Description of Religious Moderation in Banjar Youth

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ABSTRACT

Discussion of religious radicalism among Indonesian youth is growing in this digital era. Radicalism is interpreted as being too fanatical about a view or opinion; on the contrary, as a rejection of other people's opinions, closing the door for dialogue, not wanting to believe the opinions or views of others who are opposite, and understanding religion textually without context. Therefore, religious moderation is the basis for fighting this religious narrative. Religious moderation combines religious Commitment and National Commitment. This research aims to see the picture of religious moderation among Banjar youth in response to the increase in radical religious thoughts among youth. This study uses a descriptive quantitative approach, presenting the material as narrative graphics. The survey results show that up to 54,7 per cent of Banjar youths understand religious moderation. There is still a mindset among Banjar youth that leads to an exclusive religious attitude and gives birth to extreme and radical attitudes toward religion, especially related to nationalism, such as cultural acceptance. It is easy to disbelieve other groups' religious practices and a state based on religion. Strengthening religious moderation among Banjar youth by stakeholders is necessary to prevent the development of mindsets, attitudes and behaviours that lead to religious radicalism.

Keywords: Religious moderation; religious radicalism; adolescents

1. INTRODUCTION

Many parties believe that Indonesia is a country that can present inter-religious life that is tolerant, harmonious, and able to maintain existing differences from national divisions. However, the various challenges in caring for this religious life are increasing with time. On the one hand, Indonesia, with its Pancasila democracy system, has succeeded in moving towards a democratic transition with the largest Muslim community.

However, on the other hand, Indonesia has become a fertile ground for developing religious radicalism and intolerance in the name of democracy. (Hadiz, 2016). The birth of radical groups in Indonesia was due to the euphoria of democracy, which provided free space for extremist groups to express their ideas and activities. (Azra, 2003). This free space opened up after the 1998 reform, after which various conflicts with socio-religious motives occurred in various regions. Viewpoints, attitudes, and religious behavior that are exclusive and lead to violence are the triggers of the conflict (Sukma, 2005).

Radicalism is an ideology or flow that wants change harshly or drastically. (Depdikbud, 1989). From the perspective of religion, religious radicalism is understood as a religious-based movement that seeks to completely change the existing social and political order through violence. (Rubaidi, 2008). Religious radicalism stems from religious perspectives, attitudes, and behavior that exclusively see other different groups as enemies and opponents and closes lines of dialogue in solving problems. This will destroy the national commitment built on the foundations of pluralism and nationality, as well as deliberation and cooperation. Insights and understanding of religion, which are very textual, are thought to have had a major impact on the attitudes and behavior of religious groups in Indonesia so that it is very easy to mistake different groups outside of themselves and their groups, which has an impact on the emergence of religious radicalism.

In the current digital era, it is believed that religious radicalism is increasing among adolescents in Indonesia. The massive flow of information and dissemination of religious understanding through social media at this time has much influence on adolescents' religious understanding as social media users. This causes the current phenomenon of religious radicalism to have cross-country, cross-cultural and cross-historical patterns. (Fanani, 2013). Many perspectives or factors were found that could explain the emergence of religious radicalism in adolescents. Among the causal factors include psychological factors, the political atmosphere at home and abroad, charismatic figures, understanding of religious texts (Usman dkk., 2014), socio-cultural environment, influence from religious leaders, theological views, and doctrines (Maksum, 2011), Economic factors, feelings of revenge, hurt, distrust (Saifuddin, 2011). In addition, adolescents are suspected of being vulnerable to experiencing an identity crisis in which adolescents are in a transitional phase from childhood to adulthood (Erikson, 1968). In this phase, adolescents will search for their identity and look for their role models so that they are very vulnerable to influences from outside themselves. In addition, the mental health of the younger generation is also very vulnerable to mental shocks due to life's problems. When experiencing depression or life shocks, teenagers usually run to religion. Misunderstanding the teachings of religion will trigger exclusive religious perspectives, attitudes, and behavior and lead to religious radicalism.

Moderation is a cultural action oriented towards peace and balance to respond to changes and differences in identities, religions, and cultural entities (Idham, 2019). The concept of moderation or wasathiyah should have become the cornerstone of policies to fight radical religious narratives (Aslam & Gunaratna, 2019). Religious moderation is a concrete solution for Indonesia, a pluralistic and religious country. The balance between national spirit and religious freedom must be maintained by all components of the nation's children, especially among youth who are the nation's next generation. Religious moderation will become the glue between religious enthusiasm and national commitment.

