Students' Perspectives on Religious Life: Contributions to the Development of Resilient Character?

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Abstract. In the context of Indonesia's rich social diversity, this article highlights the urgency of social diversity management, particularly concerning aspects of religion, culture, and political perspectives. The escalating levels of social intolerance and their economic repercussions serve as the impetus for this research. This study employs a qualitative phenomenological approach to delve into individual perspectives on religion, with a specific focus on motivations in selecting and practicing religion, perceptions of religious practices, and views on interfaith interactions. Research findings indicate that individual motivations in religious practices are influenced by emotional dimensions, while prayer and ritual practices play a significant role in the religious practices of the younger generation. Furthermore, the younger generation exhibits a pluralistic attitude towards other religions. The research outcomes underscore the significance of comprehensive character education, encompassing the development of personal values and social responsibilities, in enhancing the social resilience of the younger generation. Character education grounded in religion can make a significant contribution to building the social resilience necessary to confront global and contemporary challenges.

Keywords: Social diversity management' religious practices, intergenerational perceptions, character education, social resilience

1 Introduction

Diversity is one of the distinctive features inherent in Indonesian society, which has committed itself to living peacefully amidst diversity with the motto "Bhinneka Tunggal Ika" (Unity in Diversity). In the midst of this pluralistic society like Indonesia, individuals engage in various aspects of life, including ethnicity, race, religion, beliefs, political views, and other elements (Mustafa, 2008; Najmina, 2018). This diversity, besides being a valuable asset, also presents challenges that need to be managed wisely.

This research is motivated by social trends indicating a decline in social tolerance attitudes in Indonesia, particularly in character education. Data from the Central Statistics Agency (BPS) shows a decreasing trend in tolerance attitudes between 2012 and 2014, followed by various incidents of violence, such as the burning of a temple in Tanjung Balai in 2016, which signified that the management of differences remains a neglected issue (Hadi et al., 2017). Conflicts based on differences, discrimination, and religious-related violence have also been on the rise (Budianto, 2019). In this context, low tolerance has become the most conspicuous feature of

Indonesian society's social life, with the potential to threaten security and peace, particularly in the workplace (Farhan et al., 2020).

The importance of diversity management not only impacts social aspects but also has economic implications. In addition to physical and human capital, pluralistic societies possess significant social capital in the development process. One of the indicators of social capital is trust and tolerance, which are considered crucial at various levels of development, including the national, societal, and corporate levels (Hadi et al., 2017). These attitudes need to be implemented with an ethos of openness, as it is through openness that the intensity of relationships between individuals can thrive and flourish.

The management of social diversity not only affects interpersonal relationships but also encompasses the workplace environment within organizations or companies. A pluralistic work environment can offer benefits such as diverse perspectives and cultural richness, but it also poses challenges in its management. Prudent management of social diversity in the workplace can enhance productivity and create a peaceful and comfortable work environment (Franco et al., 2007; Siswantara et al., 2021).

Furthermore, education plays a central role in shaping the attitudes and behaviors of individuals in dealing with diversity. The beliefs and character of individuals influence their perceptions, which in turn affect their actions (Kosasih et al., 2021). Therefore, a deeper understanding of individual perceptions of social diversity is of significant relevance; in order to comprehend individual actions, it is important to explore their perceptions, which encompass cognitive and affective dimensions, serving as the foundation for psychomotor actions (Prabowo, 2011).

Researchers have identified three main themes in this field. Firstly, social perceptions and identity, where religion plays a crucial role in shaping individual attitudes and actions (Segre, 2021). Secondly, perceptions of religion as an institution, often used as a unifying tool in social movements (Ariansyah & Masyhur, 1970). Thirdly, perceptions of interfaith relationships, which carry significant emotional impacts and potential for major conflicts, especially in the context of religious sensitivities (Humaedi, 2014).

This research will further explore these aspects, with a focus on the younger generation. The study aims to understand what motivates the younger generation in choosing and practicing their religion, how they perceive religious practices, and their views on interfaith relationships. This research will center on three main questions: (1) What motivates the younger generation in choosing and practicing their religion? (2) How do the younger generation perceive religious practices? (3) What are the younger generation's views on interfaith relationships? (4) How can resilience be developed in social diversity? Through these four questions, this research is expected to provide empirical scholarly contributions regarding resilience and diversity in pluralistic societies, particularly within organizations. By answering these questions, this research aims to comprehend the impact of the younger generation's perceptions of religious diversity on the level of social resilience in diverse Indonesian society. Through an empirical approach, this research seeks to provide valuable insights into the relationship between social resilience and religious perceptions within the Indonesian context.

