

# ATTITUDES OF MILLENNIALS AND GENERATION Z TOWARD RELIGIOUS TOLERANCE, DIVERSITY, AND FREEDOM IN INDONESIA






**Title**

Attitudes of Millennials and Generation Z toward Religious Tolerance,  
Diversity, and Freedom in Indonesia

**Authors:**

Dr. Alfindra Primaldhi Dahlan  
Sahat Khrisfianus Panggabean, M.Psi  
Dr. Paksi C.K. Walandouw

**Editor:**

 AmsYesh M Dja'far

**Supervisor:**

Adilla Septerina

**Design and Layout**

PT Startx Digital Indonesia

**Size** 210mm X 297mm

**Number of pages** 72 Page + Cover

January 2022

**ISBN**

**Publisher**

**INFID**

Jl. Jatipadang RaYes Kav 3 Number 105, South Jakarta  
[www.infid.org](http://www.infid.org)

# TABLE OF CONTENTS

<b>LIST OF CHARTS</b>	<b>IV</b>
<b>CHAPTER 1 INTRODUCTION</b>	<b>1</b>
1.1. Background	1
1.2. Objectives	3
1.3. Research Questions	3
<b>CHAPTER 2 CONCEPTUAL FRAMEWORK, RESEARCH METHOD, AND RESPONDENT PROFILES</b>	<b>6</b>
2.1. Conceptual Framework	6
2.1.1. Tolerance	6
2.1.2. Religious Tolerance	6
2.1.3. Respecting Diversity	7
2.1.4. Freedom of Religion	7
2.2. Research Methods	9
2.3. Research Scope and Time	9
2.4. Respondent Profiles	10
<b>CHAPTER 3 SURVEY FINDING</b>	<b>21</b>
3.1. Religious Exclusivism	21
3.2. Attitudes toward Inclusivity	22
3.3. Views and Attitudes toward Leadership by an Individual from a Minority Religious Group	23
3.4. Attitude toward Interfaith Marriage	26
3.5. Attitudes toward Establishment of Worship Place for Minority Religious Group	27
3.6. Attitudes toward the Implementation of Exclusive and Inclusive Education	28
3.7. Attitude toward Separation of Residence Based on Religion	29
3.8. Experiences of Tolerance and Intolerance in Residential Environment	30

3.9.	Experiences Related to Religious Freedom	32
3.10.	Attitude toward Nationalism	35
3.11.	Cultural Tolerance	38
3.12.	Attitudes toward Inter-ethnic Marriage	42
3.13.	Attitude toward Women Leaders	42
3.14.	Religious Piety and Values that Are Considered Essential	47
3.15.	Perspectives on the Reasons for People Committing Terrorism	49
3.16.	Group Affiliation	50
3.17.	Tendency of Tolerance	51
3.18.	Conclusion of the Findings	55

## **CHAPTER 4 CONCLUSIONS AND RECOMMENDATIONS 62**

4.1.	Conclusions	62
4.2.	Recommendations	63
4.2.1.	Recommendations for Central Government	63
4.2.2.	Recommendations for Local Governments.	64
4.2.3.	Recommendations for Civil Society Organizations.	64
4.2.4.	Recommendations for Religious Leaders	65

## **REFERENCES 66**



# LIST OF CHARTS

Chart 1. Respondents by Province	11
Chart 2. Respondents by District/City	12
Chart 3. Respondents by Gender	12
Chart 4. Respondents by Age	13
Chart 5. Respondents by Age	13
Chart 6. Respondents by Marital Status	14
Chart 7. Respondents by Education Level	14
Chart 8. Respondents by Religion	15
Chart 9. Respondents by Household Income	16
Chart 10. Generation Z Respondents by Occupation	17
Chart 11. Millenials Respondents by Occupation	18
Chart 12. Interfaith Marriage in the Respondents' Family	19
Chart 13. Interracial or Transnational Marriage in the Respondents' Family	19
Chart 14. Respondents' Perspectives toward Religious Exclusivism Statements	21
Chart 15. Respondents' Perspectives toward Religious Inclusivism Statements	22
Chart 16. Respondents' Perspectives toward Religious Inclusivism Statements	23
Chart 17. Views and Attitudes toward Leadership by an Individual from a Minority Religious Group	24
Chart 18. Respondents' Views and Attitudes toward Leadership by an Individual from a Minority Religious Group	25
Chart 19. Respondents' Views and Attitudes toward Leadership by Individuals from Minority Religious Groups by Positions	26
Chart 20. Attitudes toward Interfaith Marriage	27
Chart 21. Attitudes toward the Establishment of Worship Place for Minority Groups	28
Chart 22. Attitudes toward the Implementation of Exclusive Education	28
Chart 23. Attitudes toward the Implementation of Inclusive Education	29
Chart 24. Attitudes toward Separation of Residence Based on Religion	30
Chart 25. Respondents' Information on Residence Based on Religion in	

their Area	30
Chart 26. Information on the Implementation of Inclusive Religious Education in the Respondent's Areas	31
Chart 27. Information on the Implementation of Exclusive Religious Education in the Respondent's Areas	32
Chart 28. Practice of Restricting and Prohibiting KBB Rights	33
Chart 29. Experiences Related to Coercion by Local Governments	34
Chart 30. Arrest Practices and Excessive Actions by Local Governments	34
Chart 31. Practice of Prohibiting or Restricting the Establishment of Community Organizations and Political Parties as well as Political Participation Based on Religion	35
Chart 32. Respondents' Perspectives toward Nationalism	37
Chart 33. Respondents' Perspectives for Living in their Respective Countries, Rejecting Foreign Cultures, and the Political Role of the Majority Group	38
Chart 34. Respondents' Perspectives toward Efforts to Replace Pancasila	38
Chart 35. Respondents' Perspectives Rate toward Cultural Diversity	40
Chart 36. Respondents' Perspectives toward the Leadership of an Individual from a Particular Minority Ethnic or Traditional Group	41
Chart 37. Respondents' Perspectives toward the Appropriate Leadership Positions of an Individual from a Particular Minority Ethnic or Traditional Group	41
Chart 38. Respondents' Perspectives Rate toward Inter-ethnic Marriage	42
Chart 39 Respondents' Perspectives toward Women Leaders by Age	43
Chart 40. Male and Female Respondents' Perspectives toward Women Leaders	43
Chart 41. Respondents' Perspectives toward Women Leaders Positions	44
Chart 42. Respondents' Perspectives toward the Eligibility of Women to Involve in Political Competition and Nominate Themselves to be Leaders	45
Chart 43. Respondents' Perspectives toward the Highest Positions Women Deserve to Lead in the Government Sector	45
Chart 44. Respondents' Perspectives toward the Highest Positions Women Deserve to Lead in the Ministry/Institution Sector	46
Chart 45. Respondents' Perspectives toward the Highest Positions	



Women Deserve to Lead in the Education Level 47

Chart 46. Respondents' Perspectives toward Religious Piety Level 48

Chart 47. Respondents' Perspectives toward Values that are Considered Important 49

Chart 48. Respondents' Perspectives toward the Reasons People Commit the Acts of Terrorism 50

Chart 49. Respondents' Perspectives toward the Groups that are Considered Fighting for the Interests of Muslims 51

Chart 50. Attitudes toward Tolerance among the Religious Believers 53

Chart 51. Attitudes toward Heresy and the Establishment of Worship Places 55



# CHAPTER 1

## INTRODUCTION

### 1.1. Background

The biggest challenges or biggest crises knocking on the doors of humankind are fear and intolerance (Satyarthi & Yousafzai, 2014). The statement delivered by the 2014 Nobel Peace Prize winners turns into a serious warning for the world, including Indonesia. Fear keeps individuals centered on the past and afraid of the future, preventing them from moving forward.

Intolerance blinds people and breeds hatred or even wars. For instance, wars between different groups, religions, or ethnicities are not caused by the fact that there is more than one group but by the spirit of intolerance, whose spread can only be regarded as the total eclipse of human reasoning. Fear and intolerance hinder individuals from gaining adequate understanding.

In a nutshell, tolerance is human's capability to accept human diversity. These differences include differences in gender, religion, skin color, race, ethnicity, and others. Tolerance denotes the idea of respecting other individuals' different opinions or beliefs. One must be tolerant of respecting others with different cultural norms for the sake of peace. Tolerance is particularly a way of thinking, feeling, behaving, and performing that lets all individuals coexist in harmony and respect diversity. It also includes the wisdom to distinguish human values and the courage to act on the basis of those values (Peterson, 2003).

On the other hand, intolerance in society leads to human rights violations, aggression, or conflicts (UNESCO, 1995). Intolerance results from ignorance and fear; it is the fear of the unknown and other cultures, nations, religions, and so on. It is also closely related to the overly high self-esteem and pride of an individual, nation, or religion. Promoting tolerance values and preventing intolerance become the crucial and urgent agenda in Indonesia. Without proper management, this country, blessed with its natural resource wealth, i.e., various ethnic groups, religions, races, and indigenous peoples, may provoke conflicts that cause disputes and losses for many parties.

Tolerant attitudes and behaviors toward a diverse society become a key point in increasing unity and integrity as well as preventing any dispute between groups in Indonesia. Implementing and promoting tolerance can only be realized if every single Indonesian citizen demonstrates its values and practices toward the diversity of ethnicity, religion, race, culture, and groups.

Tolerant way of life, as well as freedom of religion and belief in Indonesia, currently remain demanding tasks. In 2020, the cases of human rights violations related to freedom of religion and belief (KBB) in Indonesia remained high. The SETARA Institute Report on the Condition of Freedom of Religion/Belief (KBB) in Indonesia during the pandemic era investigated that 180 incidents with 422 KBB violations occurred throughout 2020. Most violation actors included state actors with 238 actions, followed by non-state actors with 184 actions, where West Java ranked as the province with the most violations of 39 incidents (Setara Institute, 2021).

In the past decade, the Indonesian Legal Aid Foundation (Yayasan Lembaga Bantuan Hukum Indonesia or YLBHI) recorded that the number of violation cases averaged over 100 cases each year. YLBHI recorded 38 cases that occurred during the last five months. YLBHI assumed that the government should pay serious attention to such issues (VOA Indonesia, 2020).

Perception surveys conducted by several institutions such as INFID, PPIM, CSIS, and Alvara with general and specific respondents such as the younger generation also demonstrated the capital and challenges in promoting tolerance in Indonesia (CSIS, 2017; Wahid Foundation, 2018; Ali et al., 2019). A study conducted by INFID that targeted the younger generation in 2016 indicated a strong rejection of acts of violence based on religious motives. Moreover, there was also the tendency of intolerance toward non-mainstream minority belief groups considered heretical (INFID, 2016).

This finding is in line with the results of the Survey of Indonesian Muslim Students' Attitudes toward Religious Diversity conducted by PPIM in 2017. The survey revealed that radicalism and intolerance among students (Gen Z) had been strengthened. Although the students indicated a tolerant and moderate attitude, most of them expressed intolerant/highly intolerant and radical/highly radical opinions (PPIM UIN Jakarta, 2018).

Compared to the 2016 survey results, the 2020 survey on Generation Z

and Millennials conducted by INFID and GUSDURian Network Indonesia suggested a positive shift in the younger generation's attitudes and perspectives on religious intolerance and extremism. Approximately 93% of the respondents displayed tolerant attitudes, 97% of them expressed their support for nationalism, and 97% of them confirmed that they were proud to be Indonesian citizens (INFID, 2020).

So far, there is no up-to-date data available regarding the attitudes of Generation Z (18-24 years old) and Millennials (25-40 years old) toward religious tolerance, diversity, and freedom. This survey aims to obtain up-to-date and reliable data regarding the attitudes and perspectives of Generation Z and Millennials in Indonesia on religious tolerance, diversity, and freedom. In the future, these generations will determine the faces of diversity in the life of Indonesian people.

The survey results become significant for at least three reasons. First, there is an available national-scale survey result on the trends of religious tolerance and freedom among Generation Z and Millennials. Second, there is a database for the government to formulate policies to strengthen religious tolerance and freedom among Generation Z and Millennials. Third, there is a database for community organizations to enhance religious tolerance and freedom among Generation Z and Millennials.

## **1.2. Objectives**

1. To acquiring the latest data on citizens' attitudes toward religious tolerance, diversity, and freedom in Indonesia.
2. To analyze citizens' attitudes toward religious tolerance, diversity, and freedom in Indonesia.
3. To make policy and program recommendations to the government and civil society to strengthen citizens' tolerance for religious diversity and freedom in Indonesia.

## **1.3. Research Questions**

Based on the research background and objectives, several questions are formulated as follows.

1. What are the attitudes of Indonesian citizens aged 18-24 years old (Generation Z) and 25-40 years old (Millennial Generation) toward religious tolerance, diversity, and freedom in Indonesia?

2. What can be understood from the attitudes of Indonesian citizens aged 18-24 years old (Generation Z) and 25-40 years old (Millennial Generation) toward religious tolerance, diversity, and freedom in relation to living together in Indonesia?
3. What policy and program recommendations can be put forward to the government and civil society to strengthen citizens' tolerance for religious diversity and freedom in Indonesia?



# CHAPTER 2

## **CONCEPTUAL FRAMEWORK, RESEARCH METHOD, AND RESPONDENT PROFILES**

### **2.1. Conceptual Framework**

#### **2.1.1 Tolerance**

Tolerance plays a pivotal role in forming unity and harmony, bringing together diversity in the social order, and preventing the spread of corrosive extremism (Peterson, 2003). Tolerating diversity is one of the fundamental elements required for Indonesia's development.

In this study, tolerance is defined as embracing, allowing, or accepting an action, idea, object, or person that one dislikes or disagrees with. It includes the notion of tolerance as a set of social or political practices and attitudes (Murphy, 1997). In terms of attitude, tolerance is perceived as a fair, objective, and permissive attitude toward opinions, beliefs, practices, race, ethnicity, and the like, that differ from one's own. This tolerance concept also inherently contains the idea of alterity, i.e., the state of being different (Van Doom, 2014), and how to respond to "the others", including responding to the "bad ones" and what "should be overcome or handled".

Tolerance assumes there is a conflict over something important that cannot otherwise be resolved through normal negotiation without resorting to war or violence. A question to be answered with tolerance includes "what becomes the best way to coexist, which serves as the right thing to think and do, so that mankind can head toward salvation?" As encountered by many countries, tolerance is a practice that has a good impact on the peace and safety of society.

#### **2.1.2. Religious Tolerance**

One of the tolerance types includes religious tolerance. In this study, religious tolerance is defined as forbearance and permission granted by the adherents of a dominant religion for other religions to exist, even if the latter are looked on with disapproval as inferior,

erroneous, or dangerous (Zagorin, 2003). Historically, this issue of tolerance is mostly related to incidents and writings involving minority status as well as different perspectives on the dominant state religion (Vahland, 2017) and is closely related to sociological and political aspects.

Religious tolerance refers to individuals' ability to respect spiritual values, beliefs, and practices that differ from their own. In brief, religious tolerance is the willingness to let others think or practice their own religions and beliefs.

Religious tolerance is a moral imperative since intolerance negatively affects human characters. Religion is a matter of faith and belief, not a fact. If one cannot respect the beliefs of others, his/her condescending attitude may violate the rights of other human beings. Religious beliefs that include religious intolerance, where people are willing to act on the basis of such intolerance, can lead to violence, death, and destruction.

Religious intolerance is defined as the unwillingness to respect or allow other people's religious beliefs or practices. Religious intolerance is also perceived as enforcing certain religious practices on others, which is contrary to freedom of religion.

### **2.1.3. Respecting Diversity**

Diversity, commonly referred to as multiculturalism, is a concept to explain one's view of the diverse ways of life in the world or cultural policies that accentuate the acknowledgment of differences and various cultures. Respecting diversity means respecting pluralism in society.

In the Indonesian context, diversity means pluralism in the lives of each citizen, either as an individual or group. Diversity is further highlighted on national values that refer to various elements building Indonesia, including ethnicity, race, religion, culture, language, etc. Those elements exist in Indonesia, establishing unity and uniting diversities. Respecting the diversity of Indonesia means respecting pluralism in Indonesia.

### **2.1.4. Freedom of Religion**

Freedom of religion is the basic right of each individual. Every individual and religious-based community obtain this right equally to observe their religion freely. In a broad sense, freedom of religion

covers an individual's right to believe or not to believe in religious truth. In several countries, such as Indonesia, this right is often recognized within the limitation of individuals' freedom to practice their religion. With this right, an individual observing particular religion has the right to live their life based on their religious truth freely without undue coercion from anybody, especially Government, and to practice their religion with other fellow communities.

Freedom of religion also covers institutional rights, referring to the freedom of establishing religious-based communities and institutions. Therefore, freedom of religion includes the right to the existence of places of worship (mosques, churches, temples, and other places of worship). Further, the right of places of worship is not only meant to exist but also to develop.

Apart from that, freedom of religion includes the rights of an individual and communities to establish and organize religious-based institutions, including homes for the underprivileged, the elderly, and the dying, clinic and hospital facilities, educational facilities, such as primary schools, middle schools, colleges, and universities. Likewise, freedom of religion also encompasses rights to provide services for immigrants, such as soup kitchens, adoption and childcare institutions, drug rehabilitation centers, etc.

To a greater extent, freedom of religion embraces the right to run religious-based businesses and the rights of individuals, institutions, and religious communities to express their religious truth. It means that non-profit businesses shall comply with government regulations, human rights values, and principles in dealing with conflict related to customers and business owners based on religion. Meanwhile, the right to express the religious truth suggests that every individual has the right to express the religious truth and implement it in politics through specific claims, such as justice, peace, equality, freedom, justice-seeking, and citizen agreement on the basis of equality for all people in society.

Freedom of religion is broad but limited. Some of these limitations encompass freedom of religion does not guarantee any flexibility, permission, and protection against behavior and perpetrators of violence or coercion in the name of religion. Nor can any religion seek

a monopoly through law. In this case, the state constitution remains to exist and is in effect. In other words, the right to freedom of religion should not go beyond human rights and cannot be implemented as the basis to violate human rights.

## **2.2. Research Methods**

This research utilized a quantitative approach with a descriptive method to present an accurate, factual, systematic description of specific facts. The quantitative approach in this research involved data collection employing assessment instruments and tools, in which the collected data were then analyzed utilizing statistical analysis.

