

ESENSIA

Jurnal Ilmu-Ilmu Ushuluddin

**Economic Thought of Ibn Taimiyah and
Relevance to the World Economic and
Community Economic System**

Ahmad Maulidizen

**Contextualization of Hadical Understanding
about Corruption**

Rohmansyah

**Nazm Jawen on 'Ilmu Al-Tajwīd and Qirā'āt
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**Islamist Ideology And Its Effect On The Global
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**The Study of Living Hadith of the Ancak
Tradition in Wedoroklurak Village, Candi,
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Umi Hanik, Ibnu Hajar Ansori

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Religion and Millennial Generation in Indonesia (Efforts to Develop Religious Character in Anticipation of the Negative Influences of Modernization in Indonesia)

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Abstract

This article elaborated on the importance of religious character in anticipating the negative influences of modernization on religion in the millennial generation. Religious character is a character contained in the values of every religion adhered to by Indonesian people. Findings showed that religious character was significant in dealing with problems in the current millennial era. Social riots that were triggered from racist views and events of blasphemy can be overcome by promoting an inclusive, humanist and dialogical attitude. Every millennial generation in Indonesia must hold the values of the three attitudes and characters, especially in managing social, interreligious, ethnic, national and linguistic relations in order to create a peaceful life so that the goals of the country, namely welfare for every citizen regardless of religion, ethnicity, nation and race, can be achieved.

Introduction

The emergence of “*hijra*” groups, especially among Indonesian celebrities, is a strong indication of the need for religious values in facing the current millennial era. Likewise, the change of lifestyles from manuals to digitalization also increasingly stimulates millennials in meeting their material and spiritual needs.

Modern society today is a society that is often identified with materialism. The mindset and behavior of modern society are based on consideration of material benefits. As a result, regardless of its benefits, it also causes shock and destruction. Intense competition between industrialized countries in providing products and services causes instability on other countries, especially the third world residents.

The increasingly fierce global competition is followed by the abandonment of ethical and moral values. This tendency keeps the modern society away from spiritual life. The possibility of this phenomenon is caused by the lack of religious institutions’ ability in managing and solving the problems of modern society.

In the XXI Century, the tendency of modern society to return to spiritual life is widespread. The emergence of religious groups or sects is the evidence of this tendency. At present, it cannot be denied that some Westerners, who are always considered representing “Christianity”, have embraced eastern religions, such as Buddhism and Hinduism.

In addition, social conflicts and violence often arise in the name of religion. Sometimes, religious teachings serve as a tool of legitimacy for the violence. There are 3 functions of religion that are vulnerable to violence. First, religion as a framework of religious interpretation of social relations (ideological functions). In this case, religion unifies a society yet it becomes very sensitive to differences of opinion that lead to conflict, especially if there is a group that has an exclusive understanding in interpreting these

social relations. Second, religion is a factor that gives a certain identity to a community group such as Islamic Aceh, Christian Flores and so forth. If the identity is not respected, it can lead to conflict because it threatens social status, stability and the existence of its adherents. Third, religion becomes the ethical legitimacy of social relations and identification of certain social, political, economic systems with certain religious values that provoke rejection of other religions (Haryatmoko, 2003).

There are 2 tendencies of the understanding process of the teachings that emerge among the Muslims, namely textual and contextual interpretation. According to William R. Liddle, Islamic movement in Indonesia has 2 models: first, substantive. This group treats religious texts in substance, meaning that they take the essence of what is contained in the text without questioning the literal meaning of it. Second, scripturalism. This group treats religious texts based on their literal meaning (words). Thus, it often ignores the essence of a text if it contradicts the literal meaning. Literal understanding generates radicalism and in this case it is vulnerable to violence, especially if it is followed by the aforementioned coercive process (R. William Liddle, 1996).

The rise of religious or spiritual groups in urban society adds to the positive image of religion as something that is highly sought after. However, on the other hand, the clashes and social violence in modern society tend to and often occur in the name of religion or come from certain religious groups, such as extremist movements in the Middle East with the rise of ISIS and the conflicts between Catholics and Protestants in Ireland and the emergence of terrorism in Indonesia. This phenomenon raises doubts, could the religion that has been adhered to for centuries be able to provide solutions to various problems, especially among the millennial generation today?

Get to know the Millennial Generation

The term millennial generation is increasingly popular nowadays. The term comes from the word millennials, coined by two American historians and writers, William Strauss and Neil Howe, in some of their books. Millennial generation or generation Y is also known as generation me or echo boomers. Literally, there is no special demographic in determining this group of generation. However, experts classify it based on the beginning and end of the year. Generation Y classification is formed for those who were born in 1980-1990, or early 2000, and so forth.

