STRENGTHENING THE CONCEPT OF RELIGIOUS MODERATION FOR TEENAGERS THROUGH SHORT FILM

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A b s t r a c t s
The aim of this research is to analyze the existence of short film media in strengthening the concept of religious moderation among teenagers. The research methodology is library research, utilizing various literature sources such as books and relevant articles on the topic. The result shows that teenagers have great potential as agents of religious moderation by maximizing their dual roles, as a producers and consumers of short film. This is supported by various lines, such as (1) diversity of natural resources capable of generating creative ideas in the pre-production process; (2) competent human resources by maximizing artificial intelligence in the production and post-production; (3) government policies both in the education curriculum and through the Ministry of Religion in the RPJMN, and (4) the meaning that includes the four concepts of religious moderation in every film production.

Keyword:
Religious Moderation, Strengthening, Teenagers

Introduction

In this all-digital era, the development of information technology takes place quickly and brings human life towards a digital nation, namely a shift in life from the real world to the virtual world (Holmes 2005). Human existence undergoes a change toward things filled with unlimited electronic speed. The role of the media as an active object in controlling social media makes people prefer to shed all their feelings on the media. Especially for teenagers who spend most of their time surfing the internet (He, 2023; Hoffmann-Wróblewska, Janik, and Zawiślak, 2021). Just by being in the room, they are able to absorb all the electronic simulation information anywhere and anytime (Kamper and Wulf, 1989).

The religious aspect is also not spared by the presence of this digital nation. Some examples of the effects caused are the fading of affiliation with religious institutions, the shifting of religious authority, the strengthening of individualism, and the change from pluralism to tribalism (Campbell, 2010). Data from the Ministry of Religion for 2019 stated that technological developments have given rise to extremism, terrorism, and even radical ideologies, both radical in the name of religion and radical in seceding from the state (Sarinastiti and Vardhani 2018; Sukma Baihaki, 2020). One example is the results of a survey by The Pew Research Center in 2015 showing that in Indonesia around 4% or 10 million Indonesians support all forms of ISIS actions, the majority of whom are teenagers (Ghifari 2017; SB 2016). This case continues to increase from year to year which will certainly be dangerous if it is left unchecked (Budijanto and Rahmanto 2021). Another similar example is the emergence of religious conservatism in the case of the Free Aceh Movement who demanded independence for their own region (Usman, 2019).

Similar cases of radicalism and conservatism also occur in other parts of the country. One example is the country of Belgium, which is known as a calm country that was suddenly hit by a bomb explosion that rocked the Brussels airport and subway (https://www.voaindonesia.com/a/ledakan-bom-uncang-bandara-dan-stasiun-kereta-api-bawah-tanah-brussels/3248828.html), as well as the Rohingya case in Myanmar where both of them have left tens or even hundreds of people dead (Setiawan and Suryanti 2021). Some of the cases above forced the Government through the Ministry of Religion of the Indonesian Republic to launch the Concept of Religious Moderation in 2019, it is a concept that brings people's understanding of moderate things, not extreme in religion and not deifying ratios that think freely without limits (RI, 2019). The Minister of Religion at the International Conference organized by The World Muslim Communities Council in Abu Dhabi United Arab Emirates in May 2022 stated that the Government issued policies to moderate religious beliefs, attitudes and actions, both the extreme right and the extreme left (Kemenag 2021).

Things that have been and will continue to be done by the government to make this program a success include proposing the issuance of a Presidential Regulation as a legal protection and strengthening Religious Moderation for all people in various groups. In the field of education, the government is holding education and training programs (Diklat) for employees, officials, lecturers, and students through Training of Trainers (ToT) so that they can produce national instructors, facilitators and resource persons for Religious Moderation (Irama and Zamzami 2021). A real example is the Religious Moderation National Instructor Education (PIN-MB) which was attended by 60 lecturers and 100 students from PTKI in 2019 (https://kemenag.go.id/nasional/kemenag-siapkan-instruktur-nasional-moderasi-beragama-1llt8o), there is an obligation for the State Civil Administration or *Aparatur Sipil Negara* (ASN) and the military to implement religious moderation in everyday life without any reason (https://balitbangdiklat.kemenag.go.id/berita/penerapan-nilai-moderasi-beragama-bagi-asn-dalam-konteks-cinta-tanah-air-di-kementerian-agama), as well as the existence of a Religious Moderation House according to Circular of the Director General of Islamic Higher Education Number B -3663.1/Dj.I/BA.02/01/2019. In addition, the government through Religious Community Organizations organizes Religious Harmony Forum (FKUB), National Renewal Forum (FPK), Interfaith Youth Forum (FPLA) and various inter-religious consolidations (Sutrisno 2019; Sya'bani, Sejati, and Fatmawati 2020)

