

RELIGIOSITY'S IMPACT ON POLITICAL PARTICIPATION: THE MODERATING ROLE OF SOCIAL AWARENESS AMONG CHRISTIAN MILLENNIALS IN SURABAYA.

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ABSTRACT This study investigates the relationship between religiosity and political participation with Social Awareness as a moderating variable among millennials in Surabaya. This study employed the quantitative approach analysed with Smart PLS 4, which aims to determine the impact of religiosity on Political Participation, and whether Social Awareness intervenes in the effect. In this study, a survey was conducted on 284 respondents. The samples are calculated using the Lemeshow formula because the population size of Christian Millennials in Surabaya is unknown.

The results show that religiosity affects political participation positively and strongly implying that religious people are likely to participate in politics such as voting, endorsing people seeking political office, and engaging in political campaigns. Social Awareness, however, does not moderate the interaction between religiosity and political participation as was expected.

In conclusion, this study contributes to further knowledge of the participation of religiosity and social awareness among Christian millennials in Surabaya. In terms of Christian religiosity, where Social Awareness is concerned, it does not come up as a positive moderating factor, suggesting that a sound understanding of the tenets of a Religion is essential to the level of Political Participation. This raises the prospects of future research that explores how other groups' religious beliefs in Indonesia may influence their Political Action.

KEYWORDS: Religiosity; Political Participation; Social Awareness; Millennial; Surabaya.

Introduction

Political Participation is an important element in a democratic system which functions to ensure citizen involvement in the public decision-making process. In the modern era, the millennial generation is becoming an increasingly influential group in determining the direction of political policy because of their large numbers and

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their tendency to be involved in social issues. In Surabaya, one of the second largest metropolitan cities in Indonesia, millennial Political Participation is attracting increasing attention considering the increasingly complex local political dynamics. The degree of political engagement among Indonesia's millennial generation is frequently shaped by a range of influences, such as their religious beliefs and social consciousness.

The Political Participation of the millennial generation is a phenomenon that is increasingly attracting attention in the current digital era. As a generation that grew up with easy access to information and technology, millennials have the potential to play a major role in determining the direction of policy and social change through political participation. However, the level of political engagement among millennials is often influenced by various factors, one of which is Religiosity. Religiosity, which is related to religious beliefs and practices, not only shapes individual morals and values but can also influence their views on politics and common interests.

Several previous studies have shown a relationship between Religiosity and political participation, where individuals with high levels of Religiosity tend to be more active in political activities. However, this relationship can vary, depending on how Religiosity influences Social Awareness. Social Awareness, which reflects concern for social issues and public welfare, is believed to be one of the important factors that moderates the relationship between Religiosity and political participation. In the context of millennials, especially in big cities like Surabaya, Social Awareness is often the main driver of their involvement in politics, both through social movements and formal participation in general elections.

Religiosity can be characterized as an organized or systematic structure of beliefs, values, and motives that revolve around compliance with one or in most cases several divinities or supernatural forces. Recently, aspects related to religiosity, Political Participation, and tolerance have been studied among the Surabaya Indonesian millennials. The millennial youth of Surabaya demonstrate the awareness that tolerance may coexist in environments with diverse peoples and group uniqueness, the importance of diversity and group distinction is recognized (Habibah & Setyowati, 2022). Also, political consciousness is the factor that positively determines the political participation rate of the millennials. There is interest in political affairs as an indication of understanding the role of politics (Sutjipto et al., 2023). Based on research done among the Muslim youth living in Surabaya cities, the level of tolerance was diverse with as much as 38.3% exhibiting very high tolerance or high tolerance level and 32.8% exhibiting intolerance or an extreme intolerance level. Among the factors affecting the perception of the tolerance of religious differences include religion, politics, and social media (Rosidah, 2019). However, research by Lontoh, (2022), shows

that spirituality is the most effective factor of bridging readiness among Christian millennials, which is not the case for the attachment of religiosity (Lontoh, 2022). All the above details point to the fact that there is a relationship between religiosity, Political Participation, and Social Awareness among the generations of millennials in the context of diversity in Surabaya.

Previous studies have linked Religiosity to political participation, but the variable of Social Awareness as a Moderation is still rarely used. Most studies focus on religious values directly influencing political engagement, without considering how Social Awareness may be an important bridge (Hassan & Yousuf, 2019). According to Hustinx et al. (2014), Social Awareness can strengthen the influence of Religiosity on engagement in political issues, especially in the context of the millennial generation.

This study aims to analyze the influence of Religiosity on the Political Participation of the millennial generation in Surabaya by using Social Awareness as a moderating variable. This study is important to understand how Religiosity and Social Awareness together influence the political engagement of millennials, as well as to provide deeper insight into how to increase the Political Participation of this generation in Surabaya. Through this analysis, it is expected to find a significant relationship between Religiosity, Social Awareness, and political participation, so that it can be a reference for the development of more inclusive and participatory public policies.