The data collection method was carried out by distributing questionnaires to Indonesian citizens. Meanwhile, sampling was performed by adopting a systematic sampling approach to respondents aged 18-40 years old. The sampling method applied was non-random sampling, which did not aim to draw representative descriptions from Indonesian citizens. Apart from that, a survey method was employed to obtain the data on citizens' characteristics of tolerant behaviors and tendencies, as well as citizens' behavior toward diversities and freedom of religion among Indonesian citizens. On the other hand, interviews and questionnaires were adopted as the data collection techniques.

## **2.3. Research Scope and Time**

This research was executed in 18 provinces involving 36 cities with 1,200 respondents. The 18 provinces referred to the following selection criteria: the 2020 Setara Institute Report on the Condition of Freedom of Religion/Belief in Indonesia (April, 2021), zones that have experienced conflict, and Muslim-minority provinces.

Those 18 provinces represented 218 million populations of Indonesia or 81% of the population based on the 2020 National Census (BPS, 2020). The respondents involved in this research were citizens aged 18-40 years. The respondents were divided into two categories for analysis: Generation Z (aged 18-24 years old) and Millennials (aged 25-40 years old). The total respondents amounted to 1,200 were divided into two clusters: 429 respondents (36%) of Generation Z and 771 respondents (64%) of Millennials.

In the two categories of respondents, the gender ratio was close to 50:50, and Muslims dominated the two categories. In the Generation Z category,

most of the respondents were unmarried with high school education levels. Meanwhile, the Millennials category was dominated by married respondents with higher education levels.

The research was executed from July to October 2021. During this time frame, the authors carried out several activities, including preparation, formulations of the theoretical frameworks and research methods, research instruments preparation, data collection, and report writing.

#### **2.4. Respondents' Profiles**

The research respondents consisted of people aged 18-40 years old from 18 provinces. Most of them (10%) came from West Java. In terms of district/city, most of the respondents came from districts/cities of DKI Jakarta Province, Ambon City, Manado City, and Palu City.

The respondents were divided into two categories for analysis: Generation Z (aged 18-24 years old) and Millennials (aged 25-40 years old). Of the 1,200 respondents, 429 respondents (36%) were classified into Generation Z, whereas 771 respondents (64%) were classified into Millennials. On average, the Generation Z respondents aged 21 years old, while the Millennials aged 33 years old.

In the two categories, the gender ratio was relatively equal. Among the Millennials respondents, 51% were men, while 49% were women. On the other hand, the Generation Z respondents covered 48% men and 52% women. Regarding religion, Islam dominated the beliefs practiced by the respondents of the two categories (Millennials category reached 84%, while Generation Z category amounted to 80%). Most of the respondents from the Generation Z category were unmarried (89%) with senior high school education levels (71%). Contrastingly, the Millennials category was dominated by married respondents (70%) with higher education levels (51%).

