



Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan
issn 2354-6174 eissn 2476-9649
Tersedia online di: journal.iainkudus.ac.id/index.php/fikrah
Volume 8 Nomor 1 2020, (1-28)
DOI: 10.21043/fikrah.v8i1.7061

Religious Understanding among Highschool Students in Bandung: Analysis on Attitude and Perspective toward Issues of Islamic Law, Religious Freedom, Tolerance, and Pancasila.

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Abstrak

Penelitian ini bertujuan untuk mengungkap pemahaman keagamaan kaum milenial (fokus pada 'Rohis' di sekolah menengah atas) di Bandung. Penulis akan mencoba menganalisis bagaimana pandangan dan sikap milenium terhadap beberapa masalah yang terdiri dari hukum Islam, kebebasan beragama, toleransi, dan Pancasila. Metodologi penelitian yang digunakan adalah pendekatan studi kasus. Juga, data dikumpulkan melalui wawancara mendalam, diskusi kelompok terarah, dan observasi. Studi ini menemukan bahwa sebagian besar kaum milenial di Bandung memiliki pemahaman yang inklusif dan moderat. Banyak dari mereka menolak berbagai ide dan wacana seperti negara Islam, intoleransi, kekerasan atas nama agama, dan untuk menggantikan Pancasila sebagai prinsip bangsa. Selain itu, mereka juga menolak beberapa kelompok radikal yang ingin menggantikan basis bangsa. Namun, beberapa siswa menyetujui keberadaan kelompok garis keras dan mereka setuju untuk menggantikan Pancasila sebagai dasar bangsa Indonesia.

Keywords: intoleransi, moderatisme, milenial dan radikalisme

Abstract

This study aims to reveal the religious understanding of millennials (focus on 'Rohis' in senior high school) in Bandung. The authors will try to analyse how the views and attitudes of millennials towards several issues consisting of Islamic law, religious freedom, tolerance, and Pancasila. The research methodology used is a case study approach. Also, data is collected through in-depth interviews, focus group discussions, and observations. This study found that most millennials in Bandung have inclusive and moderate understanding. Many of them reject various ideas and discourses such as the Islamic state, intolerance, violence in the name of religion, and to replace Pancasila as the principle of the nation. Besides, they also rejected several radical groups that wanted to replace the basis of the nation. However, some students approve the existence of hard-line groups and they agree to replace Pancasila as the basis of the Indonesian nation.

Keywords: intolerance, moderatism, millennial and radicalism

Introduction

Indonesia will experience a demographic bonus for several years forward. On the one hand, it can provide benefits to the country either economically, socially, or culturally. On the other hand, it will have an impact on the dynamics of young people's (millennial) religious thought and understanding. These millennials are unique and distinctive, having characteristics including open communication, fanatical social media users, their lives influenced by technological developments, more open to political and economic views so that they are reactive to environmental changes (Badan Pusat Statistik, 2018). Of course, Muslim millennials will become the dominant population in Indonesia. In fact, in their group, there is currently a shift in religious understanding. The movement of Islamism or religious ideology spread quickly among Indonesian Muslim youth, especially in the university and school. Bassam Tibi, a Muslim scholar who became a professor in Gottingen, Germany, as quoted by Agus Iswanto (2018), defines Islamism as a political order, not faith, but not merely politics, Islamism is to politicize religion. He even argued that the phenomenon of Islamism was a global phenomenon of religious fundamentalism. Of course, this becomes more interesting to study due to the unique millennial character. The shift of Islamism among young Muslim generation can be seen from the results of research by the Centre for the Study of Islam and Society (PPIM) and the Centre for the Study of Religion and Culture (CSRC).

Bamualim et al. (2018) cited by Agus Iswanto (2018), the young generation of educated millennial Muslims tends to embrace conservative