2 Method
2.1 Research Design

This research employs a quanlitative and phenomenological approach to delineate individual experiences, particularly in the realm of perception. The phenomenological approach allows the study to depict participants' life experiences descriptively (Hujar & Matthews, 2021; Kosasih et al., 2021; Merriam & Tisdell, 2015), including their worldviews (Cannon & Carr, 2020; Creswell, 2015). The focus lies in how participants perceive their religious experiences, encompassing their understanding and teachings received, both from the familial environment and formal education (Fishwick & White, 2017; Thompson & Panacek, 1998). This research, more specifically, investigates faith practices as a crucial element in religious life and contemplates the implications of these findings on character education policy formation.

This research delves into the experiences of faith influenced by life events and the associated meanings of these events (Wardell & Engebretson, 2006). In this context, individual perceptions or viewpoints play a pivotal role in connecting these two aspects. The focus of perception in this study encompasses three main topics: motivation in practicing religion, faith practices that encompass views on truth and salvation, and perspectives on interfaith relations, including respect and cooperation with other religions.

Each of these topics describes the following aspects. First, the uniqueness of faith refers to views and appreciation of specific characteristics that distinguish one group from another. In the context of religion, these characteristics often relate to claims of truth and salvation that influence attitudes towards other religions. Second, claims of truth refer to the belief that a group's teachings have access to a truth or reality deemed as correct. Third, claims of salvation pertain to the belief that a group's teachings guide individuals towards salvation in life. Finally, interfaith relations encompass a group's perspectives on other religions, involving considerations of religious uniqueness, claims of truth, claims of salvation, and the types of relationships formed (Rowe, 2019; Sinclair, 2020; Sopandi & Taofan, 2019; Ward, 1990).

This approach provides a robust framework for understanding how the younger generation interprets and practices their religion, as well as how these perceptions influence their attitudes and behaviors. The findings of this research can make a valuable contribution in the context of character education and have the potential to shape better educational policies that incorporate religious aspects within a diverse social framework.

2.2 Participants

Students from a private university in the West Java Province have expressed their willingness to participate in this research. Participant selection is based on their previous experiences with religious education at the primary and secondary education levels and is carried out through purposive data collection techniques. Participants will be requested to fill out the required data via an efficient online platform such as Google Forms or web-based applications (Creswell, 2012, 2014; Nurmahmudah & Nuryuniarti, 2020; Thompson & Panacek, 1998). A total of 50 students have agreed to be research subjects. Table 1 provides an overview of the demographic characteristics of the participants.

Table 1. Participant Demographics

Description	Total	%
Gender		
Male	27	54. 40
Female	23	46. 00
Age Range		
16-19	17	34.00
20-23	32	66.00
College		
Semester 1-2	1	02.00
Semester 3-4	16	32.00
Semester 5-6	28	56.00
Semester 7-8	5	10.00
Religious Background		
Buddhist	1	02.00
Christian	18	36.00
Catholic	12	24.00
Islam	19	38.00

2.3 Data Collection

Data collection is conducted utilizing a semi-structured survey and interviews. Both phases can be carried out concurrently (Creswell, 2012, 2014). In the questionnaire, participants are presented with statements, situations, or opinions in the form of sentences. They are then asked to provide their opinions on these statements. The opinions provided constitute the data that will be processed as perceptions of practices in faith. Perceptions data pertain to the motivations, experiences, and opinions of the participants. In semi-structured interviews, participants are asked to provide their opinions and reasons on the topics being discussed.

Participants gather in a single event and are provided with information about the purpose and objectives of data collection. Participants are given the opportunity to inquire about any unclear information and are subsequently granted the freedom to volunteer as respondents. In the questionnaire, the statement of willingness as a participant is expressed by clicking the statement: "I hereby provide all information in the form of personal responses or opinions above." Meanwhile, in semi-structured interviews, the opinions and explanations provided by participants when asked serve as indicators of the participants' ability and willingness in the research (Hett & Hett, 2013; Shamim & Qureshi, 2013).