Chart 1. Respondents by Province

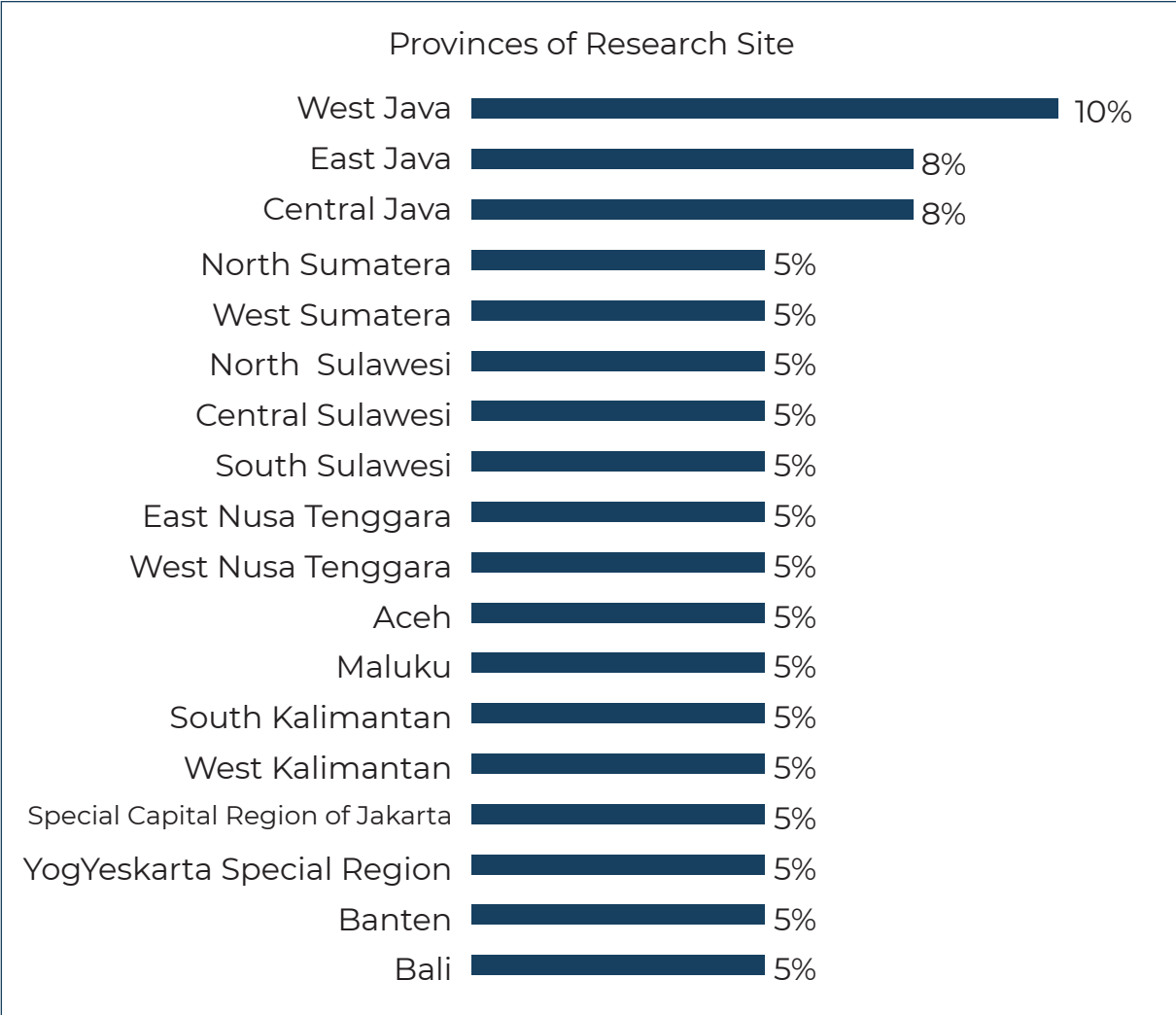


Chart 2. Respondents by District/City

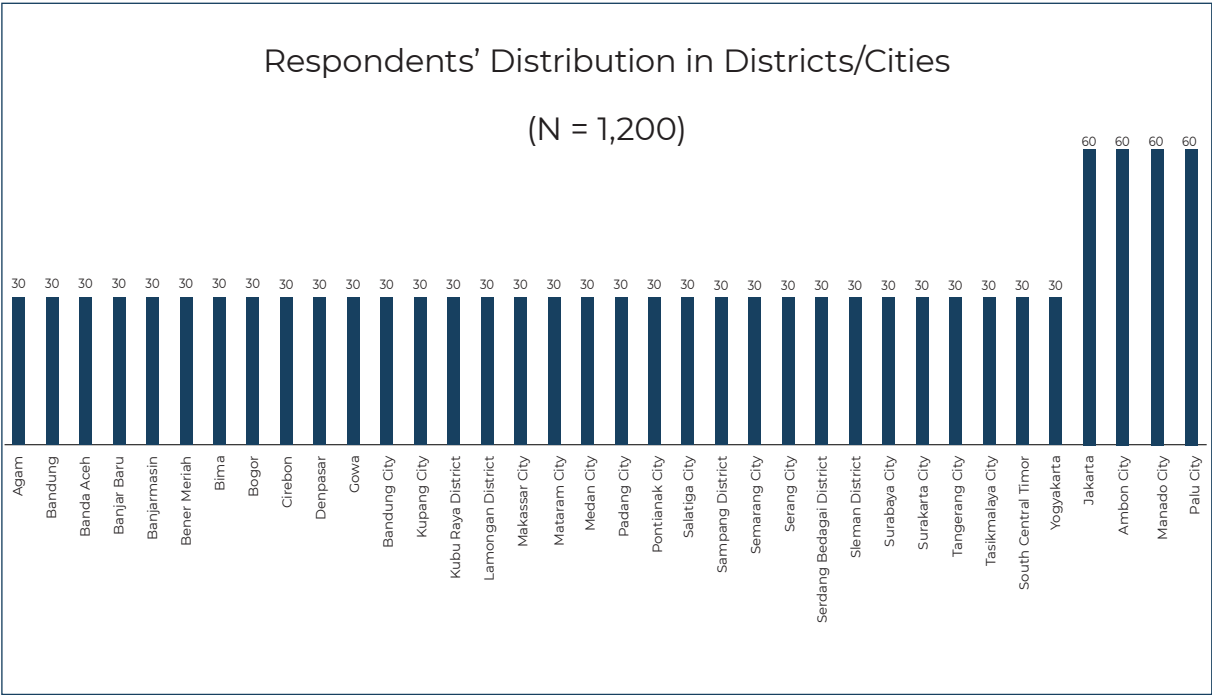


Chart 3. Respondents by Gender

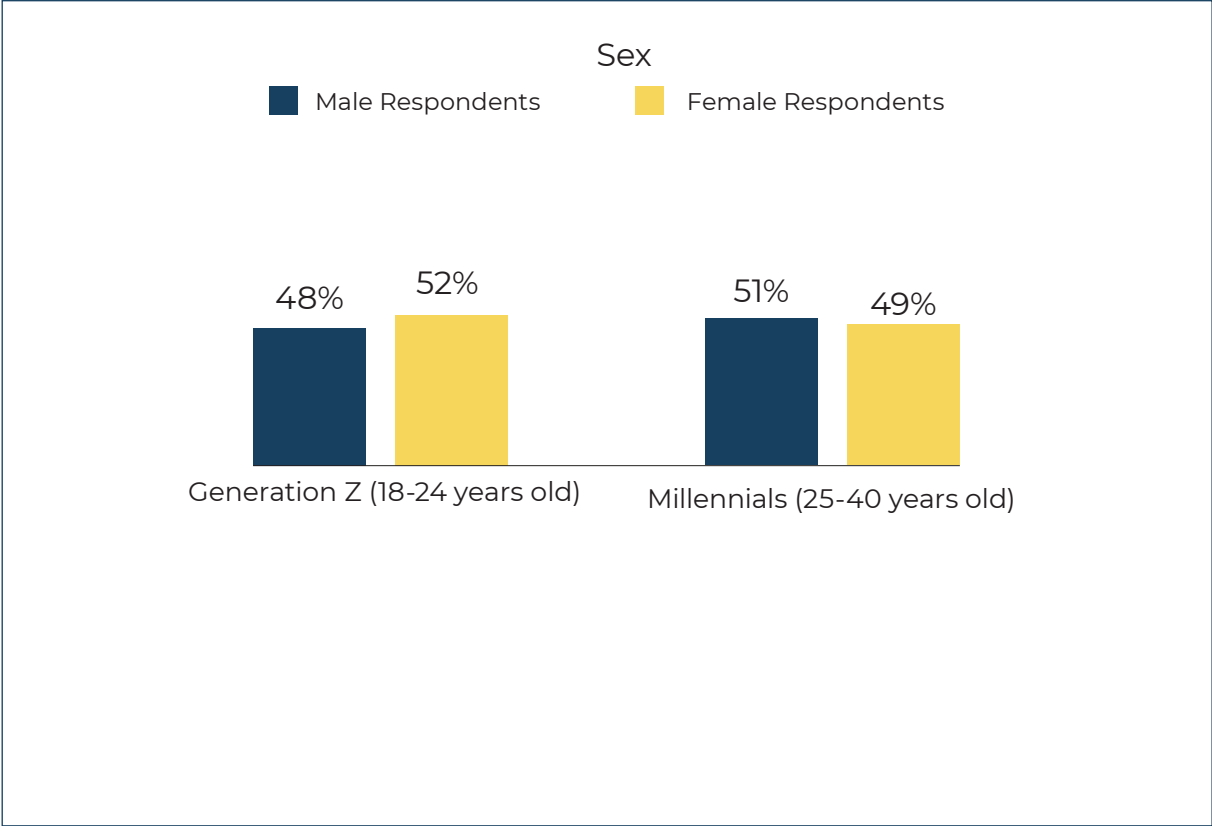


Chart 4. Respondents by Age

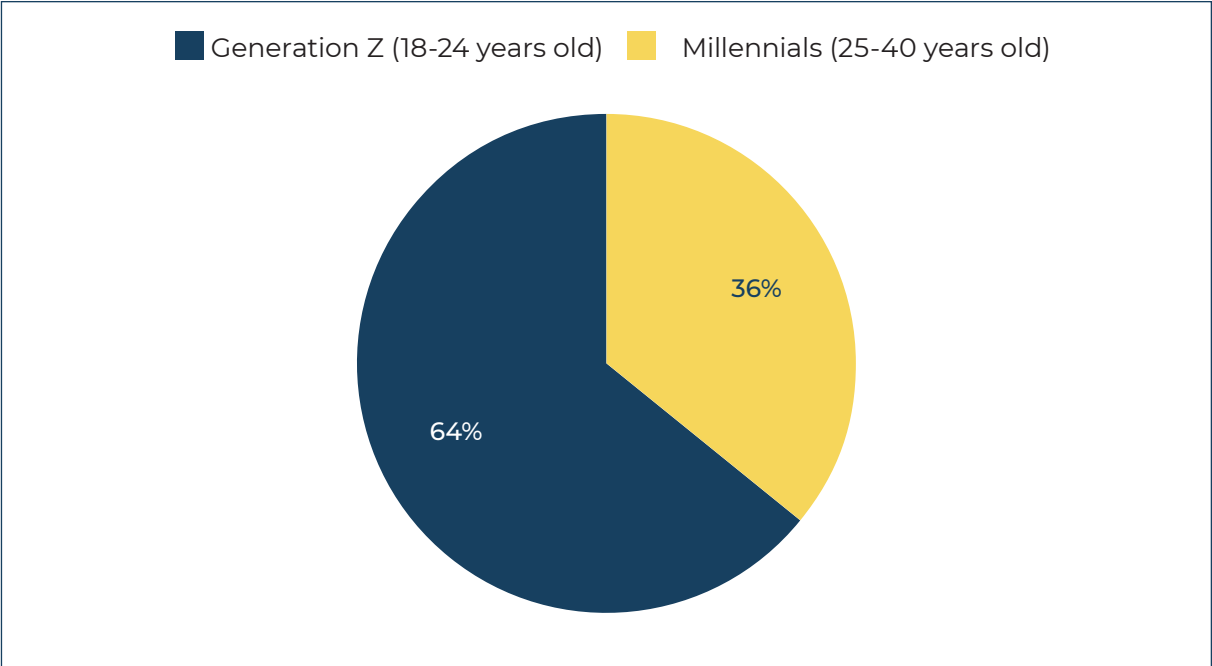


Chart 5. Respondents by Age

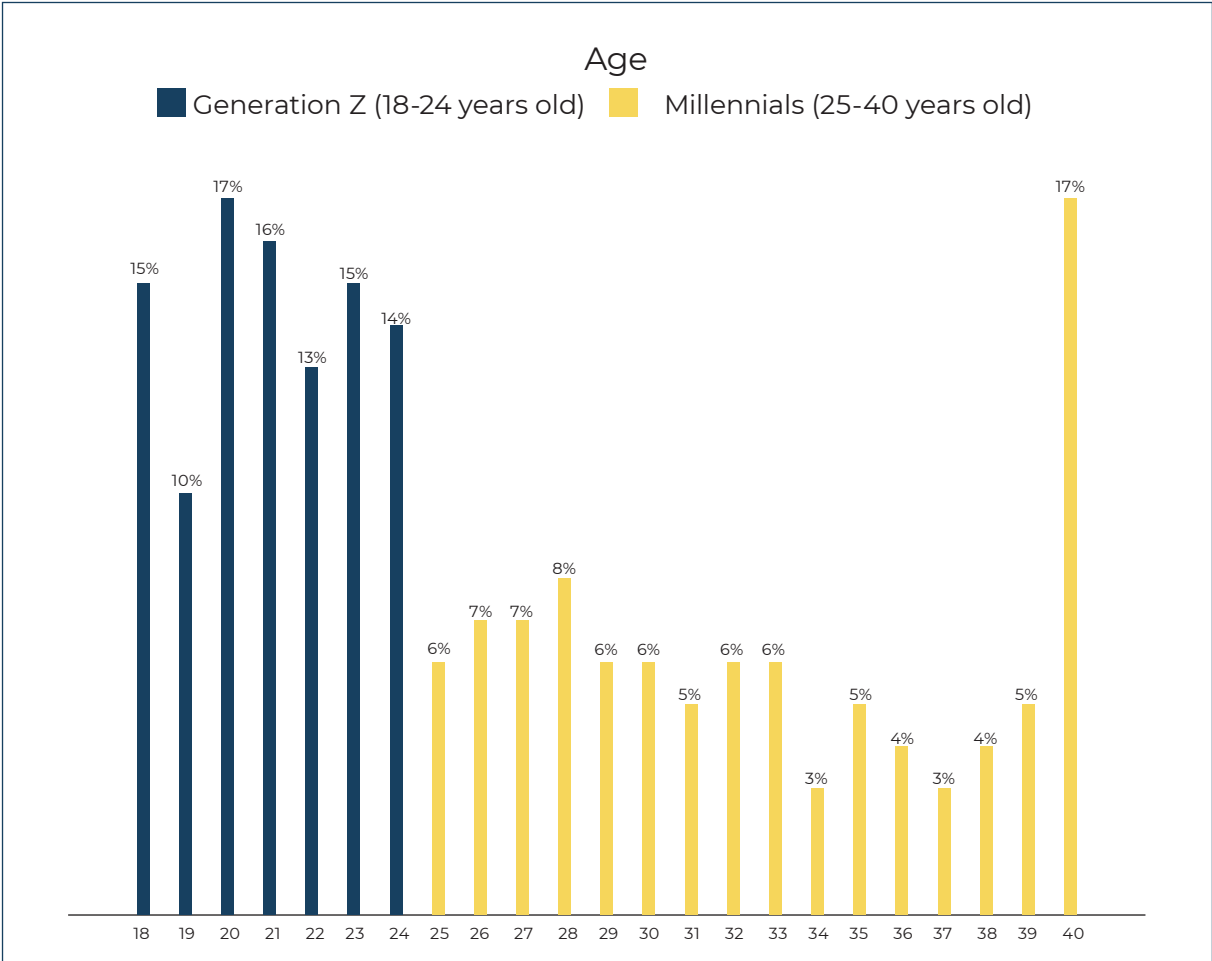


Chart 6. Respondents by Marital Status

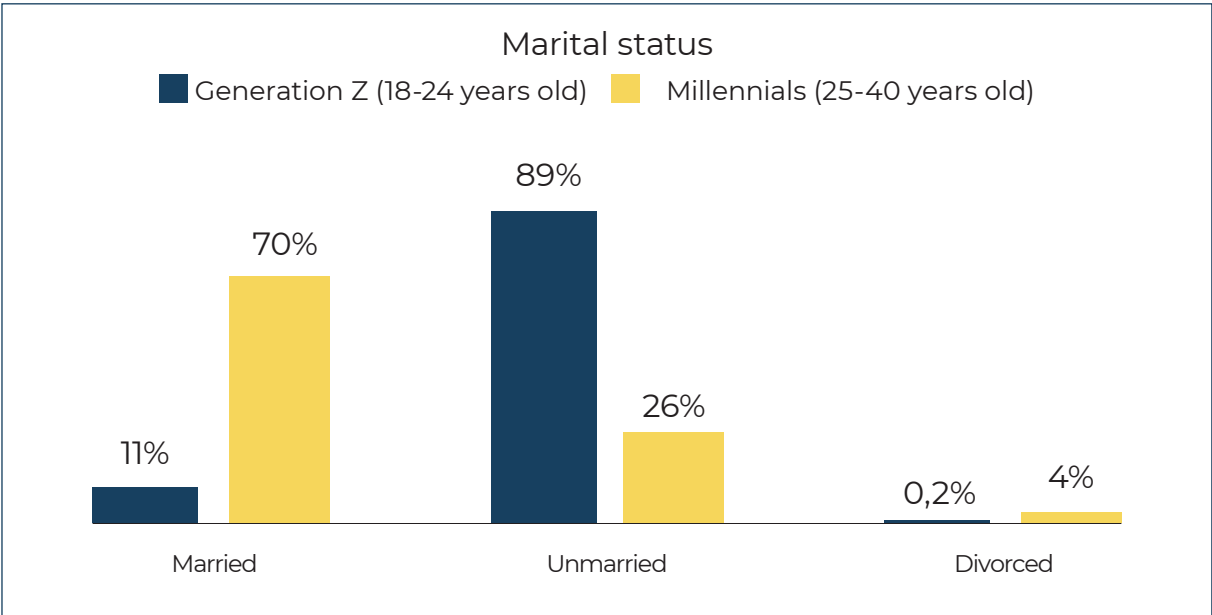


Chart 7. Respondents by Education Level

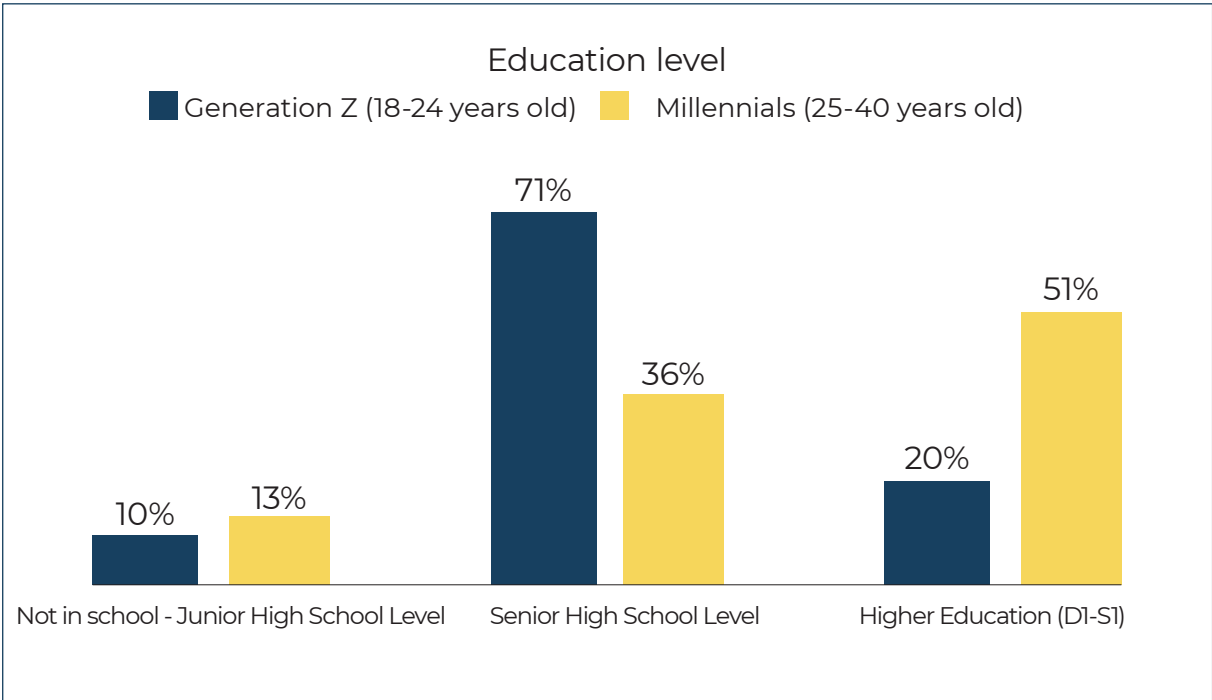


Chart 8. Respondents by Religion

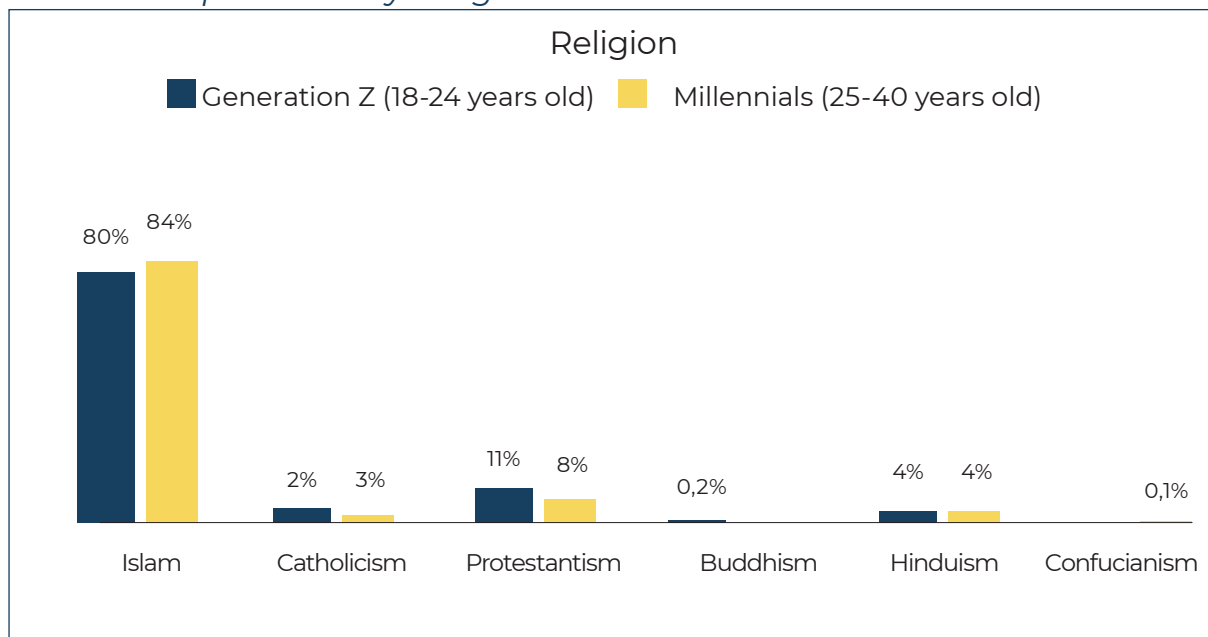
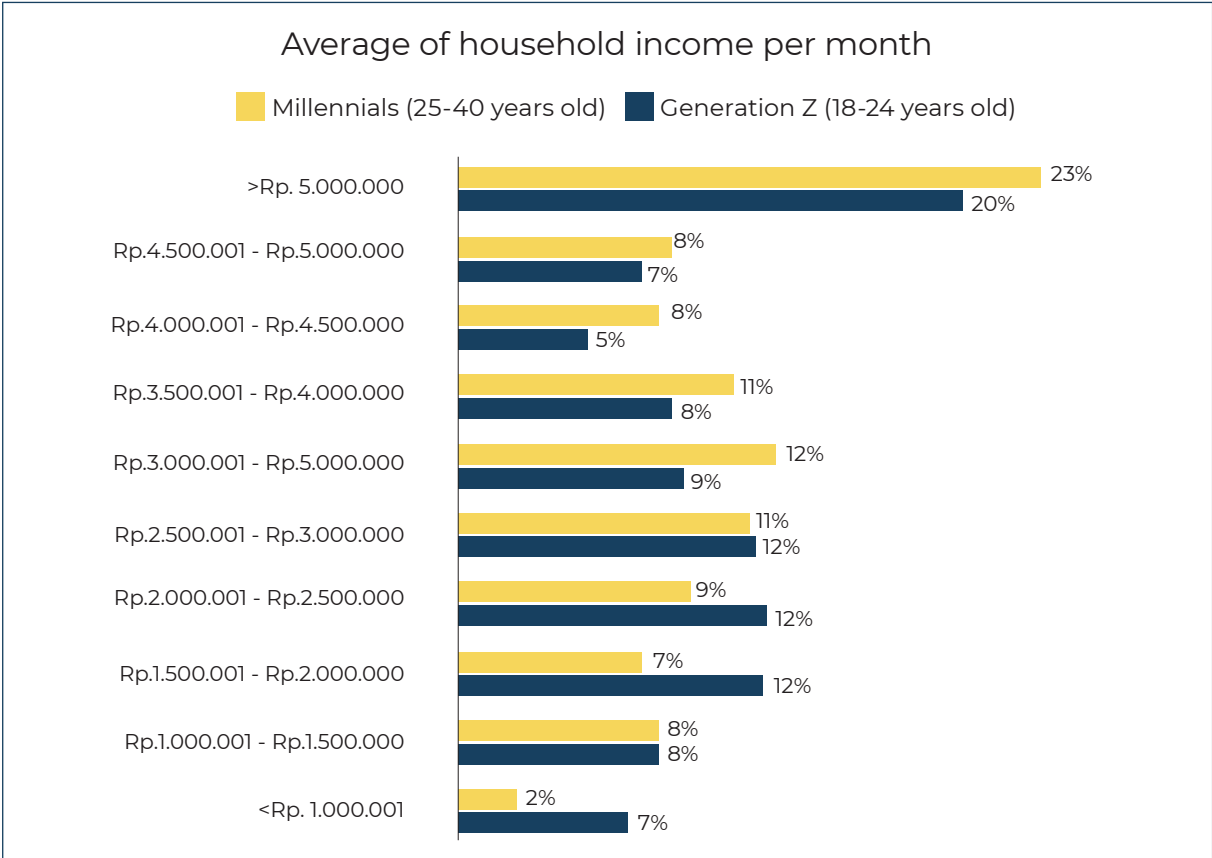


Table 1. Respondents by Religion and Age

		GENERATION		Total
		Genera- tion Z (18- 24 years old)	Millenials (25-40 years old)	
Religion	Islam	344	649	993
	Catholicism	19	24	43
	Protestantism	47	63	110
	Buddhism	1	0	1
	Hinduism	18	34	52
	Confucianism	0	1	1
Total		429	771	1200

Chart 9. Respondents by Household Income



Most of the respondents engaged in this research were classified into households earning more than IDR2.5 million per month. The Millennials classified into this category reached 73%; meanwhile, Generation Z amounted to 61%. Further, the Generation Z respondents were dominated by students, as much as 42%. Conversely, the majority of the Millennials respondents were private employees, reaching 24%.

Chart 10. Generation Z Respondents by Occupation

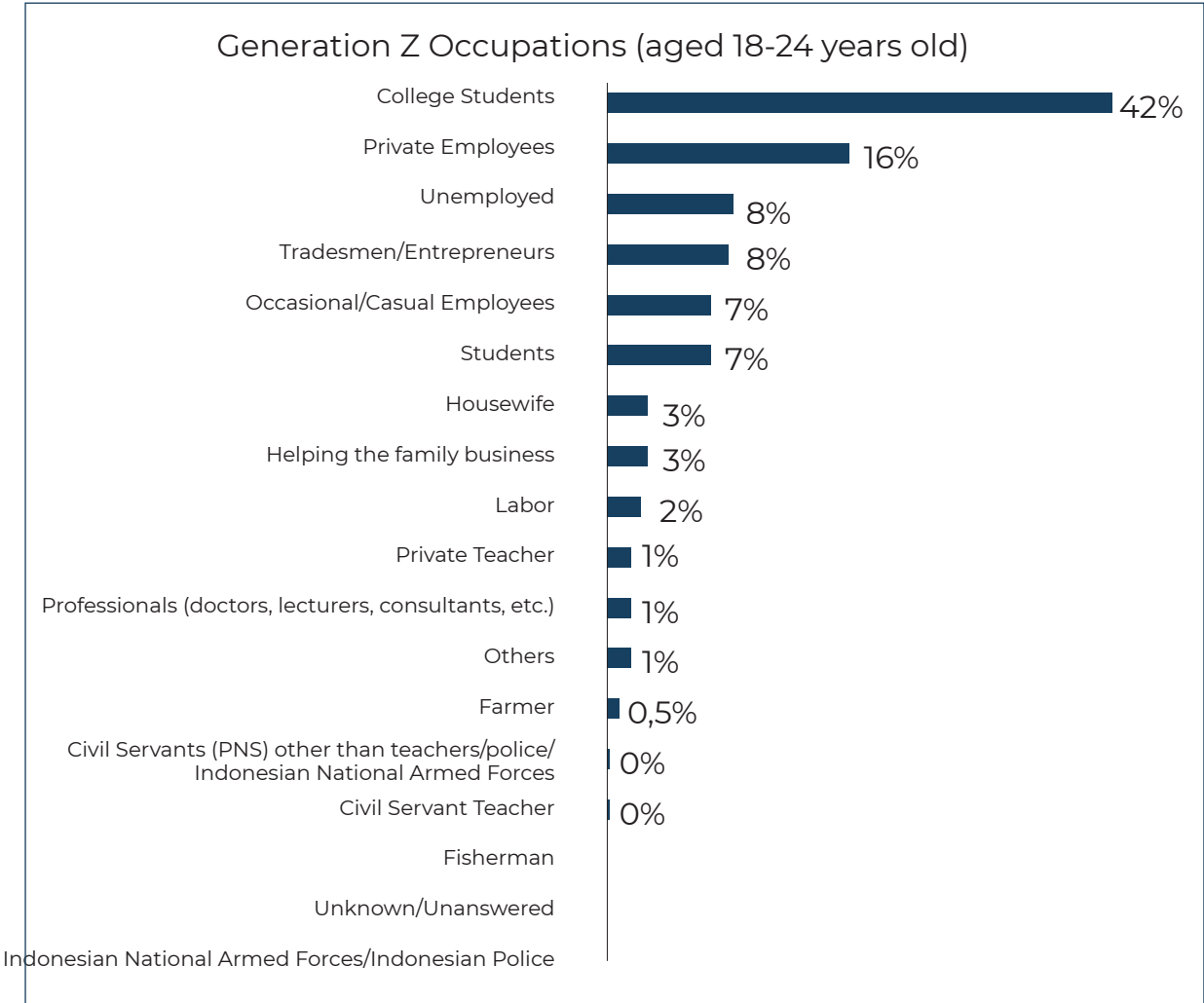
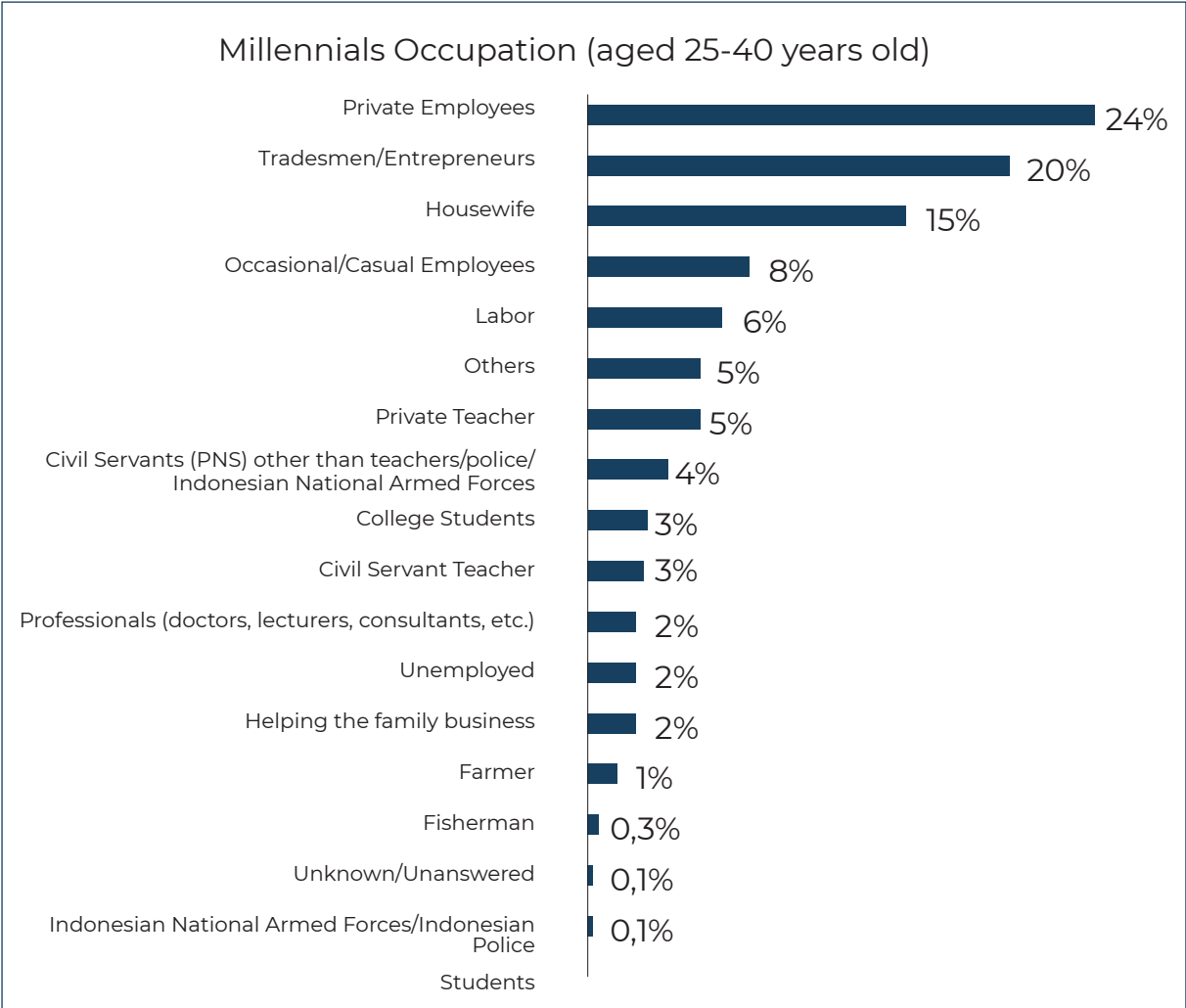


Chart 11. Millenials Respondents by Occupation



Overall, more than a third of the respondents, as much as 38%, have different ethnicity/nationality relatives, and 9% have relatives of different religions due to marriage.

