

Perspective of Millennial Generation in Character Education of Tolerance Religious

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Abstract-Today, Exalt practices Consider Themselves each other and the true religion or class Began to spread on Indonesian. Reviews These issues make-us Seemed to forget the sense of tolerance the which long ago had been handed down by our founding fathers. It also Began to infect the youth or now known as the millennial generation in Indonesia. This study examines (1) Perception of religious tolerance by the millennial generation against another religion, and (2) The attitude shown by the millennial generation as Adherents to other Faiths. The approach used in this study is a quantitative approach with survey method. Collecting the data using a questionnaire study. The population in this study is the millennial generation aged 20 in Universitas Buana Perjuangan Karawang. The results Showed that the perception of the millennial generation is majority understand about religious tolerance. However, in a minority there who do not understand tolerance. Millennial generation's attitudes toward other Faiths Showed that the majority of them have been running tolerance, but in a minority there are not practicing tolerance.

Keywords: character tolerance, religious, millennial generation

I. INTRODUCTION

Today, the Millennials generation becomes warm enough topic among the public, ranging from in terms of education, technology as well as moral and cultural. Millennials or sometimes also referred to as generation Y is a group of people born after Generation X, that is, those born in the 1980s-2000s range. This then means that millenials are young people aged 17- 37 years in the 2018's [1]. Millennial generation can be said also is the youth. Youth has always brought significant changes to the country.

Budi Utomo and youth Pledge October 28, 1928 is a milestone in the history of national revival. Culmination point was proclaimed Indonesia's independence on 17 August 1945 and the passing of Pancasila and the 1945 Constitution on August 18, 1945. The historical events remind us that the youth movement holds the key to the impact on this country

Indonesian independence at the age of 72 years should be a concern for all of us as citizens, as well as an evaluation for us to begin to think, act and contribute to this nation. Today many find behaviors that do not reflect the personality of the Indonesian nation. Practices deviant behavior that occurs in this country as religious issues began to emerge, it is the root of the lack of tolerance shown by every Indonesian. The lack of a sense of unity and cohesion as well as a lack of mutual respect among fellow nations of Indonesia should be a concern for us all.

Practices exalt each other and consider themselves the most correct or group began to spread on Indonesian soil.

These issues make us seemed to forget the sense of tolerance which long ago had been handed down by our founding fathers. It also began to infect the youth or now known as the millennial generation in Indonesia. It is also not free from the same issues in higher education institutions such as Universitas Buana Perjuangan Karawang. Higher education actually are prone to ideology-ideology into the world of higher education. Without the filter or selection in the incoming ideology thought it would be very dangerous for students in particular.

Students transform thought patterns of thinking school students into higher-level thinking in college resulted in a shock in their thinking patterns. Their new concepts encountered in lectures and influences from outside the campus makes students were sometimes unable to distinguish between a good understanding and know that is not good. The emergence of a new concept emerging as well as learning new ideology are deemed to replace the ideology that has long been used by Indonesia, namely the ideology of Pancasila. The new ideology-ideology often at odds with the ideology of Pancasila, especially in terms of tolerance. This has been our concern in the form of research that has been overshadowed by the issue of tolerance as a point.

This research is motivated by previous studies conducted by Rina Hermawati, Caroline Paskarina, Nunung Runiawati (2016) in his research entitled Tolerance Inter-Religious in Bandung said that as a city that is characterized by the diversity of social, Bandung holds the potential conflict that comes from diversity that identity. One of the main sources of conflict are susceptible to appear in the midst of a diverse society is the conflict that comes from religious differences. This article seeks to examine the relationship among religious tolerance in Bandung, which is measured by how much the religions define their social distance towards people of other religions. By using quantitative methods, the authors measure the tolerance index value through three key dimensions of perception, attitude and cooperation among religions. The results showed that the Interfaith Religious Tolerance Index in Bandung 3,82 included in the category of "High", which indicates that social interactions among religious in Bandung had progressed well and are within the limits of a reasonable social distance. Possible conflicts are generally triggered by permitting the construction of synagogues that are within the realm of government authority, so it is important to be addressed in order to improve the achievement of Tolerance Index in Bandung

which indicates that social interactions among religious in Bandung had progressed well and are within the limits of a reasonable social distance. Possible conflicts are generally triggered by permitting the construction of synagogues that are within the realm of government authority, so it is important to be addressed in order to improve the achievement of Tolerance Index in Bandung which indicates that social interactions among religious in Bandung had progressed well and are within the limits of a reasonable social distance. Possible conflicts are generally triggered by permitting the construction of synagogues that are within the realm of government authority, so it is important to be addressed in order to improve the achievement of Tolerance Index in Bandung [2]. Results of the second study showed that normatively basic values that underlie the formation of inter-religious tolerance is a religious and cultural values. Meanwhile, empirically consisting of human values, nationalism, historical, exemplary community leaders, and the value of patience [3].