Based on this description, it is important to describe religious moderation among Banjar youth in South Kalimantan as part of the reflection and reaction to the phenomenon of religious radicalism, which is felt to be increasing among youth. The study's results can be used as material for consideration by stakeholders and related parties in deciding on religious moderation and radicalism..

2. METHODS

The approach in this research is descriptive quantitative. Respondents in this research were Banjar ethnic youths who lived in South Kalimantan. The number of respondents is 730 people. Information was collected using a survey via Google form, which contains research instruments in the form of religious moderation insights, national insights, and religious insights. The information that has been collected is then processed using the clustering method by grouping the information and dividing it into data groups based on data similarity. Data were analyzed descriptively and presented in graphical and narrative form.

3. RESULTS AND DISCUSSION

The results of a study of 730 Banjar youth on the aspects of insight into religious moderation, national insight, and religious insight are as follows:

Insight into Religious Moderation

Understanding religious moderation is important in anticipating mindsets, perspectives, attitudes, and behaviors that lead to religious radicalism. The understanding of religious moderation should be continuously improved and strengthened through activities to strengthen religious moderation. Figure 1 shows the level of understanding of the religious moderation of the Banjar youth in South Kalimantan.

Figure 1. Understanding of Religious Moderation
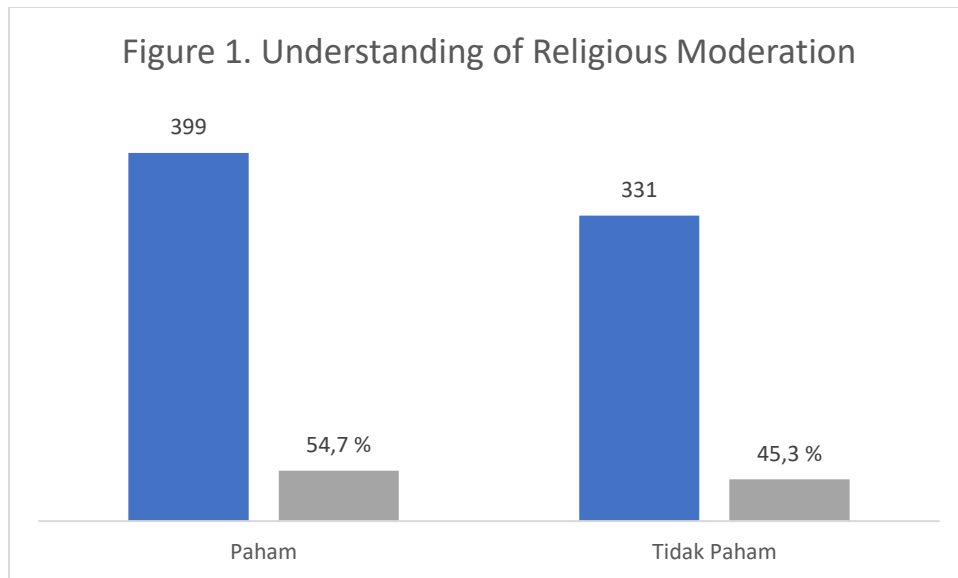
Based on Figure 1, as many as 399 Banjar youths, or 54.7%, understand religious moderation, and 331 youth, or 45.4%, do not. Instrument questions related to understanding religious moderation are associated with the meaning of religious moderation, indicators of religious moderation, religious extremism, and values in religious moderation.

National Outlook

National insight is important because it is the basic foundation in caring for and maintaining national and religious values , full of multi-religious and multi-ethnic groups within the diversity framework. In this survey, nationalism is represented through three indicators, namely.

1. Pancasila is final and does not conflict with religion,

2. Any religious-political social movement that wants to change Pancasila is an act of treason, and

3. All religious people are equal before the law and the Indonesian government regardless of the number of adherents, majority or minority.

Based on these three indicators of national insight, the survey results related to the first indicator, namely Pancasila, are final and do not conflict with religion, as shown in Figure 2.