Literature Review

Religiosity

Religiosity involves aspects such as dedication to religious beliefs and values upheld by participating in religious ceremonies as well as ethical behavior influenced by religious beliefs. Stark and Glock (1968) outline five aspects for measuring religiosity; belief in teachings (ideological aspect), participation in religious practice (ritualistic aspect), understanding of religious principles (intellectual aspect), personal spiritual experience (experiential aspect), and the influence of religion on daily actions (consequential aspect). The various elements highlighted show the complexity of beliefs and how they affect other areas of life, such as social interaction and political involvement.

Aksoy & Dingeman (2023) found that religious involvement can foster prosocial behaviors and attitudes (Aksoy, et al. 2022). Even if they are pro-social, people with high religiosity tend to put more trust only in those of the same religion (Chuah, et al 2016). Even so, Aksoy (2022) emphasized that religiosity has a positive impact on mental health.

Lontoh and Chia (2022) suggest that religiosity can show the depth of a person's

relationship and involvement with beliefs, as well as how those beliefs are applied in daily life.

Previous research has shown that religious beliefs have an impact on aspects of life such as mental well-being and social relationships. Although there is a relationship between religiosity and evangelical involvement as indicated by Lontoh (2021), the relationship is not very strong. In addition, religious participants also believed that those who adhered to a religion were trustworthy, but more gave trust only to those of the same religion—religiosity reinforced this effect. Among the non-religious categories, while more religious participants were more willing to discriminate, less religious participants tended to exhibit the same group bias (Chuah, et al. 2016).

McAndrew, (2020) added that to evaluate the net effects of religion on civic life, we must pay more attention to the cultural content of religious beliefs, and how they structure other values and attitudes.

Dimensions of Religiosity

Huber et al. (2012) discovered that the Religious Centrality Scale (CRS) evaluates the significance, prominence, or focus of religious meaning within an individual's personality across five fundamental dimensions. The CRS provides a comprehensive measure of the centrality of religiosity that is appropriate for interfaith research. This article outlines the theoretical framework and rationale behind its development, presenting various iterations of the CRS in 20 languages, accompanied by normative values for 21 nations.

Research on the dimension of religiosity has identified various components that contribute to religious experience and behavior. Paxton, P. et al. (2014) propose three dimensions of personal religiosity (emphasis on religion, prayer, and belief). The predictors of voluntary activities are notably important, with each exhibiting a considerable interaction effect with public religiosity, assessed via participation in religious events. The impact of both public and private religiosity on volunteerism, along with their interactions, varied according to religious affiliation.

According to J. Se (2016), religiosity has various dimensions, including beliefs, experiences, practices, knowledge, individual moral consequences, and social consequences. His study reinforces the understanding of multidimensional religiosity by offering empirical data that reveals notably comparable dimensional patterns among a cohort of German and American students. The oblique factor analysis rotation solution uncovers six dimensions of religiosity: beliefs, experiences, religious practices, religious knowledge, individual moral implications, and social implications.

Pearce et al. (2017) developed a five-dimensional model for adolescents, including religious beliefs, exclusivity, external practices, personal practices, and emphasis.

In this research, the aspects of religiosity that are examined include:

- **Belief:** an individual's belief in the doctrine or religious teachings they follow. The indicators are: (1) Belief in God. (2) Belief in religious teachings (e.g., heaven, hell, karma). (3) The belief that religion influences life decisions.
- **Religious Practice:** participation in worship or religious rituals such as prayer, fasting, and attending places of worship with the following indicators: (1) Frequency of attending places of worship. (2) Frequency of prayer or personal worship. (3) Involvement in religious rituals (e.g., fasting or celebrating religious holidays).
- **Spiritual Experience:** is the experience of an individual feeling close to God or experiencing spiritual peace. The indicators are: (1) Feeling connected to spiritual power in daily life. (2) Deep or significant religious experience. (3) Feeling close to God when praying or worshipping.
- **Religious Knowledge:** This is the understanding and knowledge of religious teachings. The indicators are: (1) Understanding of the holy book. (2) Knowledge of religious teachings and history. (3) Ability to quote religious teachings in daily life.

Political participation

Political participation is a crucial aspect of democratic systems, fostering stability and legitimacy. It encompasses various forms of engagement, including voting and contributing to government (Halder & Campbell-Phillips, 2020). Youth political participation has gained attention, with researchers exploring its unique characteristics and development across Europe (Weiss, 2020). However, in countries like Pakistan, numerous social factors hinder political participation, such as lack of interest, corruption, and illiteracy (Mahmood et al. 2014). The concept of participation extends beyond politics, encompassing cultural, business, educational, and health domains (Lutz et al. 2014). Research on online participation has emerged as a significant field, with political participation and civic engagement being the most prominent areas of study (Lutz et al. 2014). Understanding the diverse forms of participation and the factors influencing them is crucial for promoting inclusive and effective democratic processes.

