

Integrity and Transparency: Public Perceptions of Religious Values Education in a Plural Society

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Abstract: In various countries, diversity impacts social conflicts in various forms, not ethnicity, ideology, but also religion. Although many conflicts are based on diversity in Indonesia, religion is the most accessible and most conflict-prone social identity. To address the issue, tolerance or moderation education has widely campaigned. However, the rise of intolerance indicates an unformed factor, namely the perception or attitude toward religious life. Therefore, it is essential to research religious life attitudes. This study **aims** to analyze the perception of religious life on claims of truth, uniqueness, relations of other religions, and global ethics. For this reason, the combined method with *embedded design* is a choice of approach from this study. Data collection is carried out simultaneously, both qualitatively and quantitatively. The analyses of the two were combined to get a complete picture of the respondents' religious perceptions or attitudes. The renewal of this study, in addition to empirical studies on the religious attitudes of millennials, is the relationship between perceptions/attitudes of religious life to the relationship between religions through global ethical issues as a common problem. The conclusions of this study are, (1) respondents see a global problem, but at the same time, there is a universal value in religion, (2) With this universal value belief, respondents tend to be open to dialogue because they believe there is goodness in religions, (3) For the problem of dogma teachings, respondents tend to be exclusive without closing the truth of other religions. The suggestions given, among others, are (1) religious education raises the dimension of global ethics, both humanitarian and ecological; (2) religious education builds a dialogical religious attitude with three conditions: understanding one's religion (the uniqueness and peculiarities of faith), being open to other religions, and offering the value of faith to overcome the global problem.

Keywords: integrity, openness, dialogue, values, religion

1. Introduction

Plurality or diversity is a complex reality due to the collision of identities in one context¹. Religious and tribal-based social conflicts occur in different countries of the world.² For example, social conflicts arise in Syria, Nigeria's Sudan, and the Southern Philippines.³ Similarly, Indonesia is experiencing diversity conflicts in Poso, Ambon, Kalimantan, and various other regions.⁴ In addition, diversity brings an attitude of intolerance. There are several phenomena of religious intolerance in Indonesia: 72 intolerant legal products, 180 to 200 violations occurring every year, 171 intolerant educational institutions, 85.3% rejecting the establishment of other religions, 4.6% of respondents supporting intolerant religious organizations.⁵ Religious identity shapes the perception of diversity.⁶ The phenomenon of violence in the name of religion and extremism has obscured identity, which is evident in the concealment of religious identity for minorities.⁷

The potential for conflict in a compound society has been anticipated by the founders of the nation who tried to unite differences and pluralities with the spirit

¹ Idhamsyah Eka Putra et al., "We Support Unity in Diversity, but Politic Is a Privilege for My Group: The Paradoxical Influence of National Identification × Religious Identification in Predicting Unity in Diversity and Political Orientations," *International Journal of Intercultural Relations* 87, no. February (2022): 108–18, <https://doi.org/10.1016/j.ijintrel.2022.01.011>; Musa Asy'ar, *Filsafat Islam Sunnah Nabi Dalam Berfikir* (Yogyakarta: LESFJ, 1999).

² Pew Research Center, *Rising Tide of Restrictions on Religion Religious* (Washington, D.C: Pew research center's Forum on religion & Public life, 2012).

³ Agnieszka Kanas, Peer Scheepers, and Carl Sterkens, "Positive and Negative Contact and Attitudes towards the Religious Out-Group: Testing the Contact Hypothesis in Conflict and Non-Conflict Regions of Indonesia and the Philippines," *Social Science Research* 63 (2017): 95–110, <https://doi.org/10.1016/j.ssresearch.2016.09.019>.

⁴ Kirsten E. Schulze, "The 'Ethnic' in Indonesia's Communal Conflicts: Violence in Ambon, Poso, and Sambas," *Ethnic and Racial Studies* 40, no. 12 (2017): 2096–2114, <https://doi.org/10.1080/01419870.2017.1277030>; David Gregory Mcrae, "The Escalation and Decline of Violent Conflict in Poso, Central Sulawesi, 1998-2007" (The Australian National University, 2008), <https://doi.org/https://doi.org/10.25911/5d74e914a8bfc>.

⁵ Setara Institute, "MEMAHAMI SITUASI INTOLERANSI," *Setara Institute*, October 2022.

⁶ James A. Banks, "Teaching for Social Justice, Diversity, and Citizenship in a Global World," *Educational Forum* 68, no. 4 (2004): 296–305, <https://doi.org/10.1080/00131720408984645>.

⁷ Christopher P. Scheitle and Ellory Dabbs, "Religiosity and Identity Interference among Graduate Students in the Sciences," *Social Science Research* 93, no. October 2019 (2021): 102503, <https://doi.org/10.1016/j.ssresearch.2020.102503>.

of *Bhinneka Tunggal Ika* and *Pancasila*.⁸ However, many inhibiting factors occur in presenting unity and peace so that conflicts arise. According to Sukendar, conflict factors are the ideology of terror, economic problems, a wrong understanding of religious teachings (jihad, for example), and global injustice.⁹ Of these factors, religious understanding, for example, claims of truth, becomes one of the main factors of conflict.¹⁰ Truth claims are beliefs that shape ways of thinking and patterns of action. Attitudes and perspectives can impact negative judgments, feelings of sensitivity, and aggressive actions towards others. *In short, the perception of religious life is the first cause of religious-based acts of intolerance or social conflict.* In this digital era, perceptions are readily manipulated with technology that is closely related and inseparable from the millennial generation.¹¹ For this reason, the study of perceptions of religious life is significant to look at the younger generation's views in the practice of spiritual life.¹² It is also emphasized that religion and philosophy play an essential role in order and order in contemporary societies, such as Indonesia and Iran.¹³

This study aims to emphasize the importance of religious character education in multi-religious, namely the development of the value of openness and integrity in the younger generation. For this reason, the study explored truth, universality, and inclusive values. The reason is *that claims of truth and salvation have a significant contribution to the conflict of religious life; second, the value of universality becomes a factor in the cohesion of religious life based on the value of*

⁸ H Susanto, "Pluralitas Agama Dalam Perspektif Permainan: Dialog Antaragama Dalam Hermeneutika HG Gadamer," *Millah: Jurnal Studi Agama*, 2016; Umi Halwati, Imam Alfi, and Johar Arifin, "Nasionalisme Di Tengah Pluralitas Dan Kebebasan Pers," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 12, no. 2 (2018): 329–54; Wahyu Pramudya, "Pluralitas Agama: Tantangan" Baru" Bagi Pendidikan Keagamaan Di Indonesia," 2005; Firdaus Syam, "Dilema Pluralitas: Hambatan Atau Penguatan Demokrasi Bangsa Indonesia?," *Ilmu Hukum* 14, no. 2 (2011): 256–75.

