

Patterns of Relations between Adolescents and Parents and Their Impact on Religious Moderation Attitudes (Case Studies in Bali and Madura)

Sahari

Institut Agama Islam Negeri Manado

Email: sahari@iain-manado.ac.id

Edi Gunawan

Institut Agama Islam Negeri Manado

Email: edi.gunawan@iain-manado.ac.id

Siti Aisa

Institut Agama Islam Negeri Manado

Email: siti.aisa@iain-manado.ac.id

Reza Adeputra Tohis

Institut Agama Islam Negeri Manado

Email: reza.tohis@iain-manado.ac.id

Abstract: *This study aims to examine the patterns of relationships between adolescents and parents and their influence on the attitudes toward religious moderation among student adolescents in Bali's multicultural society and Santri adolescents in Madura's religious and homogeneous society. This research employs a quantitative research method with a survey approach. The results indicate that the relationship between parents and adolescent students in Bali and Madura shows a very good pattern, with an average score of 53.88. There are differences in the patterns of relationships between adolescents and parents in Madura and Bali. In Madura, the adolescent-parent relationship demonstrates authoritarian and democratic patterns, while in Bali, it shows permissive and neglectful patterns. The democratic relationship pattern has the highest average value compared to other relationship patterns. Overall, relationship patterns have a significant positive correlation with religious moderation among adolescents in Madura and Bali.*

Keywords: *Relationship Patterns; Adolescents and Parents; Religious Moderation; Multicultural*

Abstrak: Penelitian ini bertujuan mengkaji pola relasi remaja dan orangtua serta pengaruhnya terhadap sikap moderasi beragama remaja pelajar pada masyarakat Bali yang multikultural dan remaja santri pada masyarakat Madura yang religius dan homogen. Penelitian ini menggunakan metode penelitian kuantitatif dengan pendekatan survei. Hasil penelitian menunjukkan bahwa relasi antara orang tua dan remaja pelajar di Bali dan Madura memiliki pola yang sangat baik dengan skor rata-rata 53,88. Terdapat perbedaan pola relasi remaja dan orang tua pada masyarakat Madura dan Bali. Di Madura relasi remaja-orang tua menunjukkan pola otoriter dan demokratis, sedangkan di Bali menunjukkan pola permisif dan abai. Pola relasi demokratis memiliki nilai rata-rata paling tinggi dari pola relasi yang lain. Secara keseluruhan pola relasi memiliki hubungan positif yang signifikan dengan moderasi beragama pada remaja di Madura dan Bali.

Kata Kunci: Pola Relasi; Remaja dan Orang Tua; Moderasi Beragama; Multikultural

Introduction

The relationship between children and parents is not always smooth (it fluctuates); the ups and downs of this relationship can be influenced by various factors, including social conditions (incompatibility with the surrounding environment) and psychological situations (anger and sadness), all of which can affect a person's mental state. Therefore, emotional

stability between parents and children must be maintained to create harmony and a bond of affection within the family. If the parent-child relationship is not adequately managed, it can lead to disharmony in the family. Unresolved parent-child conflicts can result in divisions among family members.

In Western culture, theories or concepts explaining the relationship between children/teenagers and parents, which emphasize shaping children into individuals with specific character traits, are very minimal, if not non-existent. In contrast, in Islamic teachings, the relationship between family members (children and parents) places an obligation on each member to maintain and nurture good relations among them. Children must be educated and shaped from an early age by their parents to become individuals with *akhlaq al-karimah* (noble character). Both children and parents are responsible for maintaining and resolving conflicts between them. This is because children are obliged to repay their parents' kindness, making it their duty to permanently preserve and improve their relationship with their parents by expressing disagreement in a respectful way that does not hurt their feelings. The concept of bi-directionality in parent-child relationships also views both as agents in shaping the quality of their relationship. However, according to this concept, good deeds performed by children toward their parents are not seen as a duty or a form of gratitude to God. Instead, the good behavior demonstrated by children in a relationship merely reflects their humanity and spiritual peace.¹

One of the teachings of Islam concerning parent-child relationships is that obedience to parents is non-negotiable. Such is the importance of good behavior toward parents that Allah emphasizes in the Qur'an (Surah Luqman: 15) that children must always be good to their parents, even if the parents ask them to do something wrong. These values are instilled in children from an early age. According to Islamic teachings, honoring one's father and mother is a deed of very high value, equivalent to the command to be grateful and the prohibition against associating partners with Allah (*shirk*).²

The obligation to honor parents is related to the efforts of the father and mother in educating and fulfilling all the needs of the child until they become independent. Therefore, children are required to show gratitude to their parents through *birr al-validation* (as mentioned in Surah Al-Baqarah: 83). Consequently, doing good to one's father and mother in Islam encompasses words, intentions, and all actions. The obligation to honor parents is a form of gratitude and thankfulness to them. Such is the high status of parents in Islam that it is said no child can ever repay their parents' kindness, especially their mother, regardless of the effort made.

The realization of this concept requires the role of fathers and mothers through education, specifically by instilling strong religious foundations. This includes the importance of understanding and practicing religious moderation from an early age, as religiosity is formed during childhood—a combination of innate religious instincts and external influences. By implementing religious education early on, various traits and a sense of religiosity will be

¹ Nur I'annah, "Birr Al-Walidain Konsep Relasi Orang Tua Dan Anak Dalam Islam", *Buletin Psikologi*, Vol. 25, 2017.

² M. Quraish Shihab, *Birru Walidain: Wawasan Al-Qur'an Tentang Berbakti Kepada Ibu Bapak* (Tangerang: Lentera Hati, 2014). h.16.

shaped, manifesting in daily behavior. The intended religiosity refers to the totality of behaviors related to one's religion, ensuring that the individual aligns their character with religious teachings.³

The patterns of relationships within the family play a significant role in shaping the religiosity of children, which, in turn, influences their personality development. Zakiah Darajat reinforces this idea by asserting that a person's values of goodness are predominantly shaped by upbringing, education, experiences, and habits encountered during childhood. For instance, if a child's early experiences include having religiously devout parents, a social environment, and peers who are also observant of religious teachings, the child is likely to develop a tendency to adhere to religious rules in their life. Thus, the values of goodness in children depend on the experiences they gain, which are taught by parents, teachers, books, mass media, religious figures, entertainment, and even playmates. During early childhood, children are not yet capable of logical thinking, so these experiences profoundly shape their character. Conversely, it is reasonable to suspect that deviant behavior or lousy character in children results from failures in the education they received.

Therefore, any values a person holds, including attitudes and behaviors related to moderation, are the result of a long process, beginning at birth and continuing through formal schooling. The family bears the most significant responsibility for reinforcing these values, working collaboratively with schools and the environment. In Islamic teachings, the family is considered the primary madrasah (school) in shaping an Islamic society. For this reason, Islam places great emphasis on the family, starting from the selection of a life partner to the establishment of a household and the atmosphere within it.⁴

Beyond the family, schools also play a significant role in internalizing values of goodness and shaping children's character. Schools should provide opportunities for children to express themselves and demonstrate their abilities, fostering self-confidence. Additionally, schools serve as a space for interaction among peers and with adults (teachers, staff, etc.). Interacting with various individuals helps children learn to appreciate differences and adopt a moderate attitude.

Experiencing interactions with diverse characters significantly helps individuals develop tolerance and understanding. Islam also emphasizes the importance of maintaining *hablum minannas* (relationships with fellow humans) after improving *hablum minallah* (relationship with God). This means that practicing religious values and teachings should ideally not only serve the needs of adherents but also have positive implications for followers of other religions, contributing to strong social bonds in the context of nation-building. Looking back at history, the social community of the Arabian Peninsula during the life of the Prophet Muhammad (peace be upon him) was marked by religious, ethnic, and linguistic diversity. Despite this, the presence of other entities was respected, and their rights were upheld as a tangible manifestation of justice from a social perspective. This concept is now commonly referred to as moderation.

³ Jalaludin Rahmat, *Psikologi Agama* (Jakarta: Raja Grafindo Persada, 2002), h. 247-249.

⁴ Kamrani Buseri, *Pendidikan Keluarga dalam Islam* (Yogyakarta: CV. Bina Usaha Pertama, 1990), h.19-20.

The practice of nationhood demonstrated by Prophet Muhammad (PBUH) is highly relevant to the context of the Unitary State of the Republic of Indonesia, which is deeply pluralistic. This pluralism is reflected in the diversity of religions, ethnicities, cultures, and languages, where all citizens are obligated to preserve and maintain this diversity while coexisting harmoniously and safeguarding the rights of all groups within society. In state affairs, upholding the principle of religious moderation is crucial as it fundamentally supports a stable and conducive nation. Excessive religious practices often leave room for unilateral claims of truth, fostering the belief that one is always right while others are wrong. Such convictions lead to excluding others, closing the door to human connections and denying the presence of different entities. This extreme behaviour often breeds anger and hatred instead of kindness and courtesy toward others. The social barriers created in the name of religion do not align with the noble history of this nation. They are opposed to the core values of the religious teachings themselves.