In this era of the digital industrial revolution 4.0, the Ministry of Religion must focus on the teenage generation or often referred to as Gen Z, the generation that holds an era where the term disruptive technology emerges which is marked by computing, robotization and automation to change patterns of religious behavior (Putra 2016). The teenage generation is one of the government's targets in instilling the concept of Religious Moderation. It is in

the hands of this generation that will determine the fate and quality of a nation. Research data states that 54.37% of teenagers learn the religion from the internet, whether it's social media, blogs or websites. This high number is due to the impartial, interactive character of digital media involving the active role of humans and can even be manipulated. Having no standard rules, the abundance of information sources has become a learning media. The instant and practical culture has spread so widely that it has given rise to the term kiai Google by bringing up a single truth without any explanation or enrichment. Radical religious content is easily consumed by teenagers without any consultation with religious authorities that influence their thinking. Teenagers don't seem to need to study with religious leaders but just learn online and can even become admins of religious site accounts that provide study material.

This requires concrete steps in the religious literacy movement. Optimizing the role of social media is also carried out by the Ministry of Religion in realizing the concept of religious moderation. Some examples include Twitter (@kemenag_RI), Instagram (@kemenag_ri), Facebook (Ministry of Religion RI account), YouTube (Kemenag RI account), TikTok (@penais.kemenag, @bimas_islam) and so on. All of these social media accounts continue to echo the concept of Religious Moderation to a wide audience. One of the content that can attract the attention of teenagers is a short film. This content has a short duration but is full of meaning and follows the characteristics of teenagers.

Research data stated that teenage characters are more interested in maximizing audio-visual media than others (Kurnianing Tyas 2022). This was revealed by the Program for International Student Assessment (PISA) from the Organization for Economic Co-Operation and Development regarding 91.58% of Indonesians aged 10 years and over prefer to enjoy audiovisual media, in line with UNESCO data on the ratio of people who like to read, which is only 0.001% (Khoir 2021). Short film media is one of the government's alternatives for strengthening religious moderation for teenagers. This is because short films are considered capable of building the imagination of the teenage generation for a future, work, or lifestyle (Khotimah 2020; Suherni 2019). On the other hand, teenagers can follow the trend of producers and consumers where they do not only play a role as consumers, but they also can become producers who can produce what they consume as a form of teenager creativity and marketing personnel.

The use of reinforcement theory, a theory that views human behavior as determined by the consequences provided by the environment, is the basis for researchers to examine more deeply the Strengthening of Religious Moderation for Teenagers through Short Film Media. This condition states that teenagers must better understand the meaning of religious moderation before they put the meaning into story form.

Methods

This research used a qualitative approach, namely research that used a natural setting to interpret phenomena that occur by involving existing methods (Anggito, 2018). This type of research used a type of literature study that was built based on theory and research results, whether primary or secondary, about strengthening the concept of religious moderation and how teenagers maximize the competence of Information Technology, social media, and Artificial Technology. This could be obtained by finding sources and constructing data from various books, manuscripts, documents, and articles in national and international journals that were relevant to the research. Data analysis techniques used critical and in-depth qualitative analysis techniques to support the propositions and ideas obtained.

Results and Discussion

1. Religious Moderation

Religious moderation is a perspective, attitude, and religious behaviour that is adhered to and practiced by someone. Several policies related to religious moderation are Ministerial Decree No. 1 of 1979 concerning Procedures for Implementing Religious Broadcasting and Foreign Assistance to Religious Institutions in Indonesia, Presidential Decree No. RI. 1 of 1965 concerning the Prevention and Blasphemy of Religion, as well as PBM No. 9 of 2006 concerning the Duties of Regional Heads in Efforts to Build Religious Harmony.

The Religious Moderation Strengthening program is a serious program, seen in its inclusion in the 2020-2024 National Medium-Term Development Plan (RPJMN) and the Ministry of Religion's role as the Leading Sector (Andrios 2021). The five priority activities of Religious Moderation in the RPJMN (2020-2024) include (1) Strengthening the perspectives, attitudes, and practices of the middle way religion; (2) Strengthening religious harmony and harmony; (3) Strengthening religious and cultural relations; (4) Improving the quality of religious life services, and (5) Developing the economy and religious resources.

