FACTORS IN RELIGIOUS CULTURE TO INCREASE TOLERANT ATTITUDE OF GEN-Z AMONG URBAN MUSLIMS

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Abstract
The purpose of this research is to dig deeper into the supporting and inhibiting factors of pluralism-oriented religious culture among Gen-Z both in the school environment, family, and society in order to have a tolerant attitude in their lives. This research, using qualitative with a descriptive approach that emphasizes efforts to obtain information about the situation, and symptoms that arise at the time of the research. Provides a description of an existing phenomenon, and can provide information related to the object under study. Data collection techniques through interviews, observation and documentation. The data analysis used is data reduction, data presentation and data verification. The results and discussion of the supporting and inhibiting factors of a pluralism-oriented religious culture among Gen-Z in Serang City can appreciate differences and respect ethnicity and religion so that they have a tolerant attitude towards others. Supporting and inhibiting factors are schools including the principal, and curriculum and PAI Teachers. Family includes religious education and parental involvement. While the community is in the form of a social environment that integrates religious values and seeks to support the development of spirituality. The inhibiting factors are teachers and education personnel and school facilities, school environment and student diversity.

Keywords: Pluralism; Religious Culture; Tolerance.

A. Introduction

The people of Serang City have pluralism in the life of religion, customs and culture. Diversity and plurality become a positive and constructive force for society.

Tolerance (Casram, 2016) defines an attitude that requires a person to respect, heed, entertain and maintain honor and welcome with open arms amid cultural diversity, freedom of expression according to national character. As well as related to the problem of diversity among people, tribes, races which is a necessity of pluralism experienced by Gen-Z today.

Acts of violence that are often experienced by teenagers that repeatedly occur are related to the absence of tolerance (Pramaswari et al., 2024; Ramadhani, 2022; Stiawati & Indriyany, 2022; Widiansyah et al., 2023). These actions flourish among the community, especially with the rampant abuse of social media, of course jeopardizing peace and creating conflicts with other parties. Tolerance needs to be supported by broad insight, evenly distributed, open attitude, good conversation, use of reason, religious observance. So that all activities are needed that mobilize energy, thoughts and real actions in preventing intolerant teachings. Therefore, efforts to increase awareness, tolerance and can provide the value of peace, unity and brotherhood. So that a culture is needed that is created to increase religious understanding and social interaction by emphasizing mutual respect (Widhayat & Jatiningsih, 2018).

The religious culture with the insight of pluralism is recognized to still have weaknesses, especially in relation to the real context in social life (Atari et al., 2023; Latif & Hafid, 2021; Pajarianto, 2022; Reus-Smit, 2021). Because religious culture is a formality that has a symbolic nature, with regard to religious rituals (Sabarudin et al., 2024). Such as recitation, commemorating Islamic holidays and deepening religious knowledge. Religious culture with the insight of pluralism as an effective medium in internalizing the spiritual values of adolescents (Marzuki & Hakim, 2019).

Based on initial observations at SMAN 1 Serang City, we can show an attitude of discriminating against friends, it is not uncommon for teasing to come out with tribal accents, teasing because of physical differences or body shaming, even because of differences in customs and habits and even feelings of superiority and greatness. Some teenagers isolate themselves without wanting to mingle with other people. Therefore, to have an attitude of tolerance, it needs to be designed by internalizing a religious culture with a pluralistic perspective, namely mutual glorification and respect for existing differences to maintain unity and integrity. So that schools are not only a construction of the development of science and technology (Ecklund, 2010), but also see the importance of spiritual intelligence or religiosity. Thus, this research offers novelty in the construction of feelings, attitudes, values, teachings, beliefs as spirits, and actions adopted by all school members which has not been done much in previous research (Abdulwahid, 2021; Rahmawati et al., 2022; Sholehuddin et al., 2023; Taufik, 2020). This is useful as a forum for strengthening religion, providing spiritual guidance and habituation programs to have spiritual depth and creativity in all fields to strengthen faith.

The supporting and inhibiting factors of pluralism-minded religious culture among Gen-Z can deflect SARA issues caused by fanatical religious expressions. As well as being able to facilitate to learn and develop in religious activities so as to form students who have morals, faith and good deeds. To realize a religious culture with the insight of pluralism, all elements are needed, including the involvement of families, schools and communities. Because this support forms religiosity and can fortify from deviant behavior, one of which is intolerance in the school environment (Ashoumi, 2016). The purpose of this study is to explore more deeply the supporting and inhibiting factors of pluralism-oriented religious culture among Gen-Z both in schools, families and communities in order to have a tolerant attitude in their lives in urban Muslims.