Millennials rely on social media as a place to obtain information. Today, social media has become the main source of news for the community. This trend has been proven throughout the past few years, such as riots in Manokwari, bomb terror and other social conflicts. Society heavily relies on social media to get the latest information from an event

Religious Character

Character is nature, heart, soul, identity, quality, behavior, personality, trait, conduct, temperament, feature (Depdikbud, 1994). Character is identity, behavior, trait, conduct, and feature (Akhmad Sudrajat, 2010). Some mention character as a subjective assessment of moral and mental qualities, while others mention character as a subjective assessment of mental quality only, so that the effort to change or shape character is only related to stimulus on one's intellectual. Another definition of character is a subjective assessment of one's personality related to personality attributes that can or cannot be accepted by society (Melly Latifah, 2010).

Furthermore, character can also mean "overall natural dispositions and stable dispositions that define an individual in his/her overall psychic behavior that makes him/her typical in the way he/she thinks and acts."

In the Great Dictionary of the Indonesian Language, character means actor or role or player (KBBI, 2010). Character is the feature, trait, morals or personality of an individual that is formed from the internalization of various virtues that are believed and used as a foundation for perspective, thinking, behaving and acting (Ministry of National Education 2010).

Character is distinctive trait, distinctive quality, moral strength, and pattern of behavior found in an individual or group. Character determines someone's private thoughts and someone's action done. Good character is the forward motivation to do what is right, according to the highest standard of behavior in every situation (Anik Ghufron, 2010). In this context, character can be interpreted as one's self identity.

Character can be defined as a combination of all human characteristics that is permanent, so that it becomes a specific sign to distinguish one person from another. Character is who you really are. These limits indicate that character is an identity that is sedentary so that someone or something is different from the others (Anita Yus, 2008).

Meanwhile, religious character in this article is a character contained in the values of each religion. The character values of each religion are believed to be values that originate from God's command in every religion. A mature spiritual life will increasingly make humans more human and complete their nature as humans who are always coexist with others (Doni A. Koesoema, 2007).

Religion in the Modern World

The world is narrowed down by technological advances so that no country can avoid the influences that come from other nations. The influences develop symptoms, such as psychiatric dislocation, disorientation (loss of guidance because of the fall or decrease

of old values) and relative deprivation (feeling of being denied or excluded in certain areas of life), which always accompany rapid and large social changes as well as become a source of various crises.

At this point, religion began to be looked upon as an escape to save humanity from destruction. In the development of modern society, there are at least 2 types of orientation of religious attitudes that are shown:

1. The fundamentalist attitude toward religious life by prioritizing spirituality, avoiding engagement in an institutionalized religion and seeking spiritual experience and inner satisfaction through the teachings of a spiritual teacher. They fill their souls by meditation, which later on generates several religious sects that are developing rapidly and embraced by the community.

There are at least 3 factors that cause the modern humans living in the information and industrial era to begin to look at the spiritual dimension: first, people's ideology and way of life. Secondly, the dominance of science and technology and industry that causes rapid changes and strong influences on their lifestyles. Third, the weakening of the influence of the traditional church that led to the dysfunctionality of Christianity (Roman Catholicism and Protestantism) as a religion that was followed for centuries (Harifuddin Cawidu, 1995).

2. A more open religious attitude toward other religions and industrial life, which is connecting religion and modern life. Humans always have an instinct for religion. The problem is not how humans find a religion or how to practice a religion and understand it in such a way so that it develops his/her own human values and makes him/her grows in specific potential as human instead of paralyzing someone spiritually. For this reason, the submission or cult of a human being especially

toward a spiritual teacher who is considered a saint is considered as *taghut* (tyranny) (Nurcholish Madjid, 1993). It can be in various forms, such as human, material or pride.

Religious attitude in the world today is oriented toward understanding the scriptures of religious adherents, who believe in the scriptures as the main reference, in understanding the teachings of their religion. The holy book is a text, in addition to the holy book, God also sent saints, role models, examples of virtue through prophets and saints. However, now that humans do not live with them, the only way to understand them is from their narrations or the text. So, the text is the only means to understand the essence of religious teachings. Today, there is a tendency of polarization of religious adherents in two extreme sides in understanding the religious text. One side deifies the text regardless of the reasoning ability. What is written in the text is what is concluded, understood and then practiced without understanding the context. So, it greatly depends on the text. Some circles identify this side as a conservative group.