diversity attitudes and behaviors with their scriptural, communal, and puritan style. This group, as Kuntowijoyo stated, is genuinely Muslim without a mosque. Other facts, as reported by *Tribunnews.com*, in 2017, the survey results of the Mata Air Foundation and Alvara Research Centre showed that 23.4 percent of students at university and 23.3 percent of high school students agree with jihad for the establishment of an Islamic state or Khilafah. An Islamic state needs to be fought for the adoption of the Islamic religion in a strict manner (Survey: 23.4 Percent of Students Affected by Radical Understanding, 2017). The results of this survey provide an overview of millennial religious views on aspects of the Islamic State and the concept of a complete Islamic (kaffah) version of their understanding. Meanwhile, research conducted by Noorhadi Hasan and friends (2018) illustrated that the dominant Islamic literature is not reading from mainstream movements such as Muhammadiyah and Nahdatul Ulama (NU). It is precisely that which is dominant in popular Islamism, tarbawi, salafi and some are jihadi books. To build an Islamic state, they dare to sacrifice their life. Radical groups often use a verse of the Qur'an to justify their action. It can be seen from the investigation of the second Bali bombing in 2005, and the police released a video made by one of the terrorists. Quoting a verse from the Qur'an to legitimize his action, he appears in the video testifying that he was ready to die for God's cause. Evidence proves that persuasion through the use of religious language remains an effective way for brainwashing susceptible young people, who may go on to become suicide bombers (Nasir, 2014).

Furthermore, Ahmad Sudi Pratikno (2019) mentioned young people as millennial khawarij. He assessed that millennial khawarij is now growing and must be watched out because it will damage the religious order that is peaceful, tolerant, and moderate. The article he wrote was titled "Millennial Khawarij: Transforming Khawarij from Past to the Present." Published in *Auladuna Journal* Vol. 1 No.1 of 2019. He tried to analyze the development of khawarij understandings that had penetrated the younger generation. The method used is content analysis. Researchers found that propaganda by millennial khawarij still occurs today and tends to be dangerous. Other research also reveals the tendency of millennial religious understanding. In the aspect of morality, for example, Umi Muzayanah wrote an article entitled "Youth Trends in Millennial Era; Analysis of High School Student Behavior in Central Java." This article was published in the *Journal of Jurisprudence* Vol. 6 No. 2 in 2018. This research portrays the trends of religious attitudes of high school students in Central Java

in the Era of technological development. This research used a quantitative approach; the results show that the morality of high school students to teachers and parents has the top position, while morality to God is in the lowest position.

Regarding the conception of God that grows in the millennial generation, there is an exciting research result written by Dinar Annisa S Abdullah with the title "The Role of Hanan Attaki in Building Millennial Generation Perceptions about God (Analysis of Video" Missing "on Youtube)." This article was published in the Journal Raushan Fikr Vol. 7 No.1 of 2018. This study tries to examine the propaganda content of Hanan Attaki in social media that tries to spread the goodness and religious messages, mainly about God among young people. This research uses a content analysis method. The results of the study showed that Hanan Attaki had high popularity among adolescents and even received positive responses from the community. Da'wah, on social media such as that done by Hanan Attaki can build public perception, especially millennial generations, who can easily understand God.

Meanwhile, the millennial propaganda method must be unique and use social media with creative content and packaging. Optimization of da'wah through social media can be done with viral communication techniques and packaging interesting content by utilizing interactive social media (Habibi, 2018). From the description above, the problem formulation of this research is that general discussions about the tendency of millennial religious understanding have been widely discussed. However, other researchers have not focused on specific issues and specific areas. This article will specifically focus on millennial religious understanding with the theme of the establishment of an Islamic state and Islamic law, Pancasila, and tolerance. The place of research was conducted in the city of Bandung because the city is millennial, and its religious movements are quite dominant. Bandung Millennial literacy culture is quite good (Herdiana, 2019). The Hijrah movement is more active in Bandung, and the trend is moving with hobby communities such as Bikers go to the Mosque and others. Thus, it is considered that Muslim millennial religious trends increasingly show obedience (Fitriyan Zamzami, 2018). Religious leaders who are interested in millennials also do many activities in Bandung, for example, Hanan Attaki and Evie Effendi ("Dai Gaul, Current Wave of Millennial Muslim Trends," 2018). Thus, the purpose of this study is to explain Bandung's millennial views on the establishment of an Islamic state and Islamic law, Pancasila, and religious tolerance.

Trends in Muslim Millennial Religious Understanding

The trend of religious understanding of Muslim millennials in this article is limited to the topics of Muslim personality and migration (*hijrah*). Regarding religious and millennial discourse, not only Muslims, but Christians also experience their challenges and dynamics. Religious education is transmitted to children by families, primarily by mothers. In essence, a minority is defined as 'convinced and active believers,' but the vast majority is generally defined as 'believers from tradition and training,' with religion play an active social role (opportunities to meet with peers and to use one's mother tongue) (Arweck, 2019). For these Christian students, the boundary at which religious expression becomes problematic is not defined by the tradition to which people belong or the church they attend, but by their mode of expressing their values among those who think differently. Those who aggressively assert their religious values are described as 'pushing' or 'forcing' religion on people and viewed as having contravened an essential rule of conduct (Arweck, 2019).