To this day, acts and attitudes of intolerance remain visible in society. Numerous studies reveal that radical groups disseminate their ideologies through social media, even infiltrating educational institutions. These realities highlight the significant challenges and limitations in fostering, strengthening, and shaping attitudes toward religious moderation. This issue is also evident in the varying expressions and forms of religiosity among youth, which range from indications of radicalism, extremism, and blind fanaticism to a considerable number who adhere to the principles of religious moderation. Such diversity is observable in youth behaviour, particularly between those living in religious versus secular environments, urban versus rural areas, and in Islamic boarding schools (*santri*) versus *non-santri* communities, as well as among majority versus minority populations.⁵

Typically, youth in *pesantren* environments tend to be more religious (strict in adhering to religious rituals and teachings) and firmly uphold their principles and beliefs. On the other hand, youth in more pluralistic environments, especially in major urban areas, tend to exhibit more significant religious moderation, often displaying more complimentary social interactions and less adherence to religious doctrines. Generally, youth adapt their lifestyles to align with their surroundings or peer groups.

Similarly, in a multicultural and pluralistic society, many Muslim youths perceive no barriers to interacting with non-Muslims. They coexist, collaborate, and help one another. For example, Muslim youths are often seen participating in non-Muslim religious events. In a multicultural society, such interactions are commonplace and pose no issues as long as the youths maintain their faith and safeguard their beliefs. This is especially true in Bali, where ethnic, cultural, and religious diversity is highly evident. The city of Bali is known for its highly pluralistic and moderate community. This situation contrasts sharply with Muslim youth in homogeneous religious environments, such as *santri* youths in Madura. They are often not exposed to living alongside individuals of different religions or sects, as they typically exist within a singular religious community, including a specific interpretation of religious teachings.

⁵ Rabiah al-Adawiah, "Understanding of Religious Moderation and Intolerant Behavior towards Youth in Big Cities in West Java", *Jurnal Keamanan Nasional*, Vol. 4, 2020, h. 164.

Based on these realities, the author is interested in studying the patterns of parent-youth relationships within different cultural and environmental contexts and their influence on the attitudes of religious moderation among student youth in Bali's multicultural society and *santri* youth in Madura's religious and homogeneous society, utilizing a quantitative approach. The hypotheses of this research are as follows: (1) It is hypothesized that there are differences in the patterns of parent-youth relationships in Bali's multicultural society compared to those in Madura's religious and homogeneous society. (2) It is hypothesized that there are differences in the influence of parent-youth relationship patterns in Bali's multicultural society compared to Madura's homogeneous society on the attitudes of religious moderation among students and *santri* youths in these two regions.

This study employs a quantitative method with a survey approach. Survey research is conducted on both large and small populations.⁶ The data collected is quantitative (numerical) in nature. The respondents in this study are adolescents aged 16–19 years who reside in Bali and Madura. The total number of subjects is 200 respondents. The researcher determined the research sample using quota sampling. Quota sampling is a technique used to select samples from a population with specific characteristics until the desired number is achieved. The respondents were asked to complete the Relationship Patterns and Religious Moderation scales. Adolescents were chosen as the respondents because they frequently interact with their parents and can make independent decisions.⁷

This study used scales to collect data. The scales applied in this research are the Relationship Patterns Scale and the Religious Moderation Scale. These scales were developed based on indicators and then transformed into *Aitems* in the form of a blueprint, which was subsequently constructed into research scales. The attitude scale used to measure relationship patterns and religious moderation in this study employed four response options: 1) Strongly Disagree, 2) Disagree, 3) Agree, and 4) Strongly Agree. Subjects selected one response as their answer to the statements provided. The response scale serves as a procedure to determine the options chosen by respondents, which are then scored. The *Aitems* used in the research instruments include favourable (positive statements aligned with the indicators) and unfavourable (negative statements not aligned with the indicators).

The researcher developed the research instruments based on the variables under study. The instruments consist of indicators and items. The relationship patterns variable comprises five indicators with 22 *Aitems*, while the religious moderation variable consists of 7 indicators with 42 items. These items were tested on 100 respondents, resulting in *Aitems* validity and instrument reliability scores. The *Aitems* validity for the relationship patterns variable ranged from 0.331 to 0.653, and the religious moderation variable from 0.303 to 0.552. Meanwhile, the reliability of the relationship patterns instrument was 0.809, and the religious moderation variable scored 0.845. After conducting the instrument trials, it was found that 19 *Aitems* were valid, and three *Aitems* were invalid for the relationship patterns instrument. For the religious moderation instrument, 30 and 12 items were invalid.

⁶ Sugiyono, *Metode Penelitian Kuantitatif* (Bandung: Alfabeta 2019), h. 17.

⁷ Sugiyono, *Metode Penelitian Kuantitatif*. h, 138.

Relationship Pattern Indicators

No.	Indicators	No. Aitem	Tot.	No. Aitem	Tot.
1	Relationship Pattern (Authoritarian)	6, 11, 17, 18, 19, 20	6	6, 11, 14, 15, 16, 17	6
2	Relationship Pattern (Democratic)	1, 7, 10, 12, 21	5	1, 7, 10, 12, 18	5
3	Relationship Pattern (Permissive)	2, 8, 14, 15*, 22	5	2, 8, 13, 19	4
4	Relationship Pattern (Aignified)	3, 4, 5, 9, 16*, 13*	6	3, 4, 5, 9	4
Total Aitem			22		19

Religious Moderation Indicators

No.	Indicators	No. Aitem	To.	No. Aitem	Tot.
1	Tolerance (Interfaith)	1, 2, 16, 17, 28, 29*, 30*, 32*	8	1, 2, 12, 13, 23	5
2	Tolerance (Inter-Religious)	3, 12, 18, 27	4	3, 8, 14, 22	4
3	National Commitment: (Pancasila)	4, 13, 15, 19*, 33*, 34*	6	4, 9, 11	3
4	National Commitment: (Nationalism)	5*, 6, 10*, 11, 21, 22, 35	7	5, 7, 16, 17, 25	5
5	National Commitment: (Transnationalism)	7*, 20, 23, 36, 41	5	15, 18, 26, 29	4
6	Anti-Violence	9*, 14, 24, 37*, 38, 40*	6	10, 19, 27	3
7	Accommodating to Local Culture	8, 25, 26, 31, 39, 42	6	6, 20, 21, 24, 28, 30	6
Total Aitem			42		30

The research instrument was then developed using valid *Aitems* and distributed to the research respondents to be completed based on response options consisting of four choices: 1) Strongly Disagree, 2) Disagree, 3) Agree, and 4) Strongly Agree. For data analysis, this study employed regression analysis to examine the correlation between the Relationship Patterns variable and the Religious Moderation variable in Bali and Madura. It also aimed to determine how relationship patterns could predict religious moderation. Regression analysis was utilized to understand how the independent variable predicts the dependent variable. Once the scores were collected, the researcher used SPSS to analyze the data.⁸

1. The Concept of Parent-Adolescent Relationship Patterns

In sociology, interactions between individuals are referred to as relationships. As social connections, relationships result from systematic interactions (occurring regularly and

⁸ Sugiyono. *Metode Penelitian Kuantitatif*. h. 300.

repeatedly with consistent patterns) between two or more individuals. A relationship exists when each individual can accurately predict the actions of others toward themselves. Relationships between individuals that persist over a relatively long period and form a pattern are also called relationship patterns. Interpersonal relationships involve two or more people who are interdependent and engage in consistent interaction patterns. As social beings, humans need to establish relationships with others to fulfil their needs, involving two or more people with specific purposes. The types of relationships needed vary according to the requirements and may involve interactions between individuals, groups, or individuals and groups.

Based on definitions provided by experts, several characteristics indicate the presence of a relationship: (1) Involves two or more people: Relationships require interaction between individuals or groups.⁹ (2) Mutual influence: A behavioural change in one individual leads to changes in another. (3) Impact of influence: Relationships involve mutual influence, whether verbal, physical, or emotional.¹⁰ (4) Long-lasting: Relationships develop over time through consistent interaction patterns.¹¹ From these definitions, relationships can be understood as interactions with a pattern involving two or more individuals, characterized by mutual influence on thoughts, emotions, and behaviours, occurring over an extended period.

Family relationship patterns vary, including relationships between spouses, in-laws, siblings, and parent-child dynamics. The relationship between adolescents and parents is one aspect that has been addressed in Islam, as outlined in the Qur'an and the Prophet's hadith, which serve as primary sources of Islamic law. Thus, the parent-adolescent relationship is understood as a family unit living together and interdependent.¹² While references specifically addressing parent-adolescent relationships are limited, most literature discusses relationships in general terms rather than focusing explicitly on the parent-adolescent dynamic.¹³ However, when analyzing parent-adolescent relationships, it is essential to consider the unique nature of these interactions between individuals with distinct roles—adolescents and parents (father and mother).¹⁴

Referring to the general definition of relationships, parent-adolescent relationships can be understood as a pattern of interactions between adolescents and their parents, characterized by mutual influence and sustained over time, often continuing. A healthy parent-adolescent relationship occurs when both parties fulfil their respective roles and responsibilities. Theoretically and conceptually, parent-adolescent relationships do not face significant challenges. However, in practical implementation, these relationships often

⁹ E. Berscheid, dan H. Ammazalorso, "Emotional experience in Close Relationship", dalam M. B. Brewer & M. Hewstone (Eds.), *Emotion and Motivation* (Malden: Blackwell Publishers Ltd, 2004).