Chart 12. Interfaith Marriage in the Respondents' Family

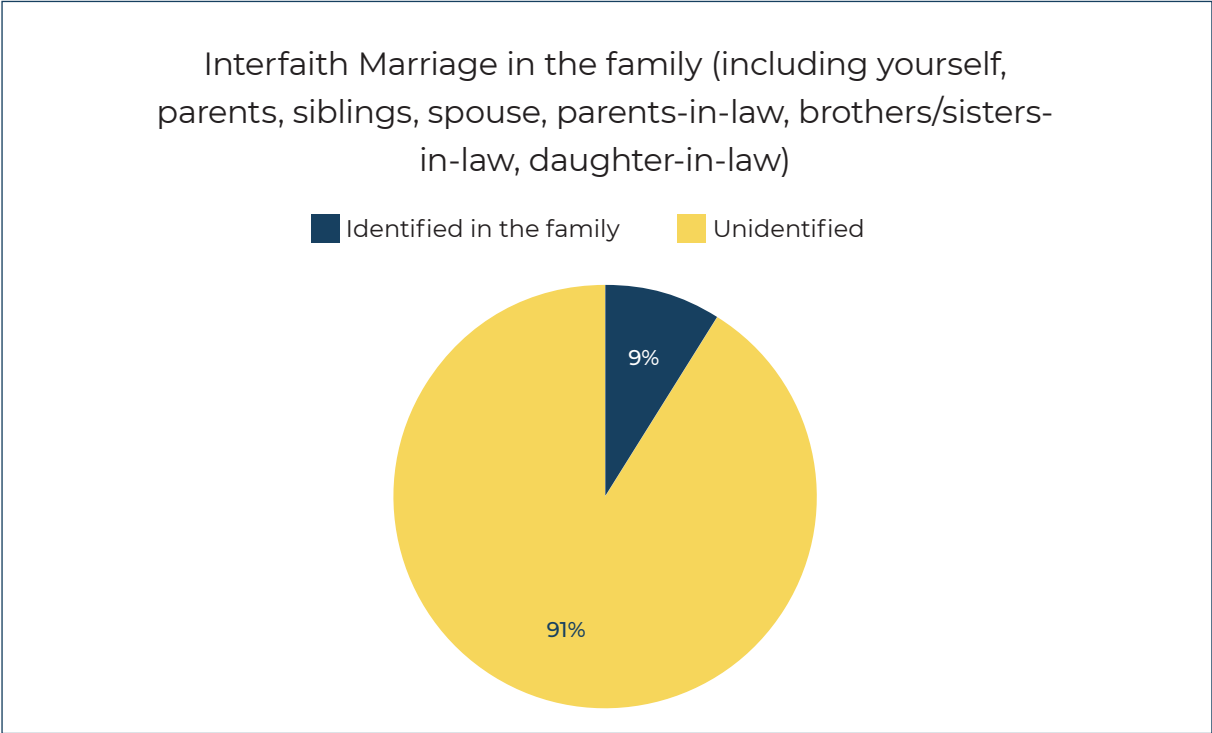
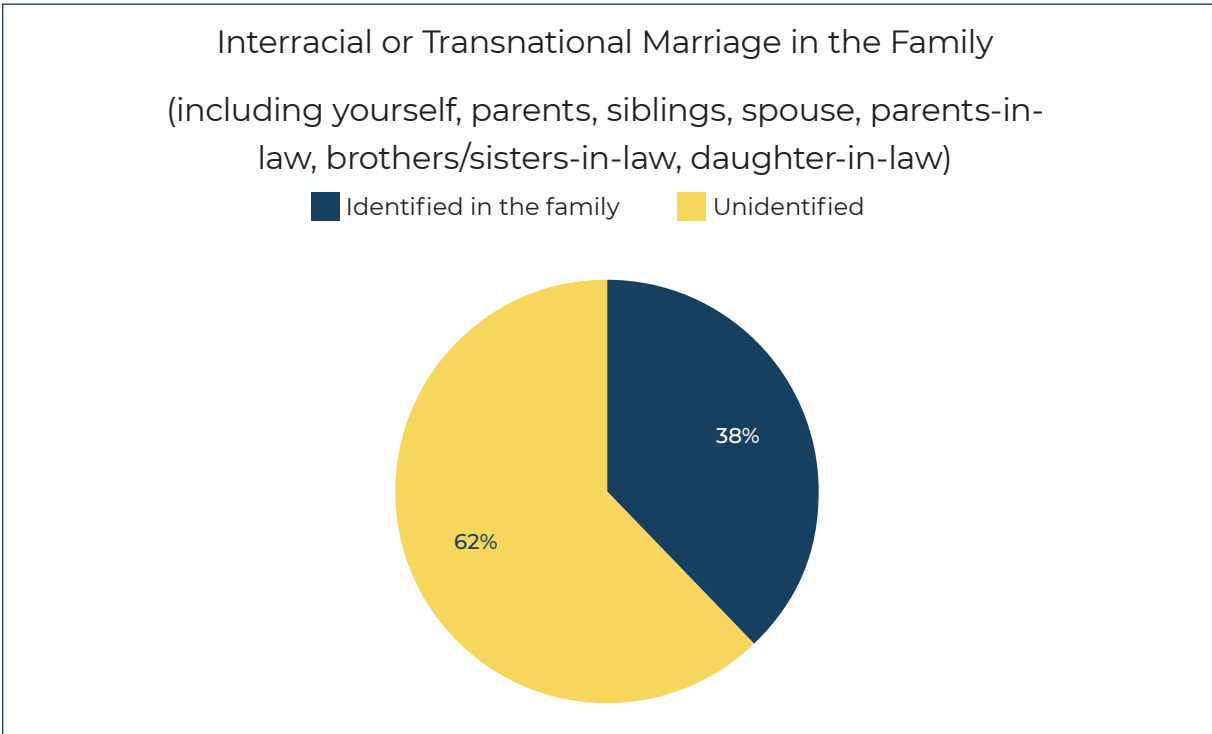


Chart 13. Interracial or Transnational Marriage in the Respondents' Family





# Chapter 3

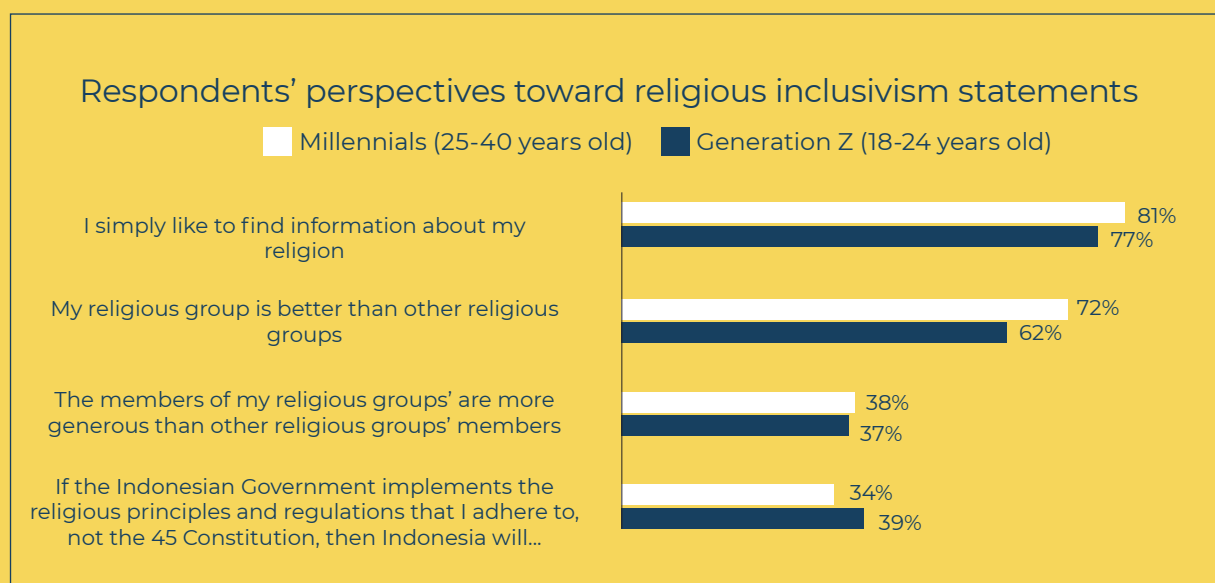
## SURVEY FINDING

### 3.1. Religious Exclusivism

This survey explored the information on the religious exclusivism trend and asked the respondents' opinions on several trend-related issues. For the data processing, this survey recorded the respondents' answers degree, ranging from somewhat agree to strongly agree. The results suggested that both respondent categories only searched for information related to their religions (Generation Z: 77%; Millennials: 81%) and considered their religious groups were better than the others (Generation Z: 62%; Millennials: 72%).

Other findings indicated that more than a third of respondents assumed their religious groups' members were more generous than other religious groups' members (Generation Z: 37%; Millennials: 38%). Further, this survey also demonstrated that more than a third of the two respondent categories supposed that implementing their religious principles as the basis of the state would lead Indonesia better (Generation Z: 39%; Millennials: 34%).

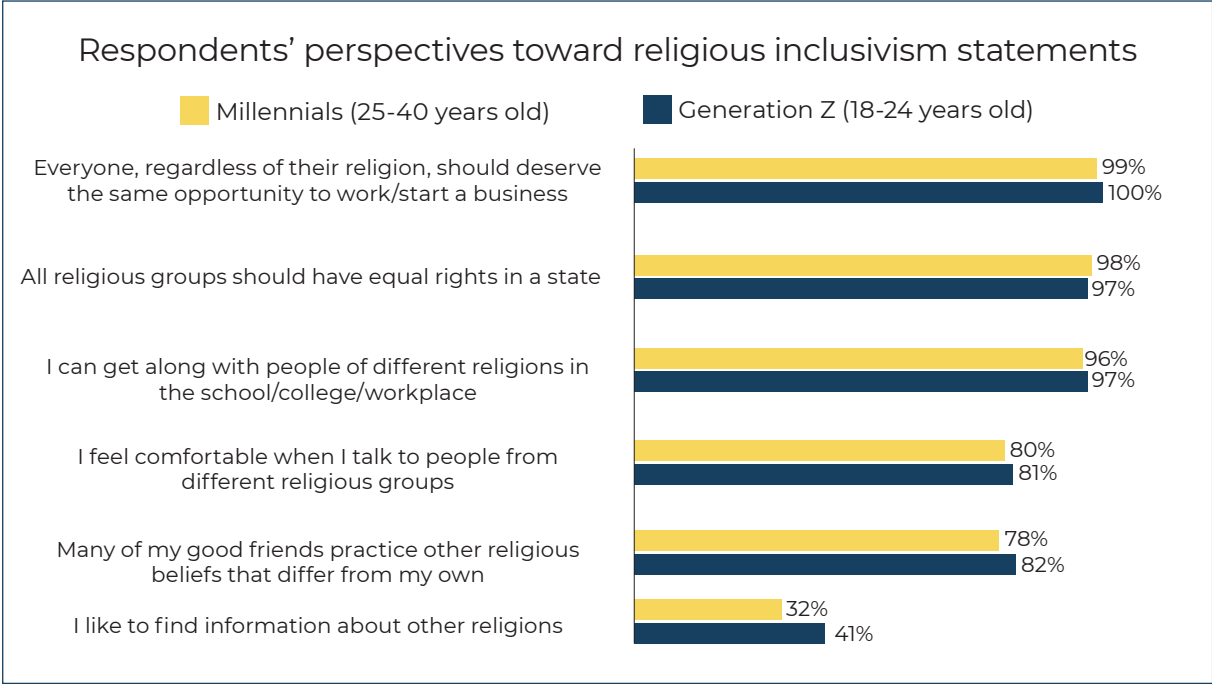
Chart 14. Respondents' Perspectives toward Religious Exclusivism Statements



### 3.2. Attitudes toward Inclusivity

In general, respondents' attitudes toward inclusivity were relatively high. Almost all of Generation Z (99%) and Millennials (100%) agreed that all citizens should have the equal opportunity to work and have equal rights before the country regardless of religion (Millennials: 98%; Generation Z: 97%). In addition, most of the respondents supposed that they could establish a good relationship with people of different religions in their education and work environment (Millennials: 96%; Generation Z: 97%), make friends of different religions (Millennials: 78%; Generation Z: 82%), and feel comfortable getting along with people of different religions (Millennials: 80%; Generation Z: 81%). Besides, Generation Z, eager to learn about other religions, reached 41%, higher than Millennials, only 32%.

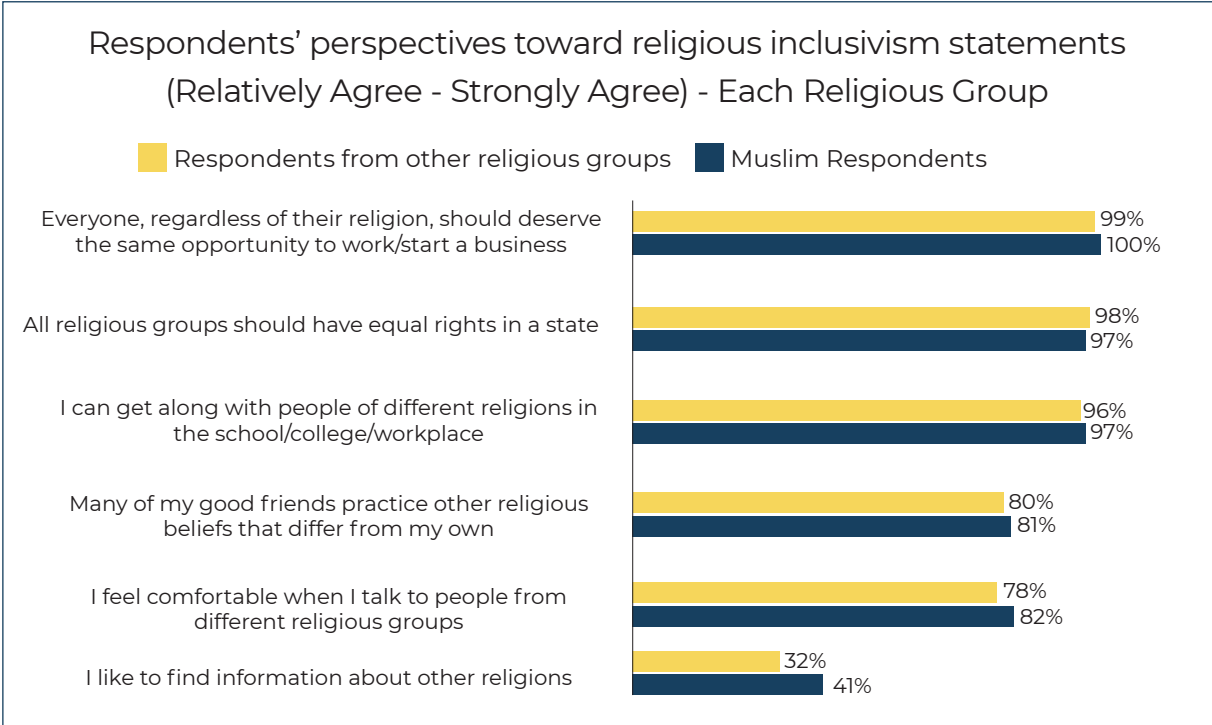
Chart 15. Respondents' Perspectives toward Religious Inclusivism Statements



Concerning the religion category, almost all respondents, Muslims, Christians, Catholics, Hindus, Buddhists, and Confucians, agreed that all citizens should have the same opportunity to work (99%) and equal rights before the Country regardless of their religions (99%). Further, they also stated that they could establish a good relationship with people of different religions in their education and work environment (96%-99%), make friends with people of different religions (75%-98%), and feel comfortable getting along with people of different religions (77%-95%). In addition, at least one-

third of the respondents were also interested in finding out about other religions (33% - 45%).