Hijrah is a new movement trend among millennial Muslims. Self-improvement towards a better based on Islamic values can be seen from the community, observance of worship vertically and horizontally, how to dress, consume, and communicate. Suci Wahyu Fajriani compiled an article describing this trend under the title "Millennial Islamic Hijrah Based on Identity Oriented Paradigms," published in the Journal of Socioglobal Vol. 3 No. 2 of 2019. This study aims to describe the development of Islamic Hijrah in millennial society. This research uses the literature study method. The results of the study showed that strong expressions occurred in artists who made a move, economic actors in the field of Muslim clothing increased. Millennial Islamic migration is a social movement that is the identity of Muslims based on the teachings of Islam. This expression also makes the perpetrators have excellent ideas, and their thinking patterns are more critical and open. They expressively participated in various Islamic studies. They appear to have a better and more purposeful purpose in life (Fajriani, 2019).

Furthermore, changes in religious understanding and attitudes can be influenced by Islamic religious education in schools or universities. Based on the results of Suhadi's research on PAI learning in high schools and universities also found that in PAI lessons, most of the discussions reflected literary topics outside of school, which was much favored by the younger generation. From interviews, surveys, and FGDs conducted by Suhadi also showed that topics

such as headscarves/*hijab*, Muslim clothing, and issues of male and female relationships became a wide-ranging conversation among Muslim young people while other topics such as tolerance, diversity, and democracy are of little interest to young people (Hasan, 2018).

Even though PAI lessons at schools and universities tend to be inclusive, if the quality of PAI literature is not improved, the nature of inclusive PAI does not mean anything in shaping student's understandings and attitudes (Hasan, 2018). This phenomenon, of course, is very worrying, especially when there is an increasing number of young Muslims who are not accompanied by an inclusive and tolerant understanding of religion. This phenomenon is ultimately used by radical groups to recruit Muslim youth into their groups and spread out their religious ideology. HTI, as already mentioned at the beginning, is highly active in spreading religious understanding and thought in campus circles, especially those who utilize Campus *Da'wah* Institutions (LDK). After succeeding in the world of campus, then they expand their preaching to the high school level through the door of Islamic Spirituality or *Rohis* (Hasan, 2018). Islamic groups such as HTI try to embrace Islamist ideology through books and religious literature that spread out among students. Discourse on exclusivity, like the application of Islamic teachings in totality in all aspects of lives, tends to be allowed by violence. When examined in more detail, the content, approach, ideological orientation, and narrative developed in these books include *Jihadi*, *Tahriri*, *Tarbawi*, *Salafi*, and popular Islamism (Hasan, 2018).

Islamic Law

Islamic Law (*Syariah*) is God's rule to be followed by Muslims to accordance with His will. Nurrohman Syarif (2016) explains that there are several characteristics of Islamic law. First, it contains a sacred value because it comes from God. Second, it contains moral content. Islamic law (*Syari'ah*) not only talk about rights and obligations but also what should not be done by a wise person (*mukallaf*). Third, Islamic law is personal because it is related to faith. Fourth, Islamic law does not entirely depend on a particular country. Fifth, it is flexible and dynamic. Of course, the principle of Islam is *rahmatan lil 'alamin*. Muslim countries in the world have different models of applying Islamic law to each other. It happened because of the different historical backgrounds of the country. Generally, it can be distinguished between formal Islamic countries and non-formal Islamic countries (Yunus, 2016). Following

its fundamental principles, Islam requires that the enforcement of *Syari'ah* must start from the personal, family, and ultimately to the constitutional level (Yunus, 2016).