Four indicators serve as a benchmark for the success of the RPJMN, firstly national commitment, which is a measure of the extent to which a person's religious perspective, attitude, and practice will have an impact on the basic consensus of nationality as stipulated in the 1945 Constitution and regulations under it. The second is tolerance, namely mutual respect and respect for differences in a plurality of religious understandings, in the form of providing space in an open and voluntary attitude for adherents of other religions to have beliefs and express those beliefs. The higher the tolerance attitude that is owned, then the more democratic life is there. This does not only apply in the field of religion, but also differences in gender, sexuality, ethnicity, race, and culture. Intra-religious tolerance can be used to address minority sects that are considered deviant. The third is anti-violence, namely religious behavior that can prevent acts of violence. The last is accommodative to local culture, namely the extent to which the concept of religion is willing to accept religious amaliyah practices that accommodate local culture and traditions (Indonesia 2019).

Azyumardi Azra stated that we must empower moderate groups to voice an attitude of religious moderation in society (Kosasih 2019). Referring to this, the Ministry of Religion carried out an innovation by holding a Short Film Festival. The goal to be achieved is to strengthen community literacy, especially for teenagers regarding religious moderation through social media to balance religious content based on radicalism. This activity has been held regularly since 2019 and is carried out on a national scale. Participants continue to experience significant increases from year to year with quality improvements that are not left behind by other film content. In other words, the quality of short films related to religious moderation can compete with others.

Reza Arfiansyah, Founder of Human RealSource (HRs) in the webinar "*Moderasi dan Penanaman Nilai-nilai Keagamaan melalui Online*" revealed that there are three levels of strengthening Religious Moderation, namely the first is the Formal Legal approach with the subject of bureaucratic apparatus objects that have a target of moderating thoughts and attitudes that adhering to the technocratic model, the second is a cultural humanist approach with society and cultural actors who have the target of moderation in the sociological model movement, and the third is an essential substantive approach with individual actors who have a target of moderation in the substantive holistic model.

2. Short Film

The existence of film content is enough to grab the attention of today's teenagers. This can be seen in the amount of their interest which continues to increase from year to year. The

data states that in 2002 the film entitled "*Ada Apa dengan Cinta*" boomed to penetrate 2 million viewers and its peak in 2022 was able to penetrate 10 million viewers with a horror genre film entitled "*KKN di Desa Penari*" where the majority of the audience came from digital native circles.

Table
Comparison of the Number of Film Production in Indonesia by Genre in 1926 - 2019

Genre	Total	Average per year	%
Horror	360	3,87	11,88
Action	449	4,83	14,81
Drama	2134	22,95	70,41
Children's Movies	88	0,95	2,90

Source: http://filmindonesia.or.id/movie#XKGZA9Izbcs

The table above explains that the drama genre is still the choice for film makers and connoisseurs. In addition, the consistency of holding the Film Festival with the drama genre is still visible today. This condition gave rise to challenges and creative ideas for teenagers to do the same thing, namely to be able to produce their films in the form of short films (Setiawan and Kurniawan 2022).

The existence of short films can achieve achievements on the world stage such as a film entitled Dancing Colors in 2022 won an award at the 2022 Indonesian Film Festival, Tris in 2021 won the Indonesian Film Festival Australia 2022 and five categories in Bakunawa Young Cinema 2022, Unbaedah in 2019 Favorite Film Anti Corruption Film Festival 2019, Tilik 2018 won the 2018 Maya Cup, and the 2019 Official Selection World Cinema Amsterdam award. Even the film with the title "*Kepohonan*" by students of SMAN 1 Bontang won the National Student Art Festival (FLS2N) viral on Tik Tok media with an achievement of 17.6 million viewers. This achievement can inspire teenagers to continue to be creative and innovative in channelling ideas in the form of audio-visual. The costs required are also not expensive, affordable for teenagers, can work from home, and use social media for coordination, communication, monitoring, and evaluation. In addition, short films have proven to be a medium for language learning in which a person gets the freedom of expression without feeling anxious (Rahmah and Sari 2018).

A good film is a film that has authentic characteristics, can attract students' interest, is up to date in setting the setting, clothing, and environment, according to the maturity of the audience, the language vocabulary is used correctly, the sequence is regular, and the techniques used are correct (Umam and Sumariyanto 2019). There are three stages in making a short film, namely (1) pre-production, including research and development of ideas and story frameworks, determining scenarios and player characters, designing visualization and audio, writing scripts, casting actors, setting up backgrounds in the form of cameras, lights, and artistic sets. where all of that will be in the form of a storyboard; (2) production, and (3) post-production, such as the editing process (Hudoyo 2017) and showing short films via online streaming or other social media where this media acts as a powerful tool to build human awareness (Braston and Stafford 2010).