Sjoraida et al. (2024) demonstrate that social media plays a crucial role in influencing political engagement. These platforms offer robust new avenues for individuals to partake in the political arena and express their opinions. Nonetheless, it is essential to recognize the possible difficulties associated with utilizing social media for political involvement and to approach its use with responsibility and eth-

ical consideration. The advancement of digital technology has led to considerable transformations in Political Participation. Jenkins et al. (2016) noted that Political Participation is now not only limited to conventional activities, such as elections, but also includes participation through social media, where individuals can interact with public officials, voice their opinions, or organize political movements in a faster and broader way. Social media has opened the door to more inclusive and democratic political participation, especially among the younger generation. Ultimately, Political Participation is not only a right but also the responsibility of citizens to be involved. In the political framework, it is essential to guarantee that the government continues to be attentive to the requirements and concerns of the populace. Active and sustained participation can strengthen the legitimacy of democracy and create a more just and prosperous society. Political Participation is a vital component of the democratic process that allows citizens to be involved in political decision-making and policy-making. Political Participation activities include various actions ranging from voting in elections, and involvement in political campaigns, to participating in demonstrations or social movements (Dalton, 2008). This involvement is considered an indicator of the strength and quality of democracy in a country because it reflects the extent to which people influence public policy and the government process.

Dimensions of Political Participation

Political participation is a multifaceted concept that has been extensively studied across various democratic societies. McAllister et al. (2018) In their research, they examine multiple facets of political engagement before addressing voter involvement in democratic nations. They then assess how institutional frameworks, including electoral regulations, varieties of electoral systems, and party configurations, influence political engagement. Lastly, they elucidate several determinants that influence citizens' decisions to engage in political activities or abstain from them.

According to Koc (2021), recent evidence suggests that political participation may be essentially unidimensional in many countries (Koc, 2021). However, the number and nature of these dimensions remain debated. In other hand, where the religious demographic base is narrow, where conversion is not possible, it will make religiosity greatly affect political participation.

Another study done by Kim and Hoewe (2020) delineate five key elements of modern political participation, which encompass traditional methods, interpersonal discussions, voting behaviour, engagement on social media, and the pursuit of information online. The analysis produced five specific dimensions of political involvement: (1) traditional forms of political engagement, (2) discussions about politics

with others, (3) participation in elections, (4) active involvement on social media platforms, and (5) the search for information through online channels. Through testing both convergent and discriminant validity, it was found that each dimension of political participation exhibited a positive correlation with political efficacy and interest in political matters.

This study uses the following dimensions and indicators of Political Participation:

- *Conventional Political Participation Indicators:* Conventional political participation refers to formal actions that are legitimate in the political system.
 - Voting (General Election): Frequency of participation in elections (national, regional).
 - Involvement in Political Campaigns: Attending campaigns, donating to political campaigns, or working as volunteers in elections.
 - Membership in Political Parties: Level of participation in political parties, including active participation in party meetings and decisions.
 - Contact with Political Representatives: Frequency of individuals communicating or contacting elected officials to express opinions or issues.
- *Unconventional Political Participation:*

Unconventional political participation includes actions that are often carried out outside formal channels and tend to take the form of protests or public advocacy. Some common indicators include:

- Demonstration or Protest: Participation in demonstrations, protests, or rallies.
- Petition: Signing or initiating a petition related to a political or social issue.
- Boycott: Involvement in a product boycott as a form of protest against government policies or actions.
- Campaigning through Social Media: Using social media to voice political views, share political information, or organize online movements.
- Solidarity Action or Activism: Engaging in solidarity actions towards a particular group or other forms of political advocacy, including through online and offline movements.
- Online Participation: In the modern context, political participation also refers to involvement through social media, online petitions, and the use of digital platforms to voice political opinions.

Social Awareness

Social Awareness refers to an individual's understanding and concern for the social, political, and economic conditions around them. Social Awareness includes awareness of injustice, inequality, and broader societal issues, as well as involvement in efforts to address or improve these conditions.

Prasolova Forland,(2002) states that social awareness is related to a person's awareness of social situations experienced by oneself and others, so that individuals can know and be aware of things that are happening around them, such as what other people are doing, whether someone is being involved in a conversation and being disturbed, who is around, and what circumstances are going on (Zhao, et al. 2019).