2.4 Analysis Data

Respondents provide their views on all statements presented in the questionnaire; however, they have the freedom to indicate their attitude tendencies. In analyzing these attitude tendencies, several observations can be made: 1) Responses are provided for all categories (resulting in score values); 2) Attitude tendencies, whether in alignment or misalignment with

the statements presented in the questionnaire. After data collection through the questionnaire, data analysis is conducted using Google Forms and Excel software. The perception assessment scale is calculated based on the average values of responses provided by the respondents. Furthermore, respondents' response data is analyzed to discover themes or patterns in lived experiences of faith, particularly in the context of interfaith comparative studies. Subjective perspectives on the collected data are used to identify emerging themes or patterns in the lived experiences of faith among respondents, especially within the context of interfaith comparative studies (Elo & Kyngäs, 2008; Erlingsson & Brysiewicz, 2017).

3   Result and Discussion

These findings can be categorized into several main themes, namely: religious motivation, religious practices, and interfaith relations. These three themes reflect the respondents' perceptions of their religious lives.

3.1 Religious Motivation

Motivation in the context of religion can be divided into two main aspects: (1) factors influencing someone to embrace a religion or (2) factors driving someone to remain faithful to their religion. Respondents in this study revealed that the primary determinant in choosing and practicing their religion is family, accounting for 70% of respondents. Meanwhile, the remaining 30% cited other factors, such as school community and friendships (6%) or personal decisions (24%).

These factors can be categorized into two main categories, namely external and internal factors. In this context, the majority of respondents (76%) referred to external factors, such as family influence, school community, or friendships, as their primary reasons for embracing and practicing their religion. Internal factors, on the other hand, which encompass personal decisions, were only a part of 24% of the respondents. "Self-choice" in this regard may reflect the development of internally generated motivations in the spiritual dimension of the respondents. Table 1 below illustrates these findings.

Table 2. Religious Motivation Factors

Information	Sum	%
Family	35	70
Environment (community or friendship, school)	3	6
Own choice	12	24
TOTAL	50	100

In the context of questions about the decision to remain religious, respondents expressed their views as described in the following table. There are three factors that most influence an individual when choosing to remain religious:

Religion is useful and beneficial: Respondents consider religion to have significant benefits in their lives, and this is the primary factor in their decision to remain faithful to that religion.

Personal formation through religion: For many respondents, religion plays a crucial role in shaping their personalities. This reflects how religion has become an integral part of their identity and personal development.

Religion soothes the soul: Emotional and psychological factors also play a key role in respondents' decisions to remain religious. Religion is seen as a source of inner peace and emotional comfort for them.

Thus, psychological factors, such as emotional comfort and the benefits provided by religion, play a significant role in influencing respondents' decisions to remain faithful to a particular religion.

Table 3. Perceptions of Religious Choice

Information	Sum	%
Didn't think of the reason	4	8
Religion is useful and useful	14	28
the personal is formed because of religion	18	36
Religion soothes	9	18
Forms of self-search	1	2
Life guidelines	1	2
Religion provides life guidance	1	2
Agnostic	1	2
My life depends on God	1	2
Total	50	100

Regarding the religion currently practiced, respondents provided several reasons, which can be found in the following table.

Table 4. Reasons for Religious Choice

Information	Sum	%
I voted because of the teachings of my parents	14	28
I'm already comfortable with the religion that's been embraced	30	60
I live a normal religion	1	2
I didn't think of a reason	2	4
I feel like I already have an inner connection with God.	1	2
I didn't choose any religion because I felt confused about the choice of religion.	1	2
I chose because of a spiritual experience	1	2
TOTAL	50	100

Many factors influence a person's choice of religion. However, there are two main reasons that serve as determining factors, namely (1) teachings from parents and (2) the comfort found in that religion. The views expressed by the respondents above provide additional support for the importance of these two interrelated topics, namely family environment and experiences of affection, in understanding diverse religious motivations.

3.2 Faithful Living Practices

Religious practices reflect how an individual internalizes and lives out their faith or religion. Data on religious life or faith practices were collected by presenting the following statement: "I live out my faith through...". Through this statement, participants conveyed various ideas, perspectives, and experiences related to religious life. In responding to this question, participants were given the freedom to choose more than one possible answer according to their experiences. Additionally, participants also had the option to provide answers that were not covered by the provided choices. A summary of the respondents' views is described in the following table.