3. **Strengthening the Concept of Religious Moderation for Teenagers through Short Film**

Based on the theory of positive reinforcement, both verbal and nonverbal reinforcement, strengthening the concept of religious moderation for teenagers through short films is divided into two aspects, namely positioning teenagers as producers and consumers of short films. In the pre-production process, the first thing teenagers have to do is research and develop ideas and story frameworks. This condition is fully supported by Indonesia's abundant natural resources where ethnic, cultural, linguistic, and religious diversity can add

to the creativity of story ideas so they are not monotonous. Starting from the six religions recognized by the government, as many as 1340 ethnic groups with cultures belonging to Sabang to Merauke, and 715 types of regional languages, it is certain that the quality of the short films produced is full of religious moderation values (Dawing 2017). An important point that can be drawn is that strengthening the concept of religious moderation can be done through accommodative thinking so that every follower of understanding can be more open and able to be tolerant towards others (Khair and Thaha 2020).

The aspect of human resources also plays an important role in the short film production process. Learning Information and Communication Technology has been given from the basic level, advanced to the top level. This is so that teenagers are not unfamiliar with technological advances that continue to develop rapidly (Halverson et al. 2014). In fact, at the high school level with certain majors, a graduation standard is given in the form of a film product. This means that educational institutions can provide facilities for their students to work and be ready to compete in the creative industry (Alfathoni and Wahyuni 2021).

Technological developments also greatly support teenagers to produce short films. This is manifested in the amount of costs of the various properties types needed that are still affordable in the pockets of the general public, such as the form of visualization that can be maximized, coupled with the arrangement of the background, camera, and lights to the resulting artistic sets. In fact, the presence of Artificial Intelligence helps the short film production process. starting from pre-production, and production to post-production, such as various kinds of applications scattered in cyberspace, both free and paid, for the editing process (Frohlick 2020; Zhu and Zhang 2022). This condition certainly raises the pros and cons of making short films (Datta and Goswami 2021)

The most important thing that exists in the position of teenagers as consumers in short films is the story idea where in a short time the director must be able to deliver short and meaningful messages. Various themes related to religious moderation have been raised by the Ministry of Religion of the Republic of Indonesia through the Directorate General of Islamic Community Guidance, such as short films resulting from the third (latest) Islamic Short Film Competition (KFPI) in 2022 with the theme "*Ku Syiar Islam dengan Caraku*". This competition is expected to produce young professionals in the film industry who play a role in strengthening religious moderation and instilling people's love for religion and the homeland.

Standardization of the content of short film content includes values of tolerance, non-violence, commitment to nationalism, and accommodation to local culture. If the participants are unable to fulfill these four aspects, the resulting short film will not be able to pass the qualification selection. One of the assessment criteria is the message that the content creator wants to convey to the general public. The short film entitled "*Agen Moderasi Beragama*" by students of SMK Negeri 1 Purbolinggo East Lampung with a duration of 1 minute 42 seconds was the winner of this student category competition. The content that conveys an anti-terrorism message to teenagers is full of values of tolerance (at minute 1:12), anti-violence (at minute 0:30), national commitment (at minutes 0:41 and 1:04), and accommodating towards local culture (at minute 0:23).

The use of language is also an added value in the assessment, such as the variety of languages displayed from Sabang to Merauke while still displaying Indonesian in the subtitles. This can be seen in the short film entitled Mabbere, 1st place winner in the Short Film Competition with the theme of Moderation of Religion in 2021 by teenagers from MMKineklub Yogyakarta which uses Bugis language as the language of communication for the actors. The message to be conveyed to uphold Bhineka Tunggal Ika can be seen from the beginning to the end of the film even though there are many differences in religion, language, and ethnicity. As in minute 1:57 and minute 5:07 about the values of tolerance, minute 6:07

about non-violence to the end of the film which also educates the audience to understand the new culture in the Bugis area.