Figure 2. Pancasila is final and does not conflict with religion
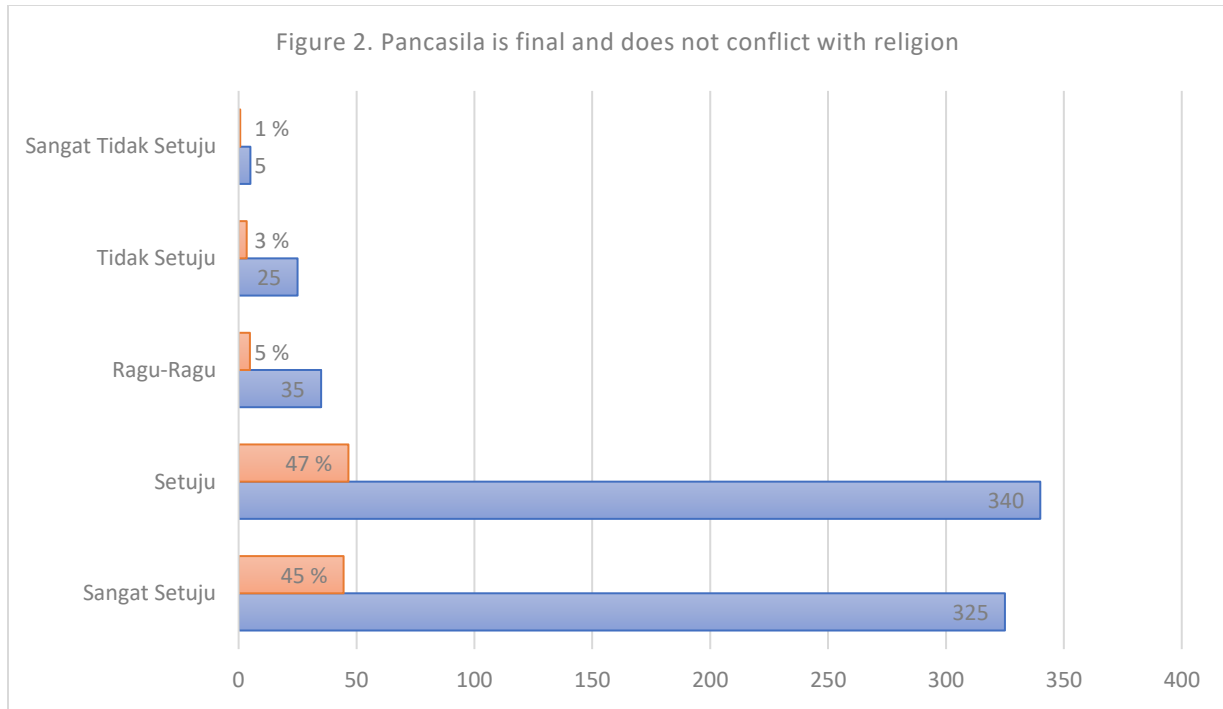
There were 325 Banjar youth or 45%, stated that they strongly agreed that the Pancasila ideology was final and did not conflict with religion; 340 youth, or 47%, agreed; 35 Banjar youth, or 5% youth expressed doubt; 25 Banjar youth or 3% disagreed and 5 Banjar youth or 1% strongly disagree that Pancasila ideology is final and does not conflict with religion.

The second indicator of nationalism is that any socio-political, religious movement that wants to change Pancasila is an act of treason. The survey results obtained were 25%, or 180 youths, strongly agreed; 285 Banjar youth, or 39%, agreed, and 200 Banjar youth, or 27%, expressed doubt. - Doubtful, 45 teenagers, or 6%, stated that they did not agree, and 20 teenagers, or 3%, stated that they strongly disagreed that any religious, socio-political movement that wants to change Pancasila is an act of treason.

