

RELIGIOUS MODERATION OF GENERATION Z: ATTITUDE OF STUDENTS' RELIGIOUS TOLERANCE IN STRENGTHENING THE CHARACTER OF THE NATION

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Abstract

The complex Indonesian society requires the residents to always maintain good relations to realize a harmonious life with each other. Peaceful and conflict are the potential two poles presenting in human life. Maintaining stable community conditions is a shared responsibility, from the government to the small community level. Besides, the level of the role of academics, especially students, becomes important as an object of research. Religious moderation is a wise attitude toward one's self during the conditions of a multicultural and multireligious society. Researchers focus on how the attitude of religious moderation in the form of tolerance of students representing generation Z, Universitas Lambung Mangkurat Banjarmasin, can be questioned. The students who are the object of their research are studying at FKIP, FK, and FEB. The results of research findings based on a standard of tolerance indicators that correspond to students' response are more likely to be in an attitude of mutual respect, mutual help among each other, focus on equality, and always tolerance for all communities. In addition, the researchers classified the research findings based on the response of the answers on three categories of students: pluralist, inclusive, and exclusive. Potential attitudes tend to make students enter the pluralist category up to 53%. The type thus shows that students are more receptive to differences by supporting each other's good in the teachings of religions. Next, there are 41% enter the inclusive category. This category tends students to welcome differences in beliefs, but they still hold more of what is within the religions. The last category is exclusive, with 6% of the student classification results. This third catalog fully believes that goodness and truth are only in the person of his religion. Therefore, the three classifications' results show that Lambung Mangkurat University students tend to be more open

to each other in the difference of beliefs. It will give positively impact on collaborative affairs in solving specific problems that need to be solved together, especially regarding the issues of this nation.

Keywords: *Religious moderation, Tolerance, Students, Z Generation*

Abstrak

Masyarakat Indonesia yang majemuk mengharuskan penduduk negeri ini selalu menjaga hubungan baik agar terwujud kehidupan harmoni satu sama lain. Konflik dan damai dua kutub yang selalu berpotensi hadir dalam kehidupan manusia. Menjaga kondisi masyarakat agar selalu stabil merupakan tanggung jawab bersama, mulai tingkat pemerintah, sampai pada level kecil komunitas masyarakat. Selain itu peran tingkat para akademisi, khususnya mahasiswa menjadi penting sebagai objek penelitian. Moderasi beragama merupakan sikap bijak pada diri seseorang di tengah kondisi masyarakat yang multikultural dan multiagama. Penelit berfokus pada bagaimana sikap moderasi beragama dalam bentuk toleransi para mahasiswa yang mewakili generasi Z, Universitas Lambung Mangkurat Banjarmasin. Para mahasiswa yang menjadi objek penelitian mereka sedang studi di FKIP, FK dan FEB. Hasil temuan dari penelitian menurut standar indikator toleransi yang berkesesuaian dengan respon mahasiswa yaitu lebih banyak cenderung pada sikap saling menghormati, saling membantu antar sesama fokus terhadap pada persamaan, dan selalu terbuka dengan lapang dada terhadap semua komunitas. Selain itu peneliti mengklasifikasi temuan penelitian yang berdasarkan respon jawaban pada tiga katagori mahasiswa, yaitu, pluralis, inklusif, dan eksklusif. Potensi sikap yang cenderung menjadikan mahasiswa masuk katagori pluralis sebanyak 53%. Katagori demikian menunjukkan kecendrungan mahasiswa lebih menerima perbedaan dengan cara saling mendukung kebaikan yang terdapat pada ajaran agama-agama. Berikutnya terdapat 41% yang masuk katagori inklusif. Katagori ini mahasiswa cenderung mempersilahkan terjadi perbedaan keyakinan di antara mereka, namun mereka lebih tetap memegang apa yang terdapat di dalam agama masing-masing. Katagori terakhir yaitu eksklusif yang mana terdapat 6% dari hasil klasifikasi mahasiswa. Katagori ketiga ini meyakini dengan sepenuhnya bahwa kebaikan dan kebenaran hanya dalam diri agamanya saja. Hasil ketiga klasifikasi demikian menunjukkan bahwa mahasiswa Universitas Lambung Mangkurat cenderung lebih terbuka satu sama lain dalam perbedaan keyakinan. Hal demikian tentu akan membawa dampak positif dalam urusan yang bersifat kolaboratif dalam menyelesaikan masalah-masalah tertentu yang perlu dipecahkan bersama, khususnya tentang masalah bangsa ini.