The other extreme side, on the other hand, deifies the mind and ignores the text itself. Liberalism holds the values of religious teachings so freely that it ignores or even abandons the text. This side is as extreme and as dangerous as the other side.

Modernization of Civilization: West and Islam

As it is known, modernization is a rapid change that is experienced by primitive societies towards civilized societies. Every cultural system will never get away from modernization and some of them have collapsed, such as communism.

Unlike primitive societies that rely on agriculture, modern societies focus their resources and capital on the industrial world. The social structure of primitive or agricultural

societies was formed by geographical conditions, while in the modern or industrial societies, it was formed and depends on natural conditions (Samuel P. Huntington, 2001).

Western civilization emerged in the nineteenth century, which was closely related to Christianity. Westerners explored the world on the pretext of God and gold (Samuel P. Huntington, 2001). Advancement in western civilization is caused by several factors, for example individualism, pluralistic society, rule or law enforcement, and respect for freedom.

Meanwhile, modernization also emerged in the Islamic world due to the inevitable influence of the western world. Advancing technology and global information obtain mixed reactions from Muslim societies. Some consider that this is an attempt of westernization. Western ideologies that influenced Muslims gave a shock to the establishment that had been happening in the Muslim world. Therefore, some parts of the Muslim world look for a way out that no longer uses western ideologies in dealing with world developments in Islam. The issue of the rise of Islam, which was an embodiment of acceptance of modernity and rejection of western culture, emerged. The rise of Islam influences every Muslim in various countries and on the socio-political aspects of Muslims in most Islamic countries. It also embodies efforts to implement – replacing western law – with Islamic law, use religious language and symbolism, expand Islamic education, implement Islamic teachings related to social behavior, increasingly widespread religious activities and the development of international solidarity among Muslim communities (Samuel P. Huntington, 2001).

In facing the globalization, Muslims have enormous potential that is not possessed by other civilizations. First, monotheism. Monotheism can lead to liberal thinking that encourages the creation of freedom of thought, expression

in doing the best (good deeds) without being influenced by myth and superstition. And at the same time, it also encourages optimism rather than fatalism. Second, the perfection of Sharia. Among various civilizations or religions, Islam has a perfect form of Sharia or law. Islam regulates human life not only matters related to divinity (worship) but also related to humans (*muamalah*). Third, sources that still exist, are rich and varied. The treasury of Islamic thought has a number of sources – primary and secondary – ranging from *tafsir*, *hadith*, *fiqh*, *kalām*, philosophy, *sufism*, history, and other sciences such as astronomy. Although the treasury of Islamic thought was created thousands of years ago, it is still the most important and the best preserved source.

In its history, Muslims have made enormous contributions to the entire world civilization. World civilization would not recognize ancient Greek civilization (such as mathematics or medicine), if Islamic civilization, which developed rapidly under the auspices of Islamic scientists, did not save it and continue to develop science. In fact, Europe experienced the dark ages due to the hostility of the church against scientists.

Religious Values for Anticipating the Negative Influences of Modernization

Some social events that have happened lately are of concern to the society, especially in Indonesia. Events such as the riots in Manokwari, West Papua Province, on Monday, August 19, 2019, which was triggered by racial offense caused by hoax news, make us realize that it will lead to chaos if it is not managed properly, especially in social relations among citizens in Indonesia. Likewise, other events, such as cases of blasphemy, have also influenced social relations recently.

These events should not be seen as mere social unrest without any connection to one

another. These social events should be seen as the way we are in this country. If people only rely on old patterns of interaction, then the riots will possibly become more massive. Information that is racist in nature, blasphemy and so forth are easily obtained in a matter of seconds, whether it is true or fake (contains hoaxes).

In the diversity of Indonesia, which consists of various ethnic groups, religions, traditions, and languages, it is important to build a character that is extracted from the values of each religion adhered by the Indonesian people, such as mutual respect, mutual assistance and tolerance on the basis of humanity. These values are noble values that are believed in all religions on earth.

As it is known, religion is to equip people so that their knowledge does not misguide them and plunge them into misery. Therefore, religion is humanitarian, because it aims to lead humans to the ultimate happiness. But humanity does not stand alone, it radiates from God. Meanwhile, from another point of view, religion is a continuation of human "nature" to always look for good deed and truth.

