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INSIGHTS OF INDONESIAN STUDENTS TOWARDS RELIGIOUS PLURALITY--2515

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Abstract

This paper discusses the results of a study of undergraduate students on their views towards religious plurality focusing on Islam. The study employed qualitative research design using Focus Group Discussion (FGD) as technique. This result indicates that students are usually better able to understand good religious plurality during study period and when they understand the real integration of Islam from various religions. The results indicate that learning from various religions, where Muslim students learn and understand fundamental understanding, will change the mindset of tolerance. The findings confirmed that learning from various religions in which Muslim students understand and learn the fundamentals of different perceptions will enhance their acceptance to plurality. It can also reinforce religious practices and tolerances and provide awareness, loyalty and compassion to the different adherents.

Keywords –Religious plurality, Islam, Students, Indonesia, Religious Plurality , Qualitative Study .

INTRODUCTION

Religious plurality is a key feature of Indonesian people and is now a daily reality in urban areas (Mietzner & Muhtadi, 2018). This plurality also influences the physical structure of a group, for example through the emergence of new areas of religious classification (Andreoni, et al, 2016; Ying, et al, 2017). Cultural contact is the right area for this fact. This is the ideal framework for inter-ethnic growth in international affairs. Dialog helps us to expect constructive interaction with the same topic. Community contact and culture are also based on shared cultural values. Intercultural dialog will serve as an element of healing, alleviate friction, create an atmosphere of confidence and mutual respect. The most up-to-date definition of intercultural interaction resides in today's multicultural education climate. The understanding of the notion of intercultural dialog in the educational process presupposes knowledge of the history, ethnography, folklore of different people residing in certain regions; Establish an attitude towards tolerance, appreciation for cultural and religious differences. The developmental phase of the participants' perception of the universal value of goodness, harmony, tolerance and mutual respect for the life of various religious and ethnic members. A century has shown that intercultural interaction presupposes mutual understanding and cooperation between different ethnic groups, but also calls for the spiritual revitalisation of a very significant cultural region (Chiodelli & Moroni, 2017; Ding, et al, 2018; Islam & Kirillova, 2020; Yeste, et al, 2020).

At present there is a problem of religious intolerance (Fealy, 2016; Mietzner & Muhtadi, 2018). All of them are also threatened by the advent of causes that make a nation troublesome. Radicalism, racism, violence and terrorism are seen by multiple groups as things that make culture in dispute. There are assertions of fact created by religious groups in the long journey of human history. It normally causes rivalry, radicalism, racism, crime, hatred and even terrorism. We are all the trigger of an undesirable condition defined by theological differences and dispute. This is a pain that won't stop before people feel the value of being together (Khan, et al, 2017).

Indonesia's history of deprivation has been witnessed by numerous catastrophic events, such as the tsunamis. This suffering defines universal distress, or 'the agony of the earth,' as a threat to all faiths. Religious intolerance, particularly on the basis of the validity of religious beliefs, is something that must be constantly debated in Indonesia (Soedirgo, 2018). The advent of freedom of speech, thought, science and politics, on the one side, is welcomed as a change that is required of the previously restricted country. Higher tolerance when the path is presented as a matter of freedom of expression. Participants who support freedom of speech are more receptive when this principle is either strengthened or undermined by the plurality of the media system. Concern about a safe and comfortable environment can be anticipated by the prevalence of tolerance, especially in the case of Islamic fundamentalists.

METHODOLOGY

The study employed a qualitative research design. The main technique used in gathering responses is the use of Focus Group Discussion (FGD). The research was attended by 25 participants (12 males and 15 females). They were divided into groups of five to seven men and women, respectively. The interviewees had become a collection of religious tolerance results. Such interviewees were sent to their respective places of worship. This practice was lawfully permitted and established for the purpose of charitable study. Participants were trained to perform these surveys and interviews. Activities and all material shall be documented in written notes, captured on film, and photographed. Every focus group session lasted about 30 and 45 minutes. The first days of the study were focused on the interview of the principal investigator. Each focus group discussion was held; the lead investigator analysed and reported a first interpretation of the other group responses. The qualitative analysis used in the study (Creswell & Creswell, 2017; Kumar, 2005; Verdinelli & Scagnoli, 2013; Yin, 2015). The instrument used in the study was adopted from Young, Cashwell, WigginsFrame, and Belaire (2002).

