmony is an implementation of religious moderation attitudes in Gen Z. The approach of prosocial attitudes and the spirit of nationalism can be introduced and started early, so that the attitude of religious moderation can be the main foundation when children enter adulthood.

Keywords: Generation Z, Nationalist Spirit, Prosocial Attitude, and Religious Moderation

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Introduction

The importance of accepting differences and tolerance is becoming increasingly important in an increasingly globally connected society with various human characteristics in the world (Lawelai et al., 2022). In the context of cultural and religious plurality, the value of religious moderation emerges as a crucial factor in promoting tolerance, acceptance and respect for differences between individuals and groups (Munir, et al., 2020). When individuals are able to practice the values of moderation in their religion, they tend to be more open to different views and beliefs, and are able to establish harmonious relationships with fellow individuals and groups. For example, research by Miller & Hoffmann (1995) found that individuals who have a deeper understanding of religious values tend to have a higher level of tolerance towards cultural and religious diversity. Thus, the value of religious moderation is not only important for individual spiritual development, but is also a strong foundation for building an inclusive and harmonious society (Saifuddin, 2019).

The role of Generation Z or Gen Z in shaping the future direction of social change is increasingly recognised as significant. This generation is considered an agent of social change that has great potential to shape future culture and values (Sakitri, 2021). Therefore, it is important to understand how values such as religious moderation can influence prosocial behaviour and nationalism attitudes in this generation. Research by Eisenberg et al. (2015) shows that individuals who are more engaged in religious practices tend to exhibit higher prosocial behaviours, such as empathy and altruism. A deeper understanding of religion has more impact on the implementation of prosocial behaviour than individuals who are merely religious (Oviedo, 2016). Meanwhile research by Verkuyten, (2009) highlights the relationship between religious identity and nationalism identity, where a moderate religious identity can support an inclusive nationalism attitude. By understanding how religious moderation values influence prosocial behaviour and nationalism attitudes in Generation Z, we can take steps to shape a more empathetic, inclusive and responsible generation in building a better future (Inayatillah, 2021).

Generation Z is faced with a range of complex global and local challenges, including intercultural conflicts, social inequality, and an

increasingly concerning environmental crisis. In facing these challenges, the implementation of the value of religious moderation can be one of the constructive ways to create inclusive and sustainable solutions (Inayatillah, 2021). Research by Abu-Raiya et al. (2016) shows that moderate religious values can contribute to inclusive solutions. Moderate religious value have been shown to contribute to individuals' psychological well-being and their ability to adapt to stress and uncertainty. In addition, in the context of intercultural conflict, research by De Vroome et al. (2014) showed that individuals who embrace moderate values can contribute to individuals' psychological well-being and their ability to adapt to stress and uncertainty. Individuals who have religious moderation values tend to have a more tolerant attitude towards different cultural or religious groups. Thus, the implementation of the value of religious moderation can not only help overcome intercultural conflicts, but also promote social inclusion and cross-cultural cooperation. Moreover, in the face of the global environmental crisis, religious moderation values that emphasize social responsibility and sustainable environmental management can help Generation Z adopt more responsible and sustainable pro-environmental behaviors (Gifford & Nilsson, 2014). By integrating the values of religious moderation in their responses to global and local challenges, Generation Z can play a more constructive role in building a better future for all.

In the rapidly evolving digital age, Generation Z has become highly connected to the world at large through social media and various other digital technologies. Gen Z, whose character likes to interact on digital platforms such as Facebook, Instagram and Twitter, has enabled them to interact with various views and information from all over the world. This can influence their perception of religious, pro-social and nationalistic values. Research by Francis & Hoefel (2018) highlighted that constant exposure to digital content can affect an individual's identity and values, including how they understand and practice their religion. Additionally, in a study by Semplonius et al. (2015), found that social media use was associated with higher pro-social behavior in adolescents, but could also lead to changes in their social norms and values. Meanwhile, research by Sakitri (2021) showed that social media can also influence nationalism and national

identity in Generation Z. Thus, this vast digital presence can have a significant impact on how generation Z understands and applies religious, prosocial and nationalism values in their daily lives.

This study is different from various previous studies, because it looks at the social context, namely the attitude of prosocial behavior and intrapersonal, namely the spirit of nationalism as a factor that jointly predicts the attitude of religious moderation in Gen Z. While previous studies only looked at internal and external conducted in different contexts. The various arguments above are the basis for the importance of implementing the value of religious moderation through the approach of the cultural identity of the Indonesian nation, namely the attitude of generation Z in internalising the attitude of helping others, accepting the diversity that exists in the social environment, being able to cooperate, being empathetic to the needs of others and having the spirit to be proud of the Nation's self-identity in the eyes of the world, that the Indonesian nation is a developed, democratic and moral and virtuous country. Therefore, this research aims to see how prosocial behavior and the spirit of nationalism can predict the implementation of religious moderation values in Gen Z.