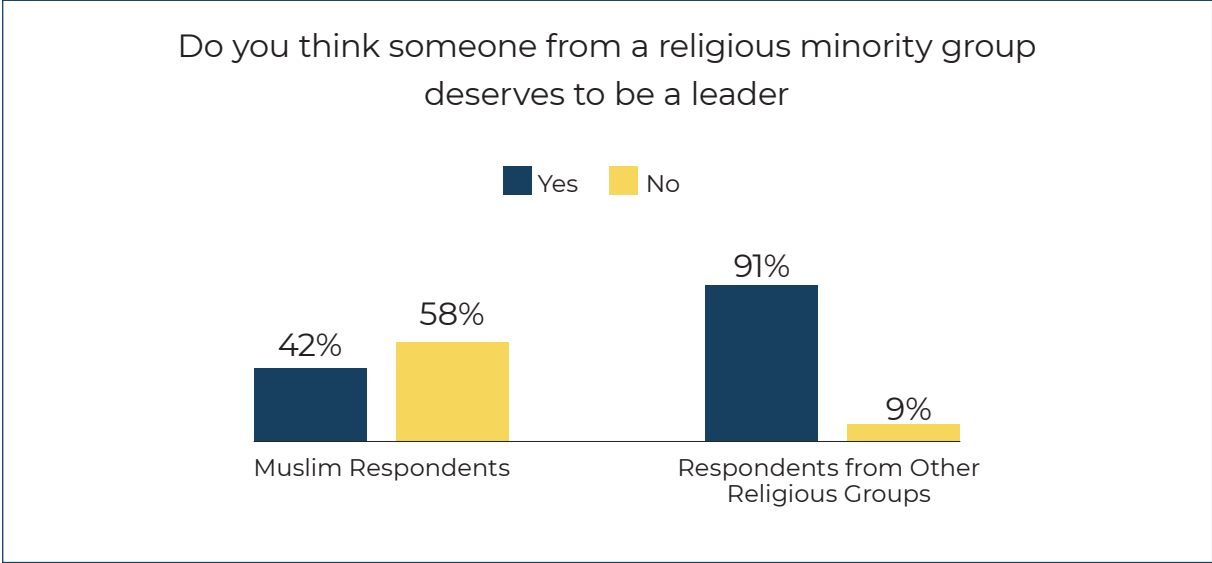
Chart 16. Respondents' perspectives toward religious inclusivism statements



### 3.3. Views and Attitudes toward Leadership by Individuals from Minority Religious Groups

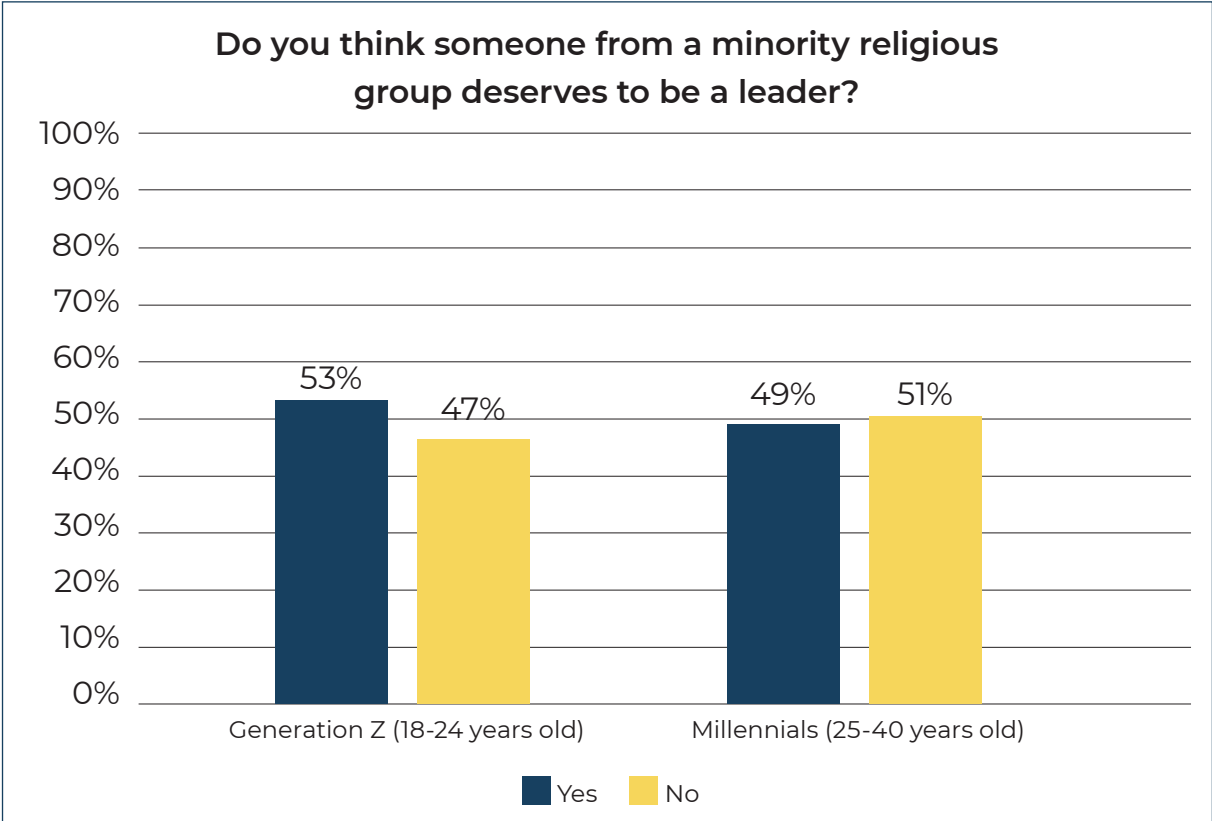
According to the survey, half of the respondents from Generation Z (53%) and Millennials (49%) stated that people from minority religious groups deserve to be leaders. The proportion of Generation Z respondents was slightly higher than Millennial respondents. Therefore, many Millennial respondents disagreed with leadership by an individual from a minority religious group.

Chart 17. Views and attitudes toward leadership by an individual from a minority religious group



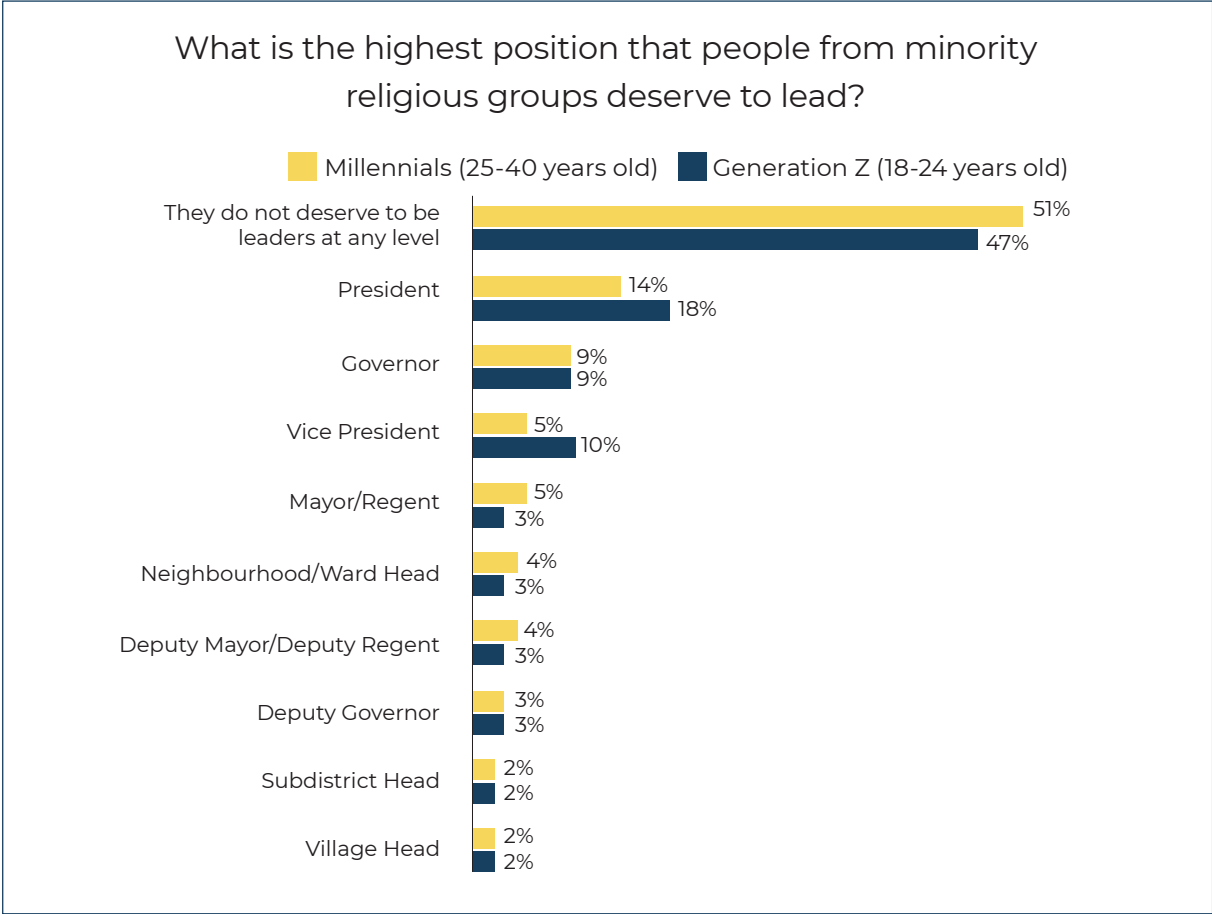
According to the majority religion (Islam) and minority religions (Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism), most respondents from minority religions (91%) claimed that people from minority religious groups deserve to be leaders. These results indicated a difference with the statements of respondents coming from the majority religion. Less than half of the respondents (41%) stated that people from a religious minority group deserve to be leaders.

Chart 18. Respondents' views and attitudes toward leadership by an individual from a minority religious group



The respondents from both age categories stated that the positions that can be occupied by an individual from a religious minority group included President (14% of Millennials and 18% of Generation Z), Governor (9% of Millennials and 9% of Generation Z), and Vice President (5% of Millennials and 10% of Generation Z).

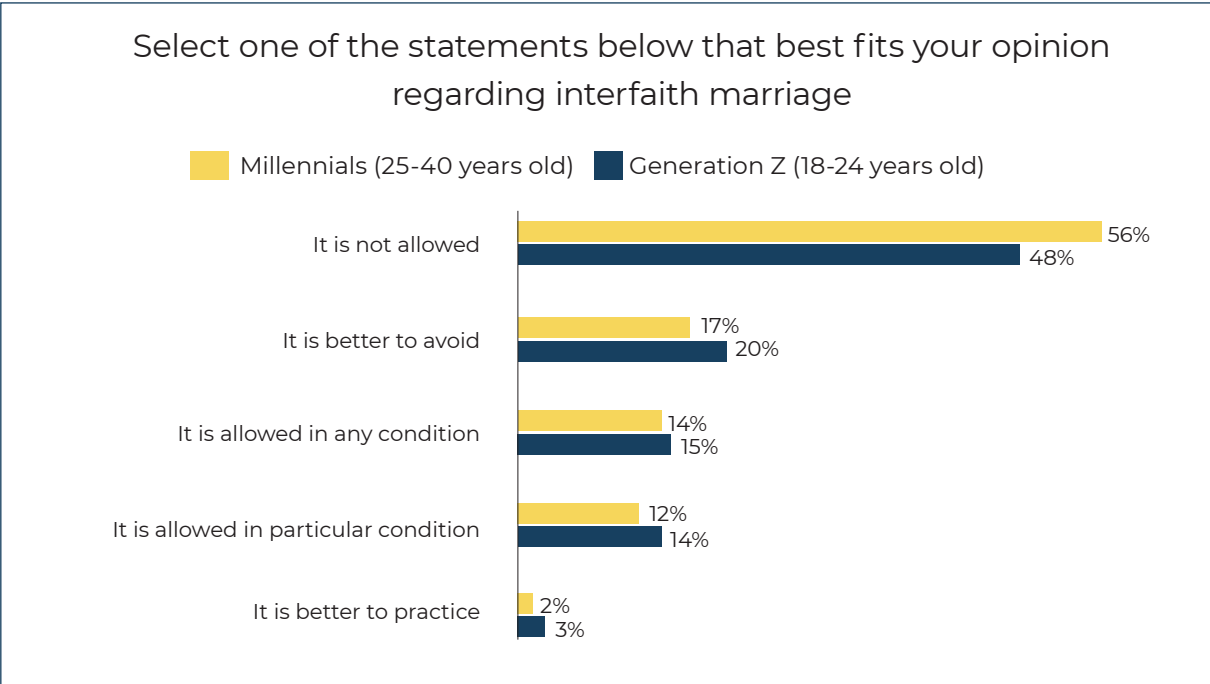
Chart 19. Respondents' views and attitudes toward leadership by individuals from minority religious groups by positions



### 3.4. Attitude toward Interfaith Marriage

Overall, most respondents (more than 65%) tended to disagree with this issue. They opposed interfaith marriage and stated that it should be avoided. More than half of Millennial respondents (56%) disagreed with interfaith marriage. However, less than half of Generation Z respondents (48%) opposed interfaith marriage. Besides, less than 20% of respondents stated that interfaith marriages were allowed under any circumstances (16% of Millennials and 18% of Generation Z). Some Millennial respondents (12%) and Generation Z (14%) stated that interfaith marriages could be carried out under special or certain conditions.

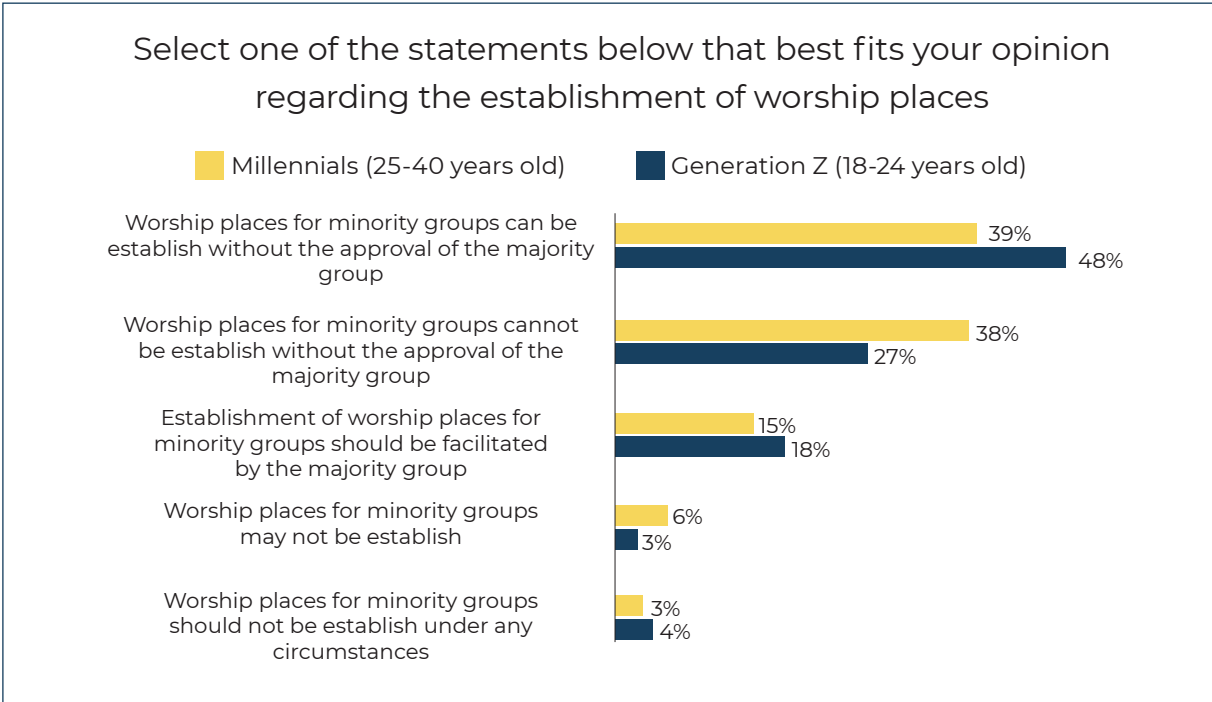
Chart 20. Attitudes toward interfaith marriage



### 3.5. Attitudes toward Establishment of Worship Places for Minority Religious Groups

Less than half of the respondents of Generation Z (48%) and Millennials (39%) approved the establishment of a worship place for minority groups without the approval of the majority group. Conversely, as many as 38% of Millennial respondents and 27% of Generation Z respondents said that the establishment of a worship place for minority groups should only be carried out with the approval of the majority group. Only 15% of Millennial respondents and 18% of Generation Z respondents agreed that the establishment of a worship place for minority groups was facilitated by the majority group. Some Generation Z (7%) and Millennials (9%) tended to reject the establishment of worship places for the minority groups.

Chart 21. Attitudes toward the establishment of worship places for minority groups



### 3.6. Attitudes toward the Implementation of Exclusive and Inclusive Education

Approximately 40% of Millennial and Generation Z respondents agreed that schools should apply a dress code according to the religion of the majority in their area. As many as 21% of Millennial respondents and 17% of Generation Z respondents agreed to segregate men and women on several occasions, such as in wedding ceremonies and school activities.