Table 5. Forms of Religious Life

Information	Point	%
Prayer	39	78
Go to a place of worship	29	58
Taking social action	25	50
Clinging to the faith	22	44
doing all virtues	1	2
Faith in the Lord's Favor	1	2
Be grateful every day	1	2
Do good	1	2
My daily actions	1	2

The table above illustrates four actions applied or chosen by respondents to live out their faith or as expressions of their devotion to faith. These actions include prayer, visiting places of worship, engaging in social actions, and holding firm to beliefs. These actions reflect three dimensions related to living out faith in the practiced religion: the dimension of faith or belief, the dimension of ritual or shared beliefs within a particular religious community, and the dimension of social action.

Table 6. Three Elements of Religion and Their Indicators

Dimension	Action Type
Faith	clinging to the Faith
	surrender to God
	Grateful for life
Ritual	Go to a place of worship
	Religious activities
Social	Taking social action
	performing obligations

The respondents in this study perceive that the expression of belief in their practiced religion is primarily focused on prayer and participation in activities at places of worship. This view consistently reflects findings related to religious motivation, indicating that the primary

impetus for living out these beliefs is love within the religion. Therefore, the natural inclination is to express and practice religious life through prayer and religious ceremonies.

This is also in line with the finding that respondents tend to view religious life as something that happens in their personal sphere or in the closest circles, such as family. Although this aligns with their views on religious practices, it should be noted that other perspectives may also exist in society. However, the data obtained in this study suggests that, in the context of the respondents, the religious dimension is more inclined to be personal.

Nevertheless, the social dimension is not entirely overlooked. Respondents indicate that there is a role for them to express their religious beliefs in social actions, such as participating in activities related to religion. This suggests that while their religious life may be more focused on the personal dimension, they are also aware of the importance of the social dimension in living out their religion.

3.3 Relations with Other Religions

Interfaith relations reflect an individual's views and perceptions when they interact with religions or beliefs different from their own. This theme holds significant importance, especially in the Asia-Pacific region known for its high religious diversity. Indonesia, as one of the countries in this region, also possesses distinctive diversity, although it may not be as complex as some other nations. Diversity in Indonesia encompasses various aspects, including local politics, language, culture, indigenous religions, and much more. All these elements are integral parts of the nation's identity and must be respected to maintain unity. Awareness of the importance of respecting social and cultural differences is key to fostering a harmonious and diverse society.

In the context of religious diversity, an individual's views on other religions are reflected in two main aspects: religious paradigms and religious attitudes towards differences. The religious paradigm encompasses how someone perceives and understands other religions, while religious attitudes towards differences describe how someone responds to religious differences in everyday interactions. Both are essential elements in understanding the dynamics of diversity in society (Pew Research Center, 2014).

First, religious paradigms. Religious paradigms refer to an individual's fundamental views on religious life, including claims of truth and salvation. To collect data on religious paradigms, respondents were asked to express their views using a Likert scale. The results of these expressions were grouped into two main tendencies. The following table provides an overview of respondents' opinions regarding their religious paradigms.

Table 7. The Paradigm of Religion and Its Assessment

Dimension	Statement	Score		Value
		Yes	Not	
Exclusivism	In my passion, my religion is the truest of the religions	44	56	No
	Other religions are heretical and there is no truth of faith in them	4	96	No
	There is only one true religion in the world, and that is the religion I profess	46	54	No

Pluralist	In religious life, God's truth exists in only one religion.	34	56	No
	To survive and go to heaven, one must embrace my religion	26	50	No
	My religion and other religions are the same. All religions share the same truth.	76	24	Yes
Inclusionism	In my view, even though it is another religion, one can still survive and go to heaven because of my religion.	76	24	Yes
	Other religions do have the truth; but the complete and perfect truth is only my religion.	42	58	No
	Even if people don't trust my God, God still saves that person.	18	82	No

Based on the statements and responses provided by the respondents, as well as the results from the table above, this research analysis yields three main discussion topics. Firstly, it appears that respondents tend to hold non-exclusive views towards religion, in which they do not believe that truth exists only in their own religion and not in others. Secondly, there is a tendency for respondents to be non-inclusive, meaning they may believe that truth can exist in other religions, but they might still feel that their religion possesses integrity or the pinnacle of truth. Thirdly, there is a pluralistic tendency where respondents believe that truth can be found in their own religion and also in other religions. These three topics reflect diverse views on religion and truth and have significant implications in the context of interfaith relations.

