

The Role of Families on Internalization of the Tolerance Values for Millennial Generation to Decrease the Potential of Intolerant Conflict and Radicalism Behavior within the Multi Religion Society

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Abstract--- This article discusses the friction between religious adherents with various dimensions of interest that are hegemonic. After reviewing various literature related to radicalism and intolerance, we find that radicalism leads to thinking level of radical competence and radicalism which leads to actions level and situations (radical performance) can encourage the emergence of various complex problems, one of intolerant conflict due to fanaticism so that it is easy to blame the others, exclusivity which tends to discriminate or separate and tend to be revolutionary by using violence to achieve their desires. Therefore, this article aims to explain the urgency of family's role in internalizing the values of tolerance in millennial generations, because the younger generation is experiencing cognitive opening that a micro-sociological process that brings them closer to acceptance new ideas of more radical. The family environment has a considerable influence on formation of a child's personality to a young age even when the child leaves family environment. Some of our recommendations to prevent and reduce radicalism and intolerance also as an effort to promote a culture of peace include; internalize the value of tolerance in family environment by building cooperation with the big community as well as with schools and religious organizations, as well as providing full protection supported by media literacy for millennial generations.

Keywords--- *The Role of Families, internalization of tolerance values, intolerance conflict and radicalism*

I. INTRODUCTION

The reality of multi-religion is phenomenon for Indonesian people. Hildred Geertz said more than three hundred ethnic groups with their respective cultural identities, a variety of languages that reached more than two hundred, several major religions, as well as indigenous religions, which thus illustrates Indonesia's high diversity. [1] Previously in Indonesia there were five major religions known, but during the reign of KH. Abdurrahman Wahid, Confucianism became the sixth religion. In addition to each of these religions have many streams, it turns out that in the community there also hundreds of belief streams. [2] The plurality of this

religion, can be an integrative potential, and at the same time, it can form a beautiful life mosaic; however, on the other side, it has potential to be disintegrated if it is not managed properly. [3]

In a heterogeneous, multi-religious and multi-cultural life, friction between religious adherents and various dimensions of hegemonic interests can lead to complex problems. [4] The development of religious understanding, in a society has heterogeneity and high plurality can create opportunities for intolerant conflict. [5] Openness of the flow of communication and information as well as massive recruitment by groups to radicalization also strengthens the phenomenon of intolerance and radicalism. [5] Discriminatory and intolerant treatment of marginal groups, has also become a potential disintegration and has become a hot issue lately [6], this situation will be worrying when it has infected young people in Indonesia.

In fact when looking at various phenomena that show the closeness of youth and culture of violence is an embryo of terrorism [7], the presence of radical groups for younger generation with various provocations, propaganda and calls for violence has been caused disharmony of peacefulness and tranquility of this nation's religious life, it is able to thrill the passion of young people to get involved in violent political movements in Syria and be a part of radical group [8], strengthened by the rise of fundamentalist religious movements, radicalization of Islamic doctrine accompanied by violent actions turned out to target not only aimed at different religious groups, but also aimed at fellow Muslims who may be different in flow or understanding. [9]

Based on the results of Nakao's research in Osaka, Japan found to build youth personality was greatly influenced by the family environment. [10] Therefore, this article seeks to uncover the role of families in internalizing the value of multi-religious tolerance as a resolution of intolerant conflict and radicalism in

millennial generations. Various conflicts and chaos that occur in Indonesia will be analyzed using the theory of conflict and consensus, this is necessary to prove vulnerability of millennial generation to intolerant behavior and radicalism also to support the internalization of the character of tolerance that will enhance harmonious relations between religious communities. [11]

It is very important to find a solution to this problem, considering that as short as our search, there are a little researcher have conducted studies on the importance of internalizing the value of multi-religious tolerance towards the younger generation. This helped encourage the writer to fill in the blank space. Thus, the issue of suicide bombing, attempted bombing in several places of worship, as well as intolerance and radicalism among young people today can be understood by preventive action.