⁹ Sukendar, "Akar Terorisme Dalam Islam," *Jurnal THEOLOGIA* 23, no. 2 (2012): 412–29.

¹⁰ Mangadar Situmorang, "Pancasila Sebagai Vertue Nusanantara" (Bandung: Fakultas Filsafat, 2019), <https://doi.org/https://doi.org/10.26593/ecf.v0i2.3751.%25p>.

¹¹ Ignatius Bambang Sugiharto, "Pancasila Sebagai Strategi Menuju Keadaban Baru" (Bandung, 2019), <https://doi.org/https://doi.org/10.26593/ecf.v0i2.3751.%25p>.

¹² Mustafa Mustafa, "Pluralitas Dan Tantangannya," *Al-'Adl* 1, no. 2 (2008): 1–24.

¹³ Himyari Yusuf, "URGENSI FILSAFAT DALAM KEHIDUPAN MASYARAKAT KONTEMPORER: Tinjauan Filsafat Islam Terhadap Fungsi Moral Dan Agama," *Jurnal THEOLOGIA* 27, no. 1 (2016): 51–72; Fahmy Farid Purnama, "LIBERASI TEOLOGI DI IRAN PASCA-REVOLUSI: Telisik Pemikiran Abdul Karim Soroush," *JURNAL THEOLOGIA* 27, no. 1 (2016): 25–50.

respect for other religions; and *third*, the importance of developing inclusive values in shaping inclusive attitudes in religious life. Thus, this analysis focuses on the following four questions: *first*, does religion contain the values of goodness or prosperity or the *common good* for human beings? *Second*, does the younger generation, especially college students, have a closed attitude in religious life? *Third*, how do students respect other religions? Through this exploration, this paper emphasizes the importance of religious character education for the younger generation.¹⁴

2. Literatur Reviews

The study of religious perceptions or views of life has attracted researchers to explore them. There are three research points found here.

First, public opinion and the perception of religious life. Schulze analyzed religious perceptions or views of life in the context of conflict discourses in Ambon, Poso, and Sambas. The question is why the perceptions and views in all three conflict areas are different, where while the Sambas conflict is an ethnic conflict, but the Ambon and Poso conflicts are religious conflicts. Through a comparative study, Schulze proposed three conclusions: 1) the Ambon and Poso conflicts had the same ethnic causes as the Sambas conflict. 2) the development of public opinion on religious conflicts dominated in Poso and Ambon due to the rise of Islam during the period of 1990. Meanwhile, the development of the Sambas conflict opinion is actually the latest development or period of the anti-Madura conflict that has been developing for a long time. 3) Conflict opinion is used as a support-seeking strategy within the range of social conflicts that occur. This research confirms the important role of regulation on religious perceptions or views of life as well as the formation of narratives or opinions in social conflicts.¹⁵

Second, the value of nationality and perception. Muhammad Dachlan explored the views of students in Poso, Central Sulawesi related to national values. With

¹⁴ Yusuf Siswantara, "Paradigma Pendidikan Katolik: Kajian Komparasi Atas Paradigma Pendidikan Nilai Dan Karakter Di Indonesia," *Vocat: Jurnal Pendidikan Katolik* 1, no. 2 (2021): 55–67; Yusuf Siswantara, "Makna Kisah Panggilan Para Murid Yesus Bagi Metode Pendidikan Agama Kristen," *Societas Dei: Jurnal Agama Dan Masyarakat* 8, no. 1 (2021): 57–84, <https://doi.org/10.33550/sd.v8i1.197>.

¹⁵ Schulze, "The 'Ethnic' in Indonesia's Communal Conflicts: Violence in Ambon, Poso, and Sambas."

qualitative methods, the study concluded that students have a positive view of nationalism even in conflict areas. Nevertheless, there was disillusionment with religious manipulation in the social conflict in Poso. In line with this, Rt. Bai Rohimah looked at the correlation of perceptions of the younger generation by focusing on the correlation of students' perceptions of Islamic and national insights. The study concluded that there was a significant correlation between Islam and nationality due to the factor of religious figures (cottage caregivers), and that religious understanding exerts a great influence on the actions done in the society. Meanwhile, Aceng Kosasih raised the perception of a life of faith in the analysis of curriculum or educational policies towards the implementation of critical thinking or HOTS (Higher-Order Thinking Skills) in Islamic religious education. Through qualitative research on phenomenology, Aceng Kosasih concluded that perception and understanding of religious teachings can develop through the development of critical thinking skills (HOTS, ¹⁶¹⁷Higher-Order Thinking Skills). However, it is less effective for the teaching of religious dogma. The suggestion is that the effectiveness of the development of knowledge mastery should be balanced by the improvement of teacher competence, proper implementation, and education policy. ¹⁸ These results are in line with Sincer's research which focuses on teachers' perceptions of diversity as a social issue.¹⁹

Third, perceptions and actions in society. In line with this, literature research strengthens the perfective role of religious life in society. From gender analysis,²⁰ Schnabel reports that religious perceptions and attitudes are stronger in women and that women show more religious and less dogmatic attitudes. The note given is that these views and attitudes are heavily influenced by contexts and regimes

¹⁶ M Dachlan, "Persepsi Kebangsaan (Nasionalisme) Siswa Beragama Kristen Di Kabupaten Poso Sulawesi Tengah," *EDUCANDUM*, 2019.

¹⁷ Rt. Bai Rohimah, "Persepsi Santri Tentang Moderasi Islam Dan Wawasan Kebangsaan," *Hayula: Indonesia Journal of Multidisciplinary Islamic Studies* 3, no. 2 (2019): 139–56.

¹⁸ Aceng Kosasih et al., "Higher-Order Thinking Skills in Primary School: Teachers' Perceptions of Islamic Education," *Journal of Ethnic and Cultural Studies* 9, no. 1 (2021): 56, <https://doi.org/10.29333/ejecs/994>.

¹⁹ Işıl Sincer, Sabine Severiens, and Monique Volman, "Teaching Diversity in Citizenship Education: Context-Related Teacher Understandings and Practices," *Teaching and Teacher Education* 78 (2019): 183–92, <https://doi.org/10.1016/j.tate.2018.11.015>.