Chart 22. Attitudes toward the implementation of exclusive

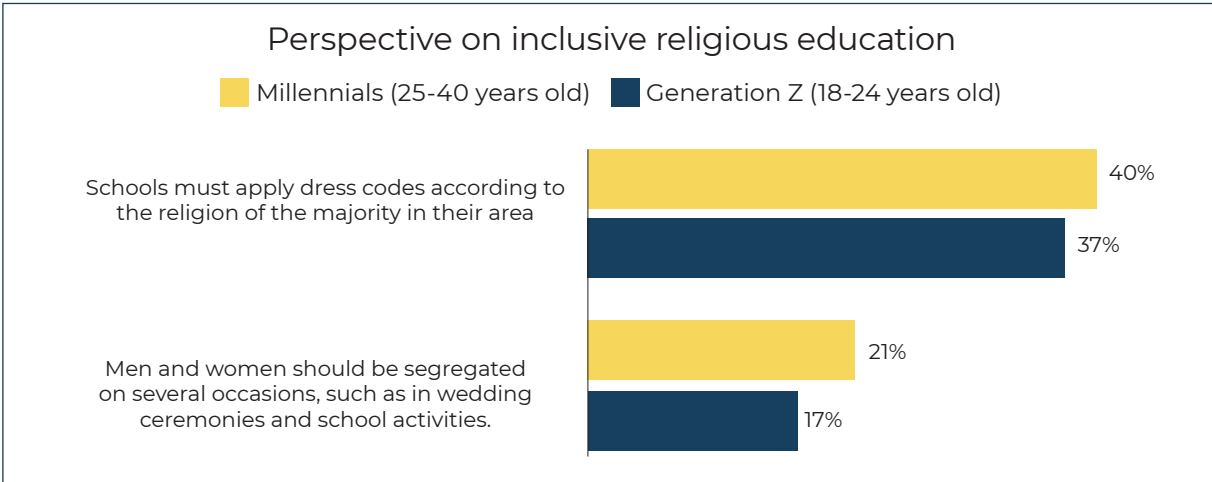
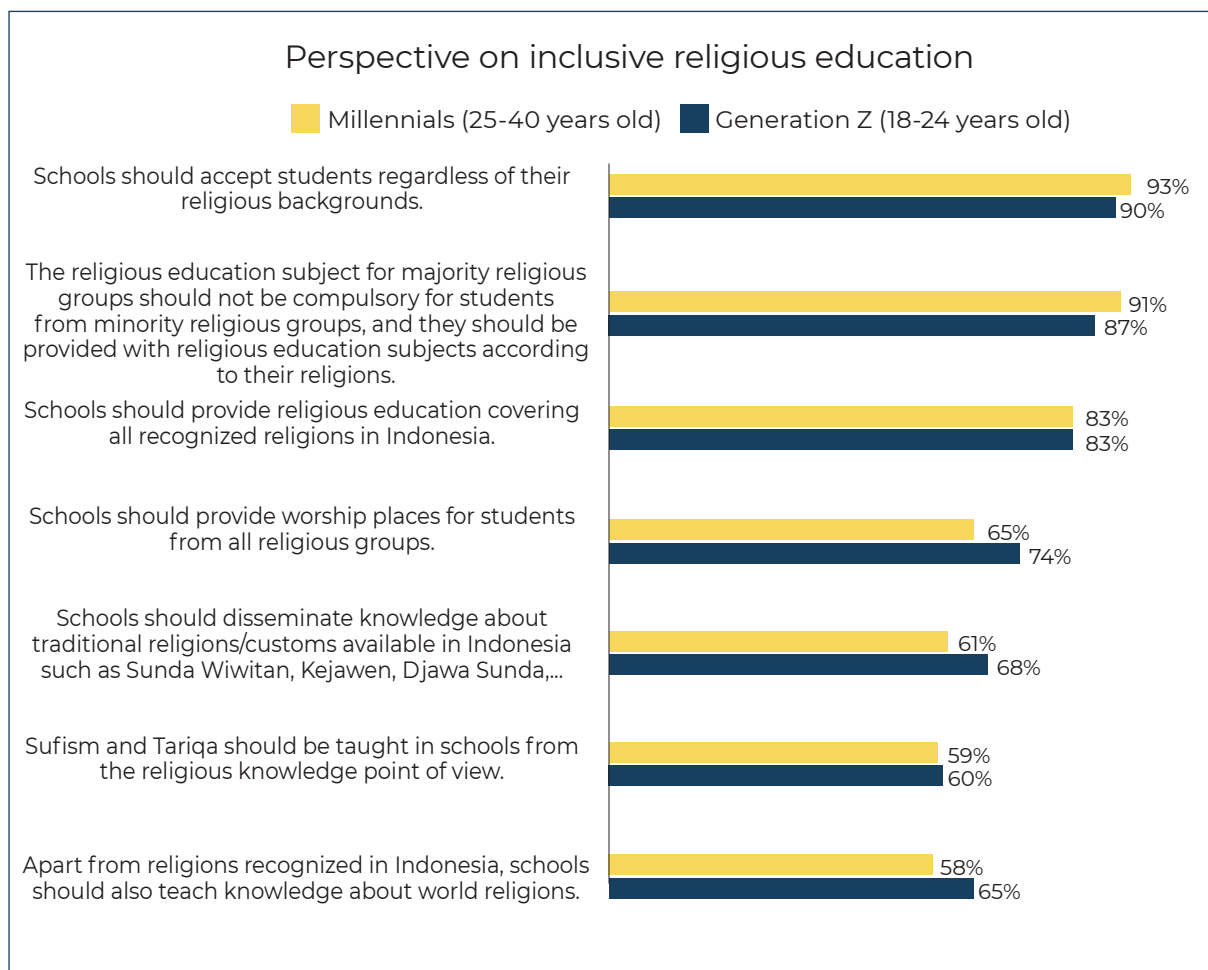


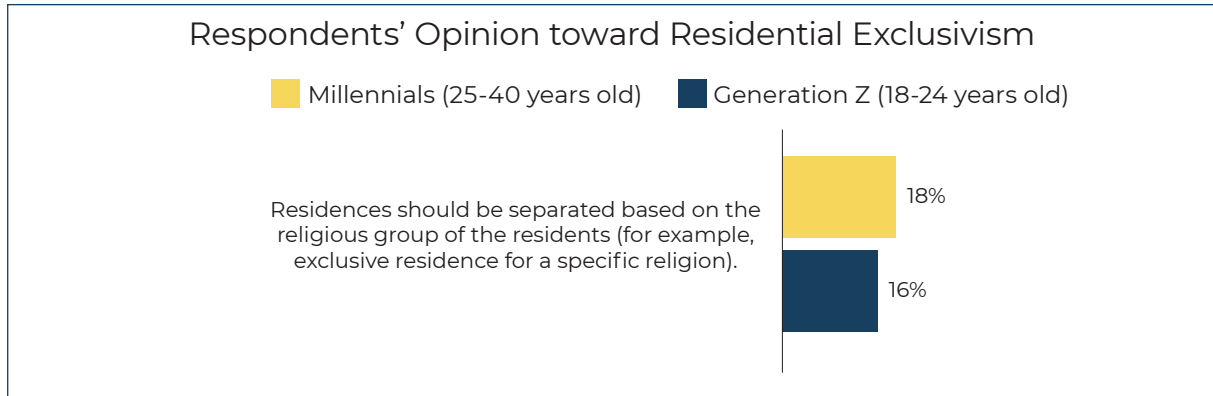
Chart 23. Attitudes toward the implementation of inclusive education



### 3.7. Attitude toward Separation of Residence Based on Religion

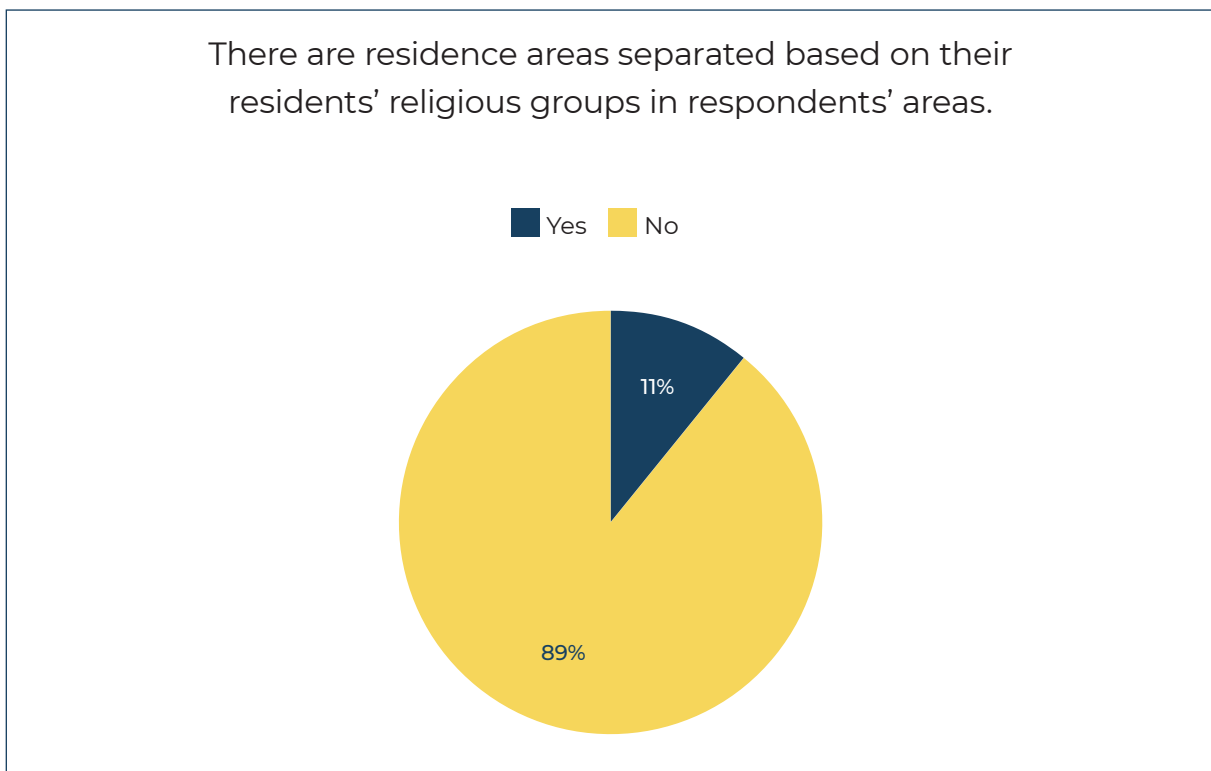
Some Generation Z (16%) and Millennials (18%) agreed on the separation of residence based on religion.

Chart 24. Attitudes toward separation of residence based on religion



Most respondents (89%) reported that no household in their regions segregated the residents by their religions.

Chart 25. Respondents' information on residence based on religion in their area



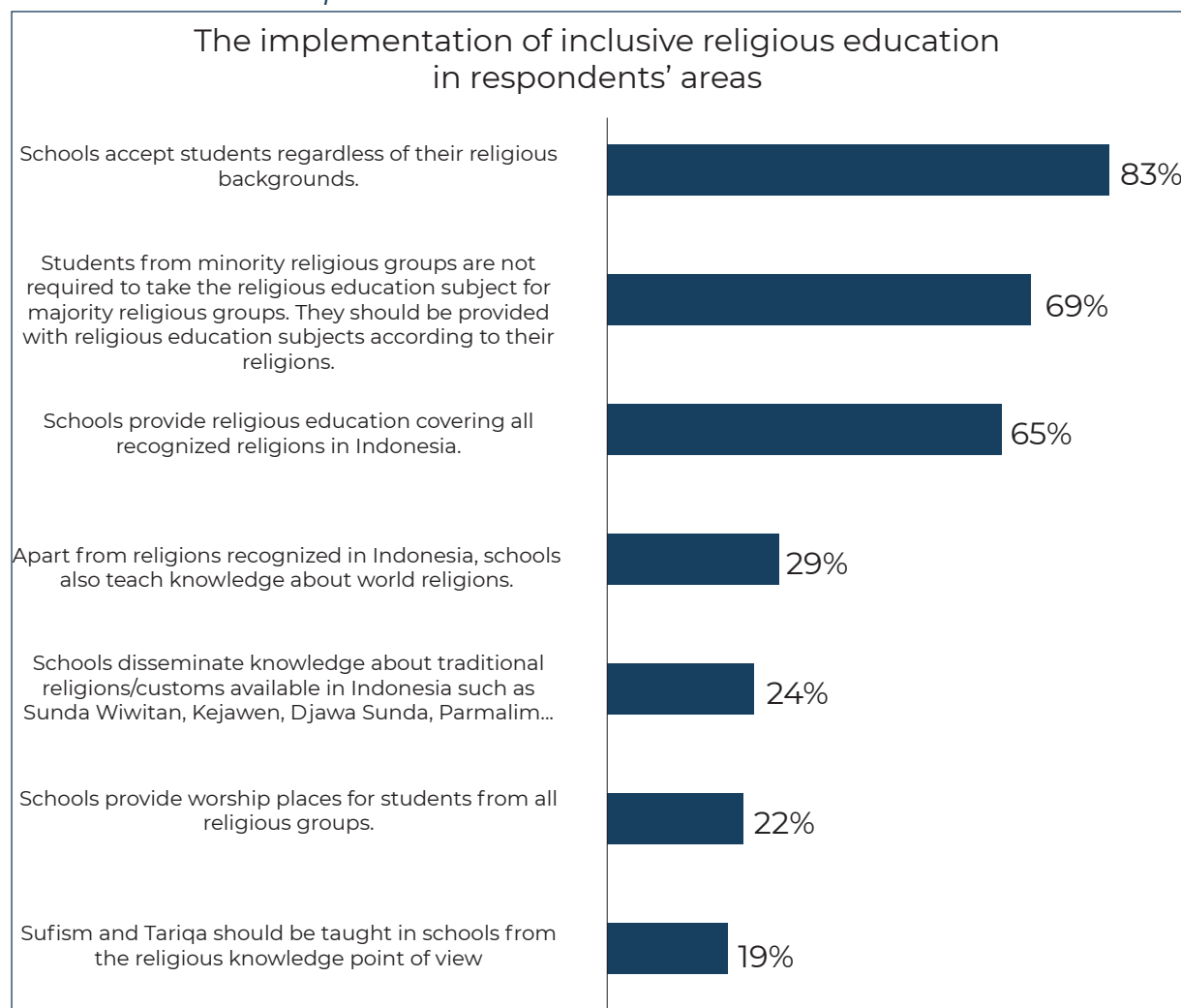
### 3.8. Experiences of Tolerance and Intolerance in Residential Environment

Most respondents reported that schools in their areas accepted students regardless of their religious backgrounds, reaching 83%. They did not force their students from minority groups to attend the religious education class designed for the majority religious groups (69%). They also facilitated those students with religious education subjects covering all

recognized religions in Indonesia (65%).

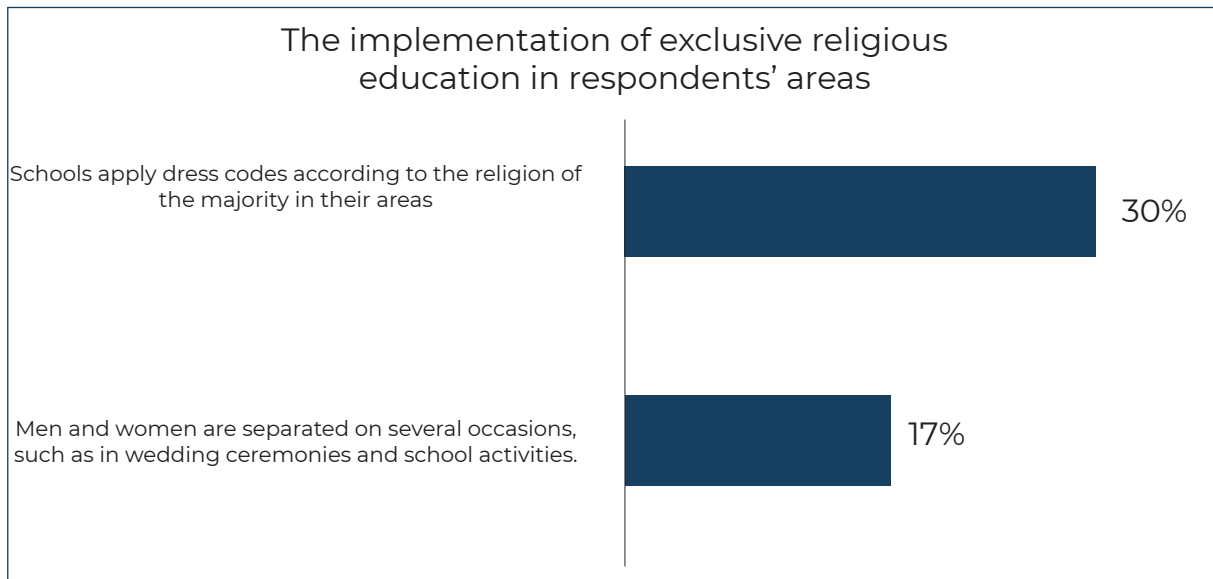
A small percentage of respondents stated that schools in their area provided knowledge about all religions in the world (29%), traditional religions in Indonesia (24%), a worship place for all religious groups (22%), and knowledge of Tasawwuf and Tariqa in schools (19%).

*Chart 26. Information on the implementation of inclusive religious education in the respondents' areas*



Approximately 30% of respondents reported that schools in their areas applied dress codes according to the religion of the majority. In addition, some respondents, amounting to 17%, reported the practice of sex segregation in social activities in their areas.

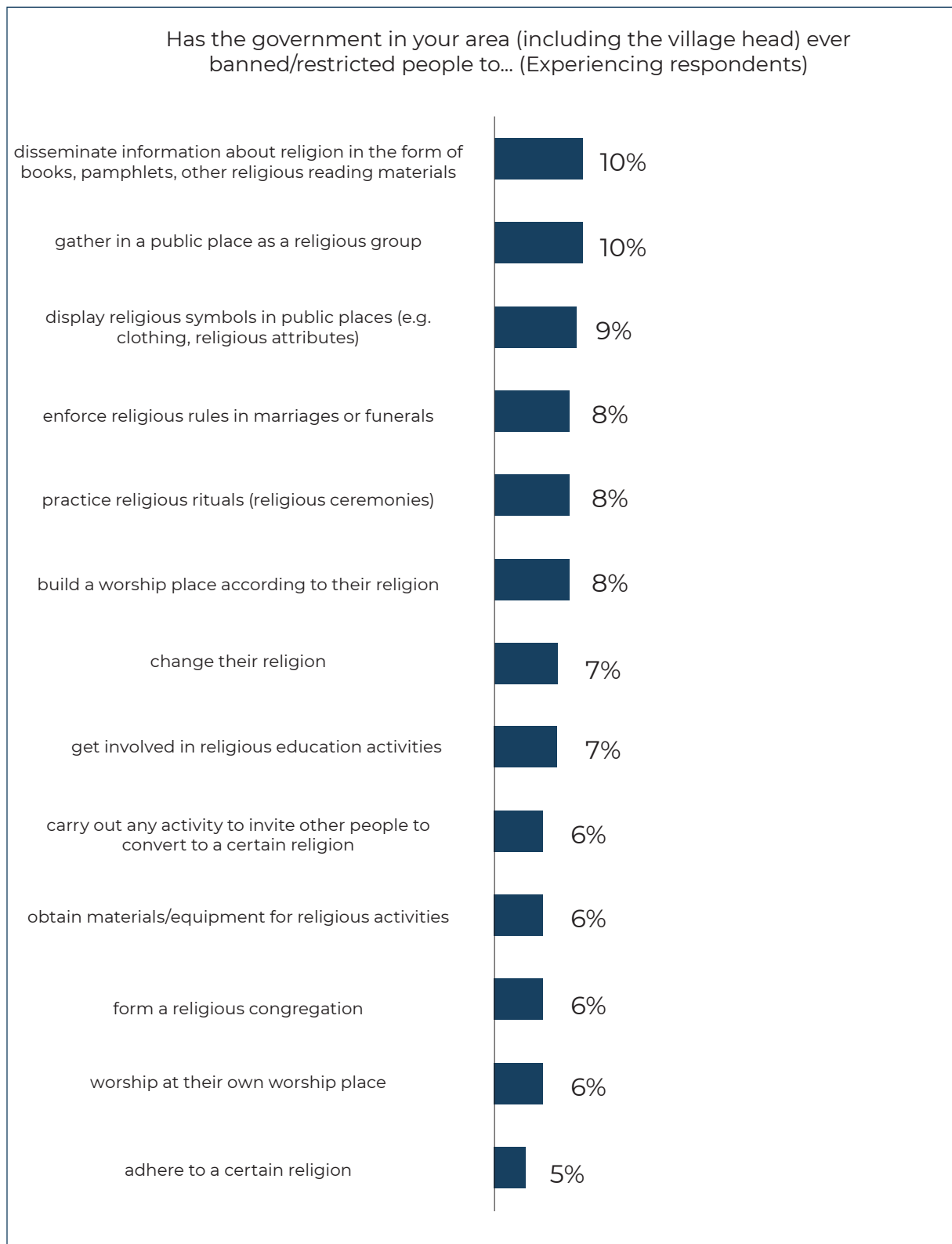
Chart 27. Information on the implementation of exclusive religious education in the respondents' areas