II. RELATED WORKS/LITERATURE REVIEW

A. Conceptualization and Perspective of Radicalism Doctrine

Radicalism is from the word radix, it means root, radical is defined as an extreme, fanatical, revolutionary, ultra and fundamental attitude [12]. In social science perspective, radicalism is related to effort destroy the status quo to get a new and different change in status quo, radicalism is a doctrine that requires change and major overhaul [13]. Hasani said that interpreted radicalism as a view that made fundamental changes by his interpretation way of ideology adopted [14]. Reinforced by Nuhrison's opinion that radicalism means the doctrine or practice of radical adherents or extremists [15]. Whereas the Ministry of Religion of Indonesia Republic defines radicalism as an act of violence carried out by a particular stream of justification [16]. in a wider context, Simon Tormey cited by Stefan Ecks interpreted radicalism as a concept of contextual and positional nature which is an orthodox or mainstream antithesis in social, secular, scientific and religious. [17]

Sartono also argued that radicalism is a social movement that rejects order and social tranquility by carrying out moral aggravation to oppose and hostile people who have special rights [18]. Radicalism can be understood as a doctrine or ideas and behavior that wants fundamental and revolutionary changes both in the social, political and governmental fields which are carried out using violent means and extreme actions to certify personal or group beliefs. [19]

Radicalism in Arabic is referred to as "*Syiddah al tanatu*" it means hard, exclusive, narrow minded and manipulates the truth while radical Muslims are Muslims who have narrow, exclusive and rigid thoughts in studying Islam. in terms of religious radicalism as a religious movement that seeks to

completely overhaul an existing political order or social order by using violence. [20] Radicalism can interpreted from the religious paradigm as a religious understanding that refers to the basic foundation of religion with very high fanaticism, as a result the adherents of religious teachings or doctrines make violence to judge people who understand for actualize religious beliefs adopted and it is believed that it must be forcibly accepted.]

The doctrine of radicalism will instill ideological pathologies that spread hatred, structural and cultural injustice that emerge in new style colonialism, different from the concept of pluralism and diversity in multiculturalism where diversity should be respected, nurtured, and interpreted like gift of a rainbow, not a hell like a picture of world that is approaching the end of the world. Because heterophobia is fear of respecting ethnic culture or other religious cultures while killing is seen as a religious ritual that is carried out by structured actions of power, capital and knowledge are used tools to dominate and control marginalized groups who do not know anything. [22]

Essentially radicalism is related to terrorism [23], and the doctrine of radicalism with terrorism form action is not a religious teaching [24], the power of radical thinking, behaving and acting, radicalism ideology and radical reactive growth or radicalization are the main initial capital a person becomes terrorist because there is no terror without radicalism. [25] The root of radicalism is at least derived from four things, namely:

- (1) literal understanding of narrow religion and fragments of verses from the Qur'an, (2) incorrect reading of Islamic history combined with excessive idealization of Islam at certain times, (3) argumentation of political, social deprivation and economy that still survives in society, and (4) disorientation and social-cultural dislocation due to globalization. In points one and two, radicalism leads to level of thinking (radical competence). While at level three and four, radicalism leads to the level of action and situation (radical performance). [26]

This wave of radicalism is driven by various forms motives, both racial and religious [27], some other characters that become platforms for radical groups, namely, rejecting pluralism and relativism because they are considered to distort understanding of religious teachings and monopolize the truth of religious interpretations. Radical groups usually tend to think of themselves as the most legitimate religious interpreter holders, so they tend to think of groups that are disagree with them. Radicalism will always have to do with fanaticism, exclusion of films, intolerance and *melitanism*. [28] Thus, radicalism cannot be ignored. Ideological statements of radicalism reveal an hostility towards traditionalism as well as formal institutions. [29] Because the doctrine of radicalism has overturned

the existing values drastically through violence and extreme actions.