¹⁰ S. E. Taylor, L. A. Peplau, dan D. O. Sears *Social psychology* (New Jersey: Prentice Hall, 1994).

¹¹ Gilovich, D. Keltner, dan R. E. Nisbett, *Social Psychology* (New York: W. W. Norton & Company, 2011).

¹² J. E. Bettmann dan A. R. Tucker, "Shifts in Attachment Relationships: A Study of Adolescents in Wilderness Treatment", *Child Youth Care Forum*, 2011, h. 499–519.

¹³ A. S. Drake, "Examining the Relevance of Parent-Adolescent Relationships in the Romantic Relationship Quality of Young Adults". *Dissertation* (Kansas: Kansas State University, 2011).

¹⁴ K. A. Moore, A. Kinghorn, dan T. Bandy, "Parental Relationship Quality and Child Outcomes Across Subgroups", *Child Trends: Research Brief*, 2011.

encounter technical difficulties due to issues related to values, culture, society, economy, and legal frameworks. Research indicates that when adolescents and their parents can establish a good relationship, it is an effective protective factor for resolving issues during adolescent development and fosters emotional bonding. Additionally, stable parent-adolescent relationships influence future relationships, particularly regarding adolescents' psychological well-being and romantic relationships. Conversely, poor or strained parent-adolescent relationships can lead to behavioural issues such as delinquency and other problems like depression and anxiety.

As a type of social relationship, parent-adolescent interactions can be developed based on the aspects and dimensions identified in general relationships. Various references indicate that general relationship aspects include social networks, social support, sense of control, support, conflict, power, and status. A key emphasis in relationships is the aspect of social support.¹⁵ In addition to the aspects mentioned, conflict is a significant component of parent-adolescent relationships, alongside support and power, although it is less frequently discussed in the literature.¹⁶ There are four relationship patterns between parents and adolescents:

a. Authoritarian (Intolerant) Relationship Pattern

The authoritarian (intolerant) relationship pattern refers to a parenting model where parents impose high demands, offer no compromises, and force children to obey their wishes, prioritizing punishment over rewards. This relationship or parenting pattern positions parents as strict decision-makers and controllers. The rules set by parents must be obeyed without the need for explanation, leaving no room for compromise or negotiation. This type of relationship is characterized by traits such as being demanding, directive, rigid, and unresponsive. Parents with this relationship or parenting style often regard the emotional expression as unimportant. They rarely show empathy and do not help children express their emotions or guide them to think flexibly in solving problems. This type of relationship often leads to children developing traits such as rebelliousness, being reserved, and frequently engaging in violence, delinquency, or becoming easily manipulated or influenced by peers or others.

b. Democratic (Tolerant) Relationship Pattern

The democratic (tolerant) relationship pattern involves guiding children to take responsibility for their actions and decisions. Parents adopting this style are assertive, encouraging children to decide what they consider right while guiding them to be responsive to their choices. Although parents maintain control, monitor, and set boundaries, they foster open communication and responsiveness to their children's needs. Intensive communication creates opportunities for discussions between parents and children in this pattern. An explanation to the child always accompanies every desire, action, or rule set by parents. Problems faced by children often involve parents in finding solutions together. In democratic relationships, parents are supportive of enforcing discipline. For example, parents may show

¹⁵ I. H. A. De-Goede, S. J. T. Branje, dan W. H. J. Meeus, "Developmental changes in Adolescents' Perceptions of Relationships with Their Parents". *Journal Youth Adolescence*, 2008, h. 75–88.

¹⁶ M. H. Bornstein & B. Webber (Eds.), *Handbook of Parenting* (New Jersey: Lawrence Erlbaum Associates, 2002).

understanding if a child breaks a rule but can explain their reasoning. However, parents still consistently uphold the rules. This approach ensures that democratic parenting shapes children to become responsible and independent. Parents understand that this process requires step-by-step, continuous efforts.

c. Permissive Relationship Pattern

The permissive relationship pattern emphasizes affection without imposing demands on the child. This type of relationship is generally characterized by leniency, gentleness, and an unwillingness to push children to become independent and responsible. Parents with this approach tend to avoid conflicts with their children and allow them to do as they please. As a result, children raised in this environment often lack independent self-control and tend to demand that all their desires be fulfilled. In adulthood, such children may disregard rules and engage in behaviours such as corruption or other misconduct to satisfy their desires. However, this relationship pattern may support the development of intellectual control in adolescents.¹⁷

d. Neglectful (Uninvolved) Relationship Pattern

The neglectful relationship pattern is a parenting style that shows little care or attention toward the child. This often results from limited time spent with the family, with parents typically busy outside the home, leaving the child in the care of a babysitter. Consequently, children receive minimal direct parenting. This relationship pattern tends to prioritize material needs, with parents assuming that their responsibilities are complete by fulfilling all material necessities, including enrolling children in expensive schools. As a result, children raised in this manner often lack social skills and independence. The descriptions above show that parent-child relationship patterns vary across families, ranging from lenient to strict approaches. Parenting patterns significantly influence the psychological development of children. Parents who are uncompromising and always force their children to obey their every demand may raise children who are anxious, fearful, and struggle to develop social interaction skills. Conversely, parents who always cater to their children's desires risk fostering selfish behaviour and an inability in their children to control their desires.

To bridge the gap between the two opposing relationship patterns (authoritarian and neglectful), the democratic relationship pattern offers an ideal solution for parents to optimize their children's psychological development. Parents who wish to raise independent children while maintaining boundaries to regulate their behaviour will find the democratic relationship pattern most appropriate. This approach means that parents pay attention to their child's interests, opinions, and desires without imposing their own will. Parents provide encouragement, recognition, and praise for achievements and good deeds. Punishment can be applied to violate important principles, but logical explanations must accompany it.

Parents' attitude and treatment toward their children significantly influences their personalities. Common parenting behaviours include excessive protection, marked by over-monitoring, which makes it difficult for children to socialize with their peers. On the other hand, some parents grant complete freedom for their children to think, act, and solve

¹⁷ Al-Asfahānī, *Al-Mufradāt Fi Garībil-Qur'ān* (Mesir: al-Maktabah at-Taufiqiyyah,tt.), h. 522.

problems without parental supervision or control. This can lead to children having to navigate solutions to their challenges independently. Meanwhile, parents who excessively provide attention and affection while developing warm, respectful, and communicative relationships with their children can foster emotional stability and realistic behaviour in them.

The quality of interaction between adolescents and their parents significantly affects the adolescent's personality. A good relationship between adolescents and parents fosters closeness within the family. Adolescents will be more open with their parents, enabling two-way communication where problems can be solved collaboratively. The quality of the relationship is determined by an understanding of each individual's needs, built upon a foundation of love and care. Parental love and care are crucial factors in the adolescent-parent relationship, as it ensures that children can grow to share affection with others. However, this affection must be balanced and proportional (avoiding overindulgence or excess), as overindulgence can lead to undesirable traits such as dependence, extravagance, arrogance, and difficulty accepting reality. From the explanations above, it can be summarized that the parent-adolescent relationship pattern refers to parental attitudes and behaviours toward their children, significantly influencing their personality development.

2. The Concept of Religious Moderation

Moderation means mediating an issue. It also refers to self-control and avoiding excessive or deficient behaviour.¹⁸ In various discussion forums, a moderator mediates the discussion process, remains impartial, and treats all parties involved relatively. Moderation can also mean "the best option." Something in the middle is usually situated between two negative extremes. For example, courage is a virtue because it lies between recklessness and fear. Similarly, generosity is a good trait because it exists between extravagance and stinginess. Religious moderation, therefore, refers to a middle-ground approach to practising religion, as described above. Through religious moderation, an individual avoids extremism and excessiveness in following religious teachings.¹⁹ Someone who practices this is referred to as moderate. Religious moderation differs from moderating religion. Religion does not need moderation because it inherently teaches moderation, justice, and balance principles. Therefore, it is not religion that requires moderation; it is how adherents practice religion. No religion advocates extremism, yet many individuals practising religious teachings adopt extremist tendencies.²⁰

For example, religious teachings instruct believers to honour women. This teaching is absolute and undisputed—it is the essence of religion. However, how people honour women based on religious teachings varies among believers. This variation is referred to as religiosity. A simple example is the differing views and practices regarding women's social activities. Some religious interpretations excessively restrict women, such as prohibiting them from leaving the house or even pursuing education. On the other hand, some religious interpretations grant women extreme freedom in social activities to the extent that they

¹⁸ Lukman Hakim Saifuddin dalam Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian RI, 2019), h. 15.

¹⁹ Kementerian Agama RI, *Tanya Jawab Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian RI, 2019) h. 15-16.