Kata Kunci : *Moderasi beragama, Toleransi, Mahasiswa. Generasi Z*

A. INTRODUCTION

A harmonious life is born from social conditions where all groups live together by safeguarding each other's rights in carrying out religion (Aziz & Muhajir, 2021). A blind fanatical attitude toward religion becomes an impediment to peaceful and peaceful survival. (Dark & Dark, 2000, p. 113) Moderate attitudes in religion become the key to civilization

and an ideal life. Tolerance is part of the attitude that must be upheld to maintain the stability of community relations and is part of religious moderation. Mukti Ali views tolerance, among others, does not mean that the ends give birth to a syncretic attitude because it will damage the value of religion, which he believes (Ali, 2013, p. 222). This view opens up to always being ready to face Indonesian society's diversity, which is multicultural, multiethnic, and multireligious. Akhsan Na'im and Hendry Syaputra describe data on tribal distribution in Indonesia in *Citizenship, Race, Religion, and Everyday Language of the Indonesian Population*. The Central Statistics Agency published it in 2010, and Java is the most significant tribal group with a population of 95.2 million, or about 40.2 percent of the people of Indonesia. This Javanese tribe combines the Javanese, Using, Tengger, Samin, Bawean/Boyan, Naga, Nagaring, and other tribes in Java. The next largest tribe is the Sundanese tribe, with a total of 36.7 million people (15.5 percent), the Batak tribe with as many as 8.5 million (3.6 percent), and other Sulawesi tribes with as many as 7.6 million people (3.2 percent). The Batak tribe includes the Angkola Batak tribe, Karo Batak, Mandailing Batak, Pakpak Dairi Batak, Simalungun Batak, Tapanuli Batak, Toba Batak and Dairi Batak. Meanwhile, different ethnic groups of Sulawesi origin are a combination of as many as 208 types of ethnic groups of Sulawesi origin, excluding the Makassar, Bugis, Minahasa, and Gorontalo tribes (Na'im & Syaputra, 2010, p. 8).

Population Census data in 2010 related to the distribution of religion in Indonesia, Muslims 207,176,162, 87.18%, Christians 16,528,513, 6.96%, Catholics 6,907,873 2.91%, Hindus 4,012,116 1.69%, Buddhists 1,703,254 0.72%, Khonghucu 117,091 0.05% (Na'im & Syaputra, 2010, p. 10). The Islamic religion is more than 60 percent of the population in each province in Indonesia, except for Bali, East Nusa Tenggara, West Kalimantan, North Sulawesi, Maluku, and West Papua and Papua provinces, where the number is below 60 percent. In Bali Province, the number of Muslims is only 13.37 percent, while Hindus reach 83.46 percent. In East Nusa Tenggara province, only 9.05 percent of the population are Muslim, 34.74 percent are Christian and 54.14 percent are Catholic. In addition, half of West Kalimantan and Maluku Provinces population is Muslim, while the other half are Christian/Catholic. Meanwhile, most of the population in North Sulawesi Province, West Papua and Papua are Christians and some others are Muslims. The Christian population in the three provinces reached 63.60 percent, 53.77 percent and 65.48 percent, respectively (Na'im & Syaputra, 2010, p. 11).

The latest data on population from the Indonesian Central Statistics Agency results, September 2020, was 270.20 million people. With Indonesia's land area of 1.9 million km², Indonesia's population density is 141 people per km². During 2010-2020, the average growth rate of the Indonesian population was 1.25 percent. 56.10% (151.6 million inhabitants) of Indonesia was concentrated on Java, 21.68% (58.6 million) Sumatra, 7.36% (19.9 million) Sulawesi, 6.15% (16.6 million) Kalimantan, 5.54% (15.0 million) Bali-Nusa Tenggara, 3.17% (8.6 million) Maluku-Papua (Statistical Data 2020).

The Indonesian state has paid particular attention to relations between groups related to religious differences, even since the founding of this country. What we can find is, for example, the guarantee of freedom and religious independence and the development of respectful and tolerant attitudes toward various religions, which later as social stability (Ismail, 2014, p. 34). Indonesian people have had the experience of living together in diversity since ancient times. Therefore, the inhabitants of this island country do not need to be taught the meaning of tolerance because they have applied it in everyday life. Being open to each other, and appreciating the differences is one of the keys to community harmony.

However, the condition of harmony in society will not change in line with the ideals of the nation if it is resolved by an individual who has a complete view, only considers himself to be the most right, and others in his eyes are always wrong (Lozano & Escrich, 2017).