Figure 3. Every religious political social movement that wants to change Pancasila is an act of treason
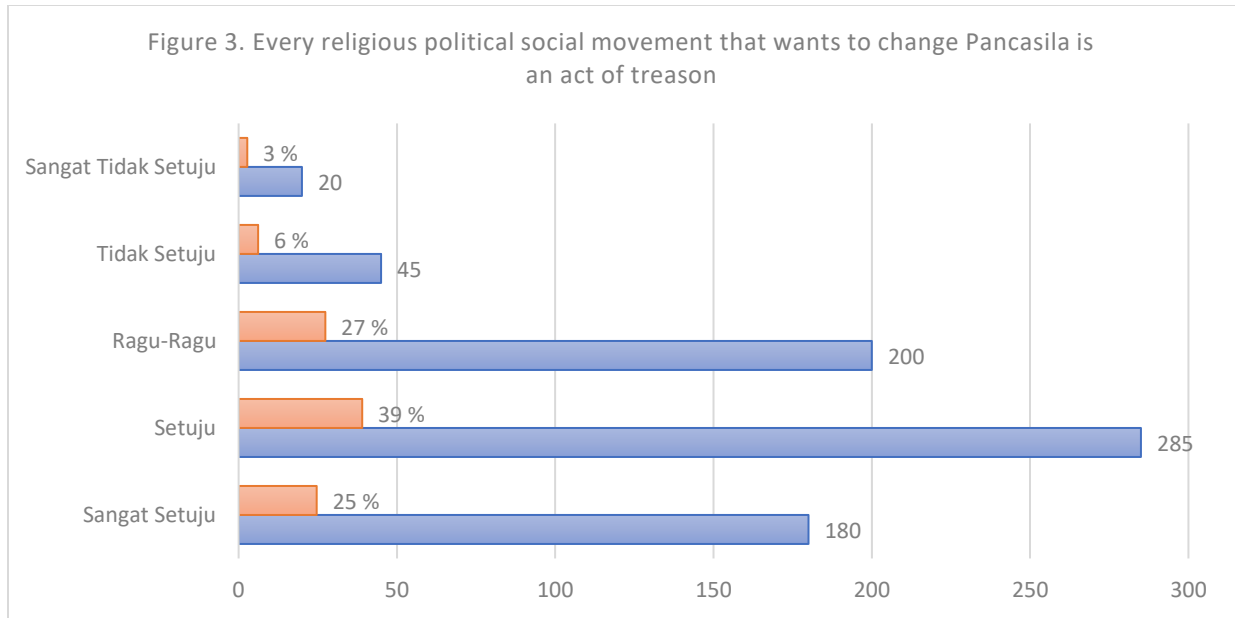
As for the third indicator related to the statement that all religious communities are equal before the law and the Indonesian government regardless of the number of adherents, majority or minority, the following results are obtained, namely 445 youth, or 61%, stated that they strongly agreed, 210 youth or 29% stated that they agreed, 45 youth or 6% stated doubtful, 25 youth or 3% stated disagree, and five youth or 1% stated strongly disagreed that all religious communities are equal before the law and the Indonesian government regardless of the number of adherents, majority or minority. More detail can be seen in Figure 4 below.

Figure 4. All religious communities are equal before the law and the Indonesian government regardless of the number of adherents, majority or minority
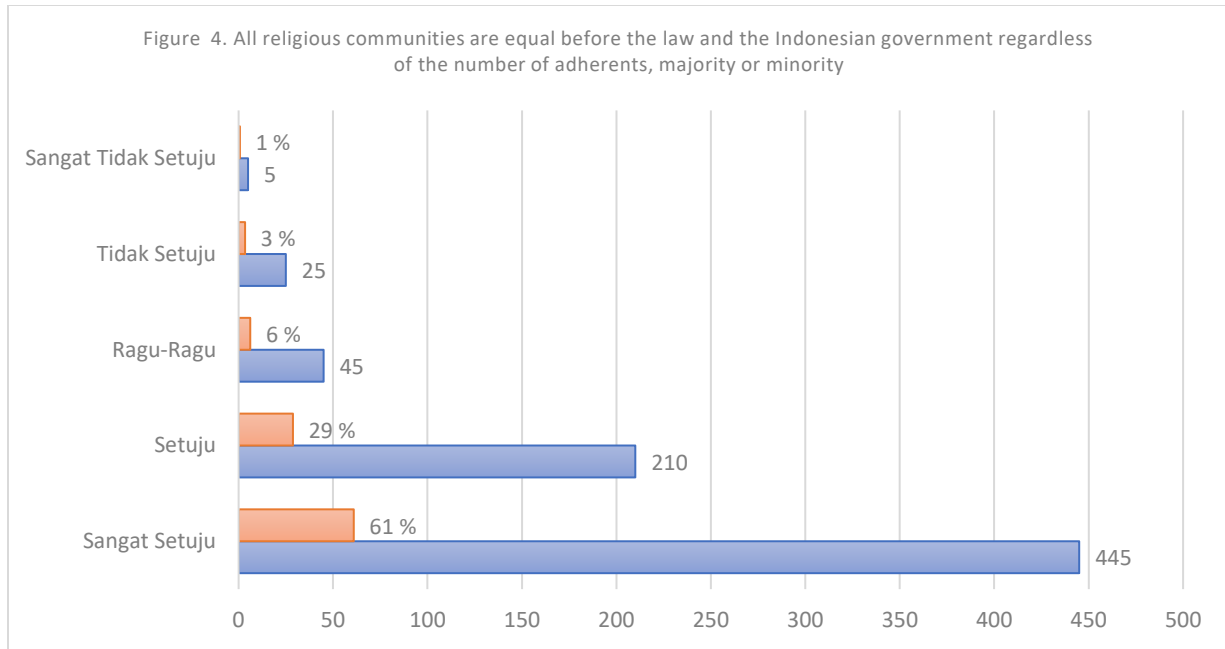
Religious Insight