Religious Freedom and Tolerance

The study of tolerance, violence, and millennials has been an exciting discourse in recent years. The not only violence in the form of actions on behalf of religion, efforts to impose ideas to various worlds by the West alone then lead to interfaith violence itself. As such, when the West tries to export its ideas to the rest of the world, it fails to appreciate the extent to which it is exporting its religious values and structures (no matter how 'successful') into another religion's structure, a system of beliefs and values. It somewhat naturally leads to a conflict of religions, a cosmic conflict where one system does violence to another and violently offends its God(s). It then brings one on to the entire question of violence and its central role in nearly all religions, even if purely at the symbolic level. Thus sacrifice, especially blood is familiar to most religions, the Gods live on human sacrifices, the Gods are also above usual human constraints—they make and break their laws. Religion utilizes symbols and ceremonies to develop emotional and spiritual experiences, just like organized military forces. Nearly all the studies of religion have shown a clear relation between religion and violence that would run counter to the ordinary layman's view of religion as pacific and all about love and peace (Dingley, 2018). Revolutions, street violence, mobs, political assassinations, terrorist attacks, and wars of unification or separatism, and international anarchist conspiracies have dominated political life for 200 years (Dingley, 2018). The entire history of religion is studded with violence, especially against unbelievers and heretics. The mistake is to take 'terrorism-radicalization' out of the general context of religious violence. A key point in religion is that God is beyond human rules, laws, and time. He makes His own and is not bound by earthly categories and rules (Dingley, 2018).

In the Indonesian context, tolerance is an attitude that must be built because religious freedom is guaranteed by the 1945 Constitution and Law Number 39 of 1999 concerning Human Rights (HAM). There are two implementations, namely the guarantee of freedom to embrace religion and the guarantee of freedom to practice the religion for its adherents (Arliman, 2018). More details are also regulated in Presidential Decree Number 1 of 1965 concerning Prevention and Abuse and / Blasphemy of Religion, Joint Decree of

the Minister of Religion and Minister of Home Affairs Number 01 / BER / Mdn-Mag / 1969 concerning the Implementation of Government Apparatus Duties in Ensuring Order and Smooth Implementation Development and Religious Worship by its adherents. Decree of the Minister of Religion Number 35 of 1980 concerned Interfaith Assembly among religious adherents. Besides, the decree of the Minister of Religion of the Republic of Indonesia Number 84 concerned to tackle the problem which threatens religious harmony (Yusefri, 2017). Tolerance is an easy word to say, but not easily realized. Dadang Kahmad (2000) states that to realize harmony in the relationship between religious communities is not easy as there are in the concepts and rules because religion is subjective. Of course, all religious followers will judge other religions to be incorrect. On the other hand, the weak system of supervision and the rule of law by the government creates a loophole of intolerance in the community and the use of information and communication technology as a useful provocation tool so that areas prone to the religious conflict are targeted (Susilawati, 2015). Tolerance is a meaningful discourse. Islam advocates tolerance because it respects diversity. It is essential to be aware that the Qur'anic vision both provides the foundation for these traditions and infinitely transcends them. For these traditions of tolerance were articulated in contexts of imperial power: the Muslim authorities tolerated the largely powerless religious minorities (Reza Shah Kazemi, 2012).

The spirit motivating of the ethic of tolerance in Islam is not merely knowledge, but sacred knowledge, derived from divine revelation and assimilated by intellectual reflection. Qur'an gave pieces of evidence that religious diversity is brought about by the will of God and is not a regrettable accident of history (Kazemi 2012). It means that all Muslims must respect religious diversity. Diversity awareness is the primary key to developing religious tolerance. Muslim must be aware that God Himself as stated in the Qur'anic verse 48 "*al-Mā'ida*" has willed that humanity is made up of different religious communities—different *ummas*, even if, at a higher level, the whole of humanity constitutes one *umma* (Kazemi, 2012). In Islam, there are many rules related to other religions, namely, 1). There is no compulsion in religion; 2). Be respectful of differences; 3). Humans are one people (Yusefri, 2017). This principle is placed in the Qur'an because humans come from Adam and Hawa, God glorifies human beings from other creatures and the task of humans as messengers (*caliphs*) and servants (*abid*) who prosper the earth (Yusefri, 2017). In the practice of preaching, religious tolerance is only possible to grow if the

propaganda developed is humanistic, where the message conveyed is more to self-control, conscience, tolerance, and firmness of faith (Ardiyanti, 2018). Besides, a historical understanding of the sacred message of the religion intact to all followers of religion is believed to be an antidote to intolerant actions (Sihombing, 2018).

