INVESTIGATION OF RELIGIOUS VALUES IN BUILDING DIVERSITY ATTITUDE OF HIGH SCHOOL STUDENTS IN THE MODERN ERA

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Abstract

The aim of this research is to analyze and examine in depth how the instillation of religious values contributes to developing the religious attitudes of high school students and the challenges faced in forming the religious attitudes of high school students in the modern era. Meanwhile, the approach taken in this research uses a qualitative approach with the library research method. The data source for this research combines two primary and secondary sources. Primary media include journal articles, e-books, websites, and other internet media. Meanwhile, secondary sources include online proceedings, magazines, newspapers, and other sources related to the discussion theme. The data collection techniques collect the sources that have been mentioned, classify them, and then draw conclusions. Meanwhile, what is used in this research is a descriptive analysis technique, namely by integrating general knowledge, then drawing specifically (inductively) based on the results of literature findings, which have been carried out with the stages of collecting secondary and primary data, then classifying the data, displaying the data, and then interpreting it to produce knowledge for drawing. conclusion. The results of the research found that instilling religious values in developing students' religious attitudes includes: (1) the role of educators in instilling religious values; (2) the challenges of religious attitudes in the modern era; (3) the implementation of a religious values instillation program; (4) the relationship between religious attitudes and technological developments; and (5) the influence of the school environment in forming religious attitudes. So it can be concluded that the value of worship, the value of the spirit of jihad, the value of morals, the value of example, and the value of trust and sincerity of these five are the core values of the religious values as the basis.

Keywords: Religious values, religious attitudes, modern era

Abstrak

Tujuan dari penelitian ini untuk menganalisis dan mengkaji secara mendalam bagaimana penanaman nilai-nilai religius dalam membina sikap keberagamaan siswa SMA dan bagaimana tantangan yang dihadapi dalam pembentukan sikap kebergamaan siswa SMA di era modern. Sedangkan pendekatan yang dilakukan dalam penelitian ini menggunakan pendekatan kualitatif dengan metode studi Pustaka (library research).

Sumber data dari penelitian ini menghimpun dua sumber primer dan sekunder. Primer meliputi: artikel jurnal, E-Book, website dan media internet lainnya. Sedangkan sekunder meliputi: proseding online, majalah, koran dan sumber-sumber lainnya yang berkaitan dengan tema pembahasan. Adapun Teknik pengumpulan data mengumpulkan sumber-sumber yang telah disebutkan kemudian diklasifikasi dan selanjutnya ditarik kesimpulan. Sedangkan yang digunakan dalam penelitian ini ialah Teknik analisis deskriptif yakni dengan mengintegrasikan pengetahuan secara umum kemudian ditarik kekhusus (induktif) dengan berlandaskan hasil temuan literatur yang telah dilakukan dengan tahapan menghimpun data sekunder dan primer kemudian diklasifikasi data, menampilkan data kemudian diiterpretasikan hingga menghasilkan pengetahuan untuk penarikan kesimpulan. Hasil dari penelitian menemukan bahwa dalam menanamkan nilai religius dalam membina sikap keberagamaan siswa itu di antaranya: (1) peran pendidik dalam menanamkan nilai religius; (2) tantangan sikap keberagamaan di era modern; (3) implementasi program penanaman nilai religius; (4) keterkaitan sikap keberagamaan dengan perkembangan teknologi; (5) pengaruh lingkungan sekolah dalam pembentukan sikap keberagamaan. Sehingga dapat dismpulkan bahwa nilai ibadah, nilai ruhul jihad, nilai akhlak, nilai keteladanan, dan nilai Amanah dan Ikhlas dari kelima tersebut merupakan nilai inti dari pada nilai-nilai yang ada pada religius sebagai landasan

Kata kunci*: Nilai-nilai Religius, Sikap Keberagamaan, Era Modern*

INTRODUCTION

Religious attitudes have become one of the most important *trends* in appreciating and applying religious knowledge. Religious attitudes become a macro-evaluation that is reflected in all social relations, not by establishing transcendent truths that remain absolute for believers (Andry B., 2023; Prasetiawan & Marifataini, 2021). According to Sigmund Freud, the first years of human life are a time when basic attitudes, habits, personalities, and behaviors are formed. If the foundations of attitudes, habits, personalities, and behaviors are well formed from the start, better conditions will be created for future development (Freud, 2012). Religious attitudes are a person's state of mind that encourages him to act in accordance with religious customs (Khairansah, 2023). This fact shows that religious knowledge is very closely related to other aspects because the basis for all forms of self-reflection is the religion itself. Negative behavior is a result of religious attitudes, and religious attitudes result from the quality of a person's understanding (Noer et al., 2017). Negative religious behavior can be avoided with various factors such as knowledge, gratitude, and correct religious beliefs (Andry B., 2023; Hayadin et al., 2019).