### 3.9. Experiences Related to Religious Freedom

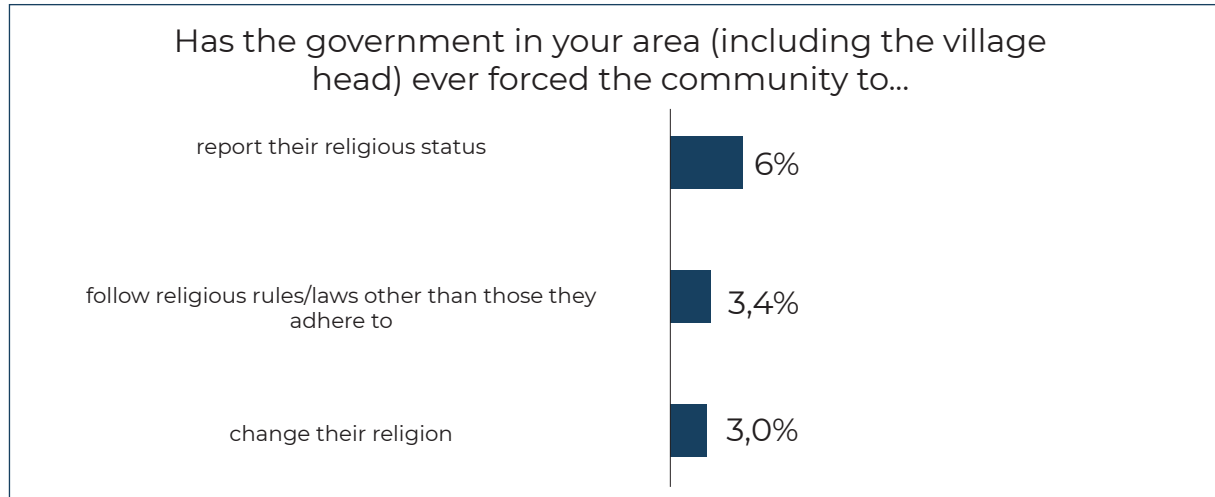
The majority of respondents, reaching 90% or more, had never experienced restrictions on religious activities by government officials. The most common restrictions or prohibitions experienced included religious information dissemination (10%) and gathering in public places for religious activities (10%).

Chart 28. The practice of restricting and prohibiting KBB rights



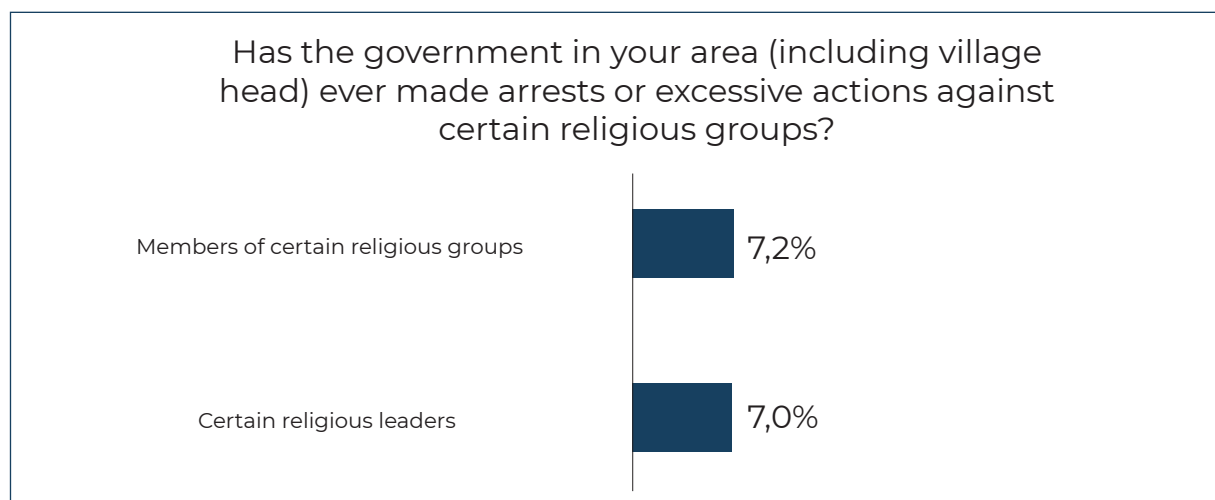
A small percentage of the total respondents admitted that they had been asked to report their religious status (6%), follow religious regulations other than those adhered to (5%), and change their religions (3%).

Chart 29. Experiences related to coercion by local governments



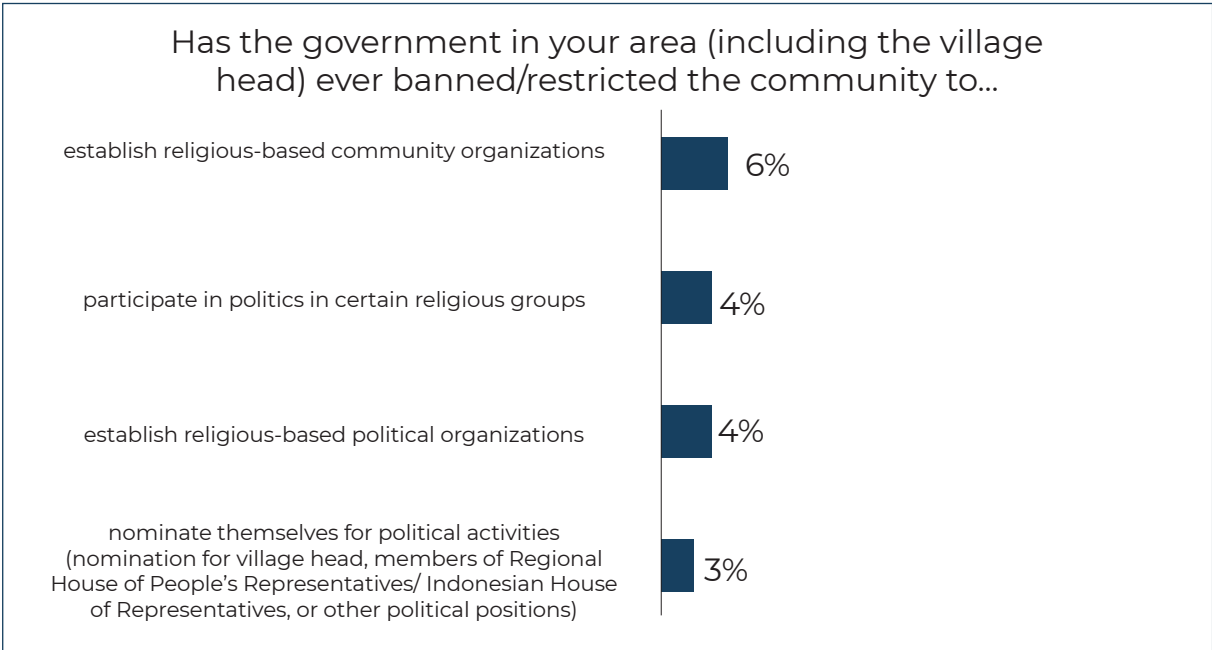
Some respondents reported arrests or excessive actions against members of certain religious groups in their areas (7.2%) or certain religious leaders (7%).

Chart 30. Arrest practices and excessive actions by local governments



Of the respondents surveyed, only a small proportion of respondents reported a prohibition on organizing (6%) and participating (4%) in politics based on religious groups in their areas. In general, respondents reported no restrictions on establishing political organizations (4%) and participating in politics (3%) in the form of running for office based on religious groups.

Chart 31. The practice of prohibiting or restricting the establishment of community organizations and political parties as well as political participation based on religion



**3.10. Attitude toward Nationalism**

In general, respondents indicated a strong positive attitude toward nationalism. Almost all respondents, covering 98% of Millennials and 97% of Generation Z, agreed that citizens have to respect their country and preserve its traditions. They also stated that Pancasila united all components of the nation in maintaining the unity and integrity of the nation, and without Pancasila, we are divided. Most of them, consisting of 98% of Millennials and 95% of Generation Z, also agreed that Indonesia had become a great nation since it can overshadow all aspects of society, including different races, ethnicities, and religions.

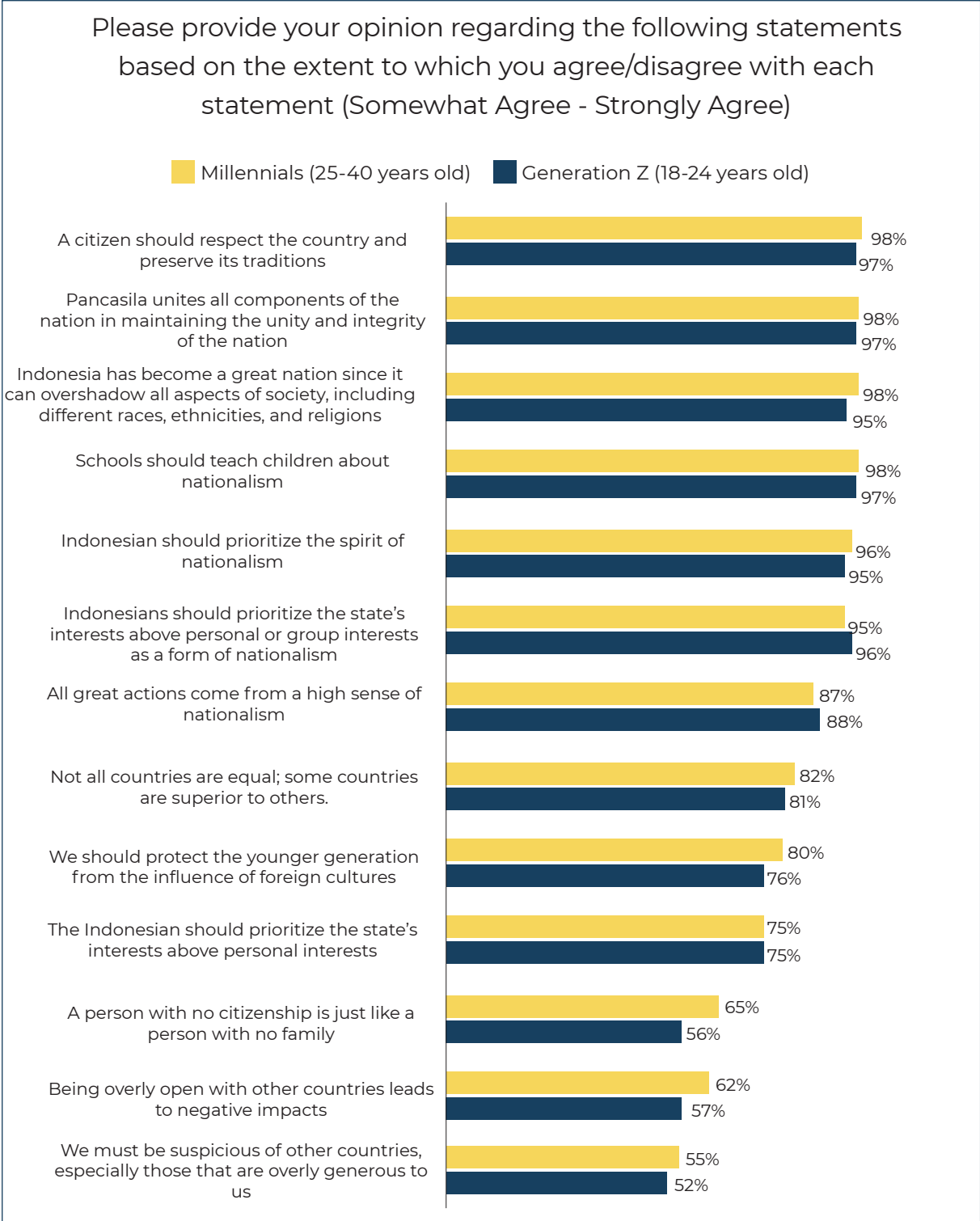
Most respondents, including 98% of Millennials and 97% of Generation Z, signified positive attitudes toward teaching nationalism for Indonesian students. They also believed that Indonesian should prioritize the spirit of Nationalism (96% of Millennials and 95% of Generation Z).

Most respondents, reaching 95% of Millennials and 96% of Generation Z, also agreed that Indonesians should prioritize the state’s interests above personal or group interests as a form of nationalism. Most respondents also signified positive attitudes toward the statement that all great actions came from a high sense of nationalism (87% of Millennials and

88% of Generation Z) and believed that Indonesian should prioritize the interests of the state above personal interests (75% of Millennials and 75% of Generation Z).

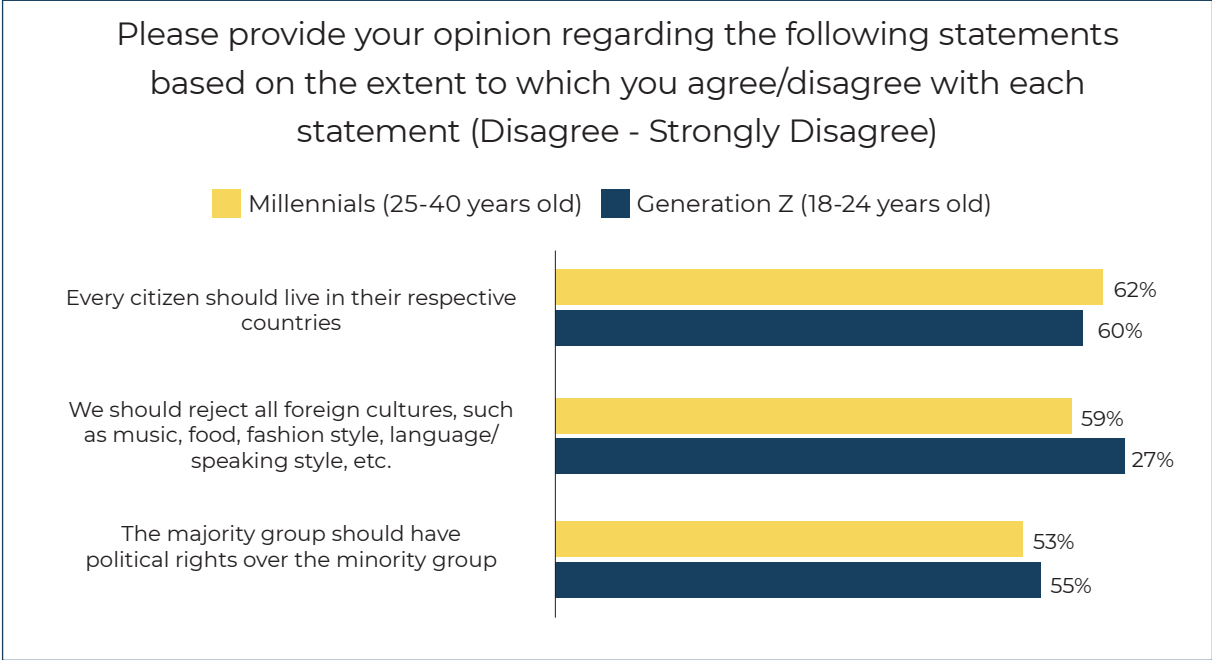
A high positive attitude toward nationalism does not necessarily lead them to a negative attitude toward people from other nations or countries. Most respondents disagreed that we should reject all foreign cultures, such as music, food, fashion style, language/speaking style, and others (59% of Millennials and 65% of Generation Z). Meanwhile, respondents also agreed with the statement that we should protect the younger generation from foreign cultural influences (80% of Millennials and 76% of Generation Z), we must be suspicious of other countries, especially those that are overly generous to us (55% of Millennials and 52% of Generation Z), and being overly open with other countries leads to negative impacts (62% of Millennials and 57% of Generation Z).

Chart 32. Respondents' Perspectives toward Nationalism



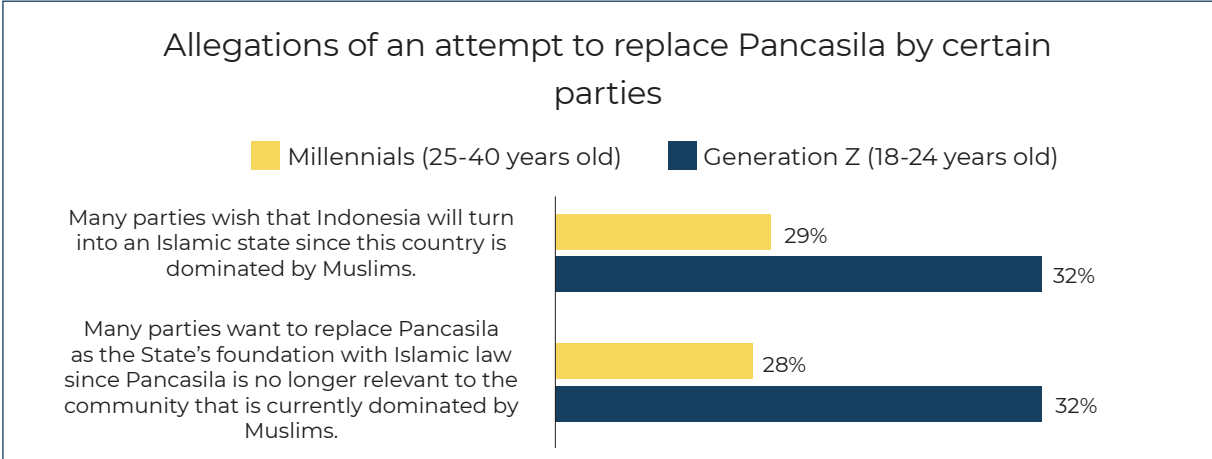
Furthermore, most respondents disagreed that the majority group should have political rights over the minority group (53% of Millennials and 55% of Generation Z). Most respondents also disagreed that every citizen should live in their own country (62% of Millennials and 60% of Generation Z).

