Dynamics of the Social and Technological Environment on Religious Moderation: Study of Generation Z in Lampung Province in the Era of Globalization

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Abstract: The dynamics between the social environment and technology create challenges regarding religious moderation in Generation Z due to the complexity of the interaction between traditional and modern values. The social environment, which includes influences from the family, school, and religious community, often supports more conventional religious views. In contrast, technology, particularly through social media and digital platforms, opens up access to a wider and often more liberal range of religious perspectives. These interactions can create tensions in religious identity formation among Generation Z, who feel torn between inherited traditional values and innovative ideas encountered online. These differences can trigger internal conflict and uncertainty in their religious interpretation and practice. The aim of this research is to look at the dynamic aspects of the social and technological environment towards religious moderation in Generation Z in Lampung Province. The research methodology used in this research is quantitative using SmartPLS 3.0 software. Primary data collection was carried out by taking a sample of respondents, namely generation Z in Lampung Province, using a purposive sampling method. A total of 100 samples were used for this research. Data was obtained through the use of Google Form, with indicator assessment carried out using a Likert Scale. The research results show that the social and technological environment influences religious moderation in Generation Z in Lampung Province.

INTRODUCTION

Religious moderation is a concept that emphasizes the importance of religious practices that are inclusive, tolerant and avoid extreme attitudes. In Indonesia, a country with very rich religious diversity, this concept is crucial in maintaining harmony between religious communities. Within the framework of pluralism studies, religious moderation in Indonesia includes efforts to recognize and respect the diversity of religious interpretations and practices that exist in society. Indonesia, as a country with a majority Muslim population, has a long history of managing the internal diversity of Muslims themselves, as well as their interactions with followers of other religions. In the context of pluralism, religious moderation takes shape in dialogue between Islamic denominations and between followers of other religions (Rehman et al., 2022). The phenomenon of religious

moderation has become a complex issue amidst social and religious dynamics in Indonesia, especially among Generation Z in Lampung Province. In Lampung, a province rich in ethnic and religious diversity, Generation Z youth face unique challenges in navigating their multicultural environment while forming their religious identity. In the context of Lampung Province, religious moderation reflects the tendency of the younger generation to adopt a more inclusive and tolerant approach to religious diversity. This phenomenon can be seen from daily interactions between young people from various religions, which often take place in a harmonious atmosphere. Socialization that occurs in schools, universities and through social media has helped shape their views to be more open to pluralism and acceptance of differences (Zulkifli et al., 2023).

Religious moderation is an increasingly important concept in the context of pluralism, especially among Generation Z in Lampung Province. This concept refers to a balanced approach to religion, avoiding extremism and facilitating tolerance and coexistence between followers of different religions. In Lampung, a province with ethnic and religious diversity, this phenomenon of religious moderation has become very relevant, especially in facing the challenges of rapid globalization and modernization which tend to affect traditional values and identities. Generation Z, who were born in the era of digital and globalization, has unique characteristics in viewing religion and plurality (Hadisi et al., 2023). They tend to be more open to diversity and differences, including in a religious context. In Lampung, daily interactions between youth from various religious backgrounds paint a portrait of emerging religious moderation. These youth, through formal education and social interactions, are often exposed to ideas that advocate equality, justice, and the importance of understanding differences as cultural richness (Ardi et al., 2021).

Religious moderation in Generation Z in Lampung Province, especially in pluralism studies, is a multidimensional and complex issue. Factors such as the social environment and technology interact to form moderate religious views and practices among this younger generation. The main social environmental issues that have an impact on religious moderation among Generation Z in Lampung Province include several critical aspects that are interrelated. These problems illustrate the complexity of the interaction between traditional values and the influence of modernity faced by the younger generation in forming their religious views. The main problem faced is the conflict between locally held traditional values and more inclusive and moderate global religious ideas (Verkuyten & Kollar, 2021). In Lampung Province, the older generation tends to adopt more conservative religious practices and interpretations, which often conflict with the pluralistic values adopted by the younger generation. These conflicts create tensions within families and communities, where generation Z may feel squeezed between honoring traditions and exploring more flexible approaches to religion. There is a lack of effective interfaith dialogue platforms at the community level. Despite efforts to promote religious harmony, these activities are often not interesting or relevant enough for generation Z, who are looking for a more dynamic and interactive approach. A lack of initiatives that appeal to youth may reduce their opportunities for productive interactions with members of other faiths, which is essential for the development of attitudes of tolerance and deep understanding (Kalin & Siddiqui, 2020).

The social environment in Lampung Province includes families, schools, local communities, and religious institutions, all of which have a significant influence on the formation of religious attitudes and behavior of generation Z. In the family environment, religious values and practices taught from generation to generation often become the basis from a child's religious understanding. The social environment has a very important role in shaping attitudes and practices of religious moderation among Generation Z in Lampung Province. The family is often the first and most fundamental context in which religious values and practices are instilled (Dini, 2023). In Lampung Province, where ethnic and religious diversity is significant, religious education in the family context often follows specific traditions, which can vary greatly depending on ethnic background and religious denomination. In many cases, a moderate or conservative approach to religion is strongly influenced by the values received from parents and other family members. Generation Z, growing

up in an era where traditional values often collide with modern global values, may show variations in how they interpret and practice the lessons they receive at home (Ghazali & Hazanah, 2020).

However, on the other hand, social environmental contradictions do not always have a significant impact on moderate religious practices. This contradiction arises from several factors that can be attributed to the unique characteristics of generation Z, the global dynamics that influence their perceptions, and the individual's ability to navigate diverse information and influences. There is an increasing phenomenon of individualism among the younger generation, including generation Z. This trend emphasizes the importance of personal freedom and individual uniqueness, which may lead to a rejection of socially determined or traditional religious practices (Sunarti & Sari, 2021). In this case, generation Z in Lampung may prefer to develop religious practices that are more personal and less influenced by social pressure or expectations. This contradiction can also be seen from the perspective that although generation Z may be involved in a wide variety of social activities, the degree of influence on their personal decisions and beliefs about religion can vary greatly. Social interactions and communities may not always have a deep or direct influence, especially if the individual has a skeptical or critical attitude towards existing norms and values (Suradi et al., 2020).