Social awareness serves as a bridge between individuals and their communities, as well as a catalyst for collective action for social change (Giddens, 2006). This psychological ability necessitates that an individual effectively evaluate their position within various social circles or situations. For numerous clients experiencing suicidal thoughts, social support can serve as a crucial element of a life-preserving approach, as it enables individuals to assist others in managing their challenges. (Abbott, 2019). In this latest development, social awareness is greatly influenced by social media. With the power and advancement of technology, social media plays a very big role in social awareness. Social media will facilitate the forecasting of human behavior across a diverse range of areas, encompassing public health, crisis management, decision-making processes, and the advancement of social justice. However, social media also presents significant challenges to social awareness, including the proliferation of misinformation and false narratives. (Zhao et al. 2019).

In line with that, Kumari added that Social Awareness is greatly influenced by Social Networks. Social Networks are digital platforms predominantly utilised as a means of communication by a vast array of users to forge social connections with others, whether for professional, educational, or other purposes. Social Network Analysis serves to chart or assess social interactions among individuals, entities, or elements within the network. Emerging technologies refer to innovations that have the potential to alter current conditions or are anticipated to be developed shortly. (Kumari and Kavitha, 2018). Li & Su (2019) indicate that there is an influence between lifestyle and a person's social awareness and behavior.

Ye at al (2018) stated, that even social media will also influence social awareness, for example, challenges that the digital world does not want, such as rumors, hoaxes and location fakes. So that a person with a certain level of religiosity will not fail to carry out hoaxes and falsify information about political participation. In line with this, Cao et al (2016) stated that by utilizing social awareness, users can share communication resources. This will certainly enhance the political message of cer-

tain parties in the context of information sharing and communication in cyberspace. Oser et al (2022) in their study stated that online participation has as much to do with political efficacy which ultimately affects political participation.

According to Patel, (2020), Social awareness is a crucial aspect of social intelligence, involving the ability to understand one's place in social contexts and recognize others' perspectives and feelings. Social awareness refers to an individual's capacity to empathize, comprehend, and acknowledge the viewpoints and emotions of others within a social setting. To enhance social awareness in primary school children, the role of parental engagement and peer interactions is crucial. (Ying and Kutty, 2023).

According to Dachlan (2023), Individuals strive to uphold harmony through their social consciousness and tolerance towards the practice of their faiths. Nevertheless, this harmony is not without its disturbances. Various incidents have arisen under the guise of religion. According to Hyunh (2018), social consciousness and accountable decision-making are fundamental components of Social Emotional Learning (SEL). This will certainly affect political participation.

Concerning the level of Education. Nguyen et al (2021) found that the better-educated do not have a better likelihood of voting in elections or taking certain positions in a certain political spectrum. While Willeck & Mendelberg (2021) found that the quantity of civic education has little effect on political participation, the way civic education is taught is not important. This confirms that political participation is not influenced by a person's level of education.

This study uses the following dimensions and indicators of Social Awareness:

- Empathy is the ability to understand and feel other people's emotions and provide appropriate responses. Empathy consists of two aspects:
Indicators: (1) Cognitive Empathy: The ability to understand the thoughts and perspectives of others. (2) Emotional Empathy: The ability to feel the same emotions as those felt by others.
- Social Environmental Awareness. Refers to a person's ability to understand social dynamics, norms, and regulations that apply in a particular community or society.
Understanding of the existence of inequality and injustice in society, as well as the desire and actions to fight for the rights of disadvantaged groups.
Indicators: (1) Awareness of the existence of injustice or inequality in society. (2) Real action to oppose or correct the injustice.
- Multicultural Awareness. The ability to recognize, appreciate, and interact with various groups from different cultural, racial, religious, or ethnic backgrounds. Awareness of Diversity.

Indicators: (1) Willingness to interact with people from different cultural backgrounds. (2) Respect for differences in race, religion, and gender.

- Social Responsibility

Active involvement in society through actions or contributions aimed at social welfare, both locally and globally.

Social Responsibility Indicators: (1) Involvement in volunteer activities or social action. (2) Willingness to contribute to projects or programs aimed at improving community welfare.

The Relationship between Religiosity, Political Participation and Social Awareness

Research consistently shows a positive relationship between religiosity and various forms of social and political participation. Multiple dimensions of religiosity, including belief, behavior, and belonging, are associated with increased Political Participation (Jang et al. 2023). This study shows the positive impact of religion on mental health through the social activities in which it supports political participation. This means that more religious activities will support social and political activities (Aksoy, O. et al. (2022). Religiosity is associated with increased voluntary engagement in humanitarian organisations, with various aspects of religiosity (such as belief, experience, practice, knowledge, and outcomes) demonstrating positive relationships (Emadi et al. 2020). Participation in religious activities can promote prosocial behaviours and attitudes; however, in our research, this influence is primarily limited to attendance at religious services and adherence to majority religions. (Aksoy & Wiertz. 2023). About a person's managerial position, Barinua et al (2022) stated that the top managers of a company also encourage social awareness and corporate responsibility throughout the organization. This means that in other words, the more involved in the company's top management, the more someone will tend to have higher social awareness. Psychological elements, including a sense of transcendent accountability and an awareness of religio-political dynamics, influence the connection between religious belief and engagement in political activities. (Jang et al. 2023). These findings highlight the complex interplay between religious dimensions, Social Awareness, and civic engagement across different contexts.