B.   Methods

This research uses a descriptive method that emphasizes efforts to obtain information about the conditions and symptoms that arise at the time of research (Suyitno, 2018). This research provides a description of an existing phenomenon and can provide information (Nazir, 2011). The data collection techniques in this study are as follows. First, interviews are used to get the right information from informants found in the field. Second, observation, researchers made observations in the school environment which was the focus of the research. Third, documentation was conducted to obtain written and archived data at school. Recording data sources is a research activity carried out starting by looking, listening, and asking research subjects at SMAN 1 using simple random sampling with 10 sources consisting of students and educators. Data analysis technique in this study used Miles, that include data collection, data reduction, data display, and conclusion drawing (Miles & Huberman, 1992). The flow of data analysis technique is as follows.
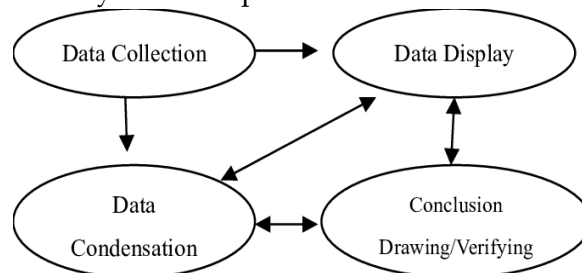
Figure 1. Interactive Model of Data Analysis

C.   Findings and Discussion

Supporting factors for a pluralism-minded religious culture refer to elements that promote and strengthen religious diversity and interfaith understanding approaches in a school environment. The supporting and hindering factors of a religious culture with a view of pluralism, namely schools, include the leadership of the principal, qualified teachers, relevant curriculum, collaboration with parents. In addition, the family includes religious education that is taught, parental involvement. And the community includes its social environment. Pluralism-minded religious culture to improve Gen-Z tolerance attitude at SMAN 1 Serang City is based on an activity, the implementation of which is neatly arranged in a planned system by providing understanding to all school members to participate in supervision and become role models. Building communication and cooperation with parents to contribute more in direction and supervision that is more intense and has a lot of study time at home.

1.   Findings

Pluralism-minded religious culture among Gen-Z

Pluralism-minded religious culture among Gen-Z is an education that is free from all kinds of prejudice. Fiber forms an unpretentious attitude and prioritizes an attitude of tolerance that is oriented towards cultivating students' empathy, sympathy and solidarity. Its realization considers an existing value that is simultaneously followed by all residents as a formulation of religious values that become a joint decision to be carried out.

The research findings related to the supporting and inhibiting factors of pluralism-oriented religious culture are as follows: School as a supporting factor that has skills in leading, managing, and directing an educational institution. The principal

has a role in creating a conducive learning environment, improving the quality of education, and developing the potential of students and school staff. As well as being able to inspire and guide teachers, staff and students in achieving their best potential and encouraging innovation, motivating and developing strong teamwork. In addition, by implementing the vision and mission as well as through the principal's circular to support the religious culture program. The program is integrated with the school curriculum, strengthening extracurricular activities that focus on Qur'anic learning, namely tahfidz, reading and writing, recitation and prayer procedures, which are followed by interested students.

This is in accordance with the observation at SMAN 1 Serang City, about the leadership of the principal has played its role in realizing a religious culture at school. With effective communication, the application of religious values, creating a supportive school environment, and parental involvement, the principal has succeeded in strengthening the religious culture in the school and setting an example for students and staff (Observation, January 16, 2023).

Second, the curriculum is an internal supporting factor in the formation of a religious culture with the insight of pluralism in schools. The implementation of the curriculum towards a religious culture in schools is reflected in school programs both intacurricular, co-curricular and extracurricular at every level, inserting lessons that teach ethics, tolerance, mutual respect, and other universal values. This is in accordance with the interview with the Vice Curriculum related to the curriculum as a supporting factor that the school curriculum embodies a religious culture with scheduled religious teaching, organized religious activities, and integration of religious values in learning, the school curriculum provides a strong foundation for students to understand and practice religious teachings in everyday life. The presence of competent teachers and religious extracurricular activities are supporting factors in enriching students' religious experiences (Interview, January 20, 2023).