²⁰ Yusuf Siswantara et al., "KARAKTER RELIGIUS DALAM PENDIDIKAN AGAMA KATOLIK: STUDI PERSEPSI SISWA TENTANG HIDUP BERAGAMA DALAM KERAGAMAN," *Vocat: Jurnal Pendidikan Katolik* 2, no. 2 (2022).

within society. Meanwhile,²¹ Kerwanto raised the context of radicalism to see the role of logic in the form of Mulla Sandrā's thought. As a result, Mulla Sandrā's logic can neutralize the reasoning of radicalism in religious life. On the correlation of teachings and attitudes to life, Jonathan Alex Aarifianto, Reni Triposa, Sari Saptorini, in their qualitative descriptive study, also concluded that the perception of religious life has implications for action. Awareness of social plurality demands an attitude of respect or tolerance, and the actualization of an attitude of tolerance becomes a personal responsibility. Therefore, the development of an attitude of tolerance is the responsibility of religious education.²²

Fourth, perceptions and views are related to the life of faith, interpretation, and doctrine. In textual analysis, Safrodin argues that religious perceptions or views are the result of the formation of interpretations. Therefore, the interpretation of verses largely determines the understanding of religious teachings. The problem is that these interpretations are often not value-free and stuck in certain interests. Positive values produce a good and conducive perception of religious life; destructive values can generate radical motion or tendency (destruction). An example is the dilemma of interpreting the verse of tolerance and the verse of war. Therefore, ²³Ahmad Zainal Abidin and Thoriqul Aziz raised the discussion of interpretation in the interpretation of verses, in particular Shaleh Darat's thought of moderation of scripture interpretation in the combined method of 'meaning in the text' and 'meaning outside the text', by carrying out the values of justice, mutual respect, and tolerance. ²⁴ Tafsir greatly determines the perception of religious life, and it determines the attitudes and actions of religious life in a

²¹ Landon Schnabel, "More Religious, Less Dogmatic: Toward a General Framework for Gender Differences in Religion," *Social Science Research* 75, no. June (2018): 58–72, <https://doi.org/10.1016/j.ssresearch.2018.06.010>.

²² Kerwanto, "Epistemologi Tafsir Mullā Šadrā," *Jurnal THEOLOGIA* 30, no. 1 (2019): 23–50; Ulya, "Logika Wujud Šadra Meretas Nalar Radikalisme Beragama," *Jurnal THEOLOGIA* 27, no. 1 (2016): 1–24; Yonatan Alex Aarifianto, Reni Triposa, and Sari Saptorini, "Christian Perspective on the Tolerance of Christian Religious Education Teachers and Students in the Era of Disruption," *Kurios* 7, no. 2 (2021): 191–201, <https://doi.org/10.30995/kur.v7i2.295>.

²³ Safrodin, "DISKURSUS NASKH AYAT-AYAT TOLERANSI OLEH AYAT-AYAT PERANG DALAM AL-QUR'AN," *Jurnal THEOLOGIA* 30, no. 1 (2019): 51–74.

²⁴ Ahmad Zainal Abidin and Thoriqul Aziz, "MODERATE INTERPRETATION OF SHALEH DARAT IN HIS FAYḌ AL-RAḤMĀN" 30, no. 1 (2019): 1–22.

society that aspires to "Social justice for all Indonesians".²⁵ This pattern is evident from the research of Müge Simsek, Fenella Fleischmann, and Frank van Tubergen which raised the development of religious attitudes of European youth through longitudinal surveys in England, the Netherlands, Germany, and Sweden. With indicators of self-interest, frequency of services, and prayers, it was found that religious attitudes occurred a slight decrease during 2010-2013.²⁶

Studies have not provided much empirical data on perceptions of religious life, especially millennials with religious attitudes, self-integrity, universal values, and global ethical issues. Therefore, this study focuses on religious attitudes and social attitudes in millennials to see the picture of religious life attitudes and their implications for the development of a character of tolerance for millennials.

3. Methods

This study uses a mixed method approach with *embedded design* John W. Creswell explained that *embedded design* is a research design with a mixed method approach where quantitative and qualitative data collection mechanisms are carried out simultaneously for interpretation and further analysis.²⁷ With this design, the researcher performs a combination of quantitative and qualitative data. Data collection was carried out together, both quantitative (questionnaire) to capture perceptions and attitudes, and qualitative (structured interviews and FDG) to deepen the response.²⁸

Technically, researchers collected respondents, gave questionnaires to 80 respondents, and conducted interviews and discussions; one of them is the utilization of website facilities: mentimeter.com. Questionnaire data will result in a perceptual percentage. Meanwhile, quantitative data generates respondents' ideas and opinions. Researchers feel the need to pay attention to the validity of qualitative data. Therefore, data retrieval pays attention to Creswell's ideas on the

²⁵ Abu Tholib Khalik, "Negara Adil Makmur Dalam Perspektif Founding Fathers Negara Indonesia Dan Filosof Muslim," *JURNAL THEOLOGIA* 27, no. 1 (2016): 147–72.

²⁶ Müge Simsek, Fenella Fleischmann, and Frank van Tubergen, "Similar or Divergent Paths? Religious Development of Christian and Muslim Adolescents in Western Europe," *Social Science Research* 79, no. February 2018 (2019): 160–80, <https://doi.org/10.1016/j.ssresearch.2018.09.004>.

²⁷ *Mendesain Dan Melaksanakan Mixed Methods Research*, Edisi 2 (Yogyakarta: Pustaka Pelajar, 2018).

²⁸ John W. Creswell, 108–9.

*Figures 1. The opinions of respondents contained in online activities were helped
www.mentimeter.com*

Phrases written above according to the contextualization of religion. That is, agama is inseparable from the context of its establishment, that is, the human condition in the world. Quoting the statement of the Great Sheikh al-Azhar, Ahmad Muhammad Ahmad Ath-Thayyeb, KH Said Aqil Siroj see the importance of balance and attachment between trust and work, charity and faith.³¹ While, Lukman Hakim Saifudin Asserts that religion must mEmimposs values that uphold human dignity. So, kReligious ehidupans should strive for universal values, that is, uplift, preserve, and protect the people manusia. Hidup agama means live in order universal value. In other words, a religious take the decision to do good and expressing faith through good deeds. Tthe purpose of good action as the embodiment of faith is the realization of universal values in reality.³²

To be precise, the faithful put forward the universal values embodied in religion more broadly and deeply; the faithful do not express acts of negative expression. Thus, people of faith are trying to get out of trouble in religious life. The faithful face global problems that require the same basic attitude. Hans Kung calls it a global ethic. Global ethics affirms that the existence of religion cannot be separated from dialogue and cooperation between religious people with an open mind and mutual respect. Global ethics indicates (1) the existence of a global crisis and (2) a call to work together for the good of the world. Global ethics is the smallest, standard, general, and fundamental measure for the life of a believer in a crisis of global problems.³³

There are 4 principles offered, namely: (1) the common ethics become a fundamental demand for the global order of life; (2) man must act and be treated

³¹ Kendi Setiawan and Fathoni, "Kiai Said Tekankan Nilai-Nilai Universal Dalam Beragama Sumber:Https://Wwww.Nu.or.Id/Nasional/Kiai-Said-Tekankan-Nilai-Nilai-Universal-Dalam-Beragama-MqZp2," nu.or.id, 2018, <https://www.nu.or.id/nasional/kiai-said-tekanan-nilai-nilai-universal-dalam-beragama-MqZp2>.