Behavior becomes an action in taking an attitude that has been obtained or is called a representation of an attitude. According to Ramayulis (2019), religious behavior is defined as all human activities that are based on religious values adhered to by society in everyday life. This religious behavior is a manifestation of religious feelings and enthusiasm based on religious awareness and personal experience (Rochman et al., 2022). This fact illustrates that behavior and attitude are clearly different because

behavior is the main path and attitude is the second path. In this context, education brings into play a theological understanding that offers the possibility of openness to advance religious attitudes in diversity (Novalina, 2018). Religious behavior and attitudes are formed according to the child's cognitive and emotional characteristics and level of religious awareness (Munirah & Ladiku, 2019). Types of religious attitudes are divided into exclusivism, inclusiveism, eclecticism, pluralism, particularism, and universalism (Muhyatun, 2023; Saragih, 2023). And religious attitudes are an important aspect, for example, by creating a good religious environment in families, schools, and communities (Rahmah & Prasetyo, 2022).

Religion is a benchmark for society in terms of the sustainability of its social life. This is about how people of different religions, beliefs, and cultures can live side by side in harmony, tolerance, and mutual understanding with each other (Haryanto et al., 2021). Religion also focuses on collective efforts to build a better world based on universal values such as compassion, justice, and peace (Aqil, 2020; Fajriyah, 2023). These conditions strongly indicate that religiousness is not innate to a human being but that it arises because it is shaped by the individual, family, and environment. Basically, religion must be taught to people in stages, according to age and needs, to suit people's ability to accept the reality of things that are not always rational (Munirah & Ladiku, 2019). Thus, religious attitudes can be interpreted as lifestyle habits that are based on a person's religion. The response and form of treatment become a person's lifestyle in living his life (Majid & Andayani, 2004). A person's religious attitude is reflected in various aspects and dimensions (Mujiati & Triyanto, 2017; Shaliadi & Dannur, 2023). (Stark, 1970) holds the view that the religious dimension consists of five, namely belief (the ideological dimension, religious belief), religious worship or practice (the ritualistic dimension, religious practice), experience (consequential dimension, religious effect), appreciation (the experiential dimension, religious feeling), and religious knowledge (the intellectual dimension, religious knowledge).

High school (SMA) is an advanced level where, at high school age, students begin to think abstractly and begin to know things beyond reason. High School (SMA) is a form of formal education that provides general education at the secondary level as a continuation of SMP, MT, or other equivalent forms (Quiper Campus, 2023). Seeing this fact, high school level is a determinant in maturing his psychology. Middle school students are in a transition period from childhood to adulthood. In times like this, old age experiences turmoil. Apart from that, from the perspective of religious life, a person must be taught to memorize short letters from an early age so that later they can enjoy the sweetness of worship (Ulwan, 1999). The formation of a generation that is superior, religious, creative, innovative, and competitive in facing changes in this modern era (Parhan et al., 2022).

Furthermore, previous research related to instilling religious values in students' religious attitudes has been carried out by many previous researchers. As far as the author observes, previous research is divided into three trends. *First,* through formal materials,

non-formal training, and so on. *Second,* through religious activities such as in-class and extracurricular activities. *Third,* the impact of religious values on experience includes the dimension of belief (Husain, 2016; Lestari & Anshori, 2021; Nurmasari, 2022; Rozi, 2019; Wardani, 2019). If previous research focused on three tendencies, in this case the author will add regarding the role of education in instilling religious values, the challenges of religious attitudes in the modern era, the implementation of religious value instillation programs, the relationship between religious attitudes and technological developments, and the influence of the school environment in forming attitudes. religiousness. so that research can complement each other.