II. THEORETICAL REVIEW

Dictionary Random House College Dictionary in Diane Tillman translated by Adi Respat (2004) tolerance is defined as an attitude that is fair and objective about people who have opinions, attitudes, ethnicity, religion, nationality, etc., differ from ours; freedom from prejudice [4]. Tolerance is generally defined as an attitude that is willing to tolerate (appreciate, let, to allow) the establishment of (ideas, opinions, beliefs, habits, behavior, and so on) of others of different or opposed to the establishment of self [5]. Basically the tolerances can also be defined as the ability to respect the nature, beliefs, and behaviors that are owned by others. In the literature of Islam, tolerance is called *tasamuh* understood as nature or respect, allow, or permit the establishment (the view) others that are contrary to our view [6]. Tolerance is a valuable moral virtue that can reduce hatred, violence and bigotry. With tolerance also, we can treat others well, respect, and understanding [7].

III. RESEARCH METHODS

The approach in this study using a quantitative approach. The reason the author uses a quantitative approach is to consider the statement of the general nature of quantitative research, among others: (a) the clarity of the elements: the purpose, subject, data source has been steady, and detailed from the beginning, (b) can use the sample, (c) the clarity of the design research, and (d) the data analysis was performed after all data was collected [8].

Then there are other factors that influence the choice of research approach that is: time and funds are available, and the interest of researchers. Matters raised the underlying Arikunto quantitative approach chosen in this study.

A quantitative approach used for this study aims to prove the hypothesis proposed by the researchers. In accordance with this opinion, the quantitative approach is suitable for verification / confirmation [9].

There are also suggestions that:

Quantitative research is a type of educational research in the which the researcher decides what to study; Asks specific, narrow questions; quantifiable collects the data from of participants, Reviews These analyzes using statistical number; and conducts the inquiry in an Unbiased, objective manner [10].

The research method is basically a scientific way to collect data for the purpose and usefulness. The research method is basically a scientific way to obtain data for the purpose and usefulness [9].

Based on the opinion of the research method is a scientific way that the research activities are based on the characteristics of science that is rational, empirical and systematic. Rational means the research activities carried out in ways that make sense, making it affordable by human reasoning. Empirical means ways to do it can be observed by human senses, so that other people can observe and know the ways used. Systematic means that the process used in the study uses certain measures that are logical. For this research method used was survey method. The survey method used for the population or sample used quite a lot and spread not only in one study only.

Another opinion also stated that the survey design provide a plan for a quantitative or numeric description of trends, attitudes, or opinions of population by studying a sample of that population [8]. Survey method may mean that a method which gives an explanation for the quantitative research plan or tendency numbers, attitude, or opinion of the population by studying a sample of the population.

Source of data taken in this research is the primary data where the data is taken directly from the respondents that the millennial generation in Universitas Buana Perjuangan Karawang. The population in this study is the millennial generation in Universitas Buana Perjuangan Karawang. The sampling technique in this study using a multistage random sampling. The samples used in this research that the millennial generation were aged 20-25 years at the Universitas Buana Perjuangan Karawang. Data analysis techniques in this study using quantitative analysis. Such research has also been carried out by Hermawati et al (2016) as well as previous studies [2]. Researchers want to know how the inter-religious tolerance in Universitas Buana Perjuangan Karawang.

IV. RESULTS AND DISCUSSION

A. perception of Tolerance

Perceptions of tolerance to the fore in the student sometimes found their incompatibility with the perception that should be presented by the students. Deviant behavior issued by the student perception can influenced by radical ideologies coming in and affect the mindset of students. From the data tolerance displayed by Universitas Buana Perjuangan Karawang, student visible in various conditions. The diversity can be seen in different types of questions. The number of questions are answered about 13 questions with 5 strongly agree, 4 agree, 3 neutral, and 1 strongly disagree. The data shows that students can be categorized tolerance is still quite good. The little problem is when a

student must maintain a distance with a different religion is a form of matter that is not supposed to happen in this pluralistic country. The data shown in the question number 21 as much as 28%. Question number 25 indicates that the student did we realize that interfaith marriage in Indonesia is not recognized.