Subsequently, another key issue emerged that underscored the dual role of technology as a facilitator and barrier to moderate religious practice. Technology, particularly the internet and social media, has revolutionized the way information is disseminated and accessed, but has also brought new challenges in the context of religious moderation. Unlimited access to information provided by the internet can be a double-edged sword. On the one hand, technology allows Generation Z youth in Lampung to explore different religious views and practices, broaden their horizons and encourage tolerant and inclusive attitudes (Latifa et al., 2022). However, on the other hand, the internet is also full of misinformation and extreme narratives that can be easily accessed by young people who may not yet have the critical skills to filter this information. Social media has become a major arena for discussion and exchange of ideas, including religious topics. While it offers a valuable platform for interfaith dialogue, social media also often facilitates the spread of hate speech and extremism. Algorithms that promote content that triggers emotional reactions often increase the visibility of polarizing or extreme content, which can influence the religious understanding and attitudes of Generation Z in Lampung. While technology accelerates globalization and exposure to global ideas, it also challenges local and traditional norms that have long existed in Lampung. Youth may find themselves in conflict between the global values they encounter online and local traditions taught by family and community (Zeng et al., 2021).

This tension can make it difficult to find a balance between respecting tradition and adopting a more moderate and inclusive approach to religion. Generation Z grew up in the digital era, where access to information is wider and faster than previous generations. Social media and other online platforms allow them to be exposed to a variety of religious views and interpretations from around the world. This allows for a more dynamic exchange of ideas and often promotes a more inclusive and moderate understanding of religion. However, technology can also spread misinformation and extremism, so digital literacy is important to help generation Z assess and process information critically (Arifinsyah et al., 2020).

In the last decade, information technology has experienced rapid growth, influencing various aspects of life, including people's religious beliefs, especially generation Z in Lampung Province. Access to broad and easy religious information is one of the most significant impacts of technology. With the internet, young men and women in Lampung can access various sources of religious information that are not limited to what is taught in their surroundings or through local religious figures. This allows them to undertake a broader exploration of different teachings and interpretations, which in turn can influence their religious understanding and practice (Kirana & Garadian, 2020). This diverse information helps generation Z form more moderate and inclusive religious views, along with increasing understanding of pluralism and tolerance. Social media has become the main platform for generation Z to discuss and interact about many things, including

religion. In Lampung, online forums and social media groups are often used to discuss religious issues. This interaction is not only limited to local communities, but also involves individuals from various regions and different backgrounds. Such discussions often provide opportunities for the exchange of ideas and opinions that can expand religious understanding and challenge traditional views that may be less relevant to changing social and cultural contexts (Purwanto et al., 2020).

Although technology is often considered a strong influence in moderating views and behavior, an argument can be made that in the religious context of generation Z in Lampung Province, technology does not always have a significant impact in changing or moderating their beliefs. The power of tradition and deep family values are often more dominant in shaping the religious views of generation Z in Lampung than the influence of technology. In many families in Lampung, religion is taught from an early age as a core component of identity and culture. Therefore, the teachings given by parents and religious figures in local communities are still the main factor in shaping the religious views of generation Z (Zaid et al., 2022).

This shows that, although generation Z has access to various sources of information, their religious views often remain conservative and in line with long-standing traditions. In some areas in Lampung, access to advanced technology is still limited, with inconsistent internet connectivity and limited. These limitations significantly reduce the technology's ability to influence religious practices and views. If Generation Z in these areas does not have adequate access to technology, then it is clear that its impact on religious moderation will be minimal. These geographic and economic factors play an important role in determining the extent to which technology can be an agent of change in religious practice (Tutgun-Ünal, 2021).

The relationship between the social environment, technology, generation Z, and religious moderation forms a complex interweaving that influences how religion is practiced and understood by young people in the modern era. The combination of these factors creates a unique dynamic especially in the context of generation Z, which has grown up under the strong influence of digitalization and globalization. The following narrative will dig deeper into how these factors are interrelated and influence the religious practices of generation Z. The social environment has an important influence in shaping the religious values and attitudes of generation Z. Family, school and local communities act as the main mediators of their values. religious values and traditions. Within the family, the transmission of religious values and practices from parents to children occurs directly and personally (Neumaier, 2020).

At school and in the community, interactions with peers and teachers provide opportunities to understand and often to question existing religious norms. Therefore, this social environment influences the extent to which generation Z adopts or adapts the religious views they receive from their families. Meanwhile, technology has changed the way generation Z accesses and interacts with religious information. Social media, blogs, forums and other platforms provide access to a much wider range of religious interpretations and practices than what they might find in their local communities. Technology enables a rapid and often anonymous exchange of ideas, which can broaden their understanding of religion and allow for more independent and personalized religious exploration. This often leads to a more moderate or inclusive stance, in line with the values of pluralism and tolerance (El Ishaq, 2021).

The urgency of conducting research relating to the dynamics of the social and technological environment on the religious moderation of Generation Z in Lampung Province, especially in the context of this generation's pluralism in the era of globalization, is that Lampung Province is a unique region with a diverse ethnic and religious composition, making it an ideal location to study interactions. between religion, pluralism and technology. In the era of globalization, Lampung youth are faced with the challenge of harmonizing rich local traditions with global influences coming through digital media. With increased access to information from various corners of the world, generation Z in Lampung has the opportunity to broaden their horizons and understanding of pluralism (Yilmaz, 2023). However, how this influences their religious beliefs and practices has not been widely studied, making this research especially necessary. The interaction between a

conservative or traditional social environment and unlimited access to global information sources can create complex dynamics in the formation of religious attitudes and behavior. For example, family influences and formal religious education may conflict or blend with ideas gained from the internet. This research can reveal the extent to which these influences moderate or strengthen fundamentalism, which is critical information for policy makers and community leaders in designing programs that support social harmony. Increasing cases of intolerance and extremism in several parts of the world, including Indonesia, make it important to understand the factors that influence tolerant attitudes among youth. Assessing how Generation Z in Lampung responds to and integrates the values of pluralism in their religious life can provide insight into effective ways to build a more inclusive and peaceful society (Mónika, 2021).