In addition, the external supporting factor is that parents or families play a role in providing religious education to their children at home. Such as teaching them religious values, beliefs, worship practices, and other religious activities. By providing a strong understanding of their religion, families can help children build a solid foundation for their religious practices at school. Support from the family will provide additional motivation for children to carry out their religious practices at school. In addition, parents' responsibility in realizing a religious culture at home is to set a good example by consistently performing acts of worship such as prayer and fasting. Inviting their children to pray together and talking about Islamic life in daily conversations. In addition, ensuring that their children participate in recitation at the mosque (Interview, February 01, 2023).

This is in accordance with the observation at SMAN 1 Serang City showing that parents have a significant role in realizing a religious culture at school. Religious values taught in the family, support for religious activities at school, as well as role models shown by family members, all play a role in shaping students' religious culture. It is important for schools and families to work together to create an educational environment that supports and strengthens religious culture, so that it can shape students' character and morals holistically (Observation, February 16, 2023).

Second, the internal supporting factors, namely Rohis extracurricular activities in realizing a religious culture, were initiated with a vision to provide a forum for students who want to explore and strengthen spiritual and moral values in everyday life. In addition, congregational prayer is an integral part of ROHIS extracurricular activities to teach students about the importance of discipline, responsibility, and

cooperation in carrying out worship in congregation. Observations made at SMAN 1 related to the internal supporting factors of extracurricular activities can create a religious atmosphere and help students understand and appreciate the important meaning of religious culture with the insight of pluralism at school (Interview, January 20, 2023).

Furthermore, the internal inhibiting factor of pluralism-oriented religious culture is something that can hinder the progress or success of an activity. One of them is Teachers and Education Personnel, namely the lack of commitment and skills in practicing religious values at school so that it becomes one of the obstacles in the realization of the religious culture. In addition, the lack of involvement of human resources to implement a religious culture in everyday life can also hinder efforts to realize a religious culture in schools.

This is in accordance with the observation at SMAN 1 Serang City that Teachers and Education Personnel can be one of the inhibiting factors of religious culture in schools. The attitude of impartiality, lack of involvement related to religion can affect the achievement of the desired religious culture in schools. Therefore, it is important for schools to pay attention to the role and behavior of school personnel in facilitating a religious culture for students (Observation, January 16, 2023).

In addition, facilities and infrastructure as an internal hindering factor, one of which is the lack of attention to religious aspects in programs and student development. Schools focus more on academic sports, but less on providing facilities that support children's spiritual and religious development. This is in accordance with the interview related to facilities and infrastructure in schools can be an inhibiting factor for a pluralism-minded religious culture through PAI learning. Inadequate facilities and infrastructure and lack of access to religious literature can affect the development of religious culture in schools. Therefore, there needs to be attention and efforts to improve facilities and infrastructure that support religious culture in schools, as well as review school policies that can affect students' religious freedom (Interview, January 20, 2023). Then, the external inhibiting factor of religious culture with the insight of pluralism is the school environment due to the lack of committed school members. In addition, dense learning and pressure to achieve academic targets can also ignore the success in the realization of religious culture. This is in accordance with the observation conducted at SMAN 1 Serang City related to the school environment that involving in the curriculum, school environment, teaching quality, social support, and cooperation with parents, it is expected that schools can create a more supportive environment for students' religious activities (Observation, January 16, 2023).

In addition, the external inhibiting factor is the diversity of students which refers to the situation where differences in tradition, theology, ethnicity and religion in the school environment can cause obstacles to the development of a religious culture that respects diversity and tolerance. Based on observations at SMAN 1 Kota Serang, it shows that the formation of a religious culture in the school environment requires collaborative efforts between schools, students, parents, in creating an environment that supports and encourages religious practices at school.

2.   Discussion

Supporting factors for pluralism-minded religious culture to improve Gen-Z tolerance attitudes among urban Muslims

Internal supporting factors of religious culture can affect the faith and piety of students including the principal, curriculum, parents and extracurricular activities

(Hayati & Susatya, 2020; Hidayah et al., 2021; Jawas, 2017; Rahman et al., 2021). While the external factors are Human Resources, facilities and infrastructure and the school environment and students (Ahmad, 2021; Cindy et al., 2022). Therefore, internal and external supporting factors work together in realizing a pluralism-minded religious culture to increase students' tolerance attitudes at school. So that with strong leadership, adequate curriculum, as well as support from parents and suggestions and infrastructure create an environment that encourages understanding, and appreciation of religious values.

a.   School
1)   School Principal

Leadership is one of the management functions that influences the activities of an organized group towards achieving goals. In another sense, leadership is the ability and skills of someone who occupies a position as leader of a work unit to influence others, to think and act in such a way that through positive behavior can make a real contribution to the achievement of organizational goals (Efendi & Maksum, 2022).