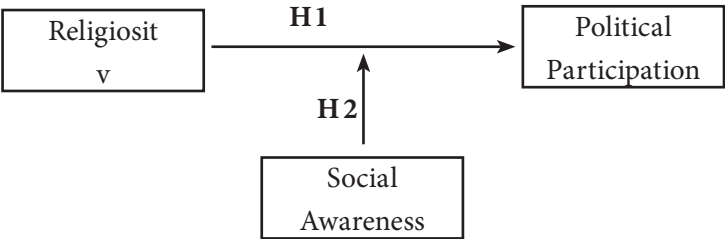
Hypothesis

This research posited that:

H1: Religiosity positively influences political engagement. Individuals with greater levels of religiosity are more inclined to take part in political activities.

H2: Social Awareness moderates the relationship between religiosity and political participation. The effect of religiosity on political participation will be stronger in individuals with a high level of Social Awareness.

Conceptual Framework



Methodology

This research employs a quantitative methodology utilizing a Path Analysis model with moderation to assess the relationships among variables. The direct influences are examined through regression analysis, and the study is conducted using SMART PLS 4 software. The target population comprises Christian Millennials residing in Surabaya.

Participants/Sample

Participants were selected through purposive random sampling. To ascertain the appropriate sample size from a population with an unspecified total, we applied the Lemeshow method (1999). With a sampling error of 5% and a confidence level of 95%, the expected proportion (P) was estimated at 24% (Lemeshow et al., 1999), indicating a requirement for 280 respondents. Participants were drawn from various church congregations in Surabaya, meeting the following criteria: (1) aged between 28 and 43 years, (2) registered as a member of a local church for at least three years, and (3) possessing a minimum of a high school education.

Instrument

Data collection involved three questionnaires: the Religiosity questionnaire, the Political Participation questionnaire, and the Social Awareness questionnaire, all developed by the researcher. The study conducted an outer model test to evaluate validity and reliability, followed by an inner model test to assess the hypotheses. The research instrument encompasses three variables: the Religiosity variable, which includes

12 indicators; the Political Participation variable, with 9 indicators; and the Social Awareness variable, also comprising 9 indicators.

Validity and Reliability Test

Validity was assessed through various methods, particularly focusing on convergent and discriminant validity.

Convergent Validity:

- Outer Loadings: To see the individual contribution of each indicator to its construct. An outer loading value ≥ 0.7 indicates good validity, although values between 0.5 and 0.7 are still acceptable under certain conditions.

- Average Variance Extracted (AVE): This measures the convergent validity of the latent construct. The AVE value must be ≥ 0.5 , indicating that the construct can explain more than half of the variance of its indicators.

Discriminant Validity:

- Fornell-Larcker Criterion: Discriminant validity is assessed by ensuring that the square root value of the AVE of a construct is greater than the correlation between other constructs.

- Cross Loadings: The indicator must have the highest loading on the construct in question compared to the loading on other constructs.

- Heterotrait-Monotrait Ratio (HTMT): HTMT is a new criterion used to test discriminant validity. The HTMT value must be below 0.85 (some literature suggests a limit of up to 0.90).

Meanwhile, to measure reliability that exceeds Cronbach's Alpha, several reliability measures used in this study include:

- Cronbach's Alpha: Cronbach's Alpha is used to measure the internal consistency of latent constructs. High values indicate good reliability.

- Composite Reliability (CR): This is a more comprehensive composite reliability measure than Cronbach's Alpha because it considers the individual contribution of each indicator. A CR value ≥ 0.7 is considered adequate, and ≥ 0.8 is considered very good.

- rho_A: Smart PLS also provides rho_A as alternative reliability to overcome some of the limitations of Cronbach's Alpha. A rho_A value ≥ 0.7 indicates good reliability.

Hypothesis Test

Furthermore, for hypothesis tests, the Structural Model or Inner Model analysis is used to test the relationship between latent variables or hypothesis testing. There are several calculations in this analysis:

- Model fit: In order for the model to satisfy the criteria for model fit, the SRMR value should be below 0.05 (Cangur and Ercan, 2015). Nevertheless, according to the information provided on the SMARTPLS website, the limitations or requirements for model fit consist of: RMS Theta or Root Mean Square Theta value being <0.102 , SRMR or Standardized Root Mean Square value being <0.10 or <0.08 , and an NFI value exceeding 0.9.

- R Square: R Square represents a metric that indicates the extent to which the variability in the dependent variable (endogenous) can be accounted for by the independent variable (exogenous).