The aim of this research is to look at the social and technological environmental aspects of religious moderation in Generation Z in Lampung Province. Research on the influence of social and technological environmental dynamics on generation Z's religious moderation in Lampung Province, especially in the context of pluralism and the era of globalization, differentiates itself from previous studies through several key aspects. There is a specific geographic focus on Lampung Province, which provides a unique context due to its ethnic and religious diversity and blend of tradition and modernity. Previous research may have explored similar issues in more homogeneous urban contexts or at the national level without paying attention to rich regional variance (Daheri et al., 2023). The focus on Lampung allows this research to highlight how local dynamics influence the understanding and practice of pluralism among young people, adding a rich layer of understanding of the local context to the existing literature. This research specifically targets generation Z, a group that has unique characteristics in terms of technology adoption and global perspective. Previous studies may not differentiate explicitly between age groups or may generalize findings among youth without considering intergenerational variations (Syarif & Hannan, 2021). A focus on generation Z highlights how these particular generational characteristics-such as their high reliance on digital technology and more inclusive values-influence their interactions with religion and pluralism. This research places technology not only as a communication tool but as an integral element that shapes religious views. This differentiates it from studies that may view technology tangentially or as a background phenomenon. In this research, technology is considered as an active terrain influencing religious moderation, exploring how digital platforms and online content specifically influence religious thinking and behavior (Scavarelli et al., 2021).

From a theoretical perspective, this research provides new insights into theories related to religious identity and the influence of technology in specific social contexts. By showing how technology can be used to strengthen religious identity and facilitate interfaith dialogue, this study offers new nuances to our understanding of the dynamics of secularization. This research integrates the concept of technological mediation into the study of religiosity. This shows that technology is not just a neutral tool, but an active field that shapes the way individuals understand and experience their religion. It enriches mediation theory in communication and cultural studies, offering concrete examples of how digital technology influences religious interpretation and practice. This research also expands generational identity theory by exploring how generation Z, known for their dependence on and fluency in technology, integrates global and local influences in shaping their religious identity. This adds depth to our understanding of the flexibility of religious identity in the global era.

In a practical context, the results of this research have important implications for policy development, education, and community interventions. By understanding how generation Z utilizes technology for religious exploration and expression, policymakers and educators can better design programs that support effective interreligious dialogue and pluralistic education. These programs can be designed to utilize social media and other digital platforms as a means to spread messages of tolerance and inclusivity. These findings can help religious organizations and local communities in formulating strategies to engage generation Z. By understanding generation Z's preferences for technology and digital communications, religious communities can more effectively

communicate their teachings and activities, thereby maintaining their relevance in the eyes of a highly digital generation This. The results of this research also contribute to the design of religious and secular education curricula. A curriculum that includes learning about technology and its social impact, and integrates case studies relevant to the experiences of generation Z, can be more effective in teaching the values of pluralism and critical thinking about information.

Social Reality Construction Theory

The Social Reality Construction Theory developed by Peter L. Berger and Thomas Luckmann in 1966 is one of the most significant approaches in the sociology of knowledge. This theory is detailed in their work entitled "The Social Construction of Reality: A Treatise in the Sociology of Knowledge," which has influenced many scientific disciplines, including sociology, anthropology, and psychology. Berger and Luckmann proposed that social reality is not only given naturally, but is constructed through interactions between people. Berger and Luckmann argue that all knowledge, including general knowledge about everyday life, is the result of ongoing social processes (Ozturk, 2023). According to them, reality is considered a dynamic phenomenon that is continuously produced and reinforced in routine interactions. They introduced the concept of "habitualization," meaning that repeated actions become routine and are seen as the 'normal way' of doing things. This habitualization reduces the burden of thinking that must be done in everyday life, thereby allowing individuals to function effectively in society. Furthermore, Berger and Luckmann explore the concept of "institutionalization," in which patterns habitualized by a group of people are elevated to become norms and rules that subsequent generations must follow. This creates a social structure that appears objective and unchangeable. In this context, these institutions define what is considered 'true' knowledge and how reality should be understood. This suggests that social reality, and thus knowledge about the world, is shaped not only by individuals in isolation but also by social pressures and collective history (Yanti & Witro, 2020).

The Social Construction of Reality Theory developed by Peter L. Berger and Thomas Luckmann in 1966 provides a powerful framework for understanding how the social environment influences religious moderation. In this theory, reality is considered as the result of social construction which is continuously formed and fostered through interactions between individuals. This suggests that what is believed and practiced as religion is also the result of ongoing social processes, which reflect not only individual beliefs but also the broader norms and values of society. Social Reality Construction Theory provides an in-depth understanding of how the social environment and social interactions influence religious moderation. By recognizing that religious reality is not something static but is continually constructed and reconstructed through social interaction, we can understand how changes in norms, values, and knowledge can influence religious practices and beliefs. This opens the door to a more dynamic and adaptive approach to religious life in a changing society (Maier et al., 2022).

Mediation Theory

Mediation theory was developed by Lev Vygotsky, a Russian psychologist who introduced this idea in his work in the 1920s and 1930s, especially through his book entitled "Mind in Society" which was published posthumously in 1978. He explained that cultural tools such as language, writing systems, and even calculating devices, function as mediators between the individual and the social world. This mediation concept is fundamental in his sociocultural learning theory, which emphasizes the role of social interaction in learning and cognitive formation. In the context of technology and communication, the concept of mediation is adapted to explain how media technologies (such as television, radio, and the internet) not only transmit information passively, but also shape the cognitive and social processes of their users [28]. This theory describes how an intermediary or medium can influence the relationship between stimulus and response, or more broadly, between technology and its users. Furthermore, technological mediation theory was also developed by researchers such as Joshua Meyrowitz, who in his book "No Sense of Place" (1985), delved deeper into how television media changes social experiences, including gender roles, politics

and social behavior. Meyrowitz uses mediation theory to explain how media not only connect or separate people, but also shape their identities and experiences (David, 2020).

The mediation theory developed by Lev Vygotsky in the 1920s provides important insights in understanding the interactions between humans and their environment, which can be applied to understand the influence of technology on religious moderation. Vygotsky's mediation theory shows that the tools and symbols that humans use in interacting with the world not only facilitate understanding of that world, but actively shape the way individuals think and behave. In the context of religious moderation, modern technologies—such as the internet, social media, and mobile applications—can be considered new mediation tools that influence the way individuals obtain religious information, interpret doctrine, and interact within their religious communities. Technology, as a mediation tool, enables access to a wide and varied range of information sources, which previously may have been unavailable or difficult to access. This influences religious moderation by allowing the younger generation, especially Generation Z, to explore various religious perspectives and interpretations. In this way, technology can help broaden views and reduce rigidity in holding certain doctrines, encouraging a more inclusive and tolerant approach to religious diversity (Henry, 2021).