³² Hafsah Maharani, "Lukman Hakim Saifudin: Inti Pokok Ajaran Agama Adalah Nilai-Nilai Universal," upeks.co.id, 2021, <https://upeks.co.id/2021/11/lukman-hakim-saifudin-inti-pokok-ajaran-agama-adalah-nilai-nilai-universal/>.

³³ Reinard L. Meo, "SUMBANGAN ETIKA GLOBAL HANS KÜNG DAN RELEVANSINYA BAGI INDONESIA," *Jurnal Ledalero* 18, no. 1 (2019): 103–22, <https://doi.org/http://dx.doi.org/10.31385/jlv18i1.157.103-122>.

well as a human being is a fundamental demand; (3) there are four inevitable commitments to strive for, namely sincerity to build a culture of respect for life so as to act without war or violence, sincerity to build an attitude of solidarity and justice in the global economic system, sincerity to develop and fight for a culture of tolerance based on and resting on truth, and Sincerity to adhere to the principle of equality and cooperation between various parties, especially men and women. (4) Dnature of global problems, paradigm shifts and consciousness are the urgency and players that must be fought for together. Again, it is affirmed that faith is linked to action and that the attempt to present goodness based on universal values is one of the manifestations and criteria of good faith in any religion.³⁴

4.2. Religious Attitudes

Religious attitudes use indicators: the uniqueness and peculiarities of religion, truth and salvation in religion, and religious attitudes towards other religions.

4.2.1. Peculiarities and Peculiarities of Religion

The thinking behind this theme is that each religion is unique so that one religion is different from another and that each religion carries the value of goodness (truth) in the perception and struggle of each religion. About the peculiarities and uniqueness of religion, respondents showed a variety of attitudes.

In figure 2, eighty respondents expressed 'strongly disagree' (7.5%), 'disagree' (7.5%), 'disagree' (15%), 'agree' (25%), 'agree more' (23.8%), and 'strongly agree' (21.3%). If the middle line is drawn (agreeing or disagreeing) as a position of religious (internal) attitude, then the respondent expresses 'disapproval' by 30% and 'agrees' as much as 70% to the statement that 'God's revelation is unique and distinctive so that my religion is different from others'. The perception reflected through the respondents' attitude statements showed that out of 100 people, there were about 70 people who believed in the uniqueness of religion; about 30 people say otherwise.

³⁴ Meo.

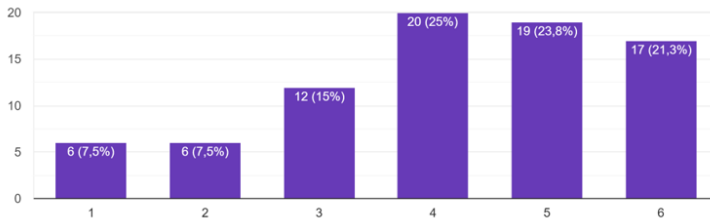


Figure 2. Response to the statement "For me, god's revelation in my religion is unique and distinctive so that my religion is different from other religions"

So, in general, respondents stated that each religion has unique and distinctive properties. Each religion developed according to its own traditions and history.

a) Truth in Religion

Truth and salvation are complete with religion and exist in religion. The statement "to me, only my religious teachings are true; The teachings of other religions are false and heretical" want to see the position of attitudes and responses to religious truth as valued in religious life.

Figure 3 shows that the majority of respondents (90.1%) expressed 'disapproval' of the statement "only my religious teachings are true; the teachings of other religions are false and heretical", with 68.8% of respondents expressing 'strong disapproval'.

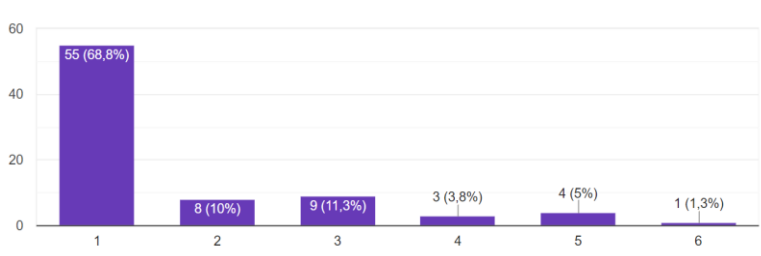


Figure 3. Response to the statement "For me, only the teachings of my religion are true; the teachings of other religions are false and heretical"

That is, although 70% of respondents believe in uniqueness, almost all respondents state that religion should not monopolize truth and make truth according to religion a universal truth measured against other religions.

Respondents appreciated the uniqueness of different religions but also disagreed with the monopoly of truth by either religion (in particular, the religion they professed); Doctrinal truth is not a monopoly of one religion alone.

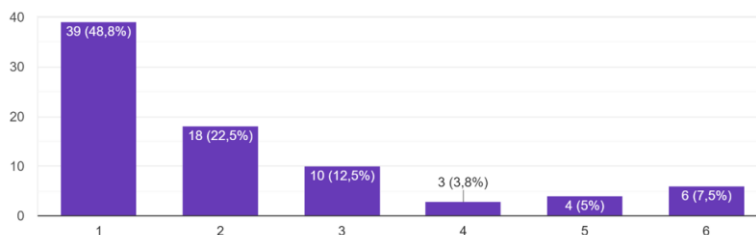


Figure 4. Response to the statement "If the truth is true, then another truth must be false"

The above attitude is also affirmed in response to the view: "If the path of truth is true, then other means of salvation must be wrong". Figure 4 shows that respondents expressed an attitude of 'disapproval' (83.8%) and expressed 'agree' (16.2%) towards the statement: "If the path of truth is true, then another way of salvation must be wrong". This attitude shows consistency towards a monopoly of truth that blames other teachings outside its religion.

Thus, the above data show that most of the responses disapprove of the monopoly of vehicles in one religion and the rejection of the truth of another religion. In other words, respondents believe in the existence of goodness and truth in every religion.

b) Salvation (heaven) in religion

Salvation in religion is summarized in the statements: "My God saved all mankind despite the brand a distrust and entrusted it" and "Although the people do not know my God, God still rejoices".

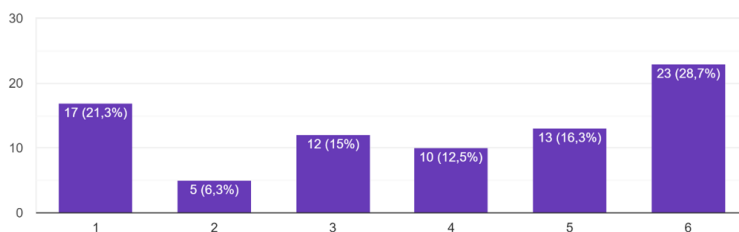


Figure 5. In response to the statement: "My Lord saves everyone even if they do not believe and believe."