Radicalism is an attitude that craves total change and revolutionary by overturning existing values through violence and extreme actions. There are several characteristics that can be recognized by radical attitudes and understanding. 1) intolerance (do not want to respect the opinions & beliefs from the others), 2) fanatics (always feel right themselves; consider others wrong), 3) exclusive (differentiate themselves from general Muslims) and 4) revolutionaries (tend to use methods violence to achieve goals. [30])

At first the constellation of radicalism was initiated by the fundamentalism movement in various religions, Christian radicalism was marked by the success of industrialization which brought negative impacts namely emptiness of the soul, emptiness and instability of feelings. Masochism and sadism have led to radicalism marked by the birth of a (eschatological) afterlife which is apocalyptic and premillennialism, essentially the stability of life in the world like Heaven as promised by Jesus, in contrast to Jewish radicalism which is related to the geopolitical constellation which gave birth to ordinary radical groups called Zionists. Jewish radicalism is a notion that believes that Palestinian land is the only land of blessings that God presents. Jews became religion for clans and for descendants in their territories. So, it can be felt in the Islamic world sporadically symptoms of radicalism are deeply felt, the business wrapped in ontological beliefs is a powerful force in the 21st century with political goals, Islamic radicalism is always associated with *wahabism* and its followers with the one-to-one global jihad doctrine the same as the martyrdom theology which was given the symbol of political Islam to fight the hard powers of the West in the Middle East. [31]

B. Intolerant Conflict Among Youth Generation

According to Daniel Webster, "conflict" in Latin means a fight, war or struggle, which is a physical confrontation between several parties. Conflict is also perceived as a perceived divergence of interest, or a belief that perceives that the aspirations of the conflicting parties will not find common ground. [32] While self-interest is interpreted as a feeling of desire that is central in the thoughts and actions of people who form the core of many attitudes, goals and intentions. According to Soerjono Soekanto, conflict is a social process by opposing other parties with threats or even violence as an effort to fulfill their own goals and interests. [33]

The conflict manifested in pathology will usually be channeled through aggression. Aggression is considered a tool of human nature that will spread and cannot be avoided. [34] Especially if it is supported by the potential strength of social capital (social capital

power) around it. Simmel argues that when a conflict becomes part of a social interaction, interaction will create boundaries between groups because the power of internal awareness will make the group differentiate and separate from other groups. If this happens then there will be reciprocal antagonism or mutual hostility. As a result, social divisions and stratification system will be formed which will create riots between two different groups in a society. [35] It does not rule out the possibility among Indonesian youth who are often also met such as brawls between students, bullying against friends who are different in religion or culture.

General intolerance is defined as attitudes and actions that aim to inhibit even oppose the fulfillment of citizenship guaranteed by the constitution, narrow intolerance can also be interpreted as limited to religious intolerance. In addition, exclusive religious understanding will have an impact on prolonged and complicated intolerance conflicts. [36] Intolerance itself is a form of behavior that is not characterized [37], the difference can also trigger intolerant conflict. [38] So it can be concluded that conflict of intolerance is a split due to a lack of respect for differences in opinions, cultures, and religions that often lead to misunderstandings.

UNICEF data from 2003 to 2013 showed that violent behaviors such as bullying, physical fight and attacks carried out by teenagers aged 13-15 years in Indonesia were higher than in Malaysia, Vietnam and Thailand [39]. Reinforced in fact throughout 2018 there were various cases of intolerance such as, destruction of temples in Lumajang, destruction of churches in Yogyakarta, terrorist bomb threats in Karawang and some other places attacks on ulamas' and blasphemous through social media were often carried out by social media users who is among the youth. [40]

The trigger factors of conflict between and internally among youth, including superficial, fanatical, and textual understanding of their religious teachings, which have an impact on narrow views and insights and easily blame adherents of other religions. Furthermore, there are locomotives to solve problem differences between religions and conflicts. The intolerant conflict that occurs mostly is an imposition of limitations on the fulfillment of life necessities for the perpetrators because of the living sources, poverty, and social disharmony. Positive social interaction will be created when social harmony and social empathy are maintained and anticipated aggressive attitudes. [41]