Pancasila

The dynamics of religious understanding about Islam and politics is a widely discussed issue. For example, when witnessing the phenomenon of hundreds of IPB students as one of the state universities, they took the pledge to become a member of Hizbut-Tahrir Indonesia (HTI). They promised to faithfully uphold the *Khilafah* and implement Islamic law in Indonesia (Hasan, 2018). As known, HTI is an organization that voiced the importance of liquidating Pancasila and replaced it with the basis of Islam as the basis of the state (Mubarak, 2008). Pancasila ideology is the basis of a state that recognizes and glorifies the existence of religion. Citizens do not need to doubt the consistency of Pancasila on religious life. Pancasila ideology is a religious ideology (Aminullah, 2018). Masdar F Mas'udi stated that Pancasila and the 1945 Constitution were legitimate *khilafah*, according to the Qur'an. The Indonesian nation's agenda is no longer questions the conceptual validity of the Indonesian state, but practices seriously and fully the values of the Pancasila in life (Sulistyaningtyas, 2015).

Method

In this study, researchers want to find depth views of the informants related to the religious understanding that focuses on three main issues, namely the state and the Islamic Shari'a, Pancasila, and religious freedom and tolerance. Therefore, this study uses a qualitative approach. Sugiyono (2009) states that qualitative research used to examine natural object conditions, where researchers as the key instruments, inductive data analysis, and qualitative research results emphasize meaning rather than generalization. More specifically, the method is a case study. This method is a more suitable strategy if the central question of a study regarding *how* or *why*, if the researcher has little opportunity to control the events to be investigated, and if the focus of his research lies in contemporary phenomena (present) in the context of real life. Besides, this case study research can be divided into three types, namely explanatory, exploratory, and descriptive case studies (Yin,

1996). In this case, the researchers used a research method in the form of a descriptive case study.

The process of collecting data used in-depth interviews, observation, and Focus Group Discussion (FGD) techniques. This study was carried out in June–December 2018. Fourteen schools became research locations. There were some schools represented Islamic-based private schools, namely: MA Muhammadiyah Tegalega, MA Persatuan Islam, SMA Alghifari dan SMA Muthohhari), and represented public and private schools namely: SMAN 24, SMAN 26 dan SMA Guna Dharma), vocation schools consist of SMK CBI, SMK 2 Muhammadiyah, SMKN 6 dan SMKN 11), including public and private Islamic schools namely: MA Yasipa, MAN 1 dan MAN 2). The difference in environment and type of school is expected to fulfill the principle of representation, while at the same time being able to map the general trends of religious understanding of students in the city of Bandung more fully. It bases on the assumption that Islamic-based schools will undoubtedly provide more content for Islamic Religious Education learning and Islamic-based activities. In the process of learning Islamic religion, public schools will adjust to the hours of subjects. General vocational schools also have different tendencies, there are Islamic Religious Education courses, but with subject hours in accordance with the applicable curriculum. Unlike the case of Madrasah Aliyah, which indeed has more content in Islamic studies. These four categories of educational background are used by researchers to create a mapping in the hope that there will be representation for all research subjects.

This research involved 42 respondents and interviewed using the snowball method. The selected informants were the administrators of the Intra-School Student Organization (OSIS) and Islamic Spirituality (Rohis) at the school based on the recommendations of their respective Principals. From each school, there were 3 or 4 resource persons interviewed for 60 minutes per person. Then, interviews repeated in different opportunities to match the answers that have been submitted while ensuring accurate answers from each of the respondents of this study. Our informants were divided into several religious groups. First, in Muhammadiyah, many students in Bandung city are studying in Muhammadiyah schools. Madrasah Aliyah of Muhammadiyah Tegalega and Vocational High School 2 Muhammadiyah Cibiru Bandung as our research site is evidence of religious group affiliation. Thus, the place factor of learning determines the choice of affiliation of religious groups. Second, schools affiliated with the Islamic organization. Some of our informants came

from madrasah in Persis Islam (Persis) Pajagalan. All three are affiliated with Hizb ut-Tahrir. They joined outside of school activities. At Madrasah Aliyah Negeri (MAN) 2, where we conducted our research, the three interviewees were the Hizb ut-Tahrir activists. The fourth group is affiliated to the cultural Nahhatul Ulama (NU) group. Culturally, they practice the views and rituals of worship as practiced by NU.