Religious Moderation

The word moderation in Arabic is called *al-wasathiyah* which means the middle between two limits, fair, standard, or usual. According to Quraish Shihab, it does not mean not having a stand when facing an event, or being too preoccupied with personal and group, social, and state affairs (Busyro et al., 2019) However, moderation is defined as not overdoing it on one thought, fanaticism and thinking fairly and being able to accept other people's perspectives. Therefore, religious moderation can be interpreted as an attitude and way of religion that is in the middle, not excessive or fanaticism in a view, so that it can accept different perspectives by other people or groups (Munir, et al., 2020).

According to Shohibatussholihah (2023), religious moderation has five indicators in measuring its level, namely- upholding the commitment of nationalism in accordance with the Undang-Undang Dasar (UUD) 1945 Indonesian Constitution and Pancasila by upholding the unity of the Nation; tolerance and harmonious levels such as

accepting differences that exist in community groups; anti-radicalism and non-violence such as being fair and not fanatic or violent; accommodating local culture or traditions; and acceptable and rational.

Prosocial Behaviour

Prosocial is behavior based on certain sacrifices that have the aim of providing benefits and benefits to other individuals, both physically and psychologically, increasing tolerance among others, and the realisation of peace in the community (Jaya, 2022). Prosocial is a form of behavior that appears in social settings, so prosocial is behavior that is carried out and planned to help others regardless of the purpose or motive of the helper (Hay, 1994). Self-help is fully motivated by self-interest without expecting anything for oneself. Prosocial behaviour is the highest level of sacrifice from individuals and is voluntary or prioritises the benefits of others over the material or social rewards of the perpetrator (Oviedo, 2016).

According to Carlo & Randall (2002) 249 college students (145 women; M age = 19.9 years, Prosocial behaviour is the urge to provide assistance to others, without thinking about material or social goals for oneself. By implication, prosocial behaviour includes *sharing, cooperation, helping, honesty, generosity* and considering the rights and welfare of others. Expressing prosocial behaviour is an action that has positive consequences for others, a fully helping action that is driven aimlessly by self-interest. The fundamental understanding for prosocial behaviour is derived from humans are social creatures, which means that one individual cannot independent, but needs and depends on other humans in everyday life, individuals cannot live a natural and happy life without involving other people in their lives. Therefore, humans are said to have prosocial behavior, if the individual provides help not because of personal motives but helps others to alleviate their suffering. Examples of including behavior acts of helping, comforting, saving, sacrifice, generosity and sharing. In the Indonesian cultural context, adolescent prosocial behaviour has been developed through the Prosocial Tendencies Measure (PTM), which was developed by Armadhita et al. (2021).

The Spirit of Nationalism

According to Nadifah et al. (2021), nationalism means a sense of common membership and citizenship with all cultural and ethnic groups within a nation. Nationalism is also based on a sense of pride to show self-identity as a nation (Nadifah et al., 2021). A sense of pride in a nation, is a process that arises from the learning process, because it is not innate or inherited from generation to generation by the next generation. Nationalism today has a definition in a more general and modern context, which is not only concerned with pride in having a macrocosmic national identity, but in a more concrete identity. For example, the identity of a modern state, which is a clean government without corruption, a democratic state, and protects the human rights of all humans (Widodo & Karnawati, 2019).

The ability to love the nation and state is a form of nationalism (Kusumawardani & Faturachman, 2004) The attitude of nationalism is not only a measuring tool that aims to strengthen pluralism externally, but also as a roar that explains the principle of Indonesian identity which is different but one, accepting differences in various cultural dimensions. The various definitions of nationalism, in essence, point to the concept of national self-identity applied by individuals among the world community. Nationalism has a basis for realising values whose purpose is to prioritise the common interest and keep it away from all legalities that become personal or group benefits that cause damage to the life of the nation and state (Shohibatussholihah, 2023).

Methods

Population and Sample

The study population is Generation Z living in Malang. Sampling was convenience sampling and has the characteristics of 12-20 years old, studying in junior high school, high school and university (Table 1). There were 413 respondents in the study, most of whom were male (n = 231), had a high school education (n = 187), were 18-19 years old (n = 227), and were Muslim (n = 403).