²⁰ Kementerian Agama RI, *Tanya Jawab Moderasi Beragama*. h. 15-16.

neglect family responsibilities. Between these two extremes lies a more moderate approach that recognizes women's rights to gender equality while maintaining boundaries aligned with ethics and local customs. The practices and examples discussed above illustrate how individuals implement religious teachings in society based on their understanding derived from religious sources (such as the Qur'an and the Prophet's traditions). This implementation of religious teachings is what is referred to as religiosity.²¹

Religious moderation can be likened to a clock pendulum that moves from the edges and always tends toward the centre or axis (centripetal force), never remaining static. A moderate stance is dynamic and constantly in motion, as moderation inherently involves an ongoing societal negotiation process. Moderation and a moderate attitude in practising religion always contend with values at either extreme. Therefore, measuring religious moderation must capture how these value contests and negotiations occur. This pendulum analogy can be further explained as follows: an individual's religious attitude is greatly influenced by reason (*'aql*) and revelation (*wahyu*). Excessive reliance on reason can be viewed as leaning too far to the left, often disregarding religious texts. Conversely, an overly literal understanding of religious texts may result in a conservative stance characterized by extreme adherence to a single interpretation of religious truth. A moderate person strives to reconcile these two perspectives. They may lean left to utilize their reason but avoid staying at an extreme position. Similarly, they may lean right by adhering to religious texts while remaining mindful of the context. We can formulate numerous criteria, limits, and indicators to determine whether a particular perspective, attitude, or behaviour in practising religion is moderate or extreme. However, for this book, the indicators of religious moderation that will be used are as follows:

a. Commitment to Nationalism

Commitment to nationalism is a critical indicator to assess the extent to which an individual's perspective, attitude, and religious practices influence their loyalty to the nation's foundational consensus, particularly regarding the acceptance of Pancasila as the state ideology, their stance toward ideologies that oppose Pancasila, and their sense of nationalism. This commitment also includes adherence to the principles of nationhood outlined in the 1945 Constitution (UUD 1945) and its supporting regulations. This commitment to nationalism is an essential indicator of religious moderation because, as often emphasized in discussions on religious moderation, practising religious teachings is synonymous with fulfilling one's duties as a citizen, just as fulfilling one's duties reflects the practice of religious teachings.

The practice of democracy in Indonesia still faces many challenges, such as tolerance issues and acts of violence in the name of religion, which are often rooted in weak or distorted understandings of religion. Indonesia's religious scholars (*ulama*), Islamic organizations, and Muslim intellectuals can be divided into two main groups: (1) The Moderate Group, which supports religious moderation. (2) The "Fundamentalist" or "Conservative" Group, which opposes religious moderation. The first group, being moderate, aligns with the philosophy of Pancasila and the slogan "*Bhinneka Tunggal Ika*" (Unity in

²¹ Kementerian Agama RI, *Tanya Jawab Moderasi Beragama*. h. 15-16.

Diversity), which acts as both a unifying force and a guarantee of Indonesia's diversity. Pancasila is significant not only as the foundation of Indonesia's national unity but also as a safeguard for the existence of the diverse entities and communities within the Unitary State of the Republic of Indonesia (NKRI).²² The second group, however, advocates for a state based on Islamic ideology, where the governance measure establishes a state formally founded on Islamic principles.²³

Indonesia has foundational assets to preserve national unity, including historical experiences such as the national movement, the Youth Pledge (*Sumpah Pemuda*), Pancasila, and the resolute determination to defend the NKRI. With the philosophy of Pancasila—if understood and implemented honestly and responsibly—the threat of harmful and destructive identity politics, which could potentially undermine the nation's structure, can be prevented. Indonesia's pluralism, local cultures, local languages, and religion as a *rahmatan lil 'alamin* (a blessing for all creation) and its historical background form a rich cultural mosaic. This diversity can provide security and comfort for anyone living in this archipelago.

b. Tolerance

Tolerance is the result of a moderate approach to practising religion. Moderation is the process, and tolerance is the outcome. A moderate individual may disagree with a particular interpretation of religious teachings but will not condemn others with differing opinions. Similarly, a moderate person may favour a specific interpretation of religious teachings but will not impose it on others. Tolerance refers to allowing others the space and freedom to hold their beliefs, express those beliefs, and voice their opinions, even when they differ from one's own.²⁴ Thus, tolerance implies openness, willingness, patience, and gentleness in accepting differences. It is always accompanied by respect, the acceptance of others as part of our shared humanity, and a positive mindset. As an attitude toward differences, tolerance serves as a crucial foundation for democracy because democracy can only function when individuals can restrain their opinions and accept those of others. Therefore, the maturity of a nation's democracy can, among other factors, be measured by its tolerance level. The higher its tolerance for diversity, the more democratic the nation tends to be, and vice versa.

Tolerance extends beyond religious beliefs and encompasses differences in race, gender, sexual orientation, ethnicity, culture, and more. However, in the context of this book, the emphasis is on religious tolerance, particularly interfaith and intrafaith tolerance, addressing both social and political aspects. This focus does not imply that tolerance outside religious issues is unimportant but highlights that this book is centred on religious moderation, where religious tolerance is a core element. Through interfaith relations, tolerance can be observed in attitudes toward followers of other religions, willingness to engage in dialogue, collaboration, the establishment of places of worship, and experiences of

²² Ahmad Suaedy, *Gus Dur, Islam Nusantara, dan Kewarganegeraan Bineka* (Jakarta: PT.Gramedia Pustaka Utama, 2018), h. 131.

²³ Ahmad Suaedy, *Gus Dur, Islam Nusantara, dan Kewarganegeraan Bineka*, h. 131.

²⁴ Kementerian Agama RI, *Moderasi Beragama*, h. 17.

interaction with adherents of other faiths. Meanwhile, intrafaith tolerance applies to addressing minority sects considered deviant from the mainstream of a particular religion.²⁵

c. Anti-Violence

Radicalism, or violence, in the context of religious moderation, is understood as an ideology (idea or concept) that seeks to bring about changes in the social and political system through violent or extreme means in the name of religion. This includes verbal, physical, and ideological violence. The essence of radical actions lies in the attitudes and behaviours of individuals or specific groups who resort to violence to achieve their desired changes. Radical groups typically aim for rapid, drastic changes that often conflict with the prevailing social system. Radicalism is often associated with terrorism because radical groups may employ any means necessary to achieve their objectives, including terrorizing those who do not share their views. While radicalism is frequently linked to specific religions, in reality, it is not exclusive to any single religion—it can be found within all religious traditions.

Radicalism can emerge from perceptions of injustice and threats experienced by individuals or groups. However, these perceptions do not automatically lead to radicalism. Radicalism arises when these perceptions are ideologically cultivated, fostering hatred against groups perceived as the source of injustice or threats to their identity. The concept of injustice has broad dimensions, including social injustice, economic injustice, and political injustice, among others. These perceptions of injustice and feelings of threat may occur simultaneously or independently. They can lead to support for radicalism and even terrorism, though not everyone with such perceptions necessarily engages in radical or terrorist actions.

d. Accommodation of Local Culture

Religious practices and behaviours that accommodate local culture can be used to assess the willingness to embrace religious practices that integrate local traditions and culture. Moderates tend to be more open and accepting of local traditions and culture within their religious practices as long as these practices do not contradict the core teachings of their religion. Flexible religious traditions are often marked by a willingness to accept practices and behaviours that are not solely based on normative correctness but also consider virtues. However, this acceptance is contingent on these practices not conflicting with the fundamental principles of religious teachings. On the other hand, some groups reject the accommodation of traditions and culture, as practising traditions and cultural elements in religion may be seen as compromising the purity of the faith. Even so, religious practices that integrate cultural elements cannot accurately assess an individual's moderation. This approach can only be used to observe general tendencies. The notion that individuals who accommodate local traditions are inherently more moderate in their religious practices still requires further evidence. There may be no positive correlation between a moderate religious stance and the degree of accommodation of local traditions in religious practices.

These four indicators are utilized to assess the strength of religious moderation practised by individuals, particularly among the research subjects (adolescents), and to

²⁵ Kementerian Agama RI, *Moderasi Beragama*, h. 42-46.

identify their vulnerabilities. Recognizing these vulnerabilities is essential to take appropriate steps to strengthen religious moderation.

3. Adolescents and the Attitude of Religious Moderation

The development of religiosity in humans can be considered unique compared to other aspects of human development. Human aspects such as physical, intellectual, and social development generally peak during childhood and adulthood but gradually decline over time. This is not the case with religious development; as people age, their religiosity tends to increase. Religious psychologists generally agree that humans possess a religious instinct, a natural potential that inclines them toward a life of religiosity. The need for religion is an inherent characteristic of humanity, inseparable from human nature itself, from the time of Prophet Adam to the present, albeit with varying levels of quality. Almost all psychologists agree that human desires and needs are not limited to food, drink, clothing, or other material pleasures. Based on their research, they conclude that humans have universal needs that surpass other necessities. These fundamental needs include the need to love and be loved by God.²⁶

Before delving into the religious development of adolescents, it is helpful first to explain religiosity in children and adults, as the development of religiosity in humans can be divided into three phases: childhood, adolescence, and adulthood. Each phase can be elaborated as follows:

a. Religious Development in Children

Children are individuals aged between 0–12 years. According to Elizabeth B. Hurlock, childhood consists of three stages: 0–2 years, The vital stage; 2–6 years, The early childhood stage; and 6–12 years, The school-age stage.²⁷ Another perspective divides human development into five periods: 0–3 years, The vital or nursing period; 3–6 years, The aesthetic period, marked by exploration and play; 6–12 years: The intellectual period (school age); 12–21 years: The social period (adolescence), and 21 years and above: The adult period (physical and psychological maturity).²⁸ From these two theories, it can be understood that children are individuals aged 0–12 years, while adolescents fall within the 12/13–19/20 age range, marked by biological, cognitive, and socio-emotional changes.²⁹

Children's concept of God is heavily influenced by fantasy and emotion during childhood, particularly in the early years (ages 3–6). At this stage, their understanding of divinity is less logical, consistent with their level of intellectual development.³⁰ As a result, children's religious perceptions often involve fantastical elements that lack logical coherence. When children reach school age, their concept of God reflects more reality-based ideas. These concepts emerge through exposure to religious institutions and teachings from adults. Children's religious ideas are emotionally driven at this stage, and they develop a formalistic

²⁶ H. Ramayulis, *Psikologi Agama* (Jakarta: Radar Jaya, 2003), h. 42.