The principal as an internal supporting factor for a pluralism-minded religious culture through PAI to improve students' tolerance by instilling religious values at school. This includes reading the Qur'an, praying in congregation, weekly recitation, commemorating Islamic holidays and social services. In addition, the principal can ensure that the religious culture program at SMAN 1 is run in accordance with the principles of religious values followed by the school and students.

In addition, the leadership of the principal at SMAN 1 is more inclined to the transformational model because the attitudes and behaviors reflect the attitudes of leaders who have personalities that are responsive to the needs of the school, the needs of students and students and education personnel. Transformational leadership will be useful in order to build a culture of cooperation, changes in organizational attitudes and behaviors, improvement of organizational performance, and development of a more conducive organizational climate. The characteristics of transformative leadership possessed by school principals proposed by Beare, Caldwell & Milikan are as follows: (a) Having the capacity to work with others to formulate the vision and mission of the school; (b) Having an identity; (c) Being able to communicate effectively to generate commitment among staff, students, parents and other parties; (d) Displaying many styles of leadership roles in technical, humanistic, educational, symbolic and cultural; (e) Follow and respond to trends and issues, threats and opportunities in the educational environment and the wider community, both locally, nationally and internationally, and anticipate their impact on education, especially on the institutions they lead; (f) Empower staff and school communities by involving them in the decision-making process (Komariah, 2016).

Therefore, the basic principle of a leader in a school is willing to listen to ideas and input from various parties, including teachers, staff and parents. This, in turn, can help in decision-making and ensure that the decision meets the needs of all parties involved. In addition, it can promote open and transparent communication in the school by providing clear information about policies, changes and other important developments to all parties involved. An effective principal can adapt to change and meet the evolving demands of education.

2)   Curriculum

The curriculum develops in line with the development of educational theory and practice in accordance with the flow or theory of education that is embraced there are three concepts about the curriculum as follows: First, the curriculum as a substance, namely as a plan of learning activities for students, or a set of goals to be

achieved which refers to a document containing formulations of goals, teaching materials, teaching-learning activities, schedules, and evaluations. Second, the curriculum as a system is part of the school system, education system, and even the community system (Nugroho, 2016).

The curriculum as an internal supporting factor for a pluralism-minded religious culture through PAI is an integrated curriculum between academics and religion in shaping student attitudes. However, it still respects the principle of inclusive public schools. Therefore, the curriculum as one of the supporting factors in a religious culture with an insight into pluralism is an effort to integrate cultural and religious values in the learning process as follows. First, the embodiment of religious culture is the vision and mission of the school to excel in achievement, be creative, be religious, be Indonesian, humanist and cultured and environmentally sound (Mutaqin, 2022). The aim is to provide students with a deeper understanding of culture and religion so that they can develop tolerance, respect for diversity and maturity in living a religious life. Therefore, the school integrates religious values in school activities and seeks to support the development of students' spirituality through intacurricular, co-curricular and extracurricular activities.

3) Extracurricular activities

Rohis extracurricular activities refer to school activities that focus on the development of religious aspects and spirituality in Islam. Rohis is a forum for students who want to deepen their understanding of religion, strengthen their faith, and participate in activities related to Islamic values and morals. In addition, extracurricular activities teach about leadership based on Islamic values.

Based on the findings in the field related to Rohis extracurricular activities at SMAN 1 Serang City, students tend to have a deeper religious understanding. They are also more active in worship and demonstrate good morals. Teachers and school staff reported that the religious program at the school is very good in terms of student participation and awareness of religious values. Therefore, it is recommended for schools to give more attention to Rohis extracurricular activities as a way to strengthen religious and moral programs in schools.

This is in line with PMA No. 16 of 2010 the extracurricular learning process of religious education is a deepening, strengthening, habituation as well as expansion and intracurricular development carried out in the form of face-to-face or non-face-to-face. Deepening is an enrichment of religious education material. Strengthening is the strengthening of faith and piety. While habituation is the practice and acculturation of religious teachings and moral behavior starting in everyday life, while expansion and development is the exploration of the potential, interests, talents, skills and abilities of students in the field of religious education.