Secondly, religious attitudes. Religious attitudes reflect the respondents' views when they interact with other religions. Views on other religions reflect the perceptions formed and thought patterns that influence how they interact with followers of other religions. Respondents expressed their views on these statements by choosing Agree or Disagree options.

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Table 8. Attitudes Towards Other Religions

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Statement	Agree	Disagree
Against other religions, I don't want to be related or friends.	0	50
I prefer to be friends with brothers and sisters because it is more comfortable.	2	48
Cooperation between people of different religions is not important because the matter of going to heaven is a personal matter.	11	39
My family will not accept prospective couples (husbands/wives) of different religions.	32	18
Against other religions, I don't want to be related or friends.	19	31
If my religion is insulted, then I will chastise people who insult my religion.	7	43

In the table and graph presented, respondents indicated their disagreement with religion-based discrimination (found in responses number 1, 2, 3, and 5) as well as with religion-based violence (found in response number 6). However, it should be noted that there is a strong tendency among respondents related to the influence of the family (as seen in response number 4). This tendency aligns with the significant role of the environment, including the family, in influencing individual religious choices.
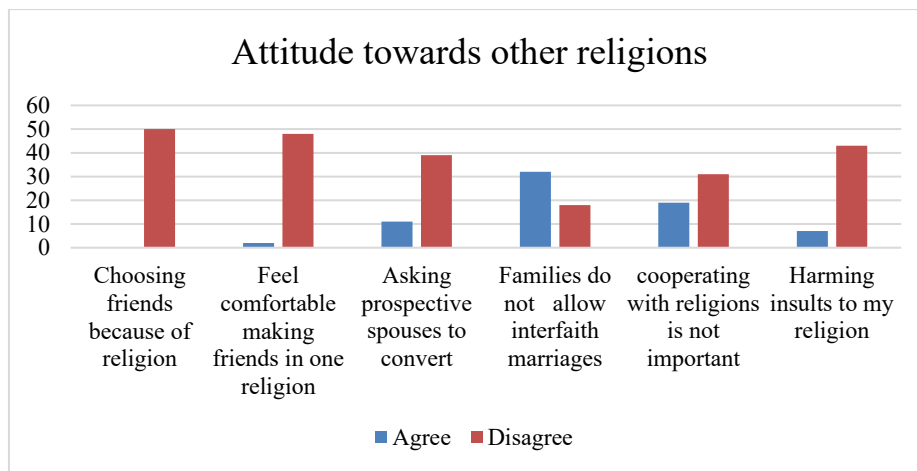
Figure 1. Comparison of Attitudes Towards Diversity

3.4 Discussion

The results of this research reveal three main topics: motivation, practices for religious life, and paradigms of coexistence. These three aspects have significant implications in the context of character education. In the following discussion, we will delve into the implications of these findings for character education in detail.

3.4.1 Religious Character Education in the Constructivism and Values Transmission Models

Environmental and emotional factors play a significant role in influencing an individual's practice of faith or religion. Religion is often viewed as an external aspect that reflects the internal dimension of human beings, which is spirituality. Spirituality is not confined solely to the spiritual and religious realm but encompasses all aspects of human experience. Therefore, spirituality has a far-reaching impact on various facets of life, including interpersonal relationships (Wixwat & Saucier, 2021).

In this context, the social environment, such as the family, plays a crucial role in shaping an individual's motivation to lead a religious life. The family often serves as the foundational pattern that influences concrete actions in daily life. Consequently, the social environment plays a significant role in internalizing religious values and understanding how an individual leads a faithful life within a particular religion. The following schema illustrates how the social environment, especially the family, becomes a key factor in shaping an individual's motivation and perspective regarding religious life.
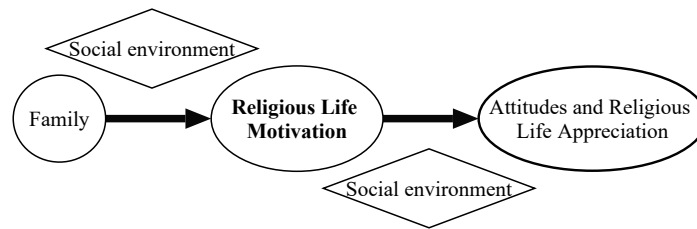
Figure 2. The Role of Environment, Religious Motivation, and Life Actions

In the context of enhancing religious life, it is important to acknowledge the role played by emotional aspects. Besides dogmatic, moral, and social ethical teachings, emotions also shape patterns of practice and attitudes of religious adherents. Unfortunately, the emotional aspect is often overlooked in the understanding of religious life practices in society. However, upon deeper examination, many conflicts, or concrete behaviors in the context of religious life are influenced by the dimension of feelings or emotions.