This phenomenon shows the importance of actions to help children have strong character. In the spirit of Indonesian youth because the difference is actually a gift given the different principles but still one thing will really mean that even though Indonesia is a multicultural country, it remains i unity, if intolerant conflict can be minimized by various ways, including

internalizing the value of tolerance characters as intolerant offer conflict resolution through family roles. [42]

C. Millennial Generation Vulnerability: Intolerance Conflict and the Radical-Terrorism Doctrine

Agency youth have a stronger tendency and greater involved in radical social movements compared to, for example, adults. [43] The transition period of the identity crisis among youth is likely to experience what Quintan Wiktorowicz calls a cognitive opening, which is a micro-sociological process that brings young people closer to acceptance of new, more radical ideas. This has been proven by statistical data showing that terrorists and suicide bombings are dominated by youth. [44]

The rapid development of information and communication technology in the millennial era with the presence of smartphones and social media such as Facebook, Twitter, blogs, YouTube and messaging services such as WhatsApp and Telegram makes it easy for radical groups to spread propaganda and recruit people from various parts of the world, disseminate information and disseminate ideology extremism and radicalism doctrine, publishing a terror video that has a tremendous duplication effect over conventional media. Hate speech circulating on social media such as bullying, banning religious worship activities, spreading hatred, religious based violence or destruction of places of worship.

Current strategies that continue to be used in influencing millennial generation thinking by actively using social media by young people as citizens majority on netizens [45]. In addition, one of the radical action patterns of terrorism in Indonesia uses cyberterrorism, namely using computers and internet networks by radical terrorist groups in carrying out, such as using internet media for radicalization processes, transportation control systems such as trains, airplanes. [46]

The doctrine of religion radicalism can be easily accessed by a variety of social media now, the Internet as radical groups share knowledge from guerrilla warfare to making ammunition and bombs to homemade weapons using videos and books. The method of disseminating radical doctrine is carried out through conversations on social media which are of a general nature followed by intensive communication in special applications for private conversations, such as WhatsApp, KIK and skype can accelerate the process of indoctrination and approach long-distance brainwashing patterns. [47]. For example, Siska Nur Azizah gained her radicalism understanding through the internet network. Being vulnerable to social media, also vulnerable from the influence of peers, but the most important is not to limit youth interaction but to control youth relationships, they do not fall into the intolerance gap and radicalism because curbing

children's struggle is bad for social and psychological development of children. Alienation with the peer environment both with life both morally, socio-economically, education and culture will cause a person to grow in radicalism propaganda. [48]

Exposure to radicalism doctrine and young people habit are living in a religious conflict through internet networks or friends who were infected will be quickly to spread, because 85% of terrorist inmates experienced a short amount of time since exposure to radicalism and terrorist acts. Solahudin stated, the time needed is 0-1 years [49]. In accordance with ecological system theory, that individual development cannot be separated from the environment in which the individual is located [50]. and habits of the environment [51].

This illustrates vulnerability of young generation, action is needed to help children have strong characteristics, so family role accompanied by government role that must prepare clear rules for cracking down on the activities of terrorist groups in cyberspace or internet. Including the government need to regulate legal actions against incitement to commit acts of terrorism (incitement of terrorism), in writing, lectures and videos. Some real acts of radical intolerance that show the involvement of Indonesian youth with fundamental groups namely the suicide bombing case carried out by a young man named Wildan born in 1995 in a land full of conflict namely Iraq after joining ISIS, he is an alumni of Pondok Al Islam in Tenggulun, Lamongan, which is managed by Amrozi's family convicted of a 2002 Bali bombing. The latest 2018 case of a suicide bombing that took place in Surabaya in East Java also involved younger generation of four children, two sons Yusuf Fadi (18) and Firman Halim (16), and two other daughters Fadhila Sari (12) and Pamela Riskita (9). [52]