Chart 33. Respondents' perspectives for living in their respective countries, rejecting foreign cultures, and the political role of the majority group



Most respondents tended to disagree with allegations of trying to replace Pancasila with other ideologies or beliefs (71% of Millennials and 68% of Generation Z), or that Islamic Law is more in line with the majority of Muslims in Indonesia (72% of Millennials and 68% of Generation Z).

Chart 34. Respondents' perspectives toward efforts to replace Pancasila



### 3.11. Cultural Tolerance

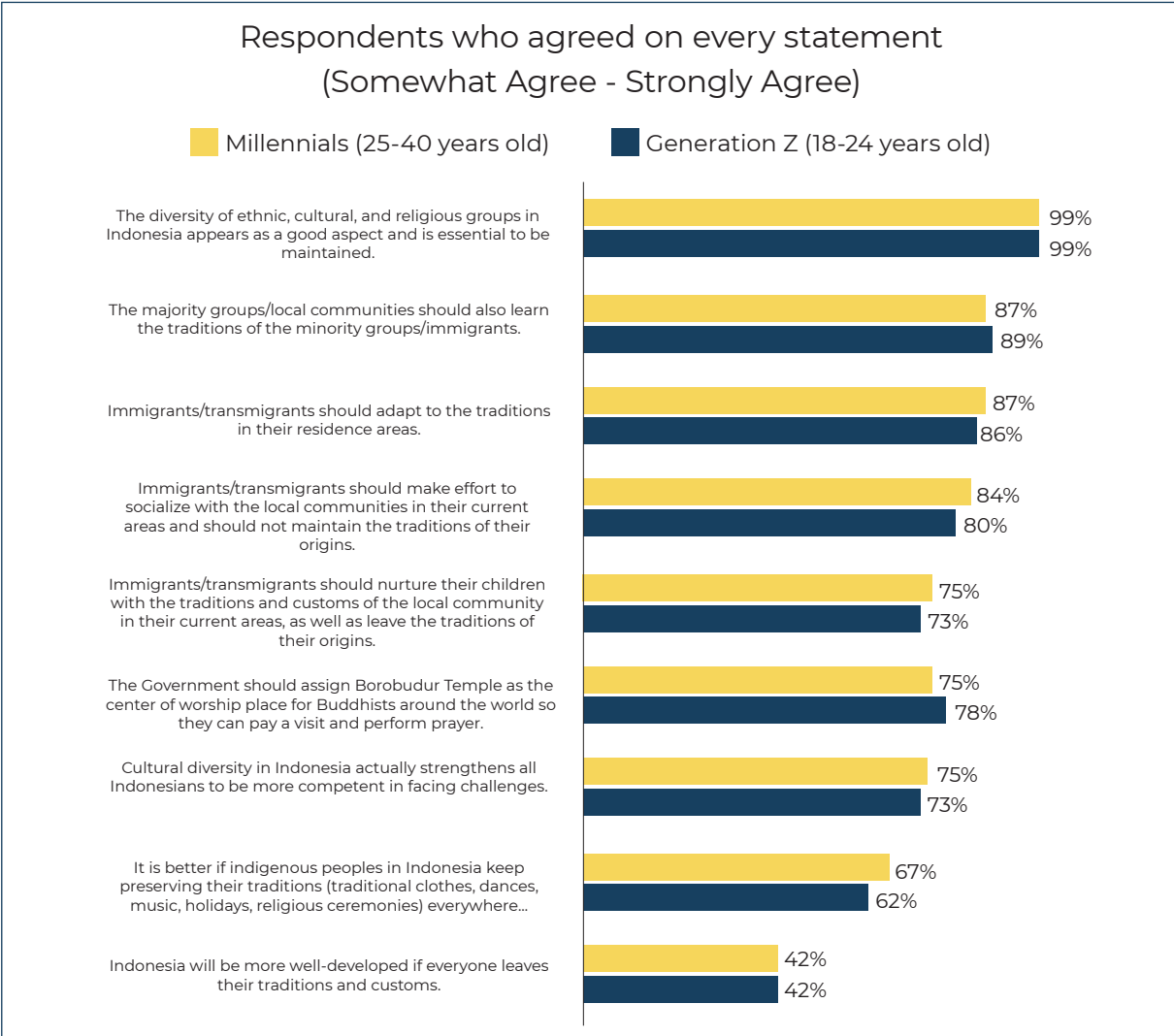
Most respondents indicated a high tendency of cultural tolerance. Almost all respondents, reaching 99%, showed a positive attitude toward the diversity of ethnic, cultural, and religious groups in Indonesia. They also viewed diversity as a good matter and should be maintained. Most of them also agreed to blend in with

local residents and immigrants to learn the traditions of different groups.

The majority of respondents, amounting to 87% of Millennials and 89% of Generation Z, agreed that the majority groups or local communities should learn the traditions of minority groups and immigrants. Besides, the minority groups or immigrants should also adapt to local customs (87% of Millennials and 86% Generation Z), blend in (84% of Millennials and 80% of Generation Z), and teach their children new traditions where they live (75% of Millennials and 73% of Generation Z).

It supported most respondents' opinions that cultural diversity in Indonesia strengthens the country and equips the citizens to face challenges (75% of Millennials and 73% of Generation Z). Furthermore, most respondents agreed on the importance of preserving Indonesian customs wherever they live (67% of Millennials and 62% of Generation Z). They also believed that Borobudur Temple should be designated as the center of worship place for all Buddhists (75% of Millennials and 78% of Generation Z).

Chart 35. Respondents' perspectives toward cultural diversity



A considerable number of respondents also agreed if an individual from a particular minority ethnic or traditional group becomes a leader (63% of Millennials and 65% of Generation Z). Through this data, it could be concluded that more respondents agreed that an individual from a particular minority ethnic or traditional group could also become a leader. However, more than a third of respondents disagreed that an individual from a particular minority ethnic or traditional group becomes a leader, reaching 37% of Millennials and 35% of Generation Z. Overall, the most approved positions to be occupied by an individual from a particular minority ethnic or traditional group covered a president (19% of Millennials and 21% of Generation Z), governor (11% of Millennials and 12% of Generation Z), vice president (5% of Millennials and 17% of Generation Z), and deputy governor (4% of Millennials and 4% of Generation Z).

Chart 36. Respondents' perspectives toward the leadership of an individual from a particular minority ethnic or traditional group

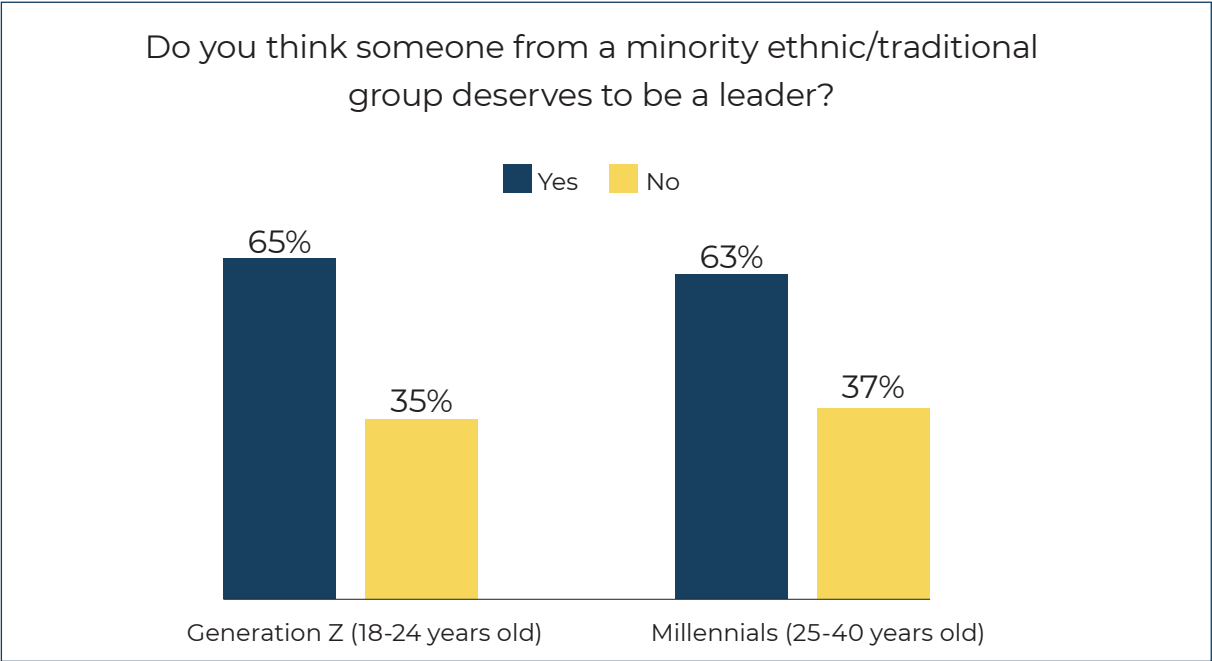
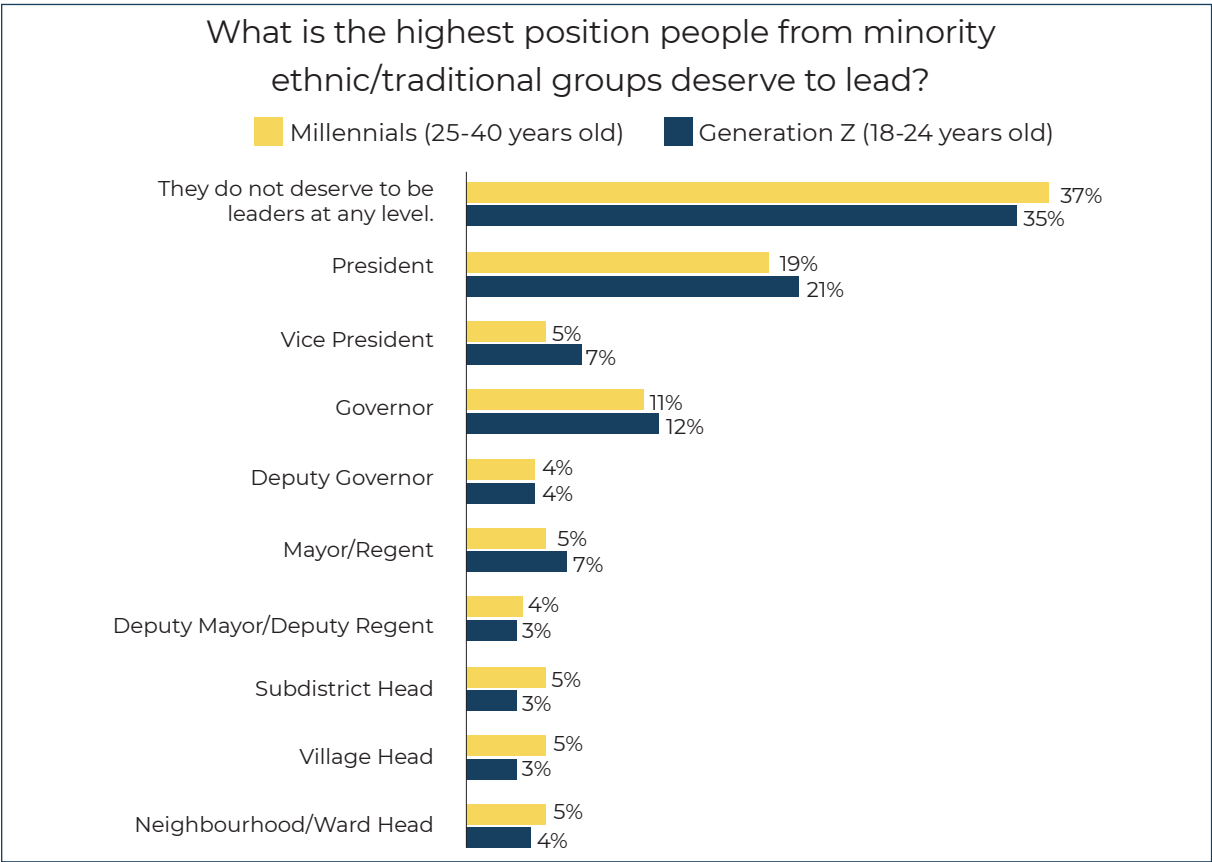


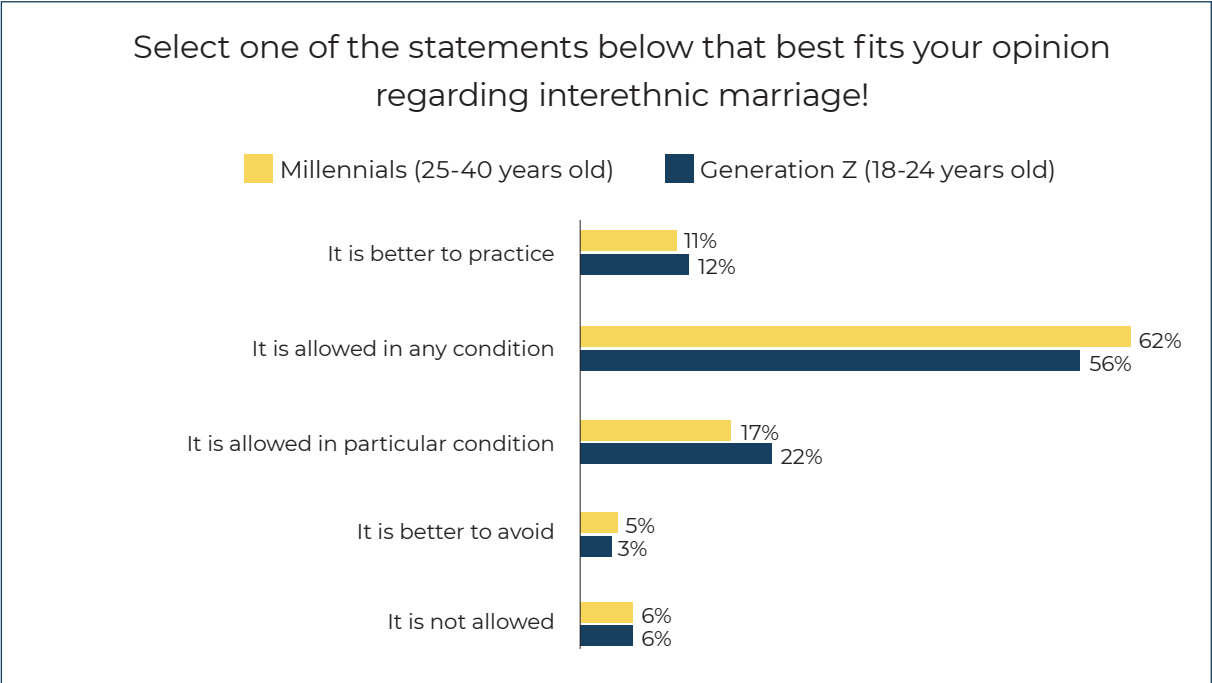
Chart 37. Respondents' perspectives toward the appropriate leadership positions of an individual from a particular minority ethnic or traditional group



### 3.12. Attitudes toward Interethnic Marriage

More than half of respondents showed a strong positive attitude toward interethnic marriage. They agreed that interethnic marriage is allowed under any circumstances (62% of Millennials and 56% of Generation Z). More than 10% of the respondents mentioned that interethnic marriages should be performed (11% of Millennials and 12% of Generation Z). Besides, some stated that interethnic marriages should be conducted under certain conditions (17% of Millennials and 22% of Generation Z). Meanwhile, only a few respondents agreed that interethnic marriages should not be performed (5% of Millennials and 3% of Generation Z) or should never be performed (6% of Millennials and 6% of Generation Z).

Chart 38. Respondents' perspectives toward interethnic marriage



### 3.13. Attitude toward Women Leaders

Most respondents, amounting to 80% of Millennials and 77% of Generation Z, agreed that women were qualified to become leaders. Female respondents agreed more with the question (88%) than male respondents (69%).

Chart 39 Respondents' perspectives toward women leaders by age

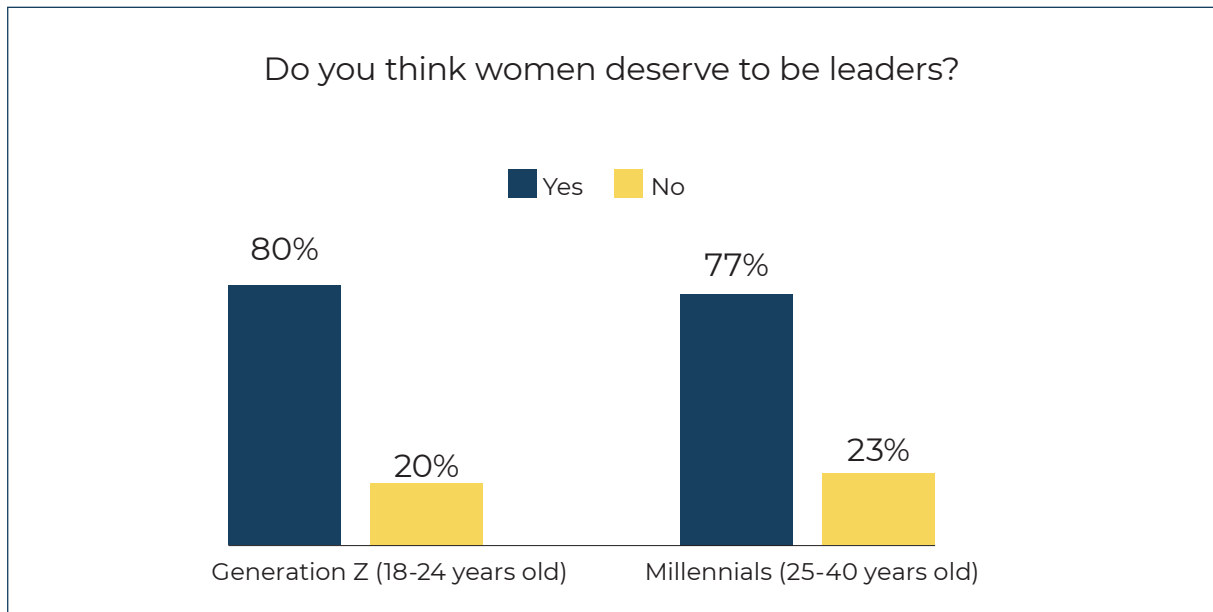