These two concepts have significant implications in the context of character education. Religious character education involves the internalization of values within students. In this process, the social environment, such as the family and school, plays a significant role. It's important to understand that religion and values are instilled from an early age, even before a person's birth. Therefore, in the early stages or during childhood, character education should emphasize the affective aspect and create an environment that supports the effective internalization of values within students. The primary focus at this stage is on developing a new perspective regarding the internalization of values (Hakam, 2013).

In the three aspects of human character formation - cognitive, affective, and psychomotor - it needs to be recognized that the cognitive aspect is not the most dominant. Therefore, in the context of character education, educational institutions should design values that align with their goals and create a school culture that supports the internalization of religious, moral, and leadership values. This can be translated as the transmission of values (Hakam, 2018b; LW et al., 2001; Sukendar et al., 2019).

Thus, research data indicates the existence of two models for the development of values and character in education. On one hand, values and character can develop through a transmission model, which is based on sociological thinking that values exist within society and must be accepted by its members. On the other hand, values already exist within individuals, and education aims to provide space and means for the development of these values. This constructive model is more focused on psychological thinking, where values exist within the individual, and the role of education is to optimize their development. During the developmental process, individual thinking makes them capable of accepting values as an integral part of themselves (Al Majali & Al Khaaldi, 2020; Hakam, 2018a, 2018b).
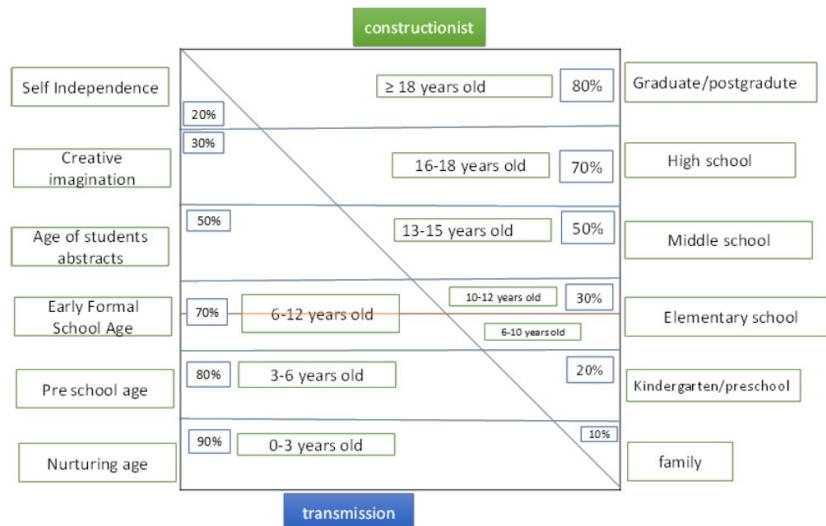
Figure 3. Diamond Theory According to (Hakam, 2018a, 2018b)

The research data also reveals that there are respondents who stated that they chose their religion because of their own personal considerations. This perspective reflects maturity and the development of attitudes towards values (constructivism). The process of developing these attitudes involves two essential elements: the ownership of values and autonomous decision-making. This condition grants individuals the freedom to make decisions based on their own will. This ability is a result of the psychological process in a person's character education. Cognitive abilities enable an individual to understand and evaluate a matter before making a decision. Whether it's the internalization of existing values or the development of new values, character education must align with the individual's personality development and educational level. This is consistent with the diamond model theory, which recognizes that the development of an individual's character requires an approach that is suitable for their developmental stages (Hakam, 2011, 2018b).

3.4.2 Religious Character Education: Global Morality and Ethics

Tolerance is a value deeply rooted in various cultures and religions, aimed at constructing meaning and values in diverse societies (Ndolu & Tari, 2020). Diversity necessitates tolerance because without it, diversity can trigger conflicts, abuse, discrimination based on ethnicity and religion, or even acts of terror (Lickona, 2006). However, the concept of tolerance becomes complex if it is merely interpreted as 'respecting' and 'allowing' differences. Tolerance in such a context can raise dilemmas. For example, how should we approach values that are racist or supportive of abortion in the name of tolerance?"