Table 1. Demographics of Research Respondents

Criterion	Information	Total	Percentage
Education Level	Junior High School	98	23.7%
	Senior High School	187	45.3%
	PT	128	31%
Age	16-17	74	18%
	18-19	227	55%
	20-22	112	27%
Religion	Islam	403	97.6%
	The Hindu	2	0.5%
	Kristen	4	0.96%
	Catholic	3	0.73%
	Buddhism	-	0%
Gender	Male	231	55.9%
	Women	182	44.1%

Table 2. Religious Moderation Level Categorization Formula (Azwar, 2014)

Formula	Category
$X = M + 1SD$	High
$M + 1SD < X < M - 1SD$	Medium
$X = M - 1SD$	Low

Explanation:

X: Total Score, SD: Standard Deviation, M: Median.

Procedure

Sampling was conducted by distributing questions to Junior and Senior High School students in conjunction with morning prayer activities at school. In each class, respondents were given socialisation instructions on how to fill out the questionnaire with a team of experts. Students were invited to fill out an inform concern or willingness to become research participants by filling out the research questionnaire from beginning to end. The schools that we used as research sites were State Junior High School and State Senior High School in Malang City.

Sampling Gen Z who are studying in higher education, we used an instrument with the help of Google Form. Through Whatsapp Groups in several departments at State Universities in Malang City. Before filling out the questionnaire, respondents were given an information concern for their willingness to become participants in this study. Instructions for filling out the questionnaire are given clearly on each sub-test that must be done. Respondents filled out the questionnaire in about 7 to 10 minutes.

Instrument

Religious Moderation

The measuring instrument used to measure religious moderation in adolescents is developed by Pratama (2020) a standard scale to measure the attitude in the context of Indonesia is extremely rare. This study aims to develop a Thurstone scale of religious moderation attitude with the Equal Appearing Interval (EAI with five dimensions; upholding nationalism commitment, level of tolerance and harmony, anti-radicalism and non-violence, accommodating local culture, and acceptable or rational. This questionnaire has response categories namely; 1 represents "Strongly Disagree", 2 represents "Disagree", 3 represents "Undecided", 4 represents "Agree", and 5 is "Strongly Agree". The Cronbach's Alpha score is .821, which means it is very reliable.

Prosocial Behaviour

The measuring instrument used in exploring prosocial attitudes is the Prosocial Tendencies Measure (PTM), which was developed by Armadhita et al. (2021). There are good dimensions in this measuring instrument, namely; altruism (consisting of 5 items), compliant (consisting of 2 items), emotional (consisting of 4 items), public (consisting of 4 items), anonymous (consisting of 5 items), and dire (consisting of 3 items). This questionnaire has response categories namely; 1 represents "Strongly Disagree", 2 represents "Disagree", 3 represents "Undecided", 4 represents "Agree", and 5 is "Strongly Agree". The Cronbach's Alpha score is .811, which means highly reliable.

The Spirit of Nationalism

The measuring instrument used to see the level of spirit of nationalism is the nationalism scale developed by Ekawati et al. (2019).

The measuring instrument consists of five dimensions, namely; love for the homeland (consists of 4 items), respect for cultural diversity (consists of 4 items), appreciation of the nation's culture (consists of 4 items), law-abiding, excellence & achievement (there are 4 items). This questionnaire has response categories namely; 1 represents "Strongly Disagree", 2 represents "Disagree", 3 represents "Undecided", 4 represents "Agree", and 5 is "Strongly Agree". The Cronbach's Alpha score is .835, which means it is very reliable.

Result

The analysis used was multiple regression test using t-test. The results of the study after analysis with the categorisation formula (Table 2), the level of religious moderation in Gen Z according to the level of education is described in Table 3.

Table 3. Categorization of Religious Moderation Level

Education Level	Categorization	Total	Percentage
Junior High School	High	16	16.3%
	Medium	65	66.3%
	Low	17	17.4%
Senior High School	High	20	10.7%
	Medium	125	66.8%
	Low	42	22.5%
Higher Education	High	43	33.6%
	Medium	75	59.5%
	Low	10	7.9%

Most of Gen Z mostly have a moderate level of religious moderation, namely Junior High School n = 65 people (66.3%), Senior High School n = 125 (66.8%), and College n = 75 people (59.5%). However, Gen Z, who are studying in tertiary institutions, have a higher level of religious moderation than junior high school and senior high school, n = 43 people (33.6%).

