

# The Role of Religious Attitude Towards Religion Differences, Nationalism and Environment Concern

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**Abstract.** Islamic religion teachers have significant role in forming their student's religious views and attitudes, especially in the level of senior high school since high school student are in the middle of identity seeking process. But it can be threat if teacher religious attitude are lead to radicalism, while radicalism associated with anti-nationalism. This descriptive quantitative study conducted in Semarang city and involving 47 schools. Samples selected are 47 Islamic religion teachers. Results shows that 97.9% of them regard non-moslem as their comrades, and willing to cooperate in social activities (97.9%), economic (93.6%), and politic (74.5%). While in terms of nationalism, there are 2.1% respondents believe that NKRI (The Unitary State of the Republic of Indonesia) is not suitable form of state, and 4.3% judge that Pancasila is not the right ideology. And 8.7% suppose that Khilafah is the most appropriate form for Indonesia.

Keywords: **Religious Attitude, Interreligious, Religion, Nationalism, Teachers, Radical Movements**

## 1. Introduction

Teacher is important figure that can affect their student's view and attitude, since teacher has closest relation with student in an education system, particularly in the school<sup>1</sup>. In Indonesia there are two factors of disaster. The first factor of natural disasters such as tsunami natural disasters, volcanic eruptions, earthquakes. The seconds factor is human factors such as murder, terrorism, theft. Influence of the teacher might not realized, which in turn become student's value dan culture in their adulthood. Likewise teacher's view and attitude toward religion differences, that can affect student's attitude, especially if this attitude are showed intesively. This also applies on nationalism, where nationalist teacher will have nationalist students. And in this case, Islamic religion teacher considered have significant role in forming their student's religious views and attitudes, especially in the level of senior high school, since high school student are in the middle of identity seeking process that vulnerable to radical ideology influences.

Teacher's role in educate and influence their student are no doubted. But it can be threat if the teacher's religious attitude are deviate and lead to radicalism. In the other side, student are

immature and still trying to find their identity. The rise of radicalism often begin with religious view/attitude that hard to accept different beliefs of others, even toward subsystem belief in the same religion. It bring up fanaticism, intolerance, and become beginning for someone to be radical. Radicalism, according to Nasution, is an orthodox movements that often use violence in spreading their beliefs[2]. Thus, can not be denied that radicalism are lead to terrorism. Western countries has been labelling terrorism as an inseparable part of Islam. Indonesia, as a country with largest moslem population[2], ever experienced some terrorism attacks, such as Bali bombing, Sarinah attack, JW Marriot, etc. That is why Indonesia concern on deradicalism and terrorism eradication.

Radicalism nowadays occur beyond state borders which can endanger nationality. These radical movements has its own ideology, which is transnational ideology or known as *khilafah*. *Khilafah* means Islamic government that not limited by territorial, but *khilafah* covers various tribe with the bond that unites them is Islam, as their religion[3]. They refuse nation state system and nationalism. And they do the movements through organization, in an organized manner.

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The rapid spread of radicalism and transnational ideology which bring it, not only caused by their strong network[4], but also Indonesia is an ideal place for them to spread their radical movements[5],[6],[7]. It means, half of Indonesian are welcoming this foreign radical movements. A study shows that compared to Malaysia, Indonesia are more at risk of Islamic radical invasion from Middle-East<sup>8</sup>. Hence, it is important to study about religious attitude and behavior of Islamic teacher. This understanding of religious views and attitudes are expected to improve awareness of radical tendency and tolerance of a society.

Study of attitude and behavior has developed into many dimensions, such as religious dimension. Kanas, Scheepers and Sterkens[9] found that interreligious friendships reduce negative attitude towards the religious out-group. Otherwise, casual interreligious contact increases negative outgroup attitudes. These findings also stated that someone experienced interreligious harshness tend to have more negative attitude compared to those who do not experienced. This interreligious harshness not affect interreligious friendship, but quite affect casual interreligious contact.

To increase positive attitudes towards religious out-group, some findings are agreed with Allport's contact hypothesis, that to improve intergroup relationship, needed multicultural education, diversity training, intergroup dialogues, and cooperative learning groups. In the context of interreligious relation, then interreligion contacts are believed can improve attitudes toward diversity and ethno-religious outgroup and cooperation[9],[11],[12],[13].