Result

The theme of the state and the application of Islamic law is one of the main focuses of research considering this issue is sensitive, and information from students about their views and understandings is essential. Regarding the Islamic state, there are two views developed amongst respondents. First, the views state that Indonesia is a country based on Islamic values, so it does not need to be normatively necessary to become an Islamic state. Second, the research informants believe that Indonesia must become an Islamic state so that all Islamic values and shari'a are properly implemented. Meanwhile, implementing Islamic law is an obligation. All respondents of this study agreed that the application of Islamic law in Indonesia is mandatory. However, when asked further about its formal practice and application, two views developed. Some states that it is necessary to apply Islamic law with formal written legal rules. The other claims that there was no need for the formal application of the shari'a, substantively enough, because the law of Indonesian country now contains Islamic value.

It seems that understanding of the Islamic Shari'a among the respondents is still limited by carrying out penalties such as stoning or cutting off hands. It can be seen from the interviewees who asked about the topic only about cutting hands and stoning. It can be understood considering the level of knowledge of the resource person is also still simple. However, for researchers, the substance of the expected answers has been fulfilled. The opinion also developed about Islamic law is not cruel and make a better life. Millennials in the city of Bandung are of the view that the need for substantive Islamic law. The reason is that the reality of the Indonesian nation is diverse in culture, religion, ethnicity, and others. It seems that it is not yet appropriate to implement Islamic law. The alternative is what has been done in Indonesia today.

Regarding religious freedom and tolerance, the researchers asked several questions to the millennial generation of Bandung about several issues,

including jihad, religious convert, relations with other religions, and attitudes towards other religions. This research found that Bandung millennial argue that jihad means working earnestly and professionally. Jihad means being serious about doing something that has a more positive impact than the original situation, according to the role and position of the person being. For example, jihad for students is a serious study to prepare and project a better future. For teachers, jihad is to work professionally, and leaders do justice. The term Jihad is very attached to the religious meaning in Islam. Jihad is not a political term or other social phenomena. Jihad is a manifestation of obedience to the Lord to get the blessing from Him. To achieve the blessing of God, servants must act following their role and position.

Furthermore, Students stated that Jihad is fighting in the way of Allah. Jihad is not just fighting and taking up arms or committing suicide bombings. Suicide bombing, according to them, is prohibited in religion (*haram*). Besides, Terrorism is not jihad. Terror is not part of jihad. Instead, it tarnished the meaning of Islam itself as a religion of non-violence and grace for all nature (*rahmatan lil-amin*). Another theme of this research is about how punishment for people who come out of Islam (*murtad*). For our informants, the issue of choosing any religion is a human right. To convert from one religion to another is an affair concerned with his Lord. While in Islamic religious doctrine, the act of apostasy is defamation of religion (*murtad*). Besides, the punishment for a person who leaves Islam is not to be killed because he will deal with God, but we must advise him.

There are two informants that we successfully interviewed seem to have different answers. Both are of the view that Islam is a belief. Everyone has their own beliefs. They have the right to believe in God. Muslims believe in Allah as God. Moreover, other religions also have faith in God. However, all respondents stressed that Islam is the only way of truth. Looking at the answers of the respondents see that most still describe the general understanding of Muslims. Namely, theologially assume and believe that Islam as the only way of salvation amidst other religions or beliefs. Although theologially, Islam is the single most correct religion, in social relations (*muamalah*) we must respect each other. In the social aspects, each respondent still has the same view about the necessity of respecting the existence of other religious communities. Then, some respondents stated that we might receive food, drinks, gift, and the donation from non-Muslims. Moreover, we must not assist non-Muslims to build places of worship or vice versa. We also may accept their aids, for example, to build mosques, schools, or Islamic boarding schools.

The focus of third research is directed at the understanding of respondents related to Pancasila. There is a growing opinion that Pancasila is in harmony with Islamic values. Like the debate that occurred in Muslim societies and intellectual groups, among students too, understanding Pancasila and democracy are against the values of Islam or not it develops. Our respondents from Muhammadiyah High Schools and State MA and State Vocational Schools understand that Pancasila and democracy are not in conflict with Islam. However, another opinion that developed among Bandung City students was the possibility of Pancasila being replaced by other ideologies, for example, with Islam. This view developed in resource persons with a school background with more religious content. Although Pancasila, as the basis of the state, does not contradict Islamic teachings, the meaning contained in Pancasila must be questioned again. The meaning of God contained in Pancasila is different from God in Islamic teachings.