Table 4 Multiple Regression Test Results

Variables	R ²	F	p	Ket
PP + SN → MB	.557	117.500	<.001	Significant
PP → MB	.215		<.001	Significant
SN → MB	.342		<.001	Significant

Notes: PP is Prosocial Behaviour, SN is Nationalism Spirit, MB is Religious Moderation, p value <.05 (Significant)

The results of the analysis show that prosocial behaviour is able to predict the formation of the implementation of religious moderation in Gen Z. In Table 4 shows that the influence given by prosocial behaviour on religious moderation is $\beta = .215$, or 21.5%. While the spirit of nationalism is able to predict the formation of religious moderation in Gen Z by $\beta = .342$, or 34.2%. Together, prosocial behaviour and the spirit of nationalism have an influence of $\beta = .557$, or 55.7% on the formation of religious moderation in Gen Z. This means that the remaining 44.3% is the result of the formation of religious moderation in Gen Z. This means that the remaining 44.3%, the attitude of religious moderation in Gen Z is influenced by variables other than prosocial behaviour and the spirit of nationalism.

Discussion

Prosocial Behaviour Affects Religious Moderation in Gen Z

This study proves that prosocial behaviour is able to predict religious moderation in Gen Z by $\beta = .215$ or 21.5%. This research is in line with previous studies Wong & Chui (2022) that caring behaviour with others and helping selflessly can make individuals know God better and get closer to His Creator. Prosocial behaviour is shaped by feelings of empathy and responsibility for the difficulties faced by others. Caring does not appear instantly, but is formed from a cognitive process based on the principles of cultural values and daily habits (Hay, 1994). For Gen Z, this prosocial behaviour is important in realising mutual respect and accepting differences with others, so that it can foster a sense of love for others by maintaining national unity and integrity with religious moderation.

Gen Z is in the early teenage-adult years, so according to its characteristics, behaviour is determined by peers and the environment in the association (Moscatelli & Rubini, 2011). This age is vulnerable to the influence of the surrounding environment, especially with peers. The foundation for acting empathetically towards fellow human beings needs to be nurtured because then there is a feeling of mutual acceptance, respect, and not easily provoked by others (Jaya, 2022). An environment that tolerates and helps each other, then helps adolescents in developing a religious attitude that is able to accept differences and avoid extreme and radical views in adhering to a belief (Muhtarom, 2020). The results of this study are also in line with studies conducted by Hadiah & Syamsurijal (2020), prosocial behaviour in adolescents has an influence on their diversity attitudes. With the existence of prosocial behaviour, it is an illustration of the establishment of a good social sphere, because in a good social sphere tolerance between individuals and concern for each other will be realised.

Prosocial behaviour involves *values*, intentions, empathy, internal processes and individual characteristics that lead to and focus on an action to benefit others or between groups (Rahmah & Amaludin, 2021). Prosocial behaviour in Gen Z, seen from the attitude of helping others regardless of the background of the person being helped, caring about friends or others in need and having a high sense of empathy. Gen Z is part of the community, so it needs to be prepared to be competent in providing services to other community members.

Gen Z is the driving generation in determining the future of the Indonesian Nation. It is very important for Gen Z to have an understanding of the importance of a middle perspective, which is able to understand others, with empathy, love the Indonesian homeland, be able to accommodate culture, not easily commit violence due to fanaticism with extreme beliefs, and be able to compete and excel (Shohibatussholihah, 2023). The implementation is a reflection of the attitude of religious moderation which is important to be the basis of Gen Z thinking, in order to be able to maintain national harmony.

Gen Z is a tech-savvy generation that actively uses social media. The role taken by Gen Z must be able to have a positive impact

on their social environment, especially peers, by behaving with the implementation of noble local cultural values and maintaining harmony between groups. With the behaviour of helping each other as the Indonesian cultural term *gotong royong* is local wisdom that really needs to be developed. With the behaviour of *gotong royong* or helping each other, teenagers are able to put aside their *ego* to not be selfish. Group interests should come first, so that a sense of empathy, tolerance and not easily influenced by the extreme left or right. With good collaboration, Gen Z is able to develop themselves more productively and achieve more.

The Indonesian nation, which consists of various tribes, cultures, customs and languages, must be maintained in accordance with the foundation of the state, namely *Bhineka Tunggal Ika*, although different, but still one. Diversity can be an “*integrating force*” that binds society but can be the cause of clashes between cultures, between races, ethnicities, religions and life values (Saifuddin, 2019). Therefore, Gen Z has a major role as a successor to the continuation of the Nation to maintain NKRI, one of which is with the value of religious moderation.