Religion contains aspects of spirituality that show how to survive in this world. There is a search for balance and harmony in which the challenges are not intended to disregard all matters owned by humans in this world. The Prophet himself advocates engaging in the fight against injustice, but at the same time, calls for living "like a stranger" in this world. Living in this world means never accepts something unworthy or resigned, but at the same time does not forget the final destination. Humans must know how to be themselves so as not to lose identity. The call of faith and spirituality gives a solid new life according to inner tendencies. A conscious heart feels and knows its closeness to God. In this case, all elements of nature, humans, animals and plants beyond

their material aspects become signs that remind humans of His presence (Tariq Ramadhan, 2003).

The virtue of spirituality – in Islam – or the so-called *ihsan* is a virtue that makes humans able to see God everywhere and become God's eyes, ears and hands in this world. The essence of Islam is nothing but to witness the oneness of God's reality, the universality of truth, absolutely submitted to God's will, fulfill all human responsibilities, and respect the rights of all living things (Syed Hosein Nasr, 2003).

In the globalization era, war does not only occur in a real form, but also in an abstract form such as ideological warfare. For that reason, Muslims must criticize the social aspects that allow the teachings of their religion to exist in the midst of these currents. Therefore, the religious diversity that is concerned with spirituality is the most possible one. However, spirituality cannot be understood as a traditional-formalistic form of religion that tends to bring its adherents to exclusivity and fatalism. It actually refers to progressive spirituality that contains inclusive, humanist, and dialogical attitudes.

Inclusive, humanist, and dialogical attitudes can be a character developed by the millennial generation in anticipating the influences of modernization, both in the aspect of practicing religious values and preventing clashes and conflicts between citizens and religious adherents related to radicalism and other issues of social conflict, such as ethnicity, religion, race and class.

Practicing religion according to humanist principle is practicing religion with an attitude that promotes respect for humans without looking at the ideology and ethnic background or races of others. Humanism frees humans from oppression. Practicing religion must be done in a friendly and soothing manner, not by scaring let alone encouraging violence. Practicing religion according to humanist

principle can humanize humanity if one becomes part of the humanitarian movement him/herself. However, if one distances him/herself from the humanitarian movement, then one cannot humanize humans. He/she must unite him/herself in a universal humanitarian movement in various ways such as upholding human rights, minority rights, women's rights, and so forth.

One puts human in the context of "creature". Such religious attitude tends to make one has empathy for humanity issues without being influenced by the ideology or religion he/she believes. Whoever he/she is, the person becomes his/her "life partner" in any realm. If there is violence in the name of religion, the religion in that case actually does not function because religion protects, frees people, and creates peace.

Therefore, religion must reformulate its role as a moral force that transcends its institutional boundaries and rigidity in facing the future. Considering religion is not only related to ritual world or *ibada* and it also acts an institution that must compete and withstand offenses from other community institutions, and involves cultural aspects. Moral force is manifested by encouraging the growth of a culture free of violence.

Practicing religion inclusively is a religious attitude that is open to the understanding of others and is able to appreciate that understanding. Unlike practicing religion exclusively, which is more closed and difficult to accept the views of others, practicing religion inclusively is open to accept other views or groups. Thus, an individual is able to respect one's own commitment as absolute to him/herself and at the same time respect absolute consistency that is different from others. That is, even though this form of religion or spirituality is only considered as a "path" – which is why it is relative – an absolute obstacle, that "path"

must be believed to be absolute (Kamaruddin Hidayat, 1996).

Practicing religion dialogically is a religious model that focuses more on dialogue by not forcing the concepts or ideas they have. Dialogue is placed as a model for understanding others. Dialogue that needs to be developed is no longer in the orientation of *da'wah* or mission that is inviting or forcing others to embrace and believe in our religion as a sign of repentance, but rather an effort to enrich one's religious experiences. Dialogue does not have to be formal, it can be in the form of mutual respect for harmony.

Therefore, the formulation of human or Muslim spirituality is to clarify the nature of humanity so that the nature is always oriented to sacred things in accordance to the holiness of humans' nature. In addition, it is to compact the divine energy in themselves so that they always have divine energy in playing their function as *khalifatullah* on earth (Ahmad Suedi, 1994) and that the nature bestowed by God and brought by humans since they set foot on earth can function properly.

Conclusion

From the description above, it can be concluded that character is a necessity for every millennial generation, which is currently experiencing disorientation, especially in dealing with the negative influences of the development of information technology and digitalization.

One character that is highly required to be developed right now is the religious character, a character that is contained in the values of each religion. The character values of each religion are believed to be values that originate from God's command in every religion that teaches peace, mutual respect, mutual assistance and tolerance among people. Character includes inclusive, humanist and dialogical attitudes

that can be used in order to prevent clashes and conflicts between citizens and religious adherents related to radicalism and other issues of social conflict, such as ethnicity, religion, race and class.