Discussion

In 2011, the Maarif Institute researched 50 schools in Cianjur, Pandeglang, Yogyakarta, and Solo. From the results of their research, they concluded that many Islamist groups were entering the high school environment, ranging from those with extreme patterns who rejected the Pancasila State to campaign for the adoption of Islamic law. Maarif's discovery was later strengthened by a survey of the Institute for Islamic Studies and Peace (LaKIP), which showed great support from students for persecution and violence against minorities, as well as their sympathies for terrorists (Hasan, 2018). The same view was also expressed by Agus Iswanto (2018), based on the results of PPIM research (2018), found that at the level of opinion, millennial students tend to have intolerant views. While in terms of action, it shows that students have religious behaviors that tend to be moderate. Those included in the radical action category were only 7.0 percent and external intolerance actions 17.3 percent. However, the action of internal intolerance tends to be higher, around 34.1 percent. According to this research, most of these young people understand jihad as war and are primarily aimed at non-Muslims.

In the Bandung millennial circles, regarding the Islamic state, two views develop in the resource persons of this study. First, it thinks that Indonesia is a country based on Islamic values, so it does not need to be normatively necessary to become an Islamic state. It means that informants see that substantively Indonesia is a country based on Islam. Pancasila and the 1945 Constitution are the implementations of Islamic values that are ordered by the Qur'an. The other view that developed from research informants is that Indonesia must become

an Islamic state so that all Islamic values and shari'a adequately implemented. Applying Islamic law is an obligation. All sources of this study agreed that the application of Islamic law in Indonesia is mandatory. However, when asked further about its formal practice and application, two opinions developed. Namely, the obligation to apply Islamic law with formal written legal rules and some thought that there was no need for the formal application of the sharia, sufficiently substantively, because even in Indonesia, now it has Islamic value.

It seems that understanding of the Islamic *Shari'a* among the sources is still limited by carrying out penalties such as stoning or cutting off hands. It can be seen from the interviewees who asked about the topic only about cutting hands and stoning. It can be understood, considering the level of knowledge of the resource person is also still simple. However, for researchers, the substance of the expected answers has been fulfilled. There is a growing opinion that Pancasila is in harmony with Islamic values. Like the debate that occurred in Muslim societies and intellectual groups, even among students, understanding Pancasila and democracy are against the values of Islam or not it develops. Our resource persons from Muhammadiyah High Schools and State MA and State Vocational Schools understand that Pancasila and democracy are not in conflict with Islam.

The views of the millennial generation in Bandung stated that although theologically Islam is believed to be the one most true religion, in social relationships (*muamalah*) must respect each other. Millennials also agreed that social relations must be built properly, for example, receiving the gift and food offered by non-Muslims when Muslims visit their homes. This attitude is a part of the tolerant process that built. Millennials still seem to be confused about worshiping and *muamalah*, so they are hesitant to behave, which is permissible, and which is not permissible in building religious life tolerance with other religions. It is just that they agreed to reject the violence in the process of preaching. The radical way must be shunned because it is against the spirit of Islam *rahmatan lil Alamin*. Anton Suwito (2014) argues that the integrity of the nation can be developed among youth, where the values of nationalism and patriotism need to be developed among youth to counteract religious radicalism. Tolerance education for millennials who live in diversity must be able to accept the presence of others. The results of the study show that tolerance education can be a solution for mutual respect (Sugiantoro, 2019). Efforts to build a generation that can appreciate one of them is by strengthening moderate literacy and character education (Musyafangah, 2019).

Conclusion

First, in terms of *shari'a* Islam, the Bandung millennial is divided into two significant currents, namely seeing Indonesia as a substantive Islamic state, and assessing that officially an Islamic state must be deliberated. It is just that, understanding of Islamic law is not yet fully intact; it is still limited to the law of cutting off hands and *razams*. Secondly, in the case of Pancasila, most millennials in Bandung believe that Pancasila is in harmony with Islam and has become the ideology of a nation that develops religion. However, some millennial generations reject Pancasila and agree to replace it with Islamic law. Related to their views on other religions, which tolerance is still growing and seeing violence against religious names is an act that must be avoided. Islam is a blessing for all of nature (*rahmatan lil-alamin*) as a spirit of millennial in Bandung. Bandung Millennial grows with the trend of community religious movements and migratory movements, so it is not easy to photograph their ideas and the distribution of ideas.

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