The aim of this research is to analyze and examine in depth how the instillation of religious values contributes to developing the religious attitudes of high school students and the challenges faced in forming the religious attitudes of high school students in the modern era. Therefore, this research considers it important to explore further and provide solutions to how religious attitudes are embedded in high school students through the religious values they have understood so that, in the end, high school students who are identified with early adulthood become more comprehensive in understanding their religion and can be accepted and used as *a role model* to continue their knowledge about religion.

METHOD

The approach taken in the research uses a qualitative approach using the library research method. Specifically, understanding theories from various literature related to research and how to collect data through this research (Darmalaksana, 2020) The data sources in this research were collected from two sources, namely primary and secondary. Primary media include journal articles, e-books, websites, and other internet media. Meanwhile, secondary sources include online proceedings, magazines, newspapers, and other sources related to the discussion theme (Wong et al., 2014). The data collection technique in this case is collecting the sources that have been mentioned, classifying them, and then drawing conclusions (Sugiyono, 2022). Meanwhile, the data analysis technique used in this research is a descriptive analysis technique, namely by integrating general knowledge, then drawing specifically (inductively) based on the results of literature findings, which have been carried out with the stages of collecting secondary and primary data, then classifying the data, displaying the data, and then interpreting it to produce results. knowledge for drawing conclusions (Darmalaksana, 2020). So you will find several findings that are not outside of the discussion theme (Miles & Huberman, 1994).

RESULTS AND DISCUSSION

The Role of Education in Instilling Religious Values

The term role in the Indonesian Encyclopedia "has the meaning of being an actor in a play (film), a comedian in a makyong play, or a set of behaviors that are considered to belong to people who live in society (National, l, 2005Meanwhile, according to Bauer

(2003), a role is an awareness of how a person is expected to behave, or an awareness of the behavior patterns or functions expected of that person. This opinion is in line with Koziar (2006), who says that a role is a series of behaviors that other people expect from a person, depending on their position in the system. In this way, the role can be concluded as an actor acting out his rights and obligations, which can be imitated by the general public. Meanwhile, implanting comes from the word "planting," which means "way," namely the action of planting, implanting, or instilling (National, 2005). The meaning of the word implant is a process that aims to instill something (Mitra et al., 2021).

Furthermore, religious value consists of two syllables: value and religious. In linguistic terms, *value* is a principle or essence that determines the price, value, or meaning of something (National, 2005). Values are a set of beliefs or feelings that are considered to represent an identity and give a certain style to patterns of thinking, feelings, attachments, or behavior (Ahmadi & Salimi, 2008). Meanwhile, religion is the highest, absolute, and eternal spiritual value, the origins of which lie in human beliefs. Religious is the English adjective "religious" or *"connected with religion or with particular religion"* (Kuliyatun, 2020). (Stark, 1970) states that "religious" is a belief related to religion that is proven by the activities and actions of people who adhere to the religion or belief held. So it can be concluded that religious values are the essence of a human being who lives aspects of his life based on religion.

Education is the spearhead of building human civilization. Islamic religious education introduces students to basic religious concepts such as monotheism, worship, morality, and Islamic history (Jannah, 2023). Students learn about the oneness of God, the obligation to worship, and moral values in Islam. It is important for students to understand and recognize these teachings as the basis for a strong religious character (M. Sari, 2023). A deep understanding of Islamic teachings allows students to instill religious values in everyday life (Oktafia & Adiyono, 2023) These facts illustrate that education has greatly contributed to instilling religious values in students. Because they are taught honesty, simplicity, firmness, justice, compassion, and helping each other in their affairs. Teaching Islamic religious values builds a strong moral foundation. Students understand that religion is not a ritual but a principle of life (Shalihin et al., 2022). So the role of education that has been carried out through formal, non-formal, and informal institutions is, of course, to implement religious values in accordance with guidance. So the high school level will be very useful if religious values are implemented in the educational institution, especially in the current modern era. According to Fathurrohman (1919), religious values are divided into five parts as follows:

First, the value of worship specifically means serving God, obeying His commandments, and avoiding prohibitions. Worship is human obedience to Allah, which is manifested in daily activities such as prayer, fasting, and zakat (Fathurrohman, 1919). Prayer is the result and meaning of faith in Allah SWT, both in general and

specifically, as stated in the two sentences of the creed (Kuliyatun, 2020). That worship is an obligation that must be done every day and continuously. *Second,* the value of the spirit of jihad is that *the spirit of jihad* is the soul that makes people work and fight seriously. Based on the purpose of human life, Habulminallah, Hambulum Minas, and Hambulum Min Al-Alam. Adhering to the spirit of jihad, self-realization, and work performance are always based on an attitude of struggle and sincere effort. The pursuit of knowledge is a manifestation of the nature of Jihad Nafshi and is a struggle against ignorance and laziness, fighting the desires within us to prevent committing immorality. *Third,* moral values and moral discipline are the plural form of khuluq, which means manners, decency, shame, and customs. On the other hand, discipline is manifested in human habits in carrying out daily worship. When people pray on time, the value of discipline is automatically embedded in them. *Fourth,* exemplary values Exemplary values are reflected in teacher behavior, and exemplary behavior is very important in the teaching and learning process. Fifth is the value of trustworthiness and sincerity. Etymologically, trustworthiness means being trustworthy and responsible. In the field of education, all leaders of educational institutions must uphold the value of trust. Well, integrity is defined as being clean or not being selfish in everything you do. So from the fifth stage above regarding education, it is appropriate to internalize these five basic values in order to realize that education plays a role in this modern era.

Challenges of Religious Attitudes in the Modern Era

This challenge comes when there are opportunities. In the modern era, the opportunity for students to access sources of knowledge is very easy, but are you sure that accessing knowledge is in accordance with the requirements and harmonious in pursuing knowledge? Of course, we will identify the challenges faced by high school students in the super-fast era in terms of the digitalization of information and communication.

Literally, a challenge is defined as an invitation to fight, war, and so on that inspires determination to improve the ability to overcome problems (National, 2005). So it can be said that a challenge is a stimulus, so the response to the challenge is an action of a person's persistence and self-confidence. Furthermore, religious attitudes are divided into two words, namely attitudes and religiousness. Attitude, according to La Pierre (1934) is a pattern of behavior, a tendency or anticipatory preparation, a tendency to adapt to a social situation, or simply a conditioned response to a social stimulus. Attitude is a way of responding to stimuli or a tendency to respond in a certain way to a stimulus or situation (Ngalim, 1992). Religiosity is defined as religiosity, which comes from the basic word "religious" with the addition of the prefix "ke" and the suffix "an" in Indonesian, which comes from Sanskrit, which means tradition or rules of life or something that does not move or there is no chaos (Subandi, 2013). So it can be concluded that religious attitudes are a reflection of the environment that shapes individuals to be more sensitive to their religious knowledge, whether through books, schools, teachers, kyai, ustadz, or their own families (Araniri, 2020).

Furthermore, the modern era can be characterized as Gen-Z, where many people assume that life now is the final generation characterized by the alphabetical letter Z. The modern era is currently experiencing changes in people's lifestyles, which are starting to use digital devices (Hambali & Mu'alimin, 2020). Based on this understanding, change requires an educational component to keep up with the times (Albab, 2020). According to Daniel Bell in Abudin Nata, the modern era is not far away in the era of disruption. This gives rise to several trends that must be faced critically by educational institutions in particular (Nata, 2012). Thus, the challenges of religious attitudes faced by high school students in the era of globalization can be classified as follows:

First, digital literacy is defined as "knowledge, skills, and behavior used on various digital devices such as mobile phones, tablets, laptops, and desktop PCs, all of which are considered networks and not computer devices (Kusuma, 2019).*Second,* the innovative learning method Zuhairin states that pedagogy is a component of a plan that is used as a means to achieve the goals of an education system. According to this view, teachers must continuously innovate their teaching methods because teaching methods play an important role (Kartika et al., 2020). *Third,* the development of science and technology (IPTEK). Because the rapid progress of science and technology makes teachers more careful, intelligent, and wise, Teachers must be sensitive to the use of science and technology products, especially those related to education, such as learning through multimedia. The existence of all types of e-learning has made it possible for changes in learning to be delivered through all electronic media, such as audio/video, interactive television, CDs, and the Internet (Parhan et al., 2022). Fourth, a moral crisis The impact of Industrial Revolution 4.0 has brought changes to the values of people's lives. Traditional values have developed through the influence of science, technology, and globalization. Science, technology, and globalization influence the younger generation. Teenagers are attracted to things in life that lead to negative things, such as drugs. This negative impact has a negative impact on the morals of students and also for Islamic religious teachers, because the aim of Islamic religious education is to strengthen students' morals, and this has an impact on the formation of good morals in students (Parhan et al., 2021). *Fifth,* social crisis The Internet is an electronic communications network that allows computer networks to connect to cyberspace. Due to the rise of online social media, people now choose to form closer ties in cyberspace than in the real world. This incident shows that the person is very individualistic or ignores the interests of the people around him (Mahyuddin, 2019). So that, in terms of identical social problems, the current generation can be called together but enjoying themselves.