These facts show how vulnerable young people are from the influence of teachings and invitations spread by radical groups both directly and through online media. Middle East political observer from the University of Indonesia, Smith Alhadad argues, Indonesia's young generation is threatened to join ISIS through propaganda from internet. Especially when young people use the internet every day. [53] Considering that young age is an unstable age, they will experience a transition period, the identity crisis as explained by Quintan Wiktorowicz is a cognitive opening, which is a micro-sociological process that brings young people closer to acceptance of new, more radical ideas. another channel that allows young people to become participants in radical movements is the "moral shock" [54]. As Dalmeri's statement that human history of religion will experience ups and downs along with the development of human civilization [55]. the weak understanding of religion will also be one of the factors of the ease with which one accepts the doctrine of radicalism as well as the right target for people who

aim to distort religious teachings or teach misguided religious understandings. [56]

Such a situation has been affected by the lack of family roles and support for the school in planting the character of tolerance as an effort to minimize the behavior of intolerant conflict and radicalism among youth. Because, the school has made full efforts to instill tolerant values through character strengthening programs, but the reality is that there are many intolerant behaviors outside the school that are often replicated. This is triggered by role models that younger generation exist in Indonesia today, just like most videos of viral intolerance conflicts on social media will have a bad impact on social media connoisseurs who are mostly young people. Another problem that needs to be observed is family control in using information and communication technology, as well as the interaction of youth with their peers. Without a controlling family role, it does not rule out the possibility of intolerant conflict due to the multi-religious conditions in Indonesia and the widespread doctrine of radicalism through media and information technology that should be a medium to gain knowledge is actually a boomerang for the young generation's mental development.

D. Role of Families in Internalizing Multi-Religion Tolerance Characters

The family is an eternal triangle consisting of fathers, mothers and children who have an important role as a social institution, between parents and children there is a social interaction so they have a good closeness not only because of biological factors, but also emotional ties and intensity quite a lot of shared time. the effect is also very strong on children's development up to a young age [57]. Families are also the main source because of children start life and develop from family relationships [58]. The family is very influential on personality development [59], a child receives influence from family such as parents educate, relationships between family members, the atmosphere of house, and even the family economic situation [60].

One of the environments that are most responsible for character building is experience and positive activities received [61]. However, families can help children to train the moral potential that exists in a child [62-63], according to Goode's explanation that:

"The meaning of correctional process is a cultural tradition by passing it to the next generation where the family functions as a continuation channel that continues to live the culture" [64]. Including culture to have a tolerant character.

Nakaodi Osaka has research results [10], Japan shows that the family environment has a considerable

influence on the formation of children personality to a young age when the child leaves the family environment. As the first educational institution the family has an important and strategic role in raising awareness, planting and developing the character value of multi-religious tolerance, as El-mubarak stressed that:

"There is an emotional bond that exists between parents and children who are strong, so value education has advantages in fostering child behavior to grow into a young man who lives in millennial generation." [65]

Family is the most important thing in carrying out nurturing role, educating and instilling values in their children. Parents are exemplary reflections that are seen and imitated by their children in family. Therefore, caring, educating and internalizing values to children is a series of obligations that must be carried out by parents. If the process has not been fulfilled properly and correctly, it will often cause problems and trigger conflict, both within child and between child and his parents, as well as the environment. The process of education and the cultivation of values that are played by the family has a continuous motion with the flow of the climax [66]. Hurlock argues that the most important person for children is parents, teachers, and peers (peer group). Through these elements, the child will recognize something positive and negative. Children begin to learn and imitate what they see, especially the behavior of parents because family is one of the forming characters of children. Family care is very important for child development. Thus, children must be nurtured with good things, namely starting with introducing religion, teaching discipline, behaving honestly, helping, and positive things parents must teach their children as early as possible. This is done so that it is embedded or internalized in the child's soul (Hurlock, 1978: 23). [67]