Thus, ROHIS extracurricular activities in shaping a religious culture with an insight into pluralism, namely having a religious attitude which is a study covering aqidah, worship and morals, all of which depend on the implementation of each individual. The characteristics of a person having a religious attitude can be seen that a person: a) is always based on religious values; b) is guided by the commands and prohibitions of Allah SWT, to gain the ability to distinguish between good and bad; c) Calls for truth and prevents evil to others; d) has the determination to hold on to religion; e) remains steadfast in truth in all conditions; f) has spaciousness and peace of mind and inner power, to patiently accept trials.

b. Family

1) Parents

Parents' involvement in supporting a pluralism-minded religious culture through

PAI to improve students' tolerance attitude at SMAN 1 Serang City, the development of children is always affected by the surrounding environment. However, parents direct their children to hang out with friends who have good morals. As well as striving to produce a strong and quality next generation, it is necessary to have a consistent and continuous effort in maintaining, nurturing children both physically and mentally until.

Parents' support for the religious culture program at school in getting used to reciting or reading the Qur'an after maghrib, praying in congregation, morals and ethics to children and getting used to shaking hands with parents. In addition, parents need to actively communicate with schools regarding religious culture programs at school. In addition, it can be a good example in carrying out religious values at home such as praying in congregation, reading the Qur'an, applying morals in everyday life, and children tend to imitate parental behavior.

Parental support is an interpersonal transaction that can involve four supports, namely: 1) Support that involves empathy, care, attention, expression of feelings, and other forms of support given to children. 2) Instrumental support which involves direct assistance according to the needs of the child, for example financial assistance or assistance that can be in the form of goods, services and family support. 3) Informative support in the form of advice, instructions, suggestions or feedback. Providing information on how to solve problems so that children get a way out. 4) Support that occurs through positive appreciation for forward encouragement by involving statements of agreement and positive assessments of students' ideas, feelings (Yasin, 2020).

Inhibiting factors of pluralism-minded religious culture to improve Gen-Z tolerance attitude among urban Muslims

The inhibiting factors of religious culture in schools refer to things that exist within the school environment and can hinder the development and appreciation of aspects of pluralism-oriented religious culture in schools, families and communities.

a.   Teachers and Education Personnel

Teachers and Education Personnel as one of the inhibiting factors because they come from various backgrounds and have different personal values and beliefs. This can have an impact on the way they approach the religious aspects of education. Based on the findings at SMAN 1 Kota Serang, teachers and education personnel show that they lack understanding of the importance of religious culture and have a low commitment to spiritual values and tend to be unable to inspire students in this regard. In addition, due to busy duties and responsibilities are often an obstacle.

This is in line with (Sunarso, 2020) who states that improving school quality depends on good planning and management and qualified teachers and education personnel. Teachers and Education Personnel influence the student learning process and are committed to their profession as an educator, mentor. In addition to the demands of professionalism, teachers are required to keep up with the times including the development of technology and information.

Thus, teachers not only teach science, but are required to guide the attitude of teachers to prepare a better and responsible future generation (Mahmudin, 2018). Teachers and Education Personnel in forming a religious culture at school can work together to be an example in daily behavior that reflects religious values. They can show respect for religion, mutual tolerance, and practice worship consistently.

b.   Facilities and infrastructure

School facilities and infrastructure refer to the physical facilities, equipment, and

educational environment provided by a school to support the learning process. These factors can have an influence on religious culture in schools, both positively and negatively. Schools are public institutions that have a duty to provide services, especially to students. In addition, the school functions as a place for fostering and developing all individual potential, especially the development of physical, intellectual and moral potential. In addition to teachers and students, facilities and infrastructure are also one of the factors that support the learning process.

This is in line with Nahar that advice and prasana are classified into two types, namely: (a) Educational infrastructure that is directly used for the teaching and learning process, such as theory rooms, library rooms, practical rooms, and laboratory rooms; (b) School infrastructure whose existence is not used for the teaching and learning process, but directly supports the teaching and learning process, for example office space, school canteen, land and road to school, restroom, UKS room, teacher's room, principal's room, and vehicle parking lot (Nahar, 2016).