²⁷ Hurlock Elizabeth, *Child Development* (New York: McGraw Hill Book Company, 1950), h. 420.

²⁸ Kohnstam dalam Mustaqim, *Psikologi Pendidikan* (Semarang: Pustaka Pelajar, 2004), h. 16.

²⁹ Syamsu Yusuf, *Perkembangan Peserta Didik* (Jakarta: Rajawali, 2011), h.12.

³⁰ H. Ramayulis, *Psikologi Agama*, h. 55-56.

concept of God. Religious development in children is primarily influenced by external factors, meaning their religious concepts are shaped by their surroundings. This potential for development is also strongly affected by their environment and other personality aspects, such as cognitive and affective dimensions.³¹

The most prominent psychological mechanism in children's religious life is imitation. Like developing other psychological aspects and skills, children's religiosity develops through mimicking. Initially, children adopt religious behaviours by imitating their parents. As Walter Houston Clark states, one key characteristic of childhood religiosity is its imitative nature—children replicate what adults believe and practice. At this stage, children lack a deep understanding or internalization of religious teachings and engage in religious practices primarily as rituals.³² For this reason, childhood is an excellent phase for religious education, as it lays the foundation for future religiosity. In addition to environmental influences, children's religiosity is shaped by their cognitive development. At this stage, children concretely interpret abstract concepts. For example, love may be understood as receiving birthday gifts. This also impacts their religious understanding, where abstract religious concepts are perceived concretely. For instance, ideas such as heaven, hell, angels, and God are understood as tangible realities similar to those found in everyday life.

In terms of cognitive development, childhood is a phase filled with imagination. Children enjoy stories with fantastical elements, which explains their enthusiasm for religious narratives containing supernatural elements. For instance, stories about heavenly maidens and the pleasures of paradise or about Prophet Moses parting the Red Sea with his staff that turned into a serpent are particularly captivating for them. Another prominent characteristic of children's religious life is egocentrism. Children tend to interpret religious concepts in ways that align with their needs. For example, they often perceive God as fulfilling their desires. This is evident in their prayers, which frequently focus on asking for toys or other pleasures.³³

b. Religious Development in Adolescents

The characteristics of religiosity in children and adolescents differ according to their developmental phase, influenced by internal and external factors. In childhood, religiosity is more authoritarian or shaped by external influences.³⁴ As explained by Jalaluddin, "a child's religious ideas are almost entirely authoritarian; external factors influence their religious concepts." This means that children observe and learn about religious values from external sources. They watch and emulate what adults and their parents do and teach regarding religion-related matters. Additionally, this is influenced by their psychological development, such as their cognitive growth. Parents significantly influence their children based on the principles of exploration and exposure they provide. Thus, adherence to religious teachings becomes a habitual practice learned from parents and teachers. Children readily accept adult teachings at this stage, even though they may not fully comprehend their benefits.

³¹ Jalaluddin Rahmat, *Psikologi Agama*, h. 70.

³² Walter Houston Clark, *The Psychology of Religion* (Canada: The Macmillan, 1969), h. 55.

³³ Zakiah Darajat, *Ilmu Jiwa Agama* (Jakarta: Bulan Bintang, 1987), h. 31.

³⁴ Jalaluddin Rahmat, *Psikologi Agama*, h.70.

Adolescence is often difficult to define by age alone. It is a transitional stage of development that bridges childhood and adulthood. Adolescence typically begins around 12 and lasts until the end of physical growth, approximately 20 years of age. Adolescents generally fall between 12–21 for females and 13–22 for males.³⁵ There are differing opinions among psychologists about the exact age range of adolescence. However, there is consensus on its onset, which begins with physical and emotional changes, marked by the first menstrual period for females and wet dreams for males. These pivotal events vary between individuals; some experience them at age 12, while others may start earlier or later, around age 13 or beyond. Some categorize adolescence based on sexual maturity, roughly between ages 15–21. Lustin defines adolescence as occurring between 12–22 years. Salzman describes it as a period characterized by the transition from dependency on parents to independence, the emergence of sexual interests, self-reflection, and attention to aesthetic values and moral issues.³⁶

Similarly, psychologists disagree on the exact endpoint of adolescence. Some suggest it ends at age 15, others at age 18, while religious psychologists often extend this period to 24 or 25 years to account for the maturity of religiosity. Despite variations, most experts agree that adolescence generally spans ages 13–21. Regarding religious development, psychologists of religion believe that "religious maturity typically does not occur before the age of 24." From a religious perspective, adolescence is therefore considered to last from ages 13–24. Based on these explanations, adolescence can be divided into three stages:³⁷ (1) Early Adolescence (12–15 years). At this stage, individuals begin to leave behind their role as children and strive to develop themselves as unique individuals who are less dependent on others. (2) Middle Adolescence (15–18 years): This stage is marked by developing new cognitive abilities. While peers still play an important role, individuals become more capable of self-direction. (3) Late Adolescence (18–21 years): This stage is characterized by final preparations for assuming adult roles and responsibilities.

Meanwhile, Zakiah Daradjat divides the development of religious understanding into two stages that qualitatively exhibit different characteristics: (1) Early Adolescence (12–18 years). This stage is further divided into three sub-stages: (a) Negative attitudes arise due to the critical nature of their thinking. (b) Their concept of God becomes confused due to the information they receive, particularly from reading various concepts and ideologies that often appear contradictory. (c) Their spiritual understanding tends to be skeptical, accompanied by anxiety. (2) Late Adolescence: This stage is characterized by (a) A return to positive attitudes, marked by attaining intellectual maturity. (b) Their concept of God is understood within the context of the religion they follow and choose. (c) Their spiritual understanding becomes calm again after undergoing a process of identification, enabling them to distinguish between religion as a doctrine and its practitioners, separating the good from the bad.³⁸

³⁵ M. Alisuf Sabri, *Pengantar Psikologi Umum dan Perkembangan* (Jakarta: Pedoman Ilmu Jaya, 2010), h. 160.

³⁶ Pikunas Lustin, *Human Development* (Tokyo: McGraw-Hill Kogakusha, 1976), h. 182.

³⁷ Jalaluddin Rahmat, *Psikologi Agama*, h. 85.

³⁸ Zakiah Darajat, *Ilmu Jiwa Agama* (Jakarta: Bulan Bintang, 1987), h. 31-33.

Psychologists explain that adolescence is a transitional period a child goes through to adulthood. During this period, significant and essential changes occur regarding the maturity of physical and spiritual functions, mainly sexual functions.³⁹ A prominent feature is a deep awareness of oneself, which drives adolescents to find their path in life and seek specific values such as goodness, virtue, beauty, and so on. The rapid growth characteristic of adolescence affects all aspects of their personality, including physical development, heightened emotions, interests, behaviors, and an ambivalent attitude—the desire and demand for freedom while often shirking responsibility.⁴⁰ Several factors indicate adolescent development, including cognitive and mental growth, emotional development, social judgment, moral development, attitudes, and interests.⁴¹

The development of religious understanding during adolescence is heavily influenced by both physical and spiritual development. Adolescents' comprehension of religious teachings and observable religious behavior are closely tied to these developmental factors. These include cognitive and mental growth, emotional development, social judgment, and moral development. External factors, such as family, school, and society, play a significant role. Therefore, families (parents) and schools bear substantial responsibility for nurturing, guiding, developing, and directing the potential within adolescents so that they can function and fulfill their purpose as human beings. It is crucial for educators to thoroughly understand the process of spiritual and religious development in children and adolescents. As noted by Jalaluddin, parental guidance plays a strategic role in shaping the religious soul of children. This guidance is so important that it is linked to faith, as allowing the potential for religiosity in children to develop without proper guidance may lead it astray.⁴²

Based on various literature, it can be concluded that adolescents' belief in God and their practice of religious teachings stem from diverse backgrounds. Some adolescents follow religious practices because of the family environment in which they were raised—if their parents are diligent in worship, they tend to emulate this behavior. Others practice religion out of their conviction and awareness. Such religious enthusiasm often drives them to seek sources to eliminate their doubts and satisfy their curiosity, such as close friends or religious teachers (*ustadz*). These adolescents often view religion critically, sometimes rebelling against traditional customs and practices in society that they find illogical.