Religious Moderation

Religious moderation is a broad and multidimensional concept, encompassing perspectives and practices that seek a balance between respect for religious doctrine and adaptation to contemporary social and cultural contexts. Religious moderation does not mean ignoring or changing core doctrines, but understanding and applying them in a way that is relevant and sensitive to diverse human realities. This shows that religious moderation requires a deep understanding of sacred texts as well as the social and cultural context in which the religion is practiced (Mahsusi et al., 2023). Moderation in religion implies an approach that rejects extremism and supports religious freedom, dialogue, and peaceful coexistence between followers of different religions. This approach suggests that religious moderation is an important means of preventing conflict and promoting social harmony. Religious moderation relates to flexibility in religious interpretation and practice. Moderately religious individuals are able to adapt their religious beliefs and practices to meet the challenges of modern life, without feeling threatened by change or by different beliefs. This reflects the recognition that the reality of human life is complex and dynamic, thus requiring a responsive and adaptive religious approach (Manshur & Husni, 2020).

Religious moderation in Indonesia has shown significant development and has had an impact in social, political and religious contexts. As a country with the largest Muslim population in the world and extensive religious and ethnic diversity, Indonesia has faced challenges in managing relations between different religious groups. However, in recent years, governments and civil society organizations have stepped up their efforts to promote religious moderation as a strategy to strengthen national harmony and reduce extremism (Royyan et al., 2023). At the government level, religious moderation efforts have been integrated into public policies and educational programs. The Indonesian government, through the Ministry of Religion and related institutions, has launched initiatives aimed at educating the public about the importance of religious tolerance and diversity. One recent example is the development of a more inclusive religious education curriculum, which not only emphasizes the doctrines of each religion but also teaches universal values such as tolerance and peace. This program aims to instill an understanding that religious differences do not have to be a source of conflict but can be an asset in building a harmonious society (Hasan & Rozaq, 2023).

Social environment

Social environment, as a concept in social science disciplines, refers to the conditions, contexts, and dynamics of interactions between individuals, groups, and institutions that influence their behavior, values, and social practices. The social environment through norms, values, and institutional structures that regulate social behavior and interactions. These social facts are external to the individual and have coercive power, influencing the way individuals think, act and interact

in their social context. The social environment is dynamic and continuously shaped and fostered through the socialization process in which individuals learn and internalize social roles and identities through their interactions with others (Gumuruh, 2023). The social environment consists of several layers—microsystem, mesosystem, exosystem, and macrosystem—each of which covers aspects of an individual's life from the closest to broader social influences, such as policies and economic conditions that affect individuals indirectly. This ecological model expands understanding of the social environment by integrating the complex interactions between personal and contextual factors that influence human development. The social environment shows a complex construction, which includes physical, structural, interactional and symbolic aspects of society. This environment not only influences how individuals behave and interact, but also how they understand themselves and the world around them. Each theory offers a different lens for understanding how the social environment forms and influences social life (Shah & Alam, 2024).

The influence of the social environment on religious moderation in Indonesia has shown several significant developments, in line with changing social, political and technological dynamics. Indonesia, as a country with high religious diversity, has shown new ways of approaching religion that is more moderate and inclusive. The interaction between these diverse social environments and religious practices in Indonesia provides insight into how external and internal factors influence religious attitudes and actions. Increasing urbanization and globalization have had a major impact on the social environment in Indonesia (Marfu'ah & Nawawi, 2021). The migration of the population from rural areas to big cities and the growth of an educated middle class have significantly influenced the way religious traditions and values are viewed. Younger and more globally connected urban residents tend to have more liberal views and are open to religious plurality. This, in turn, has facilitated increased dialogue and cooperation between religious communities, supporting the trend of religious moderation. Responses to extremism have demonstrated the importance of community involvement in efforts at religious moderation. Initiatives from the grassroots to the national level have emphasized the importance of building resilient and diverse communities that can confront divisive narratives. Civil society organizations and religious communities have worked together to confront and counter extremist influence by offering alternative narratives that emphasize peace and equality (Mandala & Putri, 2022).

Technology

Technology is the human processes and activities involved in creating and using tools and machines. In general, technology includes artifacts (such as hardware and tools), as well as the software and organizational systems required to operate them. Technology is tools and machines that can be used to help solve problems or fulfill human needs. An important aspect of technology is its ability to expand human capabilities. At a deeper level, technology also refers to the knowledge and processes involved in creating and using these tools and systems. This includes not only the physical device but also the software and know-how required to build and operate the device (Putra et al., 2024). In this context, technology involves an understanding of scientific principles, engineering capabilities, and design skills, as well as the ability to apply this knowledge in practical ways to achieve desired results. Furthermore, technology is often seen in relation to innovation and development. In the modern economy, technology is a key driver of growth, productivity and change. Technological advances often drive innovation across various economic sectors, enabling the creation of new products, new processes and new business models. On the other hand, technology also raises ethical questions and social dilemmas, from privacy and security to its impact on work and social inequality (Jazhila et al., 2024).

Technological developments have had a significant impact on religious moderation in Indonesia, creating new dynamics in religious practices and interactions between religious communities. The role of technology, especially the internet and social media, has redefined the way people access religious information, interact with fellow believers, and participate in religious discussions. This dynamic has provided new opportunities for religious moderation that supports harmony and tolerance amidst the religious diversity that exists in Indonesia. Wider and easier

access to various sources of religious knowledge via the internet has enabled individuals to gain a deeper and more varied understanding of their religion. The online platform provides a variety of religious interpretations and approaches, which are not limited to local or traditional interpretations (Hanafi et al., 2022). This allows individuals, especially the younger generation, to compare, question and choose religious views that are more in line with the principles of moderation, which tend to be more inclusive and tolerant of differences. Social media has become a powerful tool for interfaith dialogue, facilitating broader and deeper discussions between followers of different faiths. Initiatives such as webinars, online discussions, and social media campaigns promoting interfaith tolerance and understanding have strengthened religious moderation. Social media also allows moderate religious figures to spread messages of peace and coexistence, reaching a wider audience than is possible through traditional pulpits or media (Ashraf, 2022).