The short film entitled Tiga Sekawan by students of SMK Negeri 2 Ponorogo also attracted enough audience interest with a total audience of 9400x. Simple everyday themes but full of meaning and the use of Javanese as a language of communication added value to this short film. Moreover, it is supported by taking a background at school and story scenarios that are in accordance with the characteristics of adolescents. The interest in making short films with the theme of religious moderation was very high, which was evident in the number of works by 3,380 participants from 34 provinces with a total of 384 judges. The entire content of this short film has met the qualification standards, namely not offending or cornering a particular religion, ethnicity, and culture.

Conclusion

Strengthening the concept of religious moderation for teenagers through short films is very effective to implement. This is proven by the existence of two roles that can be played by teenagers, namely the role of a short film producer and the role of a short film consumer. Three stages that must be carried out by teenagers in producing short films, namely (1) pre-production, ethnic, cultural, linguistic, and religious diversity owned by the Indonesian nation can be used as a privilege in determining story ideas and themes so that they do not tend to be monotonous and more varied; (2) production, competent human resources by maximizing Artificial Intelligence and fully supported by the government in the form of holding a Short Film Festival on an ongoing basis also provides space for teenagers to explore their competencies; and (3) post-production, Artificial Intelligence makes a major contribution, such as in the editing process and also in showing short films through various existing media.

It is different if teenagers play the role of short film consumers, where the values of religious moderation are always present in every scene in the film. The more often they watch the short film, the greater the strengthening of the concept of religious moderation that occurs in these teenagers. Based on the number of stages in the role of adolescents, it can be concluded that teenagers who produce short films have a greater strengthening of the concept of religious moderation when compared to the role of teenagers as consumers of short films. Here is a chart explaining this.

Chart
Strengthening Religious Moderation for Teenagers through Short Film Media
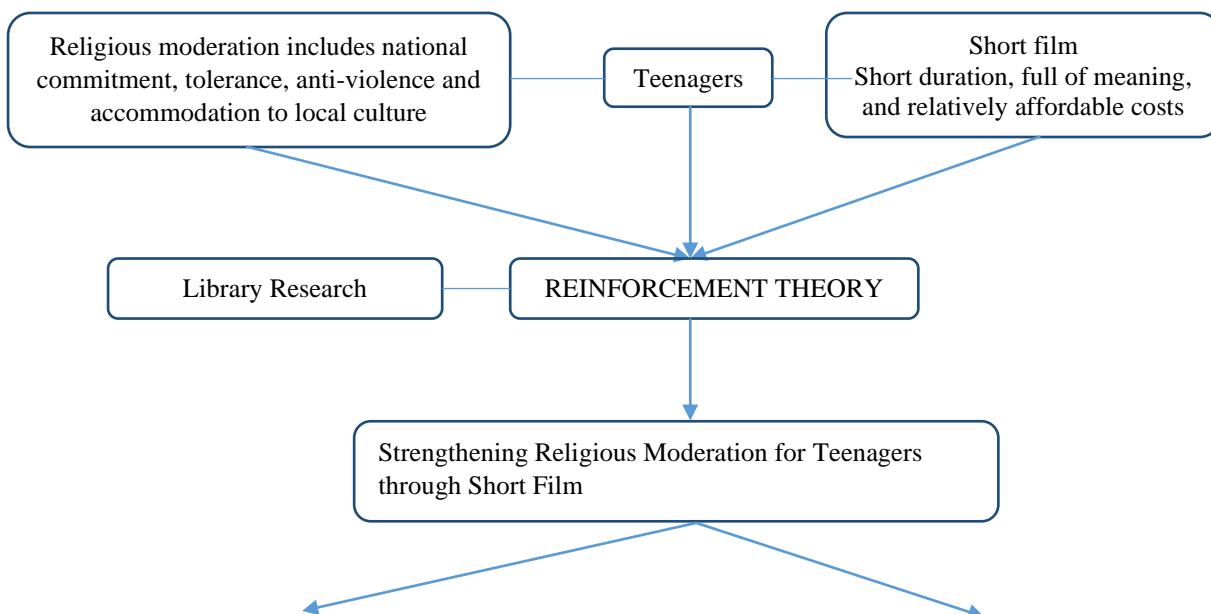
Teenagers as Short Film Producers
1. Pre-production: diversity in Indonesia can create creative ideas so as to be able to create accommodative thoughts to be more open and able to be tolerant of differences
2. Production and post-production: the role of competent human resources by maximizing the role of Artificial Intelligence and full support from the government can realize the four values of religious moderation

Teenagers as Short Film Consumers, can be seen in the coverage of the four values of religious moderation in each program. The more and the more often he watches, the greater the strengthening of the concept of religious moderation in him.

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