This dilemma leads to considerations about the relativism of values. Therefore, within the concept of tolerance, there are specific standards that must be upheld, namely freedom of conscience and the common good (Lickona, 2006). Thus, the values of tolerance encompass various aspects that are not limited to promoting positive competition, gentleness, inner peace,

social responsibility, openness, cultural diversity, acts of kindness, participation, altruistic attitudes, appreciation and respect, peace with others, principles of equality, and ultimately, achieving justice (Al Majali & Al Khaaldi, 2020).

The pursuit of value objectivity in tolerance is highly emphasized in two critical aspects: as an ethical virtue and an intellectual virtue.

First, tolerance is viewed as an ethical virtue that respects freedom of conscience. Research indicates that tolerance is an ethical policy (Al Majali & Al Khaaldi, 2020). From this understanding, there are two important consequences. First, tolerance is rooted in the voice of conscience, leading to actions considered morally good. While not absolute, the conscience is often the most honest personal choice in certain situations. Therefore, conscience may compel individuals to follow their personal beliefs if those beliefs are deemed good in their own view. The importance of clear criteria to distinguish between coercion and harm to others becomes crucial in this context, and universal values can serve as broadly accepted reference points (Siswantara, Suryadi, et al., 2022). Second, tolerance as an ethical virtue demands that individuals respect the beliefs of others without necessarily fully accepting their beliefs and actions. Tolerance creates space for discussion and debate to achieve better understanding. If a belief or values conflict with an individual's conscience or principles of the common good, then tolerance encourages dialogue and debate to achieve a deeper understanding (Lickona, 2006).

Secondly, tolerance is also regarded as an intellectual virtue that prioritizes the values of justice and objectivity towards an object. In this understanding, individuals are expected to remain open to the possibility of truth contained in other beliefs with a peaceful and humble attitude. Tolerance is not merely a particular political or ideological view but rather an objective assessment of specific actions. In the context of religious diversity, tolerance encourages religious individuals to view truth as an objective object. Therefore, in addition to holding their own religious beliefs, individuals practicing tolerance must be willing to embrace the potential truth of others with an open heart. This also requires tolerant individuals to have the courage to evaluate criticism of their own beliefs with a peaceful mind (Lickona, 2006). This attitude emphasizes the importance of dialogue in seeking the true truth, which can contribute to spiritual diversity within religions without obscuring inter-religious differences or sacrificing religious value standards (Lukito, 2012; Siswantara, 2020).

By understanding these two crucial aspects of the concept of tolerance, religious character education can develop two key values: spiritual moral values and global ethical values. On the one hand, religious value education aims to develop and internalize good moral values within individuals. On the other hand, religious education should also guide individuals to bring their faith spirit into global issues affecting the wider community (Bandsuch & Cavanagh, 2005; Husin, 2009).

3.4.3 Religious Character Education & Social Resilience

Education is a complex aspect of culture where the rich cultural heritage of humanity is passed down and developed from generation to generation (Wixwat & Saucier, 2021). Through education, various cultural dimensions, including religion, are instilled in the minds of learners. Religion plays a crucial role in the context of education, especially in the Asia-Pacific region, which has a high level of religious diversity (Pew Research Center, 2014, p. 7). On one hand, religion is a system of values and social structures that govern society based on supernatural beliefs (Mariana & Norel, 2013; Wixwat & Saucier, 2021). Therefore, religion has a strong

influence in shaping the identity of societies, especially in communities that tend to be religious, such as those in Asia (including Indonesia, the Philippines, and Malaysia). However, on the other hand, religious diversity can also be a factor that triggers conflict, both in the form of cooperation or hostility in the name of religion. For example, religion is often used to justify violent actions or social conflicts (Hasyim, 2016; Nishi, 2020). In this context, education is considered one of the potential solutions, with spiritual character education being a focal point.

In this context, education can also play a role in building social resilience in geographically diverse communities, such as those in the Asia-Pacific region with high religious diversity. Social resilience refers to the ability of individuals and communities to remain strong and resilient in the face of conflicts, differences, or social pressures that may arise due to religious diversity.