Overall, it can be concluded that adolescents' religious behavior, including their understanding of the concept of God, their comprehension of religious teachings, and their performance of religious rituals such as prayer or social and religious activities (including moderate or even radical attitudes), largely depends on the religious experiences introduced to them by adults and their environment. Suppose the religious teachings and experiences their parents, teachers, and surroundings provide reflect extreme (rigid and radical) interpretations of religion. In that case, adolescents are likely to practice religion similarly.

³⁹ Kartini Kartono, *Psikologi Anak: Psikologi Perkembangan* (Bandung: Mandar Maju, 1990), h. 148.

⁴⁰ M. Sayyid Muhammad Az-Za'balawi, *Tarbiyatul Murahiq Baina Islam wa Ilmin Nafs*, (Jakarta: Gema Insani, 2007), h. 121.

⁴¹ H. Ramayulis, *Psikologi Agama*, h. 63-65.

⁴² Jalaluddin Rahmat, *Psikologi Agama*, h.74.

Conversely, they will likely adopt a moderate approach to religion if exposed to softer, more moderate teachings and experiences.

The knowledge and level of education of an adolescent also influence their attitude toward religious teachings. Educated adolescents tend to be more critical of their religion, particularly regarding heavily dogmatic teachings. This is especially true when they can interpret religious teachings independently. Adolescents' understanding of religion also impacts their relationship with their parents, and conversely, parent-adolescent relationships can influence adolescents' religiosity. Several references highlight that conflicts in parent-adolescent relationships temporarily increase as children enter adolescence.

Research Results and Discussion

1. Research Results

a. Research Data Description

The respondents sampled in this study were adolescent students (high school students and *santri* at Islamic boarding schools in Bali and Madura), totaling 200 adolescents. The table below describes the subjects' general characteristics, including the maximum score, minimum score, mean, and standard deviation in both empirical and hypothetical statistics.

Hypothetical and Empirical Description of Research Data

Variable	Hypothesis				Empirical			
	Min	Maks	Mean	SD	Min	Maks	Mean	SD
Relationship Pattern	19	76	47,5	9,5	38	73	53,88	9,495
Religious Moderation	30	120	75	15	64	112	90,07	8,085

The table above shows that the Relationship Patterns variable scores above the average, at 53.88. This indicates that adolescents and their parents have a good relationship pattern. Furthermore, the Religious Moderation variable also scores above the average, at 90.07, indicating that adolescents in Bali and Madura exhibit good religious moderation.

b. Research Data Assumption Test

The assumption test conducted in this study is the linearity test. According to Sugiyono, regression analysis requires an assumption test, specifically linearity, which aims to determine whether variable X and variable Y form a linear regression line.⁴³ The table below shows the results of the linearity test in this study:

Results of the Variable Linearity Test

Variable		F Value	P Value	Info.
Religious Moderation	Linearity	9,124	0,003 (p<0,01)	Linear
Relationship Pattern	Deviation	1,075	0,371 (p>0,05)	

⁴³ Sugiyono, *Statistika Untuk Penelitian* (Bandung: Alfabeta, 2015), h. 265.

c. Hypothesis Testing

The researcher organized the collected data into a tabulation and processed it using descriptive analysis techniques to test the hypothesis. Furthermore, based on the assumption test indicating that the research data met the linearity assumption, hypothesis testing in this study could be conducted using regression analysis techniques.

The regression analysis results show that the relationship pattern can significantly predict religious moderation among adolescents. The regression analysis indicates a correlation between relationship patterns and religious moderation, with a score of $R = 0.209$, $F = 9.014$, and $p = 0.003 < 0.01$, which is highly significant. This analysis also shows an R Square value of 0.044. These results indicate that relationship patterns can predict religious moderation by 4.4%.

Based on the results above, relationship patterns have a highly significant positive relationship with religious moderation among adolescents in Madura and Bali. The results also confirm that the proposed hypothesis is accepted, where relationship patterns can predict religious moderation.

Results of Regression Analysis of Relationship Patterns on Religious Moderation

Variable	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
Relationship Pattern	76,866	4.447		17,285	0,000
	0,245	0,082	0,209	3,002	0,003

The table above shows that the relationship pattern with $p=0.003<0.05$ $p = 0.003 < 0.05$ can significantly predict religious moderation. The table also presents the Regression Line Equation (RLE) model. The Regression Line Equation model can predict how individuals in the dependent variable will behave when individuals in the independent variable are determined.

The Regression Line Equation in this study is expressed as $\hat{Y} = 0,245$ (Relationship Pattern) +76.866+ 76.866+76.866. The results of the Regression Line Equation indicate that if the individual's Relationship Pattern score increases by 1, the Religious Moderation score will increase by 0.245. This means that the better the individual (adolescent) relationship pattern, the better the individual (adolescent) religious moderation attitude will be.⁴⁴

⁴⁴ Sugiyono, *Statistika Untuk Penelitian*, h. 267.

2. Research Discussion

a. Relationship Patterns Between Adolescents and Parents

Based on the results of the hypothesis testing, it was found that adolescent students (high school students and Islamic boarding school students) in Bali and Madura have perfect relationship patterns with their parents, with an average score of 53.88. Similarly, the religious moderation attitudes of adolescents in these two regions showed positive trends, with an above-average score of 90.07. A more detailed description can be seen in the table below:

Variable	Hypothesis				Empirical							
	Min	Maks	Mean	SD	Madura				Bali			
					Min	Maks	Mean	SD	Min	Maks	Mean	SD
Relationship Pattern	19	76	47,5	9,5	39	73	55,20	9,31	38	68	52,5	7,72
1. Authoritarian	6	24	15	3	8	24	17,06	2,67	8	22	6	2,33
2. Democratic	5	20	12,5	2,5	12	20	17,43	1,33	11	20	13,7	1,5
3. Permissive	4	16	10	2	5	16	11,36	1,83	7	16	17	1,5
4. Abai	4	16	10	2	4	15	9,35	1,83	6	16	11,5	1,67
Religious Moderation	30	120	75	15	64	112	90,82	9,26	71	107	89,32	9,66

From the table above, it is clearly illustrated that there are differences in the relationship patterns between adolescents and their parents in Madura and Bali. Specifically, the relationship patterns between adolescents and parents in Madura show higher authoritarian and democratic tendencies compared to Bali. In contrast, in Bali, permissive and neglectful relationship patterns are significantly more dominant than other patterns. However, overall, the democratic relationship pattern has the highest average value compared to other patterns. This description is supported by additional information provided by parents, highlighting the strong presence of authoritarian and democratic relationship patterns, as observed during discussions with the researcher. Generally, Madura's parents said, "Parents must guide their children to be responsible for every action they take."⁴⁵ A similar statement was made: "I always provide choices for my child to make their own decisions, including regarding school. I encourage and trust them but continue to monitor everything they do, maintaining communication and discussions about various matters."⁴⁶

Based on this description, it is evident that each parent has their style of maintaining relationships with their children. One notable observation from the conversations above is the willingness of parents to communicate with their children when expressing their respective desires. Such relationship patterns significantly contribute to developing religious moderation attitudes among their children. This aligns with the statistical test results mentioned earlier, which showed a positive trend. Regarding the high average values of democratic and authoritarian relationship patterns among the Madurese community, this is closely tied to

⁴⁵ Ahmad Faruq, *Wawancara*, Madura, 2021.

⁴⁶ Rumiski, *Wawancara*, Madura, 2021.

their cultural norms, which emphasize that children must respect, obey, and be submissive to their parents (referred to as *emma'/eppa' and embu'* in Madurese as biological or genealogical parents). This cultural expectation is clear, firm, and acknowledged as a necessity. Culturally, obedience and submission to one's parents are absolute. Failing to meet this expectation may result in the child being labelled disobedient or disrespectful by the sociocultural community.

In any cultural context, a child's obedience to their parents is considered a non-negotiable imperative. The differences only lie in how and in what forms this obedience is manifested. Any factors must not hinder such absolute obedience, as it is a norm reinforced by genealogical considerations. The subsequent consequence is relatively predictable: if a child is obedient to their parents now, they will likely be obeyed by their children when they become parents themselves. This forms part of the cultural value transmission that is continuously disseminated. This cycle continues uninterrupted in everyday, natural, and typical conditions unless extraordinary circumstances, factors, or events disrupt the transmission of these values. Relationship patterns have a significant positive relationship with religious moderation among adolescents in Madura and Bali.⁴⁷ In the context of adolescents' religious moderation attitudes, relationship patterns and communication with parents play a crucial role. This is supported by the study's findings, showing that relationship patterns with $p=0.003 < 0.05$ $p = 0.003 < 0.05$ $p=0.003 < 0.05$ can significantly predict religious moderation by 4.4%. The relationships and communication between adolescents and their parents contribute substantially to fostering religious moderation attitudes among adolescents. Therefore, parents need to maintain harmonious relationships with their children.

b. Religious Moderation Among Madurese and Balinese Adolescents

Indonesia has diverse ethnicities, tribes, cultures, languages, and religions. Given this diversity, one can imagine the variety of opinions, perspectives, beliefs, and interests among the nation's citizens, including religion. However, differences should not be forcibly homogenized, as it is also recognized that there are common grounds among these diversities. Diversity brings colour and vibrancy to our lives, while commonality unites us and enables cooperation to achieve shared goals. Beyond the variety of religions and beliefs, there is also diversity within each religion, especially regarding religious practices and rituals, especially when it comes to interpretations of religious teachings. Typically, each interpretation of religious teachings has followers who firmly believe in the truth of their interpretation.