In addition to the values of honesty, responsibility, discipline, exceptions to other people who are most important today are character value of tolerance or in Arabic is called *tasamuh* it means allowing something to allow each other and facilitate each other. From the word *tasamuh* it can be interpreted as an effort so that between those who have different opinions or different religions should be able to give each other a place for their opinions and respect for other religions. Others interpret *tasamuh* as patience and allow as long as it does not damage the frame of faith. [68] Harfiyah the word "Toleran" means an attitude of toleration (respecting, letting, allowing) the position (opinions, views, beliefs, habits, behavior, etc.) of someone who is different or contrary to his own stand. The word "tolerance" means the attitude or character which is the basic capital to foster tolerance among people in life with plural reality. [69]

Tolerance is a popular term that is attached to the conditions of a pluralistic society. Linguistically, the

word tolerance from the Latin *tolerare* it means to endure or bear. Tolerance in this meaning is interpreted by taking each other even though the job is not liked; or give a place to others, even though both parties disagree. [39] Simple tolerance can also be interpreted as allowing or allowing disagreement and not rejecting differences [70].

Discourse of tolerance and intolerance has become a discourse of Islam especially in Indonesia. Heterogeneous society with many religions and beliefs need for inter-religious harmony. Likewise, tolerance is not only needed between religions, but also between the various Islamic groups of schools. The term tolerance in Latin is called *tolerare*, it means restraint, letting people think, be broad-minded to the views of others. Tolerance does not mean justifying the views or streams that are left but recognizes the freedom and human rights of the adherents [71].

According to Abdurrahman Wahid [72], the main strategy in building tolerance indeed starts from family as the smallest social unit that has a very significant role in shaping the character of children. In this regard, Abdurrahman Wahid wrote that;

"In addition to the truth that can be achieved through esoteric experience, Islam also provides opportunities for attainment of truth through a dialectical process. It is precisely this dialectical process that requires a very high degree of tolerance from adherents of a belief, and Islam provides a platform for that, namely the smallest social environment named family "[73].

This is supported by the statement made by Stephen R. Covey that "Family is one of the few permanent roles in life, perhaps the only truly permanent role" [74]. Tolerance is not only to respect or tolerance, but to become "ukhuwah basyariyah" which must be realized in the development of sincere mutual understanding and continued with mutual sense in common life [75], therefore tolerance should not only stop at the level of discourse. However, it must be reduced to activities in real life. Believers will be consistent between their attitudes and behavior [76]. Tolerance is not just how to appreciate differences, but also has many benefits, especially as a basis for social transformation on a massive scale. [77] Tolerance finds its significance, namely that relations with people of different religions must be based on sincere and sincere behavior. [78]

The importance of the value of tolerance is based on several aspects. First, multi-religious tolerance becomes an important part in community diverse life to create a vertical relationship that is human relations with God and horizontally harmonious. Second, the value of tolerance embedded in youth will contribute to the creation of stability in the life of the nation and state. Third, the built tolerance will also have a positive impact on the development process. Because, the intolerance that plagues will be a significant obstacle

to the implementation of development and the fourth, tolerance will form a strong brotherhood. A wise attitude in understanding differences can deepen the meaning and value of life. [79]

Social life in a pluralistic society such as Indonesia can be well preserved when there is a widespread tolerance of spirit from all walks of life with an awareness of the reality of diversity as one of the important aspects that must continue to flourish and tolerance value between religions can also be planted properly when holiness in family is well maintained. Family purity is faith which exudes tolerance in a very noble degree. [79] Because of religion, it is truly personal and truly social. [41]

All forms of patterns and processes of interaction that exist between parents and their children will be able to influence the development of their personality and in relation to internalizing urgency the tolerance character, Djahri cites opinions of Dobbert and Winkler who explain the role and function of families in internalizing tolerance values in the following four processes:

- Identification Process
The identification process is the process of understanding, responding and choosing values, family role, especially parents is needed to guide, provide understanding value of multi-religious tolerance to children as possible so that children can reflect on it and then determine the value of multi-religious tolerance the discourse in this study was selected by the child as an important part.
- Internalization Process
In internationalization process, value of multi-religious tolerance is identification process continuation where internalizing process of children multi-religious tolerance values who are teenagers and become a young man who can determine the good and bad things, begin to prove the value absorption process and be a value system. The value internationalization phase really needs the role of the family as a guide to the value-building process so that it sets the value order in the child.
- Modeling Process
The importance process of internalizing value of multi-religious tolerance will be felt in the modeling process where a young man begins to play his role in social life, nation and state in accordance with the values internalized in the child.
- Direct Reproduction
After the process of modeling or practice there will be a process of building a multi-religious tolerance value that produces tolerant youth towards religious pluralism so that a diverse society that is harmonious in diversity and the lack of intolerant conflict and radicalism will lead to terrorism. [80]

The dialectical process will also be passed, at least with three mutually continuous processes. First, the

externalization in form of self-expression into the world, where someone will try to find himself in a world. Second, objectivation, is a process to produces an objective reality that can face the producer as a fact outside and different from the human who produces it. Third, internalization, in the form of re-absorption of the objective world in consciousness so individual subjectivity is influenced by the structure of the social world. [81] Children will learn a behavior through observation and direct relationships with other people around them [82-84], including family. At an early age until young age, it is very sensitive to external stimuli, so the behavior parents is very influential on children. The way parents talk, behave, and associate with others becomes a mirror for children. This is where parents give perfect examples to their children in speaking greetings, behaving, and getting along [85].

The Prophet has given role models by paying such great attention to the growth process of children as a child, both normal children and children with special needs around the age of 0-5 years. The results show about 50 percent of adult variability intelligence has occurred when a child is 4 years old. The next 30 percent increase occurs at age 8 years, and the remaining 20 percent in the middle or the end of the second decade. It is character education starts from a family with a pattern that is sustainable from an early age to an adult child so that it is ready to accept new and different things outside the family environment. [86]

Some methods can be adopted in relation to the value internalization of multi-religious tolerant characters namely, exemplary which is one of the effective methods to instill good values to children, one of which is a family example. Yancey and Marjohan research results found that the example given by the family especially by parents will have a positive correlation with the positive behavior possessed by their children. Families have a very important role in fostering children character and parents must be able to help children to shape and develop their character [87-88]. Therefore, the role of education and the government must also work together in helping to play a family function that is very central in fostering character. [89]

III. RESULTS AND DISCUSSION

The study of radicalism and intolerant conflict shows that due to radicalism, it will cause conflict in the context of multi-religious conditions such as Indonesia, so even the potential for intolerant behavior will be higher if it is not accompanied by an inclusive, moderate and tolerant attitude towards others and those who are religious different. Radicalism and the potential for intolerant behavior will be born on two levels, namely radical competence, where there is a narrow understanding and less diverse readings to underlie religious and flow differences. The radical

performance result in social cultural social arguments and disorientation. [26]

Radicalism is known by sharing traits that are intolerant by not respecting opinions and other cultures or religions, excessive fanaticism so that it is easy to blame the others, exclusiveness which tends to discriminate or separate and tend to be revolutionary by using violence to achieve its goals.[31] Radicalism in multi religions is influenced by several motives, Islamic fundamentalism appears sporadically influenced by developments in the global-national geopolitical level and also the problems that come along with developments in the context of the transition to democracy in various nations. In addition, the emergence of Islamic radicalism doctrine is a reaction to the problem that accompanies modernity, which has been considered to have come out of the teachings of Islam. In Christianity radicalism was born as a result of the rejection of modernism and industrialism which was considered to have impacted the emptiness of the souls of its adherents. While Jewish radicalism, is a belief that believes that Palestinian land is the only land of blessings that God presents. [31]

Such conditions, enabling millennial generations with an open flow of information and communication technology are easy to get hate content and radicalism content. Given the various phenomena of radicalism cases and intolerant conflicts that arise such as:

- The suicide bombing case carried out by a young man named Wildan born in 1995 in a land full of conflict namely Iraq after joining ISIS, he was an alumnus of Pondok Al Islam in Tenggulun, Lamongan, managed by the Amrozi family convicted of the 2002 Bali bombings.
- The 2018 latest case of suicide bombings which took place in Surabaya in East Java also involved the younger generation of four children, two sons Yusuf Fadil (18) and Firman Halim (16), and two other children women Fadhila Sari (12) and Pamela Riskita (9).
- The case of Siska teenager Nur Azizah gained her radicalism understanding through the internet network.