Implementation of the Religious Values Cultivation Program

Consciously, the cultivation of religious values is implemented consciously and in a planned manner to prepare students to know and understand the religion they adhere to in a *good way* (Hardiansyah, 2020). In order for the character development of participants to be successful, it is hoped that all behavior patterns will always be

influenced by the noble values of Pancasila and religion, supported by the exemplary characteristics and attitudes of parents and teachers (Hayatul, 2020). In implementing the program, of course, there are special events or other terms known as strategies that are implemented according to needs and abilities (Kuliyatun, 2020). The strategy used to instill religious values in students is the internalization strategy, recognizing doctrines and values as beliefs and perceptions of their truth, which are reflected in open attitudes and behavior (Ministry of National Education, 2002). Maragustam believes that a personality cannot be formed if it is genetic or innate. However, if heredity (heredity) is only one of the factors that form personality, then it may have formed in the early years. By teaching systematically in a holistic, integrated model of character education through formal, non-formal, and non-formal education (Siregar, 2020), There are five pillars of character development. Moral behavior through habituation and cultivation (good behavior), 2) Learning knowledge about good values (moral knowledge); 3) Moral feelings and affection (feeling good things, love); 4) Morality Loving begins with a pattern: think, 4) example (moral example) to those around you, 5) repentance from all sins, even useless ones (Siregar, 2020).

The research results show that in the process of instilling religious values in high school students, there are several strategies that can be used as guidelines for educational institutions both under the auspices of the Ministry of Religion (MAN, MAS, MAK) and under the auspices of the Ministry of Education and Culture (SMA, SMK) (Rofik & Misbah, 2021). The strategies that are relevant and effective for high school students include two things: *First,* through routine activities, daily activities are daily activities carried out by students at school (Ismail, 2021). *Second,* spontaneous activities. Spontaneous activities are activities that occur directly (N. Sari, 2019). *Fourth,* conditioning. Conditioning is the infrastructure available in schools (Azmi & Elfayetti, 2017). *Fifth,* exemplary behavior, on the other hand, is good behavior and becomes a role model for students at school (Akhwani et al., 2021). Instilling values can be introduced into schools through school culture, such as daily activities, volunteer activities, role models, and educational conditioning, to become effective strategies for instilling religious values in high school students.

The Relationship between Religious Attitudes and Technological Development

Religion is a form of reconnection with sacred, spiritual values (Najoan, 2020). Technological developments seem to play an important role in the millennial era. The ongoing modern era shows the following characteristics of the era of globalization: 1) Competition is getting tighter due to the existence of a free market. 2) demands for fairer, more equal, humane, and democratic treatment due to political divisions; 3) political hegemony due to interdependence; 4) the need for relearning due to advances in science and technology. 5) the existence of moral decadence *due* to the entry of a new culture that is not in accordance with the values of religious teachings (Byron, 2010). By looking at these facts, religion must be re-examined as a unity of cause and effect.

What is clear is that psychologically, the benefits of religious attitudes are that they provide ingrained beliefs and positive thinking (Parnawi, 2019).