The depth of understanding of such diversity enables a religious adherent to take a moderate approach when faced with differing text interpretations. Extremism often arises when a religious adherent knows only one alternative truth. Such extreme attitudes can divide the nation's people, as religion-based conflicts can occur within various groups or sects of the same religion (sectarian or intra-religious conflict) or between groups of different religions (communal or inter-religious conflict). These religion-based conflicts are often triggered by attitudes of mutual condemnation of religious interpretations and beliefs, a sense of self-righteousness, and a refusal to be open to the interpretations and views of others.

⁴⁷ Azhar Amir, "Pengaruh Sosial, Ekonomi, Budaya dan Agama Terhadap Kepuasan Masyarakat Pasca Realisasi Jembatan Suramadu", *JPAP*, Vol. 1 (2), 2015.

In this context, we need a vision and solution to create harmony and peace in religious life by promoting religious moderation. Religious moderation becomes an essential perspective in practising religion. The spirit of religious moderation is an effort to find common ground between two extreme religious poles. On the one hand, some adherents firmly believe in the absolute truth of one interpretation of a religious text and consider other interpretations to be heretical. This group is commonly referred to as ultra-conservative. On the other hand, there are also religious adherents who excessively glorify reason to the point of disregarding the sanctity of religion or compromising the fundamental beliefs of their religion in the name of tolerance for adherents of other religions.

Thus, the meaning of religious moderation needs to be positioned correctly, as it is often misunderstood in the context of religion in Indonesia. Many people assume that being moderate in religion means lacking firmness, seriousness, or dedication in practising one's religious teachings. Moderation is seen as a compromise of theological beliefs with adherents of other religions. A Moderate individual is often labelled as not being *kaffah* (comprehensive) in practising their religion, as they are thought not to adhere to the entirety of religious teachings as a way of life or to follow the example of religious leaders in all aspects of life. Moderate religious adherents are also often perceived as insensitive, indifferent, or failing to defend their religion when, for example, their religious symbols are disrespected.

Similar perceptions have also developed among the public, such as that religious moderation is equated with being liberal and disregarding fundamental norms clearly stated in religious texts. Consequently, in the religious life of Indonesia, those who practice moderate religion are often opposed to those considered conservative and steadfast in their religious teachings. A further implication of this misunderstanding about moderation in religion is a public tendency to dislike or even avoid being labelled as moderate and, in some cases, outright condemnation of moderate attitudes. The term "moderation" correlates with several other terms. For instance, "moderation" means balance or avoiding excessiveness in English. In Latin, moderation refers to being within reasonable limits (neither excessive nor deficient). The term is derived from the word "moderate," which refers to a disposition that avoids extreme behaviour or expressions and seeks a middle ground.⁴⁸

Referring to the definition above, a moderate attitude and moderation reflect a mature and balanced approach highly needed in a pluralistic society. Religious moderation is a creative effort to develop a balanced religious attitude in the face of various tensions, such as between absolute truth claims and subjectivity, literal interpretations and arrogant rejection of religious teachings, and radicalism and secularism. The core commitment of religious moderation to tolerance is the best way to address religious radicalism, which threatens religious life itself and, in turn, can impact national unity and societal harmony. Consistent with the meaning of moderation—balance, avoiding excessiveness or deficiency, and steering clear of extremism or violence in religion—most respondents in the study had a positive perception of religious moderation, with an above-average score of 90.07, indicating that adolescents in Bali and Madura demonstrate good religious moderation.

⁴⁸ Kementerian Agama RI, *Moderasi Beragama*, h. 15.

This is supported by interview findings: "In Bali, it is common to be friends with people of different beliefs. Witnessing their religious activities almost daily is normal and not problematic; they also never interfere with our worship." Similarly, Cokorda Gede Anom Wiratmaja remarked: "At this school, students carry out religious activities according to their respective beliefs. In fact, collaboration is common (students of different religions help each other during certain religious celebrations), including in social activities."⁴⁹ For example, if a friend is sick or experiencing a misfortune, they help each other without questioning their religion." Both Margianto and Cokorda agreed: "At this school, no one opposes the compatibility of Pancasila with religious teachings. In my opinion, Pancasila aligns with the teachings of any religion in Indonesia. In fact, adherence to religion is also reflected in the practice of Pancasila values."⁵⁰

Similar to the statements above, only a few aspects indicate differences, primarily emphasizing variations in community environments. For instance, some ustadz/teachers at Islamic boarding schools (pesantren) acknowledged that "The students in Madura have not yet been tested in their interactions with followers of other religions. However, I am confident they can collaborate with anyone, including people of different beliefs. In reality, they can live alongside and work with friends from other parts of Indonesia, which are culturally diverse and different from one another. At this pesantren, we also emphasize the importance of respecting everyone, including those of different religions."⁵¹

Religious moderation in pesantren can be observed through attitudes of tolerance (intra-religious). In pesantren, this tolerance can be described in the relationships between adherents of specific imam madhhab (schools of thought) and those of other mazhab. Addressing differences in understanding among various madhhab is a common experience for students, as they are accustomed to debating in *bahtsul masail*. In this learning method, each student expresses their opinions by referencing their respective madhhab's perspective. Regarding violence in the name of religion, all adolescents interviewed—whether from pesantren or high schools—agreed that they do not support actions of violence or destruction committed in the name of any religion or belief. They also expressed a desire for cooperation and mutual respect among adherents of the same religion and those of other religions. None of them wished to see people involved in disputes or conflicts due to differences in religion or beliefs.

When analyzed separately, the religious moderation attitudes of adolescents in Madura and Bali reveal that Balinese adolescents are slightly more moderate in their attitudes toward followers of other religions. The difference is small and statistically insignificant, with a gap of only 1.5. A more detailed description shows that the religious moderation attitude of Madurese adolescents has a mean score of 90.8200, while Balinese adolescents have a mean score of 98.3200. When the average scores of religious moderation attitudes—indicating that Balinese adolescents score slightly higher than Madurese adolescents—are connected with the relationship patterns between adolescents and their parents, it can be

⁴⁹ Margianto, *Wawancara*, Bali, 2021.

⁵⁰ Cokorda Gede Anom Wiraatmaja, *Wawancara*, Bali, 2021.

⁵¹ Idris, *Wawancara*, Madura, 2021.

inferred that permissive and neglectful relationship patterns are more likely to contribute positively to adolescents' religious moderation attitudes.

c. The Relationship Between Relationship Patterns and Religious Moderation

Relationship patterns with $p=0.003 < 0.05$ can significantly predict religious moderation. The Regression Line Equation in this study is expressed as $Y^{\wedge} = 0,245$ (Pola Relasi) + 76,866 (Relationship Patterns). The results of the Regression Line Equation indicate that if an individual's Relationship Pattern score increases by 1, their Religious Moderation score will increase by 0.245. This means that the better an individual's (adolescent's) relationship pattern, the better their attitude toward religious moderation will be. These findings support several previous studies on the relationship between adolescents and their parents. Some studies have shown that when adolescents and their parents can establish a good relationship, it can be an effective protective factor in resolving problems during their developmental stage and foster emotional attachment. Moreover, the stability of the parent-adolescent relationship will influence adolescents' future relationships, particularly regarding psychological well-being and romantic and familial relationships. Conversely, a less harmonious and less affectionate relationship between adolescents and their parents can lead to tendencies toward delinquent behaviour in adolescents and other issues, such as depression and anxiety.

When analyzed separately by region, the relationship between relationship patterns and religious moderation among adolescents in Madura, based on regression analysis involving 100 respondents, can be described as follows:

Correlations

		Religious Moderation	Relationship Pattern
Pearson Correlation	Religious Moderation	1.000	.120
	Relationship Pattern	.120	1.000
Sig. (1-tailed)	Religious Moderation	.	.118
	Relationship Pattern	.118	.
N	Religious Moderation	100	100
	Relationship Pattern	100	100

The data above shows that Relationship Patterns and Religious Moderation among adolescents in Madura do not have a correlation, with $R = 0,120$ dan $p = 0,115$ ($p > 0,05$).

ANOVA^b

Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	123.274	1	123.274	1.427	.235 ^a
Residual	8463.486	98	86.362		
Total	8586.760	99			

a. Predictors: (Constant), Relationship Pattern

b. Dependent Variable: Religious Moderation

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.120 ^a	.014	.004	9.29312	.014	1.427	1	98	.235

a. Predictors: (Constant), Relationship Pattern

Relationship Patterns cannot predict Religious Moderation in Madura City, with $F = 1,427$ with $p = 0,235$ ($p > 0,05$) and R Square = $0,014$ or $1,4\%$.

This differs from the relationship between relationship patterns and religious moderation among adolescents in Bali. Based on regression analysis involving 100 respondents, the findings are as follows:

Correlations

		Religious Moderation	Relationship Pattern
Pearson Correlation	Religious Moderation	1.000	.281
	Relationship Pattern	.281	1.000
Sig. (1-tailed)	Religious Moderation	.	.002
	Relationship Pattern	.002	.
N	Religious Moderation	100	100
	Relationship Pattern	100	100

The table above shows a significant positive correlation between Relationship Patterns and Religious Moderation in Bali, with $R = 0,281$ dan $p = 0,002$ ($p < 0,05$).