- Path Coefficient: This analysis is used to test the hypothesis of the influence of the influencing variable (exogenous) on the influenced variable (endogenous)

- Direct Effect Test: The direct effect of the variable is seen from the original positive/negative sample value, T-Statistic, and P-Value to determine whether the effect is significant or not.

- Moderated Regression Analysis: This analysis is useful for the effect of moderating variables in weakening or strengthening the relationship between independent and dependent variables

Criteria:

To test the moderation hypothesis, it is done by comparing the direct effect of the exogenous variable on the endogenous variable with the effect of the exogenous variable on the moderation effect on the endogenous variable.

Results

The results of the PLS Algorithm process are shown in Figure 1 below. In this phase, the constructed theoretical model is elucidated, and the connections between variables will be illustrated using arrows. Straight arrows signify a direct causal link between the variables.

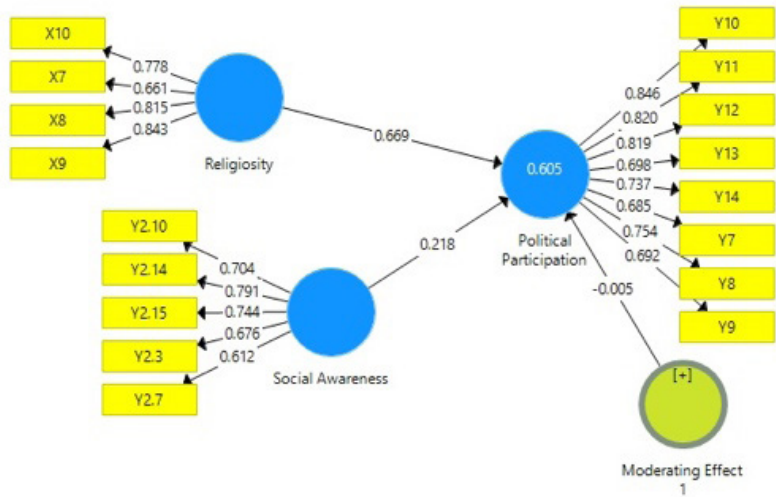


Figure 1. The PLS Algorithm

I. Validity and Reliability Test

A. Validity Test

1. Convergent Validity with outer loading value

Table 1. Outer Loading

	Social Awareness	Political Parti- cation	Religiosity
X10			0,778
X7			0,661
X8			0,815
X9			0,843
Y10		0,846	
Y11		0,820	
Y12		0,819	
Y13		0,698	
Y14		0,737	

Y2.10	0,704		
Y2.10 X10			
Y2.10 X7			
Y2.10 X8			
Y2.10 X9			
Y2.14	0,791		
Y2.14 X10			
Y2.14 X7			
Y2.14 X8			
Y2.14 X9			
Y2.15	0,744		
Y2.15 X10			
Y2.15 X7			
Y2.15 X8			
Y2.15 X9			
Y2.3	0,676		
Y2.3 X10			
Y2.3 X7			
Y2.3 X8			
Y2.3 X9			
Y2.7	0,612		
Y2.7 X10			
Y2.7 X7			
Y2.7 X8			
Y2.7 X9			
Y7		0,685	
Y8		0,754	
Y9		0,692	

Source: obtained from primary data

Based on the table above, the outer loading value of all latent variables above is more than 0.6. Thus, it can be concluded that all items meet the validity criteria.

2. Convergent validity with AVE value

Table 2. Construct Reliability dan Validity

	Social Awareness	Political Partici- pation	Religiosity
Social Awareness	0,708		
Political Partici- pation	0,476	0,759	
Religiosity	0,388	0,752	0,777

Source: obtained from primary data

Based on the table above, all latent variables meet the criteria with an AVE of > 0.5 (Social Awareness 0.501; Political Participation 0.576; Religiosity 0.604. Thus, it can be concluded that all items meet the criteria.

3. Discriminant Validity (Fornell-Larcker Criterion).

Table 3. Fornell-Larcker Criterion

	Cronbach's Alpha	rho_A	Composite Reliability	Average Vari- ance Extract- ed (AVE)
Social Awareness	0,749	0,756	0,833	0,501
Political Partici- pation	0,894	0,902	0,915	0,576
Religiosity	0,778	0,787	0,858	0,604

Source: obtained from primary data

To test Discriminant Validity with the Fornell-Larcker Criterion, if the value on the diagonal is greater than the value in the row below it, it meets the criteria.