Based on the findings at SMAN 1 Serang City related to infrastructure that inhibits religious culture, namely classrooms that do not have adequate lighting, poor ventilation can interfere with students' comfort and hinder their focus in learning. The limitations of textbooks, references, and learning materials can hinder the ability of teachers to provide adequate insight to students. Limited space for extracurricular activities such as the Rohis room, Scouts, student council and others can hinder the development of students' interests and talents outside of lessons. External inhibitors of religious culture in schools come from various factors that affect the school environment and society at large. The external inhibiting factors of religious culture with the insight of pluralism are the school environment and student religiosity.

c. School environment

The school environment can shape students' values and attitudes towards religious culture. However, the school environment can be an inhibiting or supporting factor that can vary depending on several factors, such as school policies, curriculum, social environment, and the educational approach adopted. An internally inhibiting school environment shows a lack of support for students' spirituality which can trigger peer pressure that tends to belittle or ignore religious activities. The lack of consistent religious guidance at school can reduce students' awareness of the importance of reading the Qur'an and performing prayers in congregation. By understanding these inhibiting factors, remedial measures can be taken, such as adjusting schedules, developing more integrated religious programs, providing adequate facilities, and increasing teachers' understanding of the importance of religious activities.

This is, in line with (Lestari, 2016) who states that the environment affects where the education process takes place. The pluralism-oriented religious culture program through PAI is expected to make students behave excellently. Because the environment is part of the social that is directly related to students in the classroom in shaping students' attitudes and behavior. Therefore, each teacher considers and links the conditions and environment of students with the attitudes that will be developed.

d. Student Diversity

Student diversity in a school context can be a complex factor in influencing the religious culture in that environment (Rissanen, 2021; Schihalejev et al., 2020). Student diversity in terms of religious beliefs can produce differences (Messiou et al., 2022). This can hinder the formation of a strong religious culture if students have different understandings of the religious norms and practices that should be followed at school. Diversity also makes it difficult to organize religious practices evenly for all students to meet the needs of religious practices of all religions.

Based on the findings at SMAN 1 Serang City related to the diversity of students, it shows that they represent various cultural backgrounds. There are various habits, languages, and traditions that shape students' identities. Students show different learning styles. Some students prefer to learn visually, while others prefer to learn through auditory or kinesthetic approaches. Teachers need to accommodate these learning styles to improve learning effectiveness. Students' diversity is also reflected in their social skills. In addition, some students find it easier to interact and work in groups, while others are more comfortable working alone.

This is in line with Arends, students have the same age and come to school together, not necessarily have the same body size, hobbies, personality, likes or dislikes. They are born from different backgrounds, cultures and habits so that it will greatly affect all things in the child. Classes that come with diverse cultures need strategies to differentiate instruction so that the needs of these diverse and numerous students will be met. In a differentiated classroom, teachers will start teaching based on needs, interest readiness and then use many teaching models and instructional settings to ensure that students achieve.

Thus the diversity of students at SMAN 1 provides both challenges and opportunities in the context of classroom learning. By understanding and accommodating these differences, teachers can create an environment that supports students' optimal development. This effort will have a positive impact on students' cognitive achievement. In addition, the importance of a differentiated approach in classroom learning that accommodates student diversity. Teachers need to design learning strategies that allow each student to develop according to their individual needs. Therefore, differentiated learning requires an awareness and also earnest hard work in analyzing the information data in the classroom.

D. Conclusion

In this research, it can be concluded that a pluralism-oriented religious culture among Gen-Z as urban Muslims can appreciate differences and respect ethnicity and religion so that they have a high attitude of tolerance towards other people. This is proven by the existence of supporting factors such as the role of the school principal, the existence of a coherent curriculum, and Islamic religious teachers who always provide literacy. Apart from that, the role of parents is very crucial in providing a universal moral perspective. So as Muslims who live in urban areas, we need to have a kind of big picture regarding the understanding of pluralism which is implied by religion to create a harmonious atmosphere and prevent dehumanization. Thus, for further research, it is hoped that we can examine the factors that influence Gen-Z as urban Muslims, dominated by external or internal factors, so that we can carry out further analysis in mixed method research.

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F. Author Contributions Statement

This research is the result of findings in the field, in the implementation of the research the authors design theories related to the research, the data needed, the right informants and the interview schedule designed according to the interview guidelines. All authors have read and approved the final version of the manuscript.

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