The attitude shows that the respondents' there are kinks in the running tolerance in everyday life. Perilaku as it can be sourced from several things. Tolerance displayed by Universitas Buana Perjuangan Karawang student put themselves in a manner that is still predominantly have an attitude that is tolerant of others different religions. Social life lived every human being who is another form called a tolerant man who leads us to an acceptance of the various cultures that exist. Indonesia's social life forces us to be able to live with menyesuaikan yourself with the various cultures that exist. Character interaction between cultures in a multicultural society is cultural assimilation. People who openly thought would see that the cultural diversity that exists in society as a form of assimilation with religion. Cultural and religious outlook of one piece and can not be disputed is. But for sebgian narrow-minded people, or in other words classified as people who are not willing to accept culture as one piece with religion can dispute it. Thoughts like that can create barriers between faiths in the community. People living in minority and narrow-minded as it was referred to as a group assimilasionis [12]. Society tried to negate the above described tolerances under the pretext of maintaining religious teachings. However, in the life of the nation such as Indonesia it is very difficult to achieve.

B. Adherent Inter Religious Cooperation

Cooperation is needed by every society in Indonesia. Forms of cooperation shown is their mutual help, assist in difficulty and other forms of activities that can build harmony in community activities.

The data shows that the cooperation shown by Universitas Buana Perjuangan Karawang student can be categorized quite good. The number of questions as much as 7 question consists of two disagree and 5 neutral. This shows that there is a slight shift in the behavior patterns of students that should be corrected. Behavior diterapkan good cooperation in the activities of law and labor relations. However, other forms of cooperation which still looks indifferent. This is evidenced by the dominance of students who answered a neutral or did not give a definite answer.

This should be a concern for professors to be able to provide concrete examples of how to cooperate with other people of different religions. If it is allowed, it is feared student apathy towards cooperation should be established with other faiths would be more alarming. Moreover, the construction of inter-religious cooperation is realized in containers student organization. Various student activities also do not mind the background of the religion professed by the students. In the diversity of religions, which arose in a multicultural society either have a republic or a monarchy system of government, the differences often trigger the emergence of various obstacles in social cohesion [12]. Human social life has never been separated in terms of competition in fulfilling the needs of everyday life. As a fashion competition in a global age should be accompanied

by cooperation. A reasonable choice when people can not win in the competition was compromised by a competitor who wins. However, the real spirit of cooperation must necessarily tightly restrained from the beginning. The most important basis is that no person or group can live and solve their own problems of life, while the problems faced by many and expenses must be borne by a very heavy [13]. As social beings human need to cooperate with others to make ends meet to support life and livelihood [14].

There are two types of religious tolerance: first, passive religious tolerance, the acceptance differences as something that is factual. Second, actively religious tolerance, the tolerance which engage with each other in the middle of difference and diversity [15]. Tolerance expected woke up in the context of students is active tolerance. This is because the reception tolerance as evidenced by real deeds in the community can establish a good cooperation between religious communities. The forms of cooperation can be done in terms of growing the character of tolerance is to attend the activities except religious activities that are prohibited by religion, giving a gift or a souvenir when we have to travel, communicate well with the neighbors, delivering holiday greetings, and more more. It is examples of daily activities that can be done by the community. As for more concrete forms of cooperation can be seen in the activities of the securing Pecalang interfaith activities. Pecalang created for religious purposes [16]. The form of cooperation that looks like it depicts the tolerances are so attached to each individual community.

V. CONCLUSION

Based on the research that has been done, the character of religious tolerance that is raised by the millennial generation which in this case is the majority of students UBP Karawang show the tolerant perception. This is confirmed by the data that the majority perception tolerant data showed strongly agree selected by the respondents. Perception means also understanding tolerance generation. To practice religious tolerance course of the millennial generation also need to understand the aspects that exist in tolerance itself. Aspects of the attitude shown by the millennial generation to the attitude of religious tolerance in the category quite well. This has become our common concern that it takes an effort to again increase religious tolerance. Do not let the attitude of tolerance was lost at the current millennial generation. Aspects of cooperation between religious communities built by the millennial generation showed good enough category. But the patterns shown by the millennial generation should also receive attention for stakeholders. Seen figures showing that the cooperation between religious communities that are in the negative category or in this case the others are indifferent to people of other religions.

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