Figure 5 shows that respondents were: strongly disagreed (21.3%), disagreed (6.3%), disagreed (15%), agreed (12.5%), agreed more (16.3%), strongly agreed (28.7%). If it is drawn in the middle line between the statement of agree and disagree, then the following data are obtained: disagree (42.6%), and agree (57.4%).

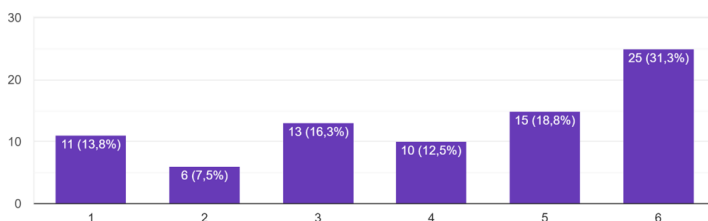


Figure 6. Response to that statement: "Even if people don't know my God, God still saves that person."

In figure 6, respondents expressed attitudes: 'strongly disagree' (13.8%), 'disagree' (7.5%), 'disagree' (16.3%), 'agree' (12.5%), 'agree' (18.8%), and 'strongly agree' (31.3%). In the firm line of 'agree' or 'disagree', data were obtained: 'disagree' (37.4%) and 'agree' (62.6%) to the statement "Even if people do not know my God, God still saves that person".

Thus, with respect to post-death life, the number of respondents was balanced between those who agreed and those who disagreed with the statement that God would save everyone even if they did not believe or believe. The attitude of the above respondents was apparently reinforced by the consistency of beliefs expressed in the statement, "Even if people do not know my God, God is still destructive".

c) Views on other religions and their teachings.

Religious attitudes towards other religions are expressed in formulation and reality: "God reveals himself and gives His teachings through all religions", "all religions are equally good at teaching God's truth", "for me, all religions teach goodness and lead us to find the purpose of this life", and "all religions equally teach goodness. So I took and did the good teachings of all the religions I encountered."

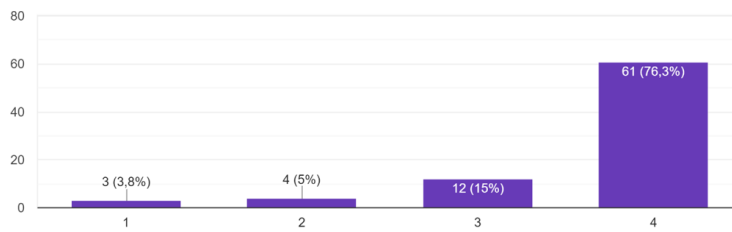


Figure 7. Response to the statement "all religions are equally good because they teach the truth of God"

In figure 7, respondents expressed disapproval (3.8%), disagreed (5%), agreed (15%), and strongly agreed (76.3%). Thus, there is an attitude of 'agree' (91.3%) and 'disagree' (8.8%) towards the fact that all religions are equally good because they teach God's truth. Thus, about 91.3% of respondents approve or tend to argue that all religions are equally good in the sense of teaching goodness and truth to their adherents.

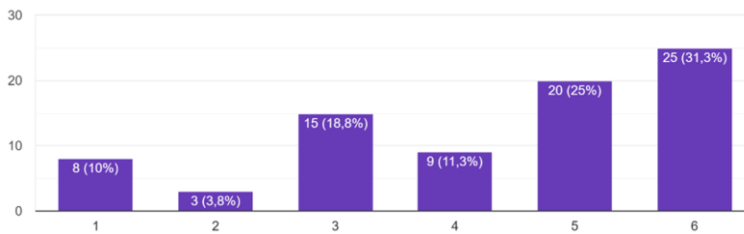


Figure 8. Response to the statement "God reveals Himself and gives Himself his teachings through all religions".

Along with the above, figure 9 shows that the statement 'God reveals himself and gives his teachings through all religions', being 'strongly disapproving' (10%), 'disagreeing' (3%), 'disagreeing' (18.8%), 'agreeing' (11.3%), 'agreeing' (25%), and 'strongly agreeing' (31.3%). Thus, 67.6% agreed with the statement.

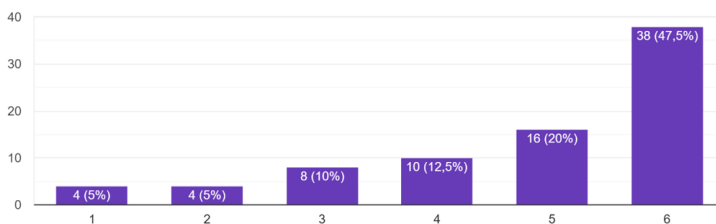


Figure 10. Response to the statement "For me, all religions teach goodness and lead us to find the purpose of this life"

In 11, respondents expressed 'strongly agree' (47.5%), 'agreed more' (20%), 'agreed' (12.5%), 'disagreed' (10%), 'more or less agreed' (5%), 'strongly disagreed' (5%). Thus, there is an affirmative attitude (80%) towards the statement "For me, all religions teach goodness and lead us to find the purpose of this life".

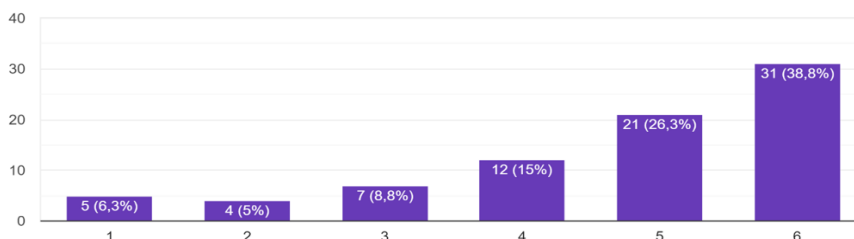


Figure 12. Response to the statement "all religions equally teach goodness. So I took and did the good teachings of all the religions I encountered."

Figure 13 shows that respondents' attitudes were 'strongly disagree' (6.3%), 'disagree' (5%), 'disagree' (8.8%), 'agree' (15%), 'agree' more (26.3%) and 'strongly agree' (38.8%); or distributed responses of 20.1% ('disagree') and 79.9% ('agree'). Nearly 80.1% of respondents agreed with the statement "all religions teach goodness. So I took and did the good teachings of all the religions I encountered" (with confirmation: strongly agree, 38.8%).

Based on the data above, it can be seen that respondents tend to be open. Respondents agreed that God revealed Himself through religions (91.3%); all religions are equally good at teaching God's truth (67.6%); all religions teach goodness and lead us to find purpose in this life (80%); All religions teach

kindness. So, I took and did the good teachings of all the religions I encountered (80.1%).