ANOVA^b

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	730.904	1	730.904	8.416	.005 ^a
Residual	8510.856	98	86.845		
Total	9241.760	99			

a. Predictors: (Constant), Relationship Pattern

b. Dependent Variable: Religious Moderation

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df 1	df 2	Sig. F Change

1	.28 1 ^a	.079	.070	9.31909	.079	8.416	1	9 8	.005
---	-----------------------	------	------	---------	------	-------	---	--------	------

a. Predictors: (Constant), Relationship Pattern

The table above shows $F = 8,416$ dan $p = 0,005$ ($p < 0,005$) dan R Square = $0,079$. This means that the relationship patterns between adolescents and their parents can significantly predict the Religious Moderation of adolescents in Bali City by 7.9%.

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	70.825	6.443		10.992	.000
	Relationship Pattern	.352	.121	.281	2.901	.005

a. Dependent Variable: Religious Moderation

The table above shows the Regression Line Equation $Y^{\wedge} = 0,352$ (Pola Relasi) + $70,825$. This indicates that if an individual's score increases by 1, their Religious Moderation score will increase by 0.352. The differences in the relationship between relationship patterns and religious moderation shown by the two regions/cities (Madura and Bali) cannot be separated from the conditions and cultures of each region. In Bali, the more diverse and pluralistic society allows adolescents to have opportunities to interact with a wider variety of cultures and religions. In contrast, in Madura, the religious homogeneity of the community provides fewer opportunities for interaction with people of different faiths. The personality and behaviour of adolescents, whether good or bad, are also strongly influenced by the piety and character of their parents. Numerous scriptural arguments, including prophetic traditions (hadith), support the argument that the role of parents is significant in shaping the religious life of their children. In essence, relationship patterns refer to two aspects: affection and demands.⁵² The attention and affection of parents toward their children greatly influence the child's personality, manifesting in feelings such as happiness, compassion, and sadness. Meanwhile, parental rules and demands must be enforced as part of the parents' efforts to guide their children toward maturity.⁵³

Conclusion

⁵² Abu Abdullah Musthafa Ibn al -Adawy, *Fikih Pendidikan Anak Sejak Dini* (Jakarta: Qisthi Press, 2006), h. 19.

⁵³ Rani Razak Noe'man, *Amazing Parenting; Menjadi Orang Tua Asyik Membentuk Anak Hebat* (Jakarta: Noura Books, 2012), h. 31-32.

Based on the results of hypothesis testing, it was found that adolescent students (high school students and Islamic boarding school students) in Bali and Madura have a perfect relationship pattern with their parents, with an average score of 53.88. There are differences in the relationship patterns between adolescents and parents in the Madurese and Balinese communities. Specifically, the relationship patterns between adolescents and parents in Madura show higher authoritarian and democratic tendencies compared to Bali. Meanwhile, in Bali, permissive and neglectful relationship patterns are more dominant than other patterns. However, the democratic relationship pattern has the highest average value among the different relationship patterns.

Overall, relationship patterns have a significant positive relationship with religious moderation among adolescents in Madura and Bali. Relationship patterns with $p = 0,003 < 0,05$ can significantly predict religious moderation. The Regression Line Equation in this study is expressed as $= 0,245 (\text{Relationship Pattern}) + 76,866$. The results of the Regression Line Equation indicate that if an individual's Relationship Pattern score increases by 1, their Religious Moderation score will increase by 0.245. This means that the better an individual's (adolescent's) relationship pattern, the better their attitude toward religious moderation will be. However, when analyzed separately, relationship patterns cannot predict Religious Moderation in Madura City, with $F = 1,427$ with $p = 0,235$ ($p > 0,05$) and $R \text{ Square} = 0,014$ or 1,4%. In contrast, the relationship between relationship patterns and religious moderation among adolescents in Bali, based on regression analysis, shows a significant positive correlation between Relationship Patterns and Religious Moderation in Bali, with $R = 0,281$ and $p = 0,002$ ($p < 0,05$).

Bibliography

- Al-Adawiah, Rabiah. "Understanding of Religious Moderation and Intolerant Behavior towards Youth in Big Cities in West Java". *Jurnal Keamanan Nasional*. Vol. 4. 2020.
- Al-Asfahānī. *Al-Mufradāt Fi Garībil-Qur'ān*. Mesir: al-Maktabah at-Taufiqiyyah. TT.
- Amir, Azhar. "Pengaruh Sosial, Ekonomi, Budaya dan Agama Terhadap Kepuasan Masyarakat Pasca Realisasi Jembatan Suramadu". *Jurnal: JPAP*. Vol. 1 (2). 2015.
- Az-Zaabalawi, M. Sayyid Muhammad. *Tarbiyatul Murahiq Baina Islam wa Ilmin Nafs*. Jakarta: Gema Insani, 2007.
- Berscheid, E. dan H. Ammazzalorso. "Emotional experience in Close Relationship", dalam M. B. Brewer & M. Hewstone (Eds.). *Emotion and Motivation*. Malden: Blackwell Publishers Ltd. 2004.
- Bettmann, J. E. dan A. R. Tucker. "Shifts in Attachment Relationships: A Study of Adolescents in Wilderness Treatment". *Child Youth Care Forum*. 2011.
- Bornstein, M. H. dan B. Webber (Eds.). *Handbook of Parenting*. New Jersey: Lawrence Erlbaum Associates. 2002.
- Buseri, Kamrani. *Pendidikan Keluarga dalam Islam*. Yogyakarta: CV. Bina Usaha Pertama. 1990.
- Clark, Walter Houston. *The Psychology of Religion*. Canada: The Macmillan. 1969.
- Darajat, Zakiah. *Ilmu Jiwa Agama*. Jakarta: Bulan Bintang. 1987.
- De-Goede, I. H. A., S. J. T. Branje, dan W. H. J. Meeus. "Developmental changes in Adolescents' Perceptions of Relationships with Their Parents". *Journal Youth Adolescence*. 2008.

- Drake, A. S. "Examining the Relevance of Parent-Adolescent Relationships in the Romantic Relationship Quality of Young Adults". *Dissertation*. Kansas: Kansas State University. 2011.
- Elizabeth, Hurlock. *Child Development*. New York. McGraw Hill Book Company. 1950.
- Faruq, Ahmad. *Wawancara*. Madura. 2021.
- Gilovich, T., D. Keltner, dan R. E. Nisbett. *Social Psychology*. New York: W. W. Norton & Company. 2011.
- I'annah, Nur. "Birr Al-Walidain Konsep Relasi Orang Tua Dan Anak Dalam Islam". *Buletin Psikologi*. Vol. 25. 2017.
- Idris. *Wawancara*. Madura. 2021.
- Kartono, Kartini. *Psikologi Anak: Psikologi Perkembangan*. Bandung: Mandar Maju. 1990.
- Kementerian Agama RI. *Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat Kementerian RI. 2019.
- Kementerian Agama RI. *Tanya Jawab Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat Kementerian RI. 2019.
- Lustin, Pikunas. *Human Development*. Tokyo: McGraw-Hill Kogakusha. 1976.
- Margianto. *Wawancara*. Bali. 2021.
- Moore, K. A., A. Kinghorn, dan T. Bandy. "Parental Relationship Quality and Child Outcomes Across Subgroups". *Child Trends: Research Brief*. 2011.
- Mustaqim. *Psikologi Pendidikan*. Semarang: Pustaka Pelajar. 2004.
- Musthafa Ibn al -Adawy, Abu Abdullah. *Fikih Pendidikan Anak Sejak Dini*. Jakarta: Qisthi Press. 2006.
- Noe'man, Rani Razak. *Amazing Parenting; Menjadi Orang Tua Asyik Membentuk Anak Hebat*. Jakarta: Noura Books. 2012.
- Rahmat, Jalaludin. *Psikologi Agama*. Jakarta: Raja Grafindo Persada. 2002.
- Ramayulis, H. *Psikologi Agama*. Jakarta: Radar Jaya. 2003.
- Rumiski. *Wawancara*. Madura. 2021.
- Sabri, M. Alisuf. *Pengantar Psikologi Umum dan Perkembangan*. Jakarta: Pedoman Ilmu Jaya. 2010.
- Shihab, M. Quraish. *Birrul Walidain: Wawasan Al-Qur'an Tentang Berbakti Kepada Ibu Bapak*. Tangerang: Lentera Hati. 2014.
- Suaedy, Ahmad. *Gus Dur, Islam Nusantara, dan Kewarganegeraan Bineka*. Jakarta: PT. Gramedia Pustaka utama. 2018.
- Sugiyono. *Metode Penelitian Kuantitatif*. Bandung: Alfabeta. 2019.
- Sugiyono. *Statistika Untuk Penelitian*. Bandung: Alfabeta. 2015.
- Taylor, S. E. L. A Peplau, dan D. O. Sears. *Social psychology*. New Jersey: Prentice Hall. 1994.
- Wiratmaja, Cokorda Gede Anom. *Wawancara*. Bali. 2021.
- Yusuf, Syamsu. *Perkembangan Peserta Didik*. Jakarta: Rajawali. 2011.