Education that incorporates elements of spiritual character can help individuals develop a deeper understanding of different religions. This can open the door to healthy interfaith dialogue and a better understanding of cultural differences. Thus, education can promote tolerance, appreciation of diversity, and a reduction in the potential for religious conflicts. Additionally, spiritual character education can assist individuals and communities in addressing social tensions that may arise. This may involve learning effective communication skills, constructive conflict resolution, and an enhanced understanding of universal values such as compassion, empathy, and peace.

Therefore, spiritual character education not only teaches religious values but also creates a foundation for understanding, respecting, and interacting with individuals who have different religious beliefs. This can result in a stronger and more resilient society that can face differences with understanding, tolerance, and peace, while reducing the potential for conflict in the name of religion. In other words, education becomes a vital tool in building social resilience in the context of religious diversity.

Therefore, this research highlights three crucial aspects in religious character education. First, the importance of selecting religion as a personal and independent choice, which signifies maturity in living a religious life. Spiritual education must provide opportunities and development for individuals to make their religious choices independently and freely. Second, religious life should encompass a balance between prayer, rituals, and social actions. Therefore, spiritual character education must pay attention to and promote these three aspects. Third, the importance of appreciating the uniqueness and distinctiveness of each religion to avoid the potential dangers of relativism within the pluralism paradigm. This can be achieved by deepening understanding of the beliefs of each religion and a willingness to share and enrich each other with the richness of their beliefs and life spirits (Richard & Siagian, 2021). In this context, religious character education should also consider universal values when dealing with other social dimensions such as politics, economics, social inequality, and sectarian interests, to prevent radicalism and terrorist ideologies in religious life (Hasyim, 2016; Siswantara, Sujata, et al., 2022; Siswantara, Suryadi, et al., 2022).

These aspects indicate that the positive attitudes of the younger generation towards interfaith tolerance play a crucial role in strengthening and contributing to the development of social resilience in religiously diverse societies. In the context of religious diversity, their pluralistic attitudes that value religious differences as an integral part of social diversity can help reduce the potential for conflict and enhance social cohesion.

As a logical consequence, social resilience can be built on the understanding that religious differences should not be a source of tension or conflict. Instead, religious diversity can be seen as a cultural asset that should be respected and learned from. This attitude can help individuals

and communities become more resilient in the face of pressures or differences that may arise in environments with diverse religions.

Thus, the tolerant and pluralistic attitudes of the younger generation towards other religions can play a role in strengthening social resilience. This will ultimately help communities better face challenges and social conflicts that may arise due to religious diversity. Therefore, an inclusive approach to religion in education and society can have a positive impact on building social resilience.

Tolerance and pluralism attitudes among the younger generation open up and contribute to the development of social resilience. Therefore, in addition to stages such as habituation, integration, and imitation in religious character education, religious-based character education policies are required. In other words, careful analysis will assist in the development of effective policies in religious character education (Andhika, 2019; Kusdarini et al., 2020).

4   Conclusion

This research focuses on understanding the perceptions of young generations regarding their motivations in practicing religion, their faith practices, and their views on interfaith relations. The study aims to answer three main questions: (1) What drives young people to choose and deepen their religious beliefs? (2) How do young generations perceive their own religious experiences? (3) What are the views of young generations on interfaith relations? The research analysis yielded significant findings in the context of character education, particularly concerning the environment, tolerance, and spirituality.

The findings of this research state several key observations. First, motivation in leading a religious life is significantly influenced by the affective or emotional dimension. This indicates that understanding and emotional experiences play a crucial role in motivating the younger generation to engage in their religious activities. Second, prayer and ritual aspects hold significant roles in the religious practices of the younger generation. This suggests that young people tend to express their faith through religious practices that encompass prayer and rituals. Third, the younger generation tends to hold pluralistic attitudes towards other religions. They do not perceive other religions as threats or competitors but as part of the diversity to be appreciated. These findings indicate that the younger generation holds a positive view of interfaith tolerance.

The outcomes reaffirm that comprehensive character education, encompassing the development of personal values and social responsibilities, plays a crucial role in enhancing the social resilience of the younger generation. This approach not only centers on religious or spiritual dimensions but also considers social, affective, emotional, and moral aspects in character formation. Character education should emphasize understanding and interfaith cooperation, recognizing universal values involving fundamental principles in social life. Consequently, religion-based character education can significantly contribute to building the social resilience required to address global and contemporary challenges.

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