The meaning of religious attitude data is that respondents have a tendency to be positive about the teachings of other religions. This positive attitude does give the impression of a relative attitude towards truth and salvation that exists in religions. The potential for syncretism is also wide open in such religious attitudes. However, the author sees two things: (1) a positive attitude towards other religions signifies or even the absence of an exclusively closed attitude towards other religions and the loss of dialogue or cooperation with other religions. (2) This positive attitude opens itself up to dialogue and cooperation between religious people. Such dialogue and cooperation are quite possibly built out of respect and recognition of goodness and truth in religions and that religions (though different) proclaim universal good values that can bridge and strengthen the unity of various religions.

4.2.2. Attitude of Integrity and Openness

An attitude of Integrity and Openness is characterized by: "self-confidence and self-justification, but open to others, where truth and salvation culminate in one's own religion". The indicators used, thus, are attitudes of integrity (respect for religion) and openness (respect for the good values of other religions, and salvation towards other adherents).

a) Integrity in Faith

The integrity of the faith is characterized by an understanding of its religious teachings. Figure 12 shows respondents' self-evaluation of their religious understanding. Against the statement: I fully understand my religious teachings, respondents expressed strong disapproval (2.5%), disapproval (1.3%), disagreement (7.5%), more agree (33.8%), and strongly agree (37.5%).

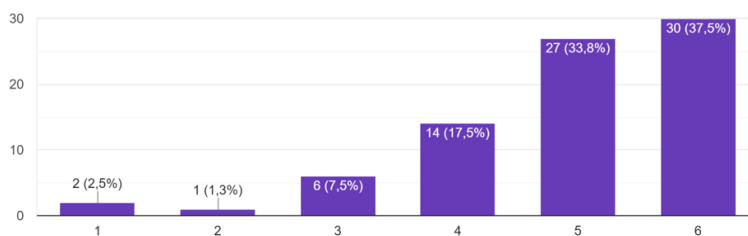


Figure 14. Response to that statement: "I fully understand the teachings of my religion."

Thus, according to the perception of individual evaluation, respondents expressed approval (88.8%) and disapproval (11.3%).

b) Openness to Other Beliefs.

Openness and respect for other beliefs comes first. In figure 11, respondents 'strongly disagree' (3.8%), 'disagree' (1.3%), 'disagree' (11.3%), 'agree' (17.5%), 'agree' more' (21.3%) and 'strongly agree' (45%). In other words, respondents expressed approval (84%) and disapproval (16.6%) of the statement 'in my opinion, when viewed from every religious tradition as a whole and completely all the teachings of the faith in religion have the truth'.

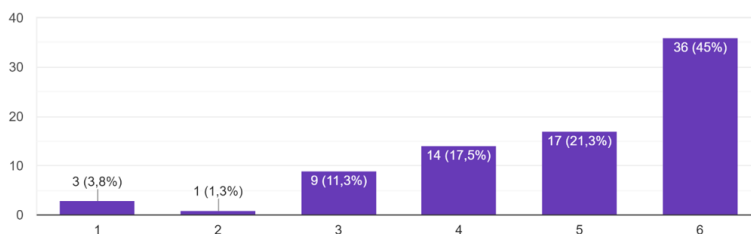


Figure 15. Response to the statement: "in my opinion, when viewed from every religious tradition as a whole and completely all the teachings of the faith in religion have the truth"

Integrity in faith shows that religion has a teaching of truth that lives in religious traditions and histories. Therefore, attitudes towards other religions must accommodate two perceptions, namely the judgment of their own religion and another religion, and the judgment of religion through the perception of that religion. This avoids the 'view of one religion' as a benchmark for another.

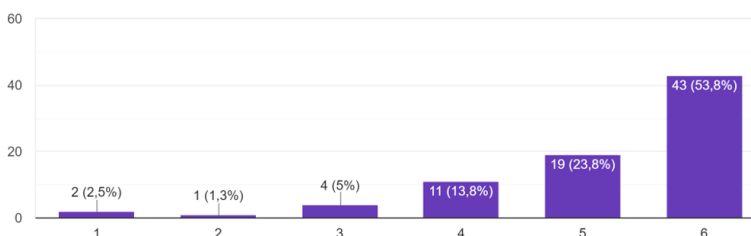


Figure 16. A response to the statement that every religion teaches goodness for life in this world. So, as a practice of faith of each religion, we must work together to create a paradise in the world.

Figure 17 shows respondents 'strongly disagree' (2.5%), 'disagree' (1.3%), 'disagree' (5%), 'agree' (13.8%), 'agree' (23.8%) and 'strongly agree' (53.8%). Thus, about 91.4% of respondents agreed with the statement that "every religion teaches the goodness of life in this world. Thus, as a practice of faith of each religion, we must work together to create a 'paradise' in the world."

Thus, regarding attitudes of integrity and openness, respondents stated that they understood their religious teachings (88.8%); that religions have the truth in their respective religious traditions completely and completely (84%), that all religions teach goodness (91.4%); which expresses consent.

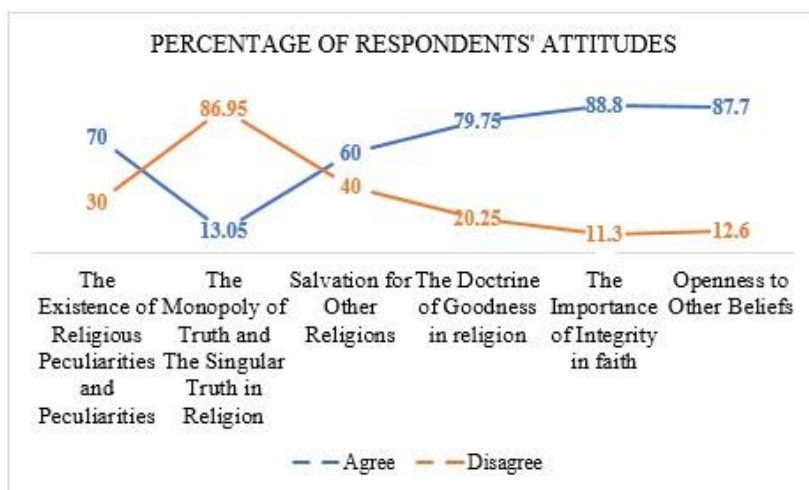


Figure 1. Percentage of Religious Attitudes

From the chart above, the belief in high religious uniqueness is followed by a low assessment of the monopoly of truth and the way of salvation but a high respect and respect for the teachings of other religions. However, in the question of God's salvation over man, the attitude of the respondents is balanced. Thus, based on the responses given, respondents appreciated and believed faith and belief in religion as something true and unique; there was an openness to respect

other religions. In the face of religious differences, attitudes of integrity and openness are very likely to be developed in interfaith dialogue.