RESULTS AND DISCUSSION

The findings found in this analysis are, first of all, that all the data gatherers and interviewers were involved in the conversation and collected the answers to various questions from the information they had gathered. The resemblance of their spiritual interpretation in Indonesia is acknowledged by all religious leaders within the context of belief in the One Superior God, the highest God for each faith, whether it has been called Allah, Father, or even just God. This theology is the cornerstone of religious tolerance, and can be used as a commonality for mutual trust and reverence for each religion devotees. Second, face-to-face experience with the religious leaders in sacred places gives a unique opportunity to consider discrepancies with the sanctity of each community without any a priori, negative, or biased perception of the different subjects. Third the practice of being acquainted with church leaders of various religions unveils a tolerable and respected version. Fourthly, kindness that recognizes differentiation in sacred places is a type of mutual respect at the highest level of tolerance in the presence of God. Fifthly, a deeply constructive discourse on discrepancies in religious beliefs is a peaceful and harmonious religious partnership. Sixthly, need for interaction and mutual understanding of religious beliefs is a harmonious environment for the quality of humanity in a common world of social, political, economic disparities. Lastly, further research is needed to improve the awareness and application of religious tolerance.

The results show that the greater experience and knowledge of a student of a different religion makes someone more compassionate and able to understand discrepancies. Every inspector who knows other faiths

1 will be more acquainted with the religious position in order to further help him know the true role of a committed follower to faith. Research also shows that the right to seek knowledge in a democratic process that promotes equality is actually taking place. Data from a study design suggests that sensitivity to claims made by ministers on the release of involvement in specific sex rites is of primary importance to white evangelicals to improve the acceptance of the least favoured classes (Chouhoud, 2019; Djupe & Calfano, 2019; Knoll & Bolin, 2019). The expertise of several countries in the construction of infrastructure can be improved. The incorporation of instruction on tolerance in the curriculum of religious studies provides its own policy and regulatory regime that will help to clarify the interaction between education and faith. In a relatively short period of time, Kazakh religious scholars have been able to achieve professional results. All of this requires significant thought from a scientific, analytical, ethical and technical point of view. 3 Generally, improving the quality of religious education teaching is a fluid, open process that should tackle the complexities of modern society and adapt to evolving issues of religious and political intolerance and religious conflict.

High-quality religious education preparation will contribute to the prosperity of the wider world culture (Dudin, et al 2018; Kartabayeva, et al, 2015; Podoprigora, 2018). Nevertheless, while interfaith work has been undertaken, recent research in the field of philology documents, in particular concentrating on the concept of "whole text," reveals several new interpretations that can sharpen our definition of unity and remain to be explored. There is a consequence of such an analysis that complicates the traditional Christian-Muslim distinctions that we normally encounter in the study of the Crusades or the medieval worldview of non-Christians, highlighting how the medieval reader community thought about the problem of religious conflict in certain physical, spatial and metaphysical areas (Eldevik, 2016; Firdaus, 2018). Another thesis provides an emblematic pattern through the sacred architecture of Amsterdam, the Netherlands. Investigating the Fatih Mosque in the former Catholic Church in the center of the city, we are looking at how the symbol-building project of this mosque was influenced by the iconic part of the building, with which we demonstrate its relationship with other political (religious and non-religious) places in the east and the west. This historic region is distinguished by a series of conversions that precedes the mosque, a material and clandestine legacy of "secret" and contemporary symbolic connections with neighboring sites such as the Western Church. By creating an overview of the contextual and spatial association of mosques in the Amsterdam City Hall, the work aims to revitalize overlooked relational and diachronic strategies, especially in the cultural-scientific study of Muslims in the West. Instead of seeing a particular place of worship at any given time, we draw attention to the relationship between Muslim religious architecture and other faiths and the manner in which the mosque intersects. The genealogy and geography of a broader faith that is rooted of religious tolerance (Beekers & Tamimi Arab, 2016; Giumbelli, 2018; Grigore Dovlete & Beaman, 2017).

CONCLUSION AND IMPLICATIONS

2 This result indicates that students are usually better able to understand good religious plurality during study period and when they understand the real integration of Islam from various religions. The results indicate that learning from various religions, where Muslim students learn and understand fundamental understanding, will change the mindset of tolerance. The findings confirmed that learning from various religions in which Muslim students understand and learn the fundamentals of different perceptions will enhance their acceptance to plurality. It can also reinforce religious practices and tolerances and provide awareness, loyalty and compassion to the different adherents.

Limitations and Avenue for Future Research

Having attained the specified objectives of this study, this study has several limitations that can be based on future reviews and studies. First, there is a need to replicate the study with the inclusion of specific variables. Second, data of this study were only sourced out through a self-assessment survey, which can limit the generalizations of this study. The use of a mixed-method is encouraged to validate the finding of the present study. Third, there is a need to explore the social and environmental responsibilities of online fashion businesses with their operational standards.

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