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Author Guidelines

We invite scholars and experts working in all aspects of *Ushuluddin* studies to submit their manuscripts either in the form of research and theoretical papers, prospective, and case studies. The topics of interests include but are not limited to Islamic theology, Qur'anic exegesis, hadith sciences, comparative religion, and sociology of religion. Articles should be original, unpublished and not under review for publication in other journals.

Submissions must be made in English or Arabic contains 8000-12.000 words. The text is single-spaced, uses Palatyno Linotype –latin- (11 pt) Sakkal Majalla -arabic (14 pt), and must include 200-250 words abstract and 5 keywords. Arabic words should be transliterated according to *Keputusan Bersama Menteri Agama dan Menteri Pendidikan dan Kebudayaan Republik Indonesia, No. 158 Tahun 1987 dan Nomor 0543 b/U/1987*. References cited are preferred to the latest journal articles and books published in the last 10 years. All citations should be written in the form of footnote following Chicago style. It is highly recommended for the author to use Zotero Reference Manager.

Example of Footnote Style:

1. Fahrudin Faiz, "Sufisme-Persia Dan Pengaruhnya Terhadap Ekspresi Budaya Islam Nusantara," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (1 April 2016): 1–15, <https://doi.org/10.14421/esensia.v17i1.1274>.
2. Muhammad Alfatih Suryadilaga, *Metodologi Syarah Hadis Era Klasik Hingga Kontemporer (Potret Konstruksi Metodologi Syarah Hadis)* (Yogyakarta: Suka Press, 2012), 20.
3. Saifuddin Zuhri Qudsy, "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research", *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.
4. Nor Elysa Rahmawati, "Penafsiran Muhammad Talibi tentang *Ummatan Wasaṭan* dalam al-Qur'an", *Skripsi*, Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta, 2014.
5. Zainal Arifin, "Tradisi dan Pola Perilaku dalam *Maqām-Maqām* Tradisi Tasawuf (Studi Hierarkhi dan Tahap-Tahap Pendidikan Islam Menurut Para Kyai di Daerah Mlangi Nogotirto Gamping Sleman)", *Tesis*, UIN Sunan Kalijaga, 2013.
6. Muhammad Irfan Helmy, "Pemaknaan Hadis-hadis Mukhtalif Menurut asy-Syāfi'ī: Tinjauan Sosiologi Pengetahuan", *Disertasi*, Pascasarjana UIN Sunan Kalijaga, 2014.
7. Azyumardi Azra, "Kaum Syiah di Asia Tenggara: Menuju Pemulihan Hubungan dan Kerjasama" dalam Dicky Sofjan (ed.), *Sejarah & Budaya Syiah di Asia Tenggara* (Yogyakarta: ICRS, 2013), 5.

Example of Bibliography Journal

Faiz, Fahrudin. "Sufisme-Persia Dan Pengaruhnya Terhadap Ekspresi Budaya Islam Nusantara." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (1 April 2016): 1–15. <https://doi.org/10.14421/esensia.v17i1.1274>.

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Suryadilaga, Muhamamd Alfatih. *Metodologi Syarah Hadis: Era Klasik Hingga Kontemporer (Potret Konstruksi Metodologi Syarah Hadis)*. Yogyakarta: Kalimedia, 2017.

Proceeding Seminar:

Qudsy, Saifuddin Zuhri. "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research". *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.

Under-Graduate, Graduate and Doctoral Thesis

Rahmawati, Nor Elysa. "Penafsiran Muhammad Talibi tentang *Ummatan Wasaṭan* dalam al-Qur'an", *Skripsi* fakultas UShuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta, 2014.

Arifin, Zainal. Tradisi dan Pola Perilaku dalam *Maqām-Maqām* Tradisi Tasawuf (Studi Hierarki dan Tahap-Tahap Pendidikan Islam Menurut para Kyai di Daerah Mlangi Nogotirto Gamping Sleman), *Tesis*, Pascasarjana UIN Sunan Kalijaga, 2013.

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al-Ghāmīdī, Muḥammad Sālīḥ. *Manāḥij al-Muḥaddisīn*, diakses tanggal 4 Nopember 2014 dalam <http://uqu.edu.sa/page/ar/161561>

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Nasaruddin Umar, "Puasa Perspektif Syari'at, Tariqat dan Hakikat", *Republika*, 2 Nopember 2014.



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