Religious activity is not an activity without direction and only presents a practice without meaning. However, religion is an activity carried out to optimize spirituality in individual humans. By understanding this connection, religious activities in Islam will not be replaced by intellectual rationality, which is developing rapidly in the millennial era (Najoan, 2020). According to Kilber et al. (2014), the general characteristics of the Millennial generation are that they are addicted to the internet, have higher self-confidence, are more open or tolerant, and need personal approval. This is what differentiates the millennial generation from previous generations. For this reason, religiosity is very important in shaping the spirituality of the millennial generation. A survey conducted by the Varkey Foundation in 2017 targeted 20,000 young people in 20 countries around the world. As a result, 93% of Indonesia's young generation believes that religious belief or commitment to religious beliefs is the key to happiness, much higher than the global average of 42%. This research further states that the millennial generation will seek peace through religion if they tend to get bored with their worldliness. The results of this survey can provide an overview of the understanding of religion in the form of religion as an institution and function in the millennial generation. For the millennial generation, religion is no longer about belief but also about self-identity and the basis for determining things. Based on several other research results, it shows that religiousness will influence spirituality and shape the daily ethics of the millennial generation (Huda & Djalal, 2020).

From the results of the literature search regarding the relationship between religious attitudes and technological developments, it shows that religious attitudes should not only make the millennial generation understand religious teachings, doctrines, and ritual routines but should also pay attention to self-knowledge and identity formation. spirituality, which in the end will also form piety in social life (Usman et al., 2014). By not eliminating the uniqueness of the modern era, namely that humans are closer to technology, they need new ideas about religious attitudes in high school students without eliminating the religious values that have been instilled. And religious activities must consider breakthroughs such as the use of social media platforms, information technology, and tolerance. Because the influence of these considerations optimizes students' religious attitudes, which have an impact on the spirituality of all religious communities in the modern era,.

The Influence of the School Environment on Forming Religious Attitudes

The environment *(circle)* is the place where a person proceeds from waking up to going back to sleep. This school is the second group whose mission is to contribute to or support the development of character, potential, and spirituality. After children are placed in a home environment, the school plays a big role in nurturing each child so that they develop well according to their age and stage of development, which is called the

school environment (Kuswadi, 2019). In general, those in the school environment include principals, teachers, and those who support learning transparency (Ramdan & Fauziah, 2019). First, the principal is responsible for achieving goals within the educational institution through mobilizing efforts by his subordinates towards achieving the educational goals that have been set (Fauzi & Falah, 2020). So the role of the principal is very important in all levels and types of education so that they are able to carry out their role functions, which is expected to strengthen or underlie the roles and responsibilities of educators, managers, administrators, and supervisors (Manora, 2019). *Second,* teachers not only act as teachers but also play a role in shaping the personality and behavior of students and are one element that occupies a certain position and plays a major role (Musfaidah, 2017).

Islamic religious education teachers have strong religious views, as well as their duties and roles as teachers, educators, school principals, and student leaders, so they are not easily attacked by the Westernism virus, which destroys noble religious customs and values (Utari et al., 2020). Religious education means education that is not limited to introducing students to the teachings of the religion they adhere to but also teaches them to appreciate the human vision of those religious teachings. This is necessary to face the era of globalization so that religious communities are not confined by a narrow and parochialistic national view (Madjid, 1988). So it can be classified that the influence of the school environment includes two categories, first from the school principal and second from Islamic religious education teachers (Marzuki, 2023; Novianty, 2021). So the results of this study show that the influence on the religious attitudes of high school students can be categorized as ta'aruf, tasammuh, ta'awun, tawassuh, I'tidal, and shura'. To live a pluralistic life, it is important to practice religious values in order to build attitudes toward religious values. These values are also taught by teachers and supervised by the principal as an evaluator for students in order to shape students into a religious attitude (Mubarok & Muslihah, 2022).

CONCLUSION

The author concludes regarding the instillation of religious values in developing the religious attitudes of high school students in the modern era. The values that must be instilled in high school students, such as the value of worship, the spirit of jihad, the value of morals, the value of example, and the value of trust and sincerity, are the core values of religious values as a foundation. Then, the challenges faced by schools in fostering religious attitudes are faced with identical modern eras such as digital literacy, innovative learning methods, developments in science and technology, moral crises, and social crises. If educational institutions are to continue to exist in the modern era, they must undoubtedly face such difficulties. So the author, in terms of providing the idea that in facing the current modern era, education, especially in high school (SMA) institutions, must be able to become and provide a bridge for students to explore their religious knowledge in a better direction and be measured by the five dimensions of religion, namely belief, appreciation, worship, understanding, and experience.

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