METHODS

This research uses a quantitative methodology and uses associative analysis to test the direct relationship factors between the independent variables and the dependent variable, thereby influencing the nature or direction of the relationship between these variables. The results of statistical analysis will inform whether the relationship between the variables studied is statistically significant and what the characteristics of this relationship are (Arikunto, 2014). There are two types of variables that play a role here: The independent variable, namely the social and technological environment, and the dependent variable, namely religious moderation. The research period was carried out in the period January to June 2024. The research was carried out in Lampung Province. Primary data is data collected directly from individuals participating in research and subsequently used. Using a purposive sampling technique with certain considerations, namely: Respondents domiciled for at least 1 year in Lampung Province, Generation Z with the age group 18 to 25 years, from various religious backgrounds in Lampung Province, Generation Z who use digital platforms such as social media.Bougie and Now (2019) And Roscoe (1975) states that a suitable sample size in research is between 30 and 500 samples. Therefore, based on the sampling technique and theory, the total sample used and representative in this research is 100 generation Z in Lampung Province. Access to Google Forms was used for the data collection process, and a Likert Scale was used to evaluate the indicators.

Table 1: Operational Definition of Variables

| No	Variable	Dimensions	Scale
1.	Social environment (X1)	Family Education Social norms Politics and Policy	Ordinal
2.	Technology (X2)	Technology Accessibility Use of Social Media Digital Literacy Online Religious Content	Ordinal
3.	Religious Moderation (Y)	Theological Pluralism Tolerance and Empathy Interfaith Dialogue Inclusive Religious Education Resilience to the Externalization of Religion	Ordinal

Data analysis in this research was carried out using the SmartPLS 3.0 statistical program. Statistical findings are obtained by running outer model and inner model tests on the processed data. Validity assessment in the context of convergent validity measuring tools includes analysis of

factor loadings of latent variables. Validity is ensured when the resulting data produces factor loadings that exceed the criterion of 0.70. Reliability evaluation was carried out by assessing Cronbach's Alpha coefficient and Composite reliability statistics, using a minimum acceptable threshold of 0.70 for data validity. Both methods require a data validity level that exceeds 0.70. When assessing the quality of internal model fit, researchers often analyze the R-Square statistic. Models with larger R-Squared values are considered superior in their ability to account for fluctuations in the dependent variable, thus showing better performance (Bougie & Sekaran, 2019). The coefficient of determination, R^2, must exceed 0.2. This level of explanation is quite basic. The explanatory power of this model is not very large, as indicated by the R-squared value of greater than 0.25. R^2 values greater than 0.50 are considered sufficient for analyzing many settings. The R-squared value is greater than 0.75. The level of explanation provided is often seen as important and influential within a particular analytical framework. During the hypothesis testing process, researchers often test the p-value and t-statistic. A p value was considered statistically significant if it was below the threshold of 0.05. If the p value of the test findings is less than 0.05, then the results are considered statistically significant. A t-statistic value of 1.96 is considered statistically significant at the 0.05 level for a two-sided test (Roscoe, 1969).

RESULTS AND DISCUSSION

Validity testing is an important process in research methodology used to verify that a research instrument actually measures what it is intended to measure. This process is important to ensure the accuracy and relevance of the results obtained from the research, as well as confidence in the interpretation of the data based on the instrument. The validity of a research instrument reflects the extent to which the data collected truly represents the variables studied, so it is the key to the success of an empirical study. Given the importance of this validation process, researchers must ensure that the instruments used in research have gone through rigorous validity tests before being used in actual data collection. This allows researchers to have greater confidence in the results of data analysis, ensuring that the interpretations and conclusions made based on the data are accurate and reliable.

Figure 2. Measurement Model Test Results
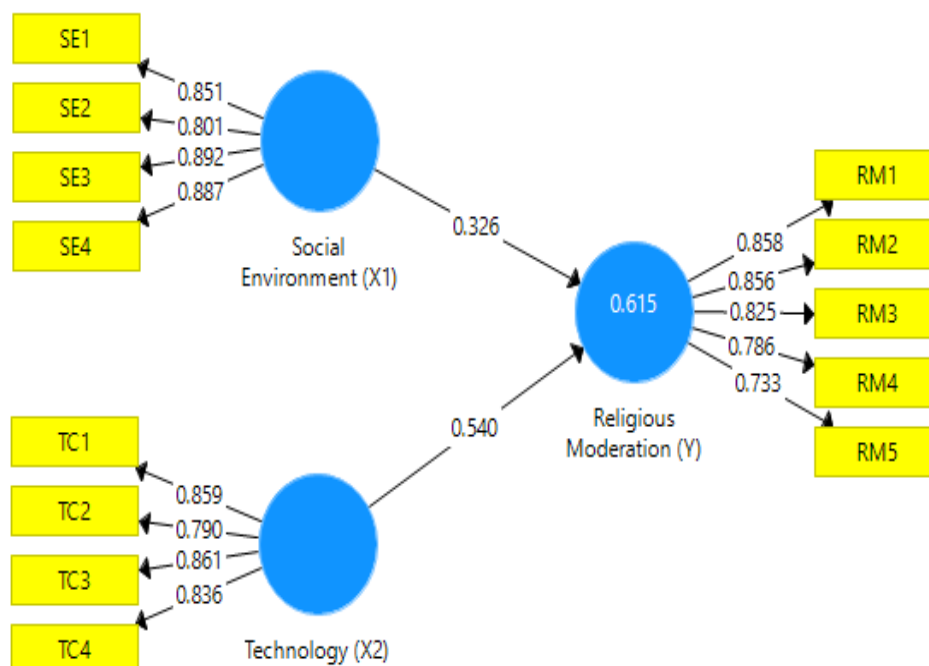
Source: 2024 Data Processing Results

Validity tests are useful for confirming the content validity of research instruments. Content validity shows how well the items in the instrument cover the concept to be measured. In this context, validity testing involves evaluating whether the instrument covers all the essential elements of the concept under study without ignoring important aspects. Experts in the relevant field are often involved to assess whether the items are adequate and representative of the conceptual domain being measured.