Within the campus environment, which is a group of intellectuals (Anwar et al., 2019), tolerance for all differences can add to the treasure of the development of tolerance studies. The dynamics of thought strongly color the direction and form of tolerance they have adopted over the years. One that cannot avoid is the potential inclusion of the notion of exclusivity, which only considers its group to be the most correct. On the other hand, an open or moderate view is also a pretty strong potential which is the attitude of academics, especially students. (Salamah et al., 2020) This description will certainly direct patterns related to the tolerance that shows religious attitudes after conducting research. This research will focus on how religious tolerance and nation character shape religious moderation among students of Lambung Mangkurat University through Islamic Religious Education courses. The research object is located in the Faculty of Education and Science, Faculty of Medicine, and Faculty of Economics and Business. A heterogeneous environment is a potential for students to support the emergence of religious tolerance and the nation's character in their daily lives.

B. THEORETICAL FRAMEWORK

Indonesia is a very plural country that certainly has very complex dynamics. It is not easy to maintain a peaceful and peaceful survival; it needs a good strategy to manage this country. But on the other hand, this country is more likely to be peaceful because the community has a strong character, one of which is local wisdom, making Indonesia a relatively conducive country. Some cases of conflict have occurred in Indonesia but can be resolved well. To maintain stability, peace, and national security, providing a comprehensive understanding of tolerance must always be done by all parties. Everyone can agree to be tolerant of differences, but there are many kinds in implementing tolerance. Said Aqil Al Munawwar argued that the process of implementing tolerance must have principles that will later bring happiness and peace. The emphasis on the principles by which he meant, first, give truthful and respectful testimony. Second, the focus of religious freedom encompasses the freedom of each individual and social group. Third, is the principle of providing acceptance to others. Fourth, think positively and believe in others (Hasan, 2019). Another principle we need to understand is that tolerance between religions is divided into four. Firstly, there is no compulsion when it comes to religion. Secondly, humans have the right to choose, embrace and worship according to their respective religious beliefs. Thirdly, it has no benefit if it forces one to follow a specific belief. Fourthly, the One God does not forbid living in a society that is different from the belief (Fitriani, 2020, p. 187). Therefore, based on the conditions that occur in Indonesia, and applying the principles that have been explained to be capital in fostering harmony among fellow citizens.

In religious tolerance, there are two types that we must develop to impact mutual relations positively. First, passive religious tolerance is an attitude of accepting differences as something factual. Secondly, active religious tolerance is tolerance that involves oneself with others amid differences and religion. Tolerance between religions is that each religion allows and maintains an atmosphere that is conducive, safe, and peaceful for religious people (Fitriani, 2020, p. 186). Religious tolerance encompasses faith-related issues, and giving freedom to others to believe and embrace religion (have faith) which they each choose. (Casram, 2016, p. 188)

We need to consider the condition of the people in the reciprocity of social relations during this time. Successful and non-implementation of tolerance in the public sector should refer to the applicable standards to be easily remedied. The following is an indicator of religious tolerance, a measure of success. First, mutual respect among each other regardless of ethnicity, religion, race, and flow. Second, help each other in positive affairs. Third, he does not want to make fun of or demean people who are different from him. Fourth, do not want to laugh at a person's ethnicity, religion, culture, body size, gender, or sexual orientation. Fifthly, it focuses on the differences in the equations capital of integration, not on the differences between each other. Sixth, always tolerance towards all communities. Seventh, defending persons discriminated against based on human rights. Eighth, lastly, improve the understanding and practice of religion (Hasan, 2019, p. 89).

C. RESEARCH METHODS

Research focusing on tolerance in religion uses *a mixed method* that combines quantitative and qualitative research in the form of field research "*field research*." Researchers want quantitative and qualitative collaboration to get more in-depth and detailed information about objects. In addition, the selection of this type is based on researchers who want to interpret something and accurately reveal religious tolerance patterns among ULM students based on the data obtained. In the process of collecting data using observation methods, interviews, questionnaires and documentation related to the focus of the discussion that the researcher wants to analyze.

D. RESULTS AND DISCUSSIONS

The researcher has explained in the previous discussion related to the student as the focus of the research. Three faculties, namely FKIP, FK and FEB, are located in Lambung Mangkurat University as the primary data source. The total number there were 544 informants from various faculties. The most responses from FKIP were 84.4%, then FK as much as 11% and finally from FEB as much as 4.6%. This data shows that the most response comes from FKIP which is more recent than the overall number of informants. Then based on the gender response, the most women were 74.7% and men were 25.3%. Therefore, all the data that researchers described above will show exciting variants of the findings in the study.