4. Discriminant Validity with Cross Loading Value

Table 4. Cross Loading

	SA	PP	R
X10	0,185	0,622	0,778
X7	0,509	0,499	0,661
X8	0,299	0,591	0,815
X9	0,257	0,615	0,843
Y10	0,292	0,846	0,704
Y11	0,448	0,820	0,629

Y12	0,376	0,819	0,523
Y13	0,312	0,698	0,527
Y14	0,417	0,737	0,642
Y2.10	0,704	0,351	0,308
Y2.10 X10	-0,011	0,053	-0,043
Y2.10 X7	-0,140	-0,054	-0,112
Y2.10 X8	0,030	-0,063	-0,158
Y2.10 X9	-0,042	0,008	-0,128
Y2.14	0,791	0,375	0,389
Y2.14 X10	-0,169	-0,043	-0,144
Y2.14 X7	-0,292	-0,139	-0,226
Y2.14 X8	-0,118	-0,063	-0,198
Y2.14 X9	-0,182	-0,033	-0,202
Y2.15	0,744	0,338	0,287
Y2.15 X10	-0,116	0,189	0,090
Y2.15 X7	-0,129	0,089	0,063
Y2.15 X8	-0,237	-0,094	-0,193
Y2.15 X9	-0,224	-0,041	-0,157
Y2.3	0,676	0,331	0,164
Y2.3 X10	-0,199	0,101	-0,002
Y2.3 X7	-0,248	-0,074	-0,162
Y2.3 X8	0,058	-0,016	-0,109
Y2.3 X9	0,047	0,033	-0,055
Y2.7	0,612	0,282	0,202
Y2.7 X10	-0,060	0,077	0,047
Y2.7 X7	-0,178	-0,026	-0,088
Y2.7 X8	0,049	0,030	-0,067
Y2.7 X9	0,054	0,044	-0,037
Y7	0,495	0,685	0,492
Y8	0,307	0,754	0,546
Y9	0,208	0,692	0,423

Source: obtained from primary data

To test Discriminant Validity with Cross Loading Value, if the indicator variable val-

ue in the relevant variable column is greater when compared to the other variable columns, it meets the criteria.

B. Reliability Test

Table 5. Construct Reliability and Validity

	Cronbach's Alpha	rho_A	Composite Reliability
Social Awareness	0,749	0,756	0,833
Political Participation	0,894	0,902	0,915
Religiosity	0,778	0,787	0,858

Source: obtained from primary data

Based on the table above, all latent variables meet the reliability requirements using both Cronbach Alpha and Composite reliability (>0.7)

II. Hypothesis Test with Structural Model Test /Inner Model

A) Model Fit in Partial Least Square

Implementation of hypothesis testing by carrying out Model fit, The R Square Value, Path Coefficient, Direct Influence Test, and Moderated Regression Analysis.

Table 6. Model Fit

	Saturated Model	Estimated Model
SRMR	0,099	0,099
d_ULS	1,491	1,491
d_G	0,622	0,622
Chi-Square	935,285	935,388
NFI	0,665	0,665

rms Theta

rms Theta	0,217	
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Source: obtained from primary data

According to the model fit table above, the RMS Theta or Root Mean Square Theta value is $0.217 > 0.102$ and the NFI value is $0.665 < 0.9$. Based on the two model assessments, it does not meet the model fit criteria. However, based on the SRMR or

Standardized Root Mean Square value, the value is $0.099 < 0.10$, thus the model fits. Therefore, it can be concluded that the model fits the data.

Table 7. The R Square Value

	R Square	R Square Adjusted
Political Participation	0,605	0,601

Source: obtained from primary data

B) The R Square Value

The R Square value is 0.605, meaning that the exogenous variable affects the endogenous variable by 60.5%. This means that it is included in the moderate category. Adjusted R Square Model = 0.601 (moderate) means that the ability of the exogenous variable to explain Y is 60.10%, so it is said that the ability of the Religiosity variable to explain the Political Participation variable is 60.10%, while the rest is the influence of other independent variables that are not measured in this study.

C) Path Coefficient

Table 8. Path Coefficients

Path Coefficients					
Mean, STDEV, T-Values, P-Val...	Confidence Intervals	Confidence Intervals Bias Co...	Samples	Copy to Clipboard:	Exce
	Original Sampl...	Sample Mean (...)	Standard Devia...	T Statistics (O/...	P Values
Moderating Effect 1 -> Political Participation	-0.005	0.095	0.082	0.062	0.951
Religiosity -> Political Participation	0.669	0.659	0.047	14.159	0.000
Social Awareness -> Political Participation	0.218	0.228	0.040	5.490	0.000

Source: obtained from primary data

Based on the table above, it is concluded as follows:

- Religiosity with Political Participation = 0.669 (positive) P value $0.000 < 0.05$ means the influence is significant.
- Social Awareness with Political Participation = 0.218 (positive) P value $0.000 < 0.05$ means the influence is significant.
- Religiosity with Political Participation T-Statistic value = 5.490, meaning significant because it is above 1.96.