Little religious insight causes adolescents to be trapped in subjective truth claims. Besides that, it will also impact easily accepting religious doctrine without considering the good and bad aspects. Given this, continuous efforts are needed to provide a comprehensive understanding to increase religious insight, especially in relations between religious communities and among the nation's children. Table 1 is the result of a survey of Banjar youth's religious insights related to religious and state life.

Table 1. Religious Insights on Banjar youth

No	Indicator	Strongly agree	Agree	Doubtful	Disagree	Strongly Disagree	Total
1	Pure religious teachings do not allow members of other religions to become public leaders, from village heads to presidents in Indonesia.	75 (10,3%)	155 (21,2%)	150 (20,5%)	235 (32,2%)	115 (15,8%)	730 (100%)
2	Religious people are not allowed to help and provide places of worship for other religions if they do not have a place of worship.	25 (3,4%)	70 (9,6%)	130 (17,8%)	315 (43,2%)	190 (26,0%)	730 (100%)

No	Indicator	Strongly agree	Agree	Doubtful	Disagree	Strongly Disagree	Total
3	In my deep religious views, human rights and democracy are against religious teachings.	5 (0,7%)	50 (6,8%)	165 (22,6%)	340 (46,6)	170 (23,3%)	730 (100%)
4	In my purely religious view, tolerance and helping other religions are not allowed because it means agreeing.	30 (4,1%)	60 (8,2%)	120 (16,4%)	320 (43,8%)	200 (27,4%)	730 (100%)
5	I believe a state based on religion should be applied to Indonesia because the Indonesian people have always been very religious.	75 (10,3%)	205 (28,1%)	235 (32,2%)	165 (22,6%)	50 (60,8%)	730 (100%)
6	The Indonesian government is not an authoritative religious apparatus; therefore, in my religious view, it is not obligatory to be obeyed.	5 (0,7%)	55 (7,5%)	210 (28,8%)	360 (49,3%)	100 (13,7%)	730 (100%)
7	If there is an opportunity for democracy, such as a referendum to choose a form of the Indonesian state, then I will choose a state based on religion as my calling of faith	70 (9.6%)	235 (32,2%)	265 (36,3%	115 (15,8%)	45 (6,2%)	730 (100%)
8	Religion should be based on the traditions of the community where religion was first born; it should not be based on traditions that have grown in Indonesia.	20 (2,7%)	100 (13,7%)	225 (30,8%)	275 (37,7%)	110 (15,1%)	730 (100%)
9	The attitude of misleading different religious practices and deserving of being led astray is not contrary to the attitude of moderation in religion.	35 (4,8%)	85 (11,6%)	105 (14,4%)	285 (39,0%)	220 (30,1%)	730 (100%)

Preparing and equipping youth with religious and national insights must be one of the priorities in South Kalimantan. The results of the previous mapping of understanding of moderation in religion corroborate this. There are still indicator points that describe the mindset of adolescents who lead to exclusive mindsets and can foster extreme and radical attitudes toward religion.

The government, in this case, the stakeholders, is expected to facilitate the strengthening of religious moderation among youth as a concrete effort to control and balance the flow of information from the massive use of the internet and social media. Strengthening can be done in educational institutions or through existing religious leaders or community leaders. In addition, it is appropriate for Banjar youth to be able to play an active role in society in strengthening plenary and comprehensive religious moderation by starting from themselves by protecting and serving all religions and people when interacting.

CONCLUSION

This survey overviews religious moderation, nationalism, and religious insight in Banjar youth in South Kalimantan. Stakeholders, in this case, local governments and educational institutions, are expected to be able to facilitate the strengthening of religious moderation among adolescents as part of an effort to prevent the birth of mindsets, attitudes, and behaviors that lead to religious radicalism.

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