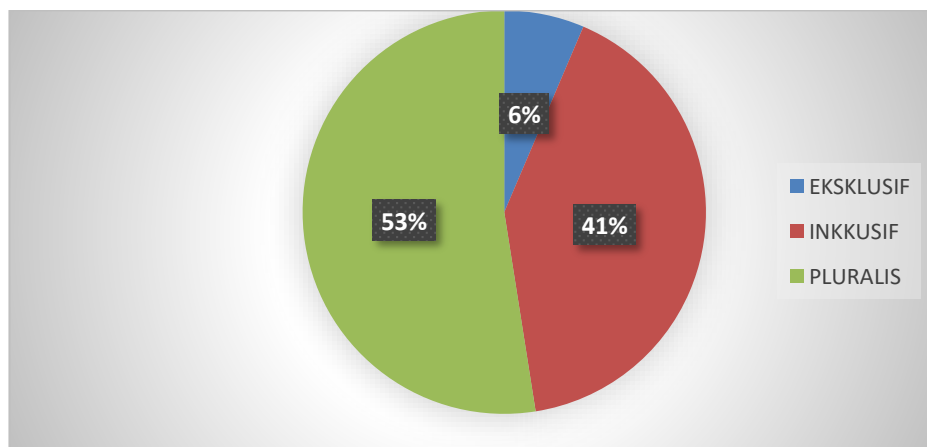
Researchers analyzed the results of students' answers, referring to the indicator of religious tolerance as a measure. Student responses are more likely to follow indicators, namely, first, mutual respect among fellow students whose answers tend to support shared prayer according to belief in initiating activities. Second, help each other in positive affairs. The tendency of this response of researchers derives from a large number of supporters in establishing synagogues. Third, it focuses on the differences in the equations that are the capital of integration, not on the differences between each other. The students were not concerned about the differences in beliefs during communication. This also follows the indicator fourth, always tolerance for all communities. Eighth, improve the understanding and practice of religion (Hasan, 2019, p. 89).

Researchers use the tolerance indicator to analyze the response of students' answers. In addition, the researcher observed a tendency of student response using a religious attitude typology approach, exclusive, inclusive, and pluralist in the book *Dialogue Criticism and Religious Identity* written by Th. Kobong. As quoted by Ahmad Jamakhsari, Sumatran argues that exclusivity is an attitude of closing down from the influence of other religions,

wanting to maintain their authenticity and personal purity. In addition, Th. Kobong, as quoted by Jamakhsari said that exclusivity is an arrogant attitude towards other religions, which limits God's infinite love, confining God in a system of values made by the man himself. The entire explanation above can conclude that exclusivity is an attitude to close down religion from another religion that in a sense considers himself the most correct and maintains its authenticity and personal purity. In other words, the nature of exclusivity has a fanatical nature toward other religions (Zamakhsari, 2020, pp. 38-39). Whereas inclusivism is looser and seems flexible to something outside itself, it is not rigid and gives way to others other than himself to acknowledge their truth. So, the basic assumption of religious inclusiveness is to admit that the truth is only in religion itself. Still, it provides an opportunity or a way for those with beliefs to recognize that their religion is also true (Zamakhsari, 2020, p. 44).

Religious pluralism is often misunderstood, which connotes a vague sense. Religious pluralism is a concept that has a broad meaning related to the acceptance of different religions. Pluralism cannot be understood simply by saying that our society is plural, diverse, and composed of various ethnicities and religions, which only describes the impression of fragmentation, not pluralism. Pluralism should also not be understood to eliminate fanaticism, but pluralism is part of the actual transition of innatism that we know. Thus, religions can explain their sociological reasons and their normative theological foothold why they should carry out harmonious relations with other religions. (Zamakhsari, 2020, p. 49)

Researchers classify from all the results of student response answers in the three faculties, FKIP, FK, and FEB, then the potential and flexibility are very strong as the circle diagram is as follows:



In the diagram of this circle, it is very strong that most students tend to enter the pluralist and inclusive categories. In this data, the response of solid answers are included in the pluralist category as much as 53% and inclusive 41%. This is inversely proportional to the significant difference from the response, which tends to be exclusive to only 6%. The results of the classification show that students' tolerance has been very strongly applied by three faculties (FKIP, FEB, and FK).

E. CONCLUSION

Indonesia is a very plural country. The community's various ethnic, racial, and religious groups interact. This certainly makes this island country get the spotlight because it is pretty successful in caring for diversity compared to other countries. It is not easy to maintenance this large country, it must have precise strategies. For a long time until now the experience of Indonesian people living together in all differences has been strong. So there are no problems in interpreting the meaning of differences, but how to treat others or behave because of differences is the key to always keeping it together. A misunderstanding arises from the lack of understanding of how to be wise to others, let alone sensitive issues concerning religious affairs. The results showed that students of Lambung Mangkurat University tend to be more open and accept the fact that the difference is inevitable. Besides, we must further develop the positive potential of the findings in cooperation with each other. This will undoubtedly make students more actively involved in maintaining harmonious relationships.

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