Table 3: Results of Validity Test Implementation

Variable	Dimensions	Loading Value	Information
Social Environment (X1)	SE.1	0.851	Valid
	SE.2	0.801	Valid
	SE.3	0.892	Valid
	SE.4	0.887	Valid
Technology (X2)	TC.1	0.859	Valid
	TC.2	0.790	Valid
	TC.3	0.861	Valid
	TC.4	0.836	Valid
Religious Moderation (Y)	RM.1	0.858	Valid
	RM.2	0.856	Valid
	RM.3	0.825	Valid
	RM.4	0.786	Valid
	RM.5	0.733	Valid

Source: 2024 Data Processing Results

The results of the validity test can be seen in Table 3, which shows that the indicators for each variable, namely social environment (X1), technology (X2) and religious moderation (Y) in generation Z in Lampung Province, all show values above 0.70. Therefore, this value significantly indicates that the high validity value for each of these variables reflects the level of accuracy of the instrument in measuring the construct in question. The social environment (X1), which refers to the influence of social interactions and norms that develop in society, is proven to have a strong influence in the context of generation Z in Lampung Province. This shows that perceptions and interactions in the social environment are important and influential in shaping the attitudes and behavior of the younger generation. Meanwhile, the technology variable (X2) which includes the use and integration of technology in everyday life also shows a high validity value. This indicates that technology plays an important role in the lives of generation Z, which is the original digital generation. Their engagement with digital technology, whether in communication, education or entertainment, is a crucial aspect that influences the way they interact and view the world.

The religious moderating variable (Y), which measures the level of depth and influence of religion in an individual's life, also shows significant validity values. This indicates that religion is still an important and influential factor in the lives of generation Z, especially in Lampung Province. Involvement in religious practices and its influence on values and life decisions has become an inseparable aspect in the analysis of the behavior of the younger generation. This research shows that the social environment, technology and religious moderation are factors that are very relevant in understanding the dynamics of generation Z in Lampung Province. The high validity of these indicators confirms the importance of these variables in the study of the behavior of the younger generation. This provides a strong basis for researchers and policy makers to formulate more effective strategies in dealing with issues related to generation Z, taking into account social environmental factors, technology and religiosity as key aspects.

Table 4: Results of Reliability Test Implementation

Variable	Cronbach's Alpha	Composite Reliability
Social Environment (X1)	0.871	0.907
Technology (X2)	0.881	0.918
Religious Moderation (Y)	0.857	0.903

Source: 2024 Data Processing Results

The reliability test results contained in Table 4 provide a very positive picture of the internal consistency of the research instruments used to measure variables such as social environment (X1), technology (X2), and religious moderation (Y) in Generation Z in the Province. Lampung. This high internal consistency is an indicator that the instrument is able to measure the concepts in question with a low error rate and is reliable in various samplings in the same context. The social environment variable (X1) which recorded a Cronbach's Alpha coefficient of 0.871 and a Composite Reliability coefficient of 0.907 indicates that questions or items related to the social environment have a strong correlation with each other. This indicates that the instrument is able to effectively capture the essence of the influence of the social environment on the behavior and attitudes of Generation Z. This consistency is important in the context of social research, where the social environment is often complex and multidimensional. Meanwhile, the technology variable (X2) with a Cronbach's Alpha coefficient of 0.881 and a Composite Reliability coefficient of 0.918 confirms that the items measuring the impact of technology on generation Z are very reliable. This high score indicates that technology, as a variable, is measured with a comprehensive approach and reflects Generation Z's intensive involvement with technology in their daily lives. This also reflects the validity of the instrument in assessing how much technology is integrated in the lives of the younger generation.

The moderating variable religion (Y), which obtained a Cronbach's Alpha coefficient of 0.857 and a Composite Reliability score of 0.903, illustrates that religious aspects among generation Z in Lampung are measured with fairly consistent instruments. This value shows that the questions in the instrument are able to effectively describe how deeply religion influences Generation Z's daily life, covering aspects such as religious activities, the values they adhere to, and their influence on decisions and behavior. This reliability analysis shows that the instrument used in this research is very effective and reliable for measuring variables related to the social environment, technology and religious moderation in generation Z. This high quality of reliability also provides a solid basis for recommendations and Evidence-based interventions that can be created to understand and influence Generation Z's future behavior.

Table 5: Structural Model Test Results

Variable	Original Sample	T – Statistics	P – Value
Social Environment (X1) -> Religious Moderation (Y)	0.326	3,480	0.001
Technology (X1) -> Religious Moderation (Y)	0.540	6,087	0,000

Source: 2024 Data Processing Results

The results of testing the structural model as shown in Table 5 show that the social environmental construct (X1) has a significant positive relationship with religious moderation (Y) in generation Z in Lampung Province. The original sample numerical coefficient is 0.326 with a t-statistic value of 3.480. This t-statistic value exceeds the critical value of 1.96 which indicates the existence of a statistically significant relationship. Furthermore, the p value associated with this relationship is 0.001, which is below the 0.05 level of significance. Therefore, it can be concluded

that the social environment influences religious moderation in generation Z in Lampung Province. The research findings show that technology (X2) influences the decision to purchase halal food (Y) in religious moderation (Y) in generation Z in Lampung Province by obtaining an original sample numerical coefficient of 0.540 with a t-statistic value of 6.087. This t-statistic value exceeds the critical value of 1.96 which indicates the existence of a statistically significant relationship. Furthermore, the p value associated with this relationship is 0.000, which is below the 0.05 level of significance. Therefore, it can be concluded that technology has an influence on religious moderation in generation Z in Lampung Province.

The interpretation of these two findings shows that social environmental factors not only shape religious attitudes and beliefs, but also how Generation Z integrates these values in their daily lives, including moderate religious practices. A supportive social environment, which can include family, friends and community, plays a vital role in forming more open and tolerant views of religion among the younger generation. Thus, this research highlights the importance of understanding the role of the social environment and technology in shaping religious behavior and attitudes among generation Z, especially in the context of religious moderation. These results can provide insight for policymakers, educators, and religious leaders in designing relevant programs and interventions to encourage balanced and inclusive religious practices among youth.