The Spirit of Nationalism Influences Religious Moderation in Gen Z

The results prove that the spirit of nationalism is able to predict religious moderation in Gen Z, at $\beta = .342$ or 34.2%. This finding is in line with the results of previous studies, that the spirit of nationalism is very important in shaping the attitude of religious moderation (Fauziyah & Hidayati, 2023; Shohibatussholihah, 2023). The spirit of nationalism is the basis of behaviour by Gen Z to have an attitude of respect for cultural diversity, tolerance and love for the local wisdom of Indonesian culture or called religious moderation.

Gen Z, which has active characteristics and begins to search for self-identity, then self-development related to the love of Indonesian cultural identity as love for the country is the main capital to foster an attitude of religious moderation. Love for the country means upholding the ideology of the State, namely Pancasila as the basis of the State and can be implemented in everyday life. Appreciate and respect other people who adhere to different religions, or also people of the same religion who have different ideas.

Nationalism has an understanding of love for the country and upholds the ideology, values and culture that exist in Indonesia. By understanding the diversity that exists in Indonesia with various cultures, it emerges as a sense of respect, tolerance and not hurting one another. The understanding of individuals who are too right and others are wrong, will make a person or group become radicalised. So this radical understanding is very contrary to the spirit of nationalism, as shown by previous researchers Fauziyah & Hidayati (2023), that radicalism has a negative relationship with religious moderation for gen Z. This explains that nationalism or anti-radicalism has a negative relationship with religious moderation. This explains that nationalism or anti-radicalism is proven to have a contribution in shaping the attitude of religious moderation in Gen Z.

Gen Z has a major role in upholding the ideology of the State in shaping their identity. As an active generation in social media, it has a contribution in realising national unity through the approach of religious moderation. Religious moderation is considered as a middle way to be achieved for national balance in determining the harmony of society, groups and religious communities. This is mainly formed from an early age, the current context is starting from Gen Z which is the successor to the Nation (Iffaty Zamimah, 2018). In religion itself, it is taught that worship is an intimate communication between humans and God, without inclination and fear of anyone (Idrus, 2015).

Love for the country is a spirit that must be nurtured for all Indonesian citizens. Especially for the generation and successors of the love of the Nation. The progress of a country is determined by the generation that has a big vision and mission in developing their country. Gen Z, which is the young generation and is the milestone of the future running of the Indonesian state, it is important to instil an understanding of religious moderation, so that they are able to be proud of their cultural identity either in themselves, groups, countries or to the world. A generation that is ready to compete with other countries, in order to realise the Nation's hopes of becoming an Advanced and Golden Indonesia. According to French et al. (2013), teaching children about religious values at this adolescent age will be easy to understand when it is in accordance with their daily activities. Habituation carried out in daily activities will help adolescents help build character

and change expected behaviour (Sebastian et al., 2008). So, prosocial behaviour and the spirit of nationalism are the implementation of moderation values that are proven to be in accordance with the value of religious moderation attitudes in Gen Z.

The theoretical implications obtained from the results of this study are the basis for intervention programmes that can be developed in the context of Gen Z, namely early adolescence-adulthood. With an intervention program based on prosocial behaviour and the spirit of nationalism, it is expected to be able to develop the formation of religious moderation attitudes in Gen Z that can be implemented in everyday life. The limitations of this study have not seen the level of religious moderation with the cultural context and the role of the environment. If these aspects are examined, it will add more comprehensive theoretical implications. Future researchers should consider the cultural aspects and the role of the environment in the development of religious moderation attitudes in Gen Z.

Conclusion

The conclusion of this study is that the implementation of religious moderation values is proven to be predictable by prosocial behaviour and the spirit of nationalism. This shows that feeling empathy for others, meaning being able to understand what other people need, by being ready to help without tendency is able to build an attitude of religious moderation in Gen Z. Maintaining harmony, harmony, and realising a prosperous society based on love for the country in Gen Z, is also able to shape the attitude of religious moderation. In Gen Z, the programme developed in developing religious moderation should emphasise more on activities that can be applied in daily life. The implementation of the value of religious moderation should be trained to the generation from an early age. That way, the Indonesian State has a new hope that the next generation of the Indonesian Nation is a superior generation, nationalism, and has a high commitment in advancing the State amid the diversity of ethnicities, cultures and customs of the Indonesian Nation. This research can be a reference that developing attitudes of religious moderation in teenagers can be done through prosocial behavior approaches and the spirit of nationalism.

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