Some cases that arise are a result of the doctrine of radicalism, intolerant behavior and the development of information and communication technology, besides that a lack of tolerance can also foster a sense of hatred. Conflict can therefore only anticipate it by planting tolerant values through the role of the family, because the family has a very important role in fostering the character of children and parents must be able to help children to shape and develop their character [87-88]. Internalization of tolerance values can be carried out by adopting the pattern offered by Dobbert and Winkler through four processes, namely, identification process, internalization process, modeling process and direct reproduction. [80] so that as early as possible the

child is introduced and guided to have a tolerant character and it is not easy to blame other people who have religious differences as a promotional effort and apply a culture of peace to the millennial generation.

In addition to going through the internalization process, families can also collaborate with schools, religious and environmental organizations in general, so that they can help socialize and try to instill the importance of tolerance values for millennial generations as an effort to promote a peaceful culture for the next generation of harmony that is more harmonious in multi society -religion. Because, providing a tolerant climate will foster an attitude of recognizing, respecting and appreciating differences. This can also be realized through family research for their children.

Resolution on intolerant conflicts and radicalism doctrine that infects millennial generations is not enough just in the form of tolerance among Yajni religious people, namely by understanding a religion with another religion, who is not by a primordial attitude that boasts owned or ethnocentric measures culture or things different from owned, even with an inclusive attitude that will definitely hinder unity. Because in differences and blessings, it requires a tolerance of conscience to realize togetherness, love the motherland and the true Bhineka Tunggal Ika. [90] However, with media literacy to be wise in using social media because of hoaxes or untrue news, it will also be very influential to the growth and development of divisions between religious and state people.

In addition to negative effects, the use of media literacy is useful and very important in response to asymmetric threats, it has a very effective and strategic role that can influence national, regional and even international situations and conditions when used wisely. The media has the power to change perceptions, opinions and social control. Perceptions Messages and values conveyed by the mass media are often regarded as global perceptions of society, significant intensity of a news appearance will also increase to influence on general public.

News spread widely on social media has indirectly given reference to millennial generation and will influence decisions in the political, religious and including terrorism eradication fields. The development of radical doctrine spreads widely through social media, therefore efforts to stem radicalism will not have a significant impact without media helped, both print electronic and online, because without the presence of the media, appeals, fatwas, warnings and stakeholders' thoughts will not be exposed to the public is only limited to them. Mass media are integral and important elements of local, national, regional and global communities to provide various information needs for the community. [91]

Therefore, the family role in internalizing character value of tolerance, families, especially parents, must

know to development and growth of their children both in psychological development dimensions, understanding of religion, technology and science which continue to morph in disruption era. Likewise, with the role and function of education, especially related to ideological shifts, misinterpretation of the arguments and interpretations of the Koran and the prevention of the swift flow of information in radicalism doctrine. [92].

IV. CONCLUSION

The problem of emerging religious radicalism has threatened Indonesia's young generation through sharing lifelines including via digital. The vulnerability of young people to exposure to radical doctrine and cognitive period makes them easily fall into intolerant attitudes and behavior. This will happen if a tolerant character is not embedded in their souls that can foster mutual respect for diversity and diversity. The importance of tolerant characters demands the role of the family considering that the family has a vital role in child development and the family has a religious function, where families, especially parents, are required to introduce, guide, exemplify and involve all family members to recognize religious beliefs, religious behavior and functions protection that requires family guarding and family members from negative actions arise, it means of early warning (early warning) problems that arise in, controlling relationship of youth with peers, overseeing full use of social media, providing an understanding to importance of tolerance, provide good examples of young people, provide guidance, guidance and full protection of the study activities that children follow.

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