Table 6: R-Square Model Test Results

Variable	R Square	Adjusted R Square
Religious Moderation (Y)	0.615	0.607

Source: 2024 Data Processing Results

The test results show that the variable R-square value as shown in Table 6 shows an increase of 61.5% or 0.615. This shows that there is a correlation of 61.5% between variables, thus indicating that there is a significant relationship between the independent variable (X) and the dependent variable (Y). This research reveals that social environmental variables (X1) and technology (X2) contribute 61.5% of the total influence on religious moderation (Y) in generation Z in Lampung Province. The remaining 38.5% was caused by other variables not considered in this study. The findings show that the R-square value of the variable as shown in Table 6 shows that the significant influence of the social and technological environment on religious moderation underlines the importance of external factors in shaping religious views and practices among the younger generation. The social environment, which includes family, friends and educational institutions, plays an important role as an important mediator in the spread of social values and norms, including religious norms. On the other hand, technology opens up wide access to new information and experiences which can also influence religious views, especially for generations growing up in the digital era. Recognizing that 38.5% of the variability was not explained by the model, suggests the importance of considering other variables in future research. Factors such as education, personal experience, local policies, and the media may have a substantial influence on religious moderation. These limitations remind researchers of the need to design more inclusive and comprehensive studies capable of integrating multiple factors that may interact in complex ways.

Furthermore, this research shows that a high R-square value is an indicator that the model developed is strong enough in explaining the relationship between the independent and dependent variables. This strengthens the external validity of the findings and provides a strong basis for the practical application of the results of this research in planning policies and programs aimed at addressing religious moderation among generation Z. Overall, these findings provide an important contribution to a deeper understanding of the dynamics religious moderation among generation Z, especially in Lampung Province. Analyzing how the social environment and technology together influence religious views offers a new perspective in the study of religion and can guide policymakers and practitioners in designing relevant and effective interventions.

Social Environment and Religious Moderation in Generation Z in Lampung Province

The research results provide the fact that the social environment influences religious moderation in Generation Z in Lampung Province. This is because the family as a basic social unit plays an important role in forming early religious views. Within the family, Generation Z children and teenagers get their first introduction to religious values. Families that apply religious principles in a moderate manner, which teach the importance of tolerance and respect for differences, tend to produce individuals who have a balanced view of religion. This creates a strong foundation for broader social interactions that are also oriented towards moderation. Education plays a strategic role in strengthening religious moderation through the curriculum and interactions in the classroom. Schools and universities that integrate inclusive and holistic religious education, which focuses not only on dogma but also on inter-religious and critical understanding of religious practices, broaden students' horizons. This helps students understand that religion can be practiced in a variety of different ways, all of which are valid within the broader context of a plural society. Social norms in society also influence religious moderation.

Norms that support freedom of thought, expression, and diverse religious practices create an environment conducive to interfaith tolerance and understanding. Societies that value and celebrate religious diversity tend to have members of society who are more open and accept differences as part of a rich and dynamic social life. Politics and policies that are inclusive and support diversity play a vital role in promoting religious moderation. Government policies that protect minority rights and fight for equality between religious groups ensure that no religion or group feels marginalized. This, in turn, encourages more moderate religious practices, where individuals feel safe to express their beliefs in less extreme ways. Thus, this research confirms that the social environment consisting of family support, inclusive education, social norms oriented towards pluralism, and fair political policies, significantly contributes to the formation of religious moderation among Generation Z in Lampung Province. These four factors collectively create a framework for individuals to develop and practice a balanced and inclusive religious outlook, which is essential for social cohesion and stability in plural and multicultural societies.

The findings of this research are strengthened by the Social Reality Construction Theory developed by Peter L. Berger and Thomas Luckmann in 1966, providing a useful framework for understanding how the social environment influences religious moderation, especially among Generation Z in Lampung Province. This theory explains that social reality is built through interactions between individuals in society, where knowledge and perceptions about the world are the result of ongoing social processes. In the context of religious moderation in Generation Z, this theory can be used to analyze how social interactions shape religious views that are more moderate and inclusive. The concept of "socialization" in this theory indicates that individuals learn and internalize the values and norms of their social environment (Sarstedt et al., 2021). The family, as the main socialization agent, plays a vital role in introducing and instilling the concept of religious moderation from an early age. In families that support pluralism and interreligious dialogue, children tend to grow up understanding that religious diversity is a natural part of social life and should be respected. In Berger and Luckmann's theory, the process of "internalization" shows that after social values and norms are learned, individuals internalize these values so that they become an inseparable part of their reality. For Generation Z in Lampung, the social reality constructed through family interactions, education, social norms, and policies helps them internalize religious moderation as part of their identity. Thus, social reality construction theory provides a robust framework for understanding and explaining how the social environment contributes to religious moderation among Generation Z (Hendriyadi, 2019).

This finding has a direction that is in line with a study (M. Masturin, 2023) shows that the social environment in the aspect of the Islamic education material development model based on religious moderation is able to shape the character of students effectively and efficiently (Nisiotis et al., 2020). The results of research (I. Fithriyah, 2023) show that the process of instilling the values of religious moderation is carried out in the social educational environment by Islamic boarding schools in an effort to form a multi-ethnic and religious society that is harmonious, friendly, tolerant and lives

side by side in differences of both ethnicity and nationality. religious belief is through a process of habituation, an integration process, a reflective process, and a process of transinternalization and social assimilation based on community and social (Mystakidis et al., 2021).

Technology and Religious Moderation in Generation Z in Lampung Province

The research results provide the fact that technology has an influence on religious moderation in Generation Z in Lampung Province. This is because technological accessibility has made it easier for Generation Z in Lampung to access various information sources and online communities. Advances in mobile technology and high-speed internet allow young people to connect with a world wider than just their local environment. This wider access gives them the opportunity to explore different religious perspectives and interpretations, which, in turn, can encourage a more moderate and inclusive approach to religion. The use of social media has become an important platform for Generation Z to interact and discuss various topics, including religion. Social media enables a broad exchange of ideas and discussions, transcending geographic and cultural boundaries. These discussions often include interfaith dialogue and discussions of tolerance and pluralism, which can help shape more open and tolerant attitudes toward religious diversity. Increased digital literacy among Generation Z allows them to navigate and evaluate the religious information they find online more critically. Digital literacy is not only about the ability to use technology, but also the ability to understand, question and analyze information accessed through digital media. This helps young people differentiate between credible and non-credible religious sources, and avoid extreme and inaccurate propaganda or information. The wide availability of online religious content plays an important role in influencing the religious views of Generation Z. The internet offers access to a variety of religious materials, from lectures and sermons to online courses and discussion forums, all of which can help individuals form a more mature and moderate religious understanding. This content often presents a variety of views and supports moderation through presenting a variety of valid religious interpretations. Thus, technology, through these mechanisms, has played a key role in shaping religious moderation among Generation Z in Lampung Province. This research highlights how the integration of technology and religious practice can have far-reaching impacts, promoting a more moderate and inclusive approach to religion, which is essential for social harmony in the current era of globalization and digitalization.