5. Discussion

5.1. The Development of Global Ethics in Ecological and Humanitarian Dialogue

In the *Forum Group Discussion* (FGD), respondents captured the existence of religion-based global issues, ranging from environmental issues, global warming, war, racism, (in) tolerance, or dogma. Global issues challenge religious people to take actions derived from their religious beliefs and teachings.

(1) *Social Humanitarian Dialogue*. Ahmad Al-Tayyeb (Grand Imam of A-Azhar Mosque) & Pope Francis held a dialogue and united the call together as a form of interfaith relations and cooperation in the *Document of Human Fraternity for World Peace and Religious Life*.³⁵ The brief document states unequivocally that the two major religions (Islam and Catholicism) hold dialogue as a civil code, cooperation as a code of ethics, and mutual understanding as their criteria or methods. The face of this dialogue reopened the gates of dialogue that for several hundred years had been begun by Francis Assisi and Sultan Malik al-Kamil in Damietta in 1219.³⁶

Furthermore, (2) *Laudato Si* is a document that concerns the conditions of ecological damage due to the anthropocentric actions of man. Pope Francis' document calls for 'guarding' and 'caring' for the earth as God's duty to man's mission. This call is also an invitation to make 'ecological repentance', a gesture of peace with the earth as a home. In short, religious attitudes must be open and globally minded.³⁷

³⁵ Bapa Suci Paus Fransiskus & Imam Besar A-Azhar Ahmad Al-Tayyeb, "The Document on Human Fraternity for World Peace and Living Together.," *Departemen Dokpen KWI*, 2013.

³⁶ Bapa Suci Paus Fransiskus & Imam Besar A-Azhar Ahmad Al-Tayyeb; K Bahang, "Delapan Ratus Tahun Perjumpaan Sultan Dan St. Fransiskus 1219-2019: Dasar Dialog Sekarang Ini?," *Limen*, 2019, <http://stft-fajartimur.ac.id/jurnal/index.php/lim/article/view/119>.

³⁷ Banks, "Teaching for Social Justice, Diversity, and Citizenship in a Global World"; James A. Banks, "Diversity, Group Identity, and Citizenship Education in a Global Age," *Educational Researcher* 37, no. 3 (2008): 129–39, <https://doi.org/10.3102/0013189x08317501>.

5.2. Integrity-Openness in Pluri-religious Dialogue

Talking about dialogue is inseparable from interfaith. However, the interfaith understanding itself has a different understanding. If so, with reference to the ideas of David Trace, somehow in any way, whether personal cooperation, rituals, social actions, or serious dogmatic discussions, dialogue means openness with and an attempt to know the 'other' of himself. The purpose of dialogue, by itself, is an attempt to draw 'the other' into us as distinct from ours. It is a gathering of people of different traditions and presents themselves as different from each other. As a result, the dialogue presents all the options for different believers to relate and venture themselves to give and (moreover) accept meanings and interpretations from other worlds (which are different from them). This condition allows the growth and development of perceptions and new paradigms in these encounters. More than the spirit of dialogical openness, every actor of dialogue must be aware of three things: having integrity as a person of faith, realizing the uniqueness of the spirituality of each religion, and respecting each other. In these three minimum conditions, dialogue can generate spiritual growth and awareness in the life of faith and religion.

About cooperation and religious life, in developing the spirituality of the younger generation, the idea of global ethics from Hans Kung is very relevant. Kung's statement, as in Meo's review, confirms that religion has always had to do with the experience of "meeting the Holy" (R. Otto, F. Heiler, M. Eliad, G. Mensching). This "Holy Reality" can be understood either as power, energy (spirit, demon, angel), as God (person), as God (impersonal), or even as ultimate reality (nirvana). Thus, for dialogue, religion can be interpreted as a social and individual relationship that is very conscious in traditions and communities (through doctrine, ethos and rituals), with something transcendent and encompassing man and his world, with something that has always been understood as a true and final reality (the Absolute, God, Nirvana).³⁸

In the discourse of dialogue, it must be realized that religion grows and requires a variety of views and attitudes towards differences. Such views and attitudes can be understood in three approaches: exclusivism, inclusionism, and

³⁸ Meo, "SUMBANGAN ETIKA GLOBAL HANS KÜNG DAN RELEVANSINYA BAGI INDONESIA," 106.

pluralism. These three attitudes have negative sides, such as attachment, arrogance, and relativism, which weaken the spirit of dialogue. That is why people need to have courage to surpass these three.³⁹ The basic principle is the discovery of his religious self-identity; each religious believer must realize uniqueness and distinctiveness, and that awareness becomes the basis for contributing to inter-religious dialogue. Therefore, in the development of an attitude of integrity and openness, the awareness to find identity in each religion and its traditions becomes very important. With the above awareness, religious believers realize that religion's universal values are embodied in and fought for by religions.⁴⁰

Fratelli Tutti, a document of the Roman Catholic Church, has affirmed that the purpose of dialogue is to create a bridge between differences so as to create unity, friendship and peace. With such a situation, the spiritual value and the experience of truth can reinforce each other in a problem or crisis of the global modern world. One method is to create meetings and opportunities to speak in the public interest. In the same document, it is affirmed that "the deeper, the stronger, and richer our identity, we... enriching others as a real contribution." For this reason, instead of being pluralist, every religious believer is invited to *return to the original source of religious traditions in order to deepen and find a point of faith in their religion*. On this basis, the actor of the dialogue is a mediator who experiences and participates in the dialogue by donating his spiritual possessions and wealth.⁴¹

5.3. Implementation strategy of Religious Character Development

The development of a religious character cannot be known for its results or fruits in the short term. However, efforts to benchmark an achievement are crucial to seeing the direction and movement of development. Similarly, evaluative and reflective efforts on a development process. Based on the studies that have been presented, the author feels it is important to emphasize several strategies for

³⁹ A Bakar, "Argumen Al-Qur'an Tentang Eksklusivisme, Inklusivisme Dan Pluralisme," *TOLERANSI: Media Ilmiah Komunikasi Umat ...*, 2016, <http://ejournal.uin-suska.ac.id/index.php/toleransi/article/view/2470>; Daniel Lucas Lukito, "Eksklusivisme, Inklusivisme, Pluralisme, Dan Dialog Antar Agama," *Veritas: Jurnal Teologi Dan Pelayanan*, 2012, <https://doi.org/10.36421/veritas.v13i2.269>.

⁴⁰ Francisco, *FRATELLI TUTTI* (Rome, 2020), 62–65.

⁴¹ Francisco, 174.

implementing the development of religious character in the context of religious religion.