An experimental study by Johnson et al<sup>14</sup> suggest negative attitude toward Afro-America was result of activation of religious concept. Activation of religious concepts in a laboratory setting may increase both ingroup favoritism and outgroup. Another studies showed feasibility of activation on religious concept using religious context. A study in Belgium reported that participant in the experiment prefer to help homeless than immigrant who ask for assistance in front of church instead of civil building[14]. While previous study also reported that religious people were biased and attached on other religious people, not on non-religious group. Thus, religious context and situation are effective in influencing attitude of religious people[14].

## 2. Methodology

This study conducted on several high schools in Semarang, a capital city of Central Java Province. Semarang it is a heterogenous big city where information are easily accessed. The population is Islamic religion teachers in 138 high school in Semarang, consist of state senior high

school/*Sekolah Menengah Atas Negeri*, private senior high school/*Sekolah Menengah Atas Swasta*, state Islamic senior high school/*Madrasah Aliyah Negeri*, and private Islamic senior high school/*Madrasah Aliyah*, and vocational school/*Sekolah Menengah Kejuruan*. Using proportional random sampling by Louis M. Rea and Richard A. Parker[15], obtained 47 teachers from 47 schools as a sample. This study using quantitative descriptive approach which describe finding in statistic and table.

## 3. Discussion

Result shows that Islamic teacher in Semarang are highly educated. 76.6% hold bachelors degree, while 23.4% hold master degree. Majority of them (84.4%) are responsible for Islamic organization in their schools, and some of them (66%) actively attend *majelis taklim* or religious forum. They also have good literacy evidenced by high percentage of media usage: 61.7% are active internet user, 59.6% regularly reading newspaper, 51.1% are active in social media.

Islamic teachers in Semarang have social relation with different religion comrades since 95.7% of them have non-moslem friends. They also considered able to accept different social life with non-moslem neighbors, and willing to help them. Majority of them (97.9%) regard non-moslem as their brother and sister as well. And willing to attend their wedding party, and cooperate in economics.

But its different in politics and nationality. About non-moslem leader candidate in electoral (president/governor/mayor), 54.3% refuse non-moslem as the leader in their region, tough majority of them (95.7%) stated that Pancasila is the most appropriate ideology for Indonesia and NKRI/*Negara Kesatuan Republik Indonesia*/The Unitary State Of The Republic Of Indonesia is the best form of state (97.9). While the rest argue that Pancasila is not appropriate ideology (4.3%) and NKRI is not appropriate form of state (2.1%). Whilst for views on *khilafah* concept, 8.7% of the teachers accept and assume it as appropriate (appropriate and very appropriate) for Indonesia. based on the school type, this view came from private school, as seen on Table I.

Table I Teacher's School and View of Khilafah Implementation in Indonesia

Type of School		View of <i>Khilafah</i> Implementation			
		Very Inappropriate	Inappropriate	Appropriate	Very Appropriate
State Senior School	High	16,7 %	83,3 %	0	0
Private Senior School	High	25 %	50 %	16,7 %	8,3 %
State Islamic Senior School	High	0	100 %	0	0
Private Islamic Senior School	High	30 %	70 %	0	0
State Vocational School		25 %	50 %	25 %	0
Private Vocational School		66,7 %	33,3 %	0	0

Furthermore, Islamic teacher's responses to dissolution of the organization with *khilafah* ideology are vary. Majority of them support Indonesian government to disband them (72.3%), while the rest are disagree (27.7%).

#### 4. Conclusion

Socially, Islamic teachers in Semarang has tolerant view for non-moslem society, as well as for religious and social life. But in politics and nationalism, they tend to put forward their group/religion, by refusing non-moslem candidate in electoral. Some of them also refuse Pancasila as Indonesia's ideology and assume that NKRI is not

appropriate form of state, but *khilafah*. This view came from Islamic teacher in private school. Thus, government should take this seriously by conduct training and embed the Pancasila value on Islamic teachers, in order to prevent radicalism spread on student in school.

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