- Social Awareness with Political Participation T-Statistic value = 14.159, meaning significant because it is above 1.96.

D) Direct Influence Test

The direct influence of the variable Social Awareness on political participation with a positive original sample value of 0.218, T-Statistic of 5.469, and P-Value of 0.000, the influence is significant. The direct influence of religiosity on political participation with a positive original sample value of 0.669, T-Statistic of 14.159, and P-Value of 0.000, the influence is significant.

E) Moderated Regression Analysis

If the P-Value exceeds 0.05, it indicates a lack of significance, suggesting that the moderating variable does not influence the relationship between the exogenous and endogenous variables. Conversely, if the P-Value is below 0.05, it signifies significance, indicating that the moderating variable does indeed affect the relationship between the exogenous variable and the endogenous variable.

Based on the table above, it is known that the direct influence of religiosity on political participation with a positive original sample value of 0.669, T-Statistic of 1.599, and P-Value of 0.000, then the influence is significant. While the influence of religiosity on political participation with a moderation effect with an original sample value (negative) of -0.005 with a T-Statistic value of 0.062, a P value of $0.951 > 0.05$, then it is not significant).

Because the direct influence of exogenous variables on endogenous variables is significant while the influence of exogenous variables with moderating effects on endogenous variables is not significant, then these results are in the category of moderating predictors. This means that the moderating variable does not play a role in moderating the relationship (in this case, weakening it because it is negative) of an exogenous variable (Religiosity) with an endogenous variable (Political Awareness).

Hypothesis Testing Results

H1: Based on the outcomes of the assessments that include the R Square test, model fit analysis, path coefficients, direct testing, and moderation regression analysis, it can be inferred that religiosity exerts a positive influence on political participation within a moderate framework. As an individual's level of religiosity increases, so does their propensity to engage in political activities.

H2: Based on the test results using the original sample value of moderating effect in the path coefficient table is negative and P Value > 0.05 in Moderated Regression Analysis therefore can be concluded that the moderating variable Social Awareness does not play a role in moderating the relationship between Religiosity and Political Participation. In this case, it weakens, because the results are negative.

Discussion

The results of this study indicate that there is a significant influence between religiosity and political participation among Christian millennials in Surabaya. This finding is in line with several previous studies (Pirro et al. 2022) which indicate that individuals with high levels of religiosity tend to be more involved in political activities, especially those related to moral values and social justice. Religious Christian millennials may feel a moral responsibility to engage in politics to influence public policies that are in line with their religious beliefs. This strengthens the theory that religion plays an important role in the formation of a person's political and social values (Pirro et al. 2021; Pew Research Center, 2020)

However, this study also introduces a moderating variable in the form of Social Awareness, which provides a new perspective in understanding the relationship between religiosity and political participation. The results of the analysis show that Social Awareness has no relationship between religiosity and political participation. In other words, Christian millennials who have high Social Awareness do not affect political participation activities when they also have high levels of religiosity. This suggests that awareness of social issues, such as injustice, poverty, and human rights, is not the main driver of individuals being more socially responsible but rather a high religiosity factor.

In the context of Christian millennials in Surabaya, a high level of religiosity can encourage them to engage in political activities as a manifestation of their faith. However, this involvement does not seem to be due to their developing Social Awareness. This phenomenon can be explained by the existence of Christian teachings that emphasize social responsibility, such as helping others and fighting for justice. High Social Awareness may make Christian millennials more sensitive to political issues related to these values (Pirro et al. 2021). This finding is also relevant to theories of political participation, which emphasize the importance of personal motivational factors, such as religious beliefs, in influencing Political Participation. Millennials who are aware of their social environmental responsibilities and believe that they can make a difference through political participation are more likely to engage, especially when this motivation is reinforced by religious beliefs that encourage social action.

Conclusion

The analysis revealed that Religiosity and Social Awareness account for 60.10% of the influence on political awareness, leaving 39.90% attributed to other unmeasured factors or those significantly impacting the political participation levels of millennials. It is important to note that Social Awareness does not serve as a moderating factor in the relationship between Religiosity and Political Participation, as it functions merely as a predictive element.

Religiosity, encompassing personal engagement in religious activities and adherence to religious principles, has been demonstrated to exert a considerable influence on political engagement. This finding suggests that individuals with high levels of religiosity tend to be more active in political involvement, either through voting, support for candidates or parties, or participation in other political activities. This may be due to the influence of religious values that encourage social responsibility and commitment to the common good, which in turn encourages participation in the political process.

Social Awareness, although an important Moderation variable, does not seem to moderate the relationship between religiosity and political participation. This indicates that although millennials in Surabaya have a high level of Social Awareness, religiosity remains a dominant factor in encouraging their political involvement. This means that religious values and teachings can be the main driving force for individuals to participate in political activities, regardless of the level of Social Awareness they have.

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