First, the development of religious character (especially the attitude of integrity and openness) is not only the development of self-cultivation based on values but also the formation of skills. Regarding character education, Lickona initially saw that characters grow up in three elements: paradigms, feelings, and actions. That is, a student is expected to grow up with knowledge of the good, feel good, and do good deeds. In developing his thinking, this idea also experienced the avoidance of thinking. For him, the character includes two inseparable parts: the moral character and the performance character. That is, a person has a good personality and can also do well. To achieve this, one must 'know, feel and have the intention to do good and do it intelligently.'⁴²

Second, the development of religious character touches three personal realms and two character competencies. Based on this idea, (1) friendship and character development must be able to touch three personal realms, namely knowledge with understanding, emotions with feelings, and actions by doing so that a person with good character has the ability to fight for it. (2) Character development based on values. Therefore, the clarity and firmness of the values to be developed must also be formulated and understood together in the development of character. The blurring of understanding will fade the view and direction of the accompaniment.⁴³

Third, the development of religious character means the internal deepening of faith in religious traditions and external concern for the problems of society. (a) The internal deepening of faith in religious tradition means the development of a religious character on the exploration and deepening of faith in the religion professed. Such exploration and deepening are directed at a rational and deep understanding of faith in such a way as to find the values of good for this pluralistic world. The deepening of the (internal) faith allows a Muslim to realize that in plural reality, Islam is a religion whose grace, li al'amin, was created to encompass and surround all beings. With this depth, it refers to Nur Mahmudah,

⁴² Matthew Davidson, Thomas Lickona, and Vladimir Khmelkov, "Smart & Good Schools: A New Paradigm for High School Character Education," in *Handbook of Moral and Character Education*, ed. Larry P. Nucci and Darcia Narvaez, 2008.

⁴³ Thomas Lickona, *Educating for Character*, 6th ed. (Jakarta: PT. Bumi Aksara, 2019).

a cold-faced and peaceful jihad for Islam or any other religion.⁴⁴ Meanwhile, (b) external concern for societal problems means the development of religious character in the context of encounters with others. This encounter became the realization of his religious beliefs and beliefs. In short, deepening faith authentically encourages people to meet others in various common problems. In the development of religious character, the easy generation must have spiritual integrity. This is in line with the expressions: "the strong belief that authentic religious teachings invite us to remain rooted in the values of peace" and "Dialogue, understanding and broad promotion of a culture of tolerance, acceptance of others and coexistence of peace will go a long way to alleviating various economic problems".⁴⁵

Fourth, the development of religious character lifts the global crisis . Each religion teaches values relevant to concrete life. Today, the realities of human life are deeply colored by various global crises. Therefore, religious character can be developed by raising the issue of crisis. Some of the efforts that can be expressed here are the development of environmental awareness and its involvement. Environmental concern in this case means awareness of global or local problems that require response and concern as a believer. Monk Thich Chan Phap An (Senior Monk of plum village community) and monk Thich Nu Chan Khong (Senior Nun in Plum Village Community) called for peace in a culture of violence, especially war. This realization is not merely a 'taste' but as a form of struggle for impartial peace. Later, Ahmad Munji's research attracted the interweaving of Tahuid, ethics, and charity. Based on the thoughts of Ibn 'Arabi, Ahmad Munji affirmed Tawhid and environmental ethics as a link between faith and the environmental crisis.^{46,47}

⁴⁴ Safii, "Pluralisme Agama Sebagai Rahmatan Li Al-Alamin," *Jurnal THEOLOGIA* 23, no. 2 (2012): 430–46.

⁴⁵ Thomas Lickona, "Tolerance, Diversity, and Respect for Conscience: The Neglected Issue," 2006; Bapa Suci Paus Fransiskus & Imam Besar A-Azhar Ahmad Al-Tayyeb, "The Document on Human Fraternity for World Peace and Living Together."

⁴⁶ Biksu Thich Chan Phap An and Biksuni Thich Nu Chan Khong, "Surat Terbuka Untuk Menyuarakan Perdamaian," plumvillage.or.id, 2022, <https://plumvillage.or.id/surat-terbuka-untuk-menyuarakan-perdamaian/>.

⁴⁷ Ahmad Munji, "TAUHID DAN ETIKA LINGKUNGAN: Telaah Atas Pemikiran Ibn 'Arabi," *Jurnal THEOLOGIA* 25, no. 2 (2016): 279–300, <https://doi.org/10.21580/teo.2014.25.2.398>.

Fifth, the development of Integrity and Openness as the focus of religious character development. In pluri-religious societies, the exclusivism approach produces interfaith strife. The development of religious attitudes in this view produces individuals who are able to destroy various parties in the name of religion. Because of this destructive effect, the inclusivity approach seeks to respect other religions as the source of truth as well, but the absolute authenticity of the true truth remains its own religion. The development of religious character in inclusionism can generate respect to avoid being destructive, but perhaps interfaith conflicts remain and are hidden in their own way of acting. Inclusivity generates a religious character that has the potential for conflict, which will occur if there is a trigger. This potential conflict wants to be eliminated in the pluralism approach, but the resulting religious character has the potential for relativism or syncretism. By looking at and considering the three approaches above, the development of religion in religious societies must go beyond pluralism, that is, it still respects religions with the value of truth in their traditions and history, but also holds the uniqueness of their own religion. In short, religious character means a person who understands his religion and is therefore able to respect other religions so as to be able to bring dialogue to life.

6. Conclusion

Religious character education is nothing but an education that aims to develop self-integrity as a believer and root respect (mutual respect) in the face of differences in faith. The direction and focus of this education must start from the context of mentoring itself to achieve the goals of character development. For this reason, *first* about religious values, the researchers concluded that there are universal values that can be offered in the face of global problems. The depth of faith in religious traditions will find that all religions teach universal values that are worthy and must be fought for by their adherents. *Second*, regarding religious attitudes, the younger generation (represented by research respondents) is open to interfaith dialogue. This attitude has the background of the view that any religion carries the teaching of goodness. *Third*, by maintaining the superiority of the true value, the respondent or younger generation respects other beliefs while still exploring the fundamental values of their religion and being open about the importance of truth and goodness offered in the traditions of other faiths.

The implication of this research is the development of the value of openness and integrity in religious life as a religious character that grows for the younger generation in the pluri-religious community. There are several implications that can be drawn for open character development and integrity. (1) Strategically, an integral and open religious character may be developed in *experiential learning* or experiential learning or education. With this model, the deepening of faith will be further increased. *Experiential learning* provides a means of devotion of religious character. (2) The development of religious character puts forward challenges for human beings. With many local or global problems, religious character underlies ecological and humanitarian dialogue. (3) The ecological and humanist religious character becomes important to cultivate an open external dimension so that students are able to see the uniqueness and privileges of other religions as expressed by their adherents. The development of the religious character needs to pay attention to the strong internal dimensions; the learner explores and explores the richness of his religion in such a way that it is broad, whole, and profound by understanding the uniqueness and privileges of his religion.

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