The findings of this research are strengthened by the mediation theory developed by Lev Vygotsky in 1920, providing a theoretical framework for understanding the role of technology as a mediating tool in cognitive processes, especially in the context of its influence on religious moderation in Generation Z in Lampung Province (Wahyuni et al., 2018). According to Vygotsky, tools and symbols in the social environment mediate human mental activity, helping in the formation of higher psychological functions. In the context of this research, technology, particularly social media and online religious content, functions as a significant mediating tool in shaping the religious views of Generation Z. Increased accessibility to technology allows Generation Z in Lampung to connect with various sources of religious information. Technology as a mediation tool facilitating a broader and more diverse religious learning and exploration process (Masturin, 2022). Generation Z uses technology not only as a means to obtain information but also as a platform for social interaction, where they can discuss and share religious experiences with others online. This broadens the horizons of their understanding of religion, encouraging a more reflective and critical approach. Thus, the application of Vygotsky's mediation theory in this context shows how technology, as a mediation tool, plays a key role in shaping and changing religious moderation among Generation Z in Lampung Province. Technology not only expands religious access and interaction but also supports the formation of a more complex and diverse religious understanding, which is crucial for religious adaptation in a plural and globally connected society (Fithriyah, 2023).

This finding has a direction that is in line with a study (S.Febriani, 2022) shows that the millennial generation's perception of the implementation of religious moderation can be internalized through social media media with video shows, flyers inviting moderation, and intensive

persuasion strategies on social media such as Facebook, Instagram, YouTube, and TikTok. The research findings provide an illustration that the phenomenon of implementing religious moderation in the millennial generation can be improved through the distribution of religious material that is relevant to modern issues without reducing the essence of religious education (Zarzycka et al., 2020). The study (Mariyono, 2024) highlights the importance of utilizing digital technology to encourage inclusive online environments and cross-cultural dialogue [55].

CONCLUSIONS

The research results provide empirical evidence that the social environment influences religious moderation in Generation Z in Lampung Province, this is because the family as a basic social unit plays an important role in forming initial religious views. Within the family, Generation Z children and teenagers get their first introduction to religious values. Families that apply religious principles in a moderate manner, which teach the importance of tolerance and respect for differences, tend to produce individuals who have a balanced view of religion. This creates a strong foundation for broader social interactions that are also oriented towards moderation. Technology has an influence on religious moderation in Generation Z in Lampung Province, this is because the accessibility of technology has made it easier for Generation Z in Lampung to access various information sources and online communities. Advances in mobile technology and high-speed internet allow young people to connect with a world wider than just their local environment. This wider access gives them the opportunity to explore different religious perspectives and interpretations, which, in turn, can encourage a more moderate and inclusive approach to religion.

From a theoretical point of view, this research adds empirical evidence to the existing literature regarding the theory of social construction of reality and Vygotsky's theory of mediation. By exploring how the social environment and technology interact to influence religious moderation, this research helps explain the specific social processes that contribute to the formation of moderate religious views among youth. It validates and extends the theory by showing how modern factors such as social media and digital content can become mediating tools in the social construction of religiosity. Additionally, this research also integrates concepts from social psychology and sociology of religion, providing a richer interdisciplinary perspective that can be used to understand similar phenomena in other contexts. Practically, the findings of this study have broad implications for policy makers, educators, and community leaders. First, by understanding the important role that families and educational institutions play in shaping moderate attitudes, policymakers and educators can design more effective programs that support pluralism and interreligious dialogue. For example, school curricula can be structured to actively incorporate materials that promote cross-cultural understanding and tolerance, while parents can be provided with resources and training to help them reinforce these values at home. Second, given the significant influence of technology, particularly social media, there is an opportunity to develop online platforms specifically designed to promote religious dialogue and understanding. This could include supervised online forums, virtual workshops, and social media campaigns aimed at countering extremism and promoting moderation. Third, these findings suggest that interventions to improve religious moderation should take into account the unique characteristics of Generation Z, such as their propensity to engage with technology and preference for online social interactions. Programs that incorporate technology in their approach may be more effective in reaching and influencing young people. Fourth, the results of this research can also be utilized by religious leaders and religious communities to formulate more inclusive and relevant strategies for their younger members, who may be seeking ways to align traditional religious practices with modern, highly digital social contexts.

This research provides valuable insights but also faces several limitations that are important to note. One of the main limitations is that this study is limited to Lampung Province, which may have unique social, cultural and technological characteristics that are not fully representative of other regions in Indonesia or abroad. Thus, generalization of the results of this study must be done with caution. Future research could expand its geographic reach to include regions with different

social and technological contexts, enabling a more comprehensive understanding of how these factors influence religious moderation among youth globally. This study mainly uses quantitative methods to measure the influence of social and technological environments. While this provides measurable and general data, quantitative approaches may not fully capture the nuances and complexities of how these influences specifically influence religious beliefs and practices. Future research could enrich these findings by using qualitative methods, such as in-depth interviews or case studies, which can provide more detailed insights into individuals' personal experiences and social contexts. This research does not fully consider the influence of other variables that may play an important role in religious moderation, such as economic influences, formal religious education, and individual psychological factors. Limitations in defining and measuring these variables may affect the accuracy of the findings. Therefore, future research should try to integrate these additional variables in their research models to obtain a more complete picture. By considering these limitations and integrating recommendations for future research, future studies can be more effective in understanding the complex dynamics between the social environment, technology, and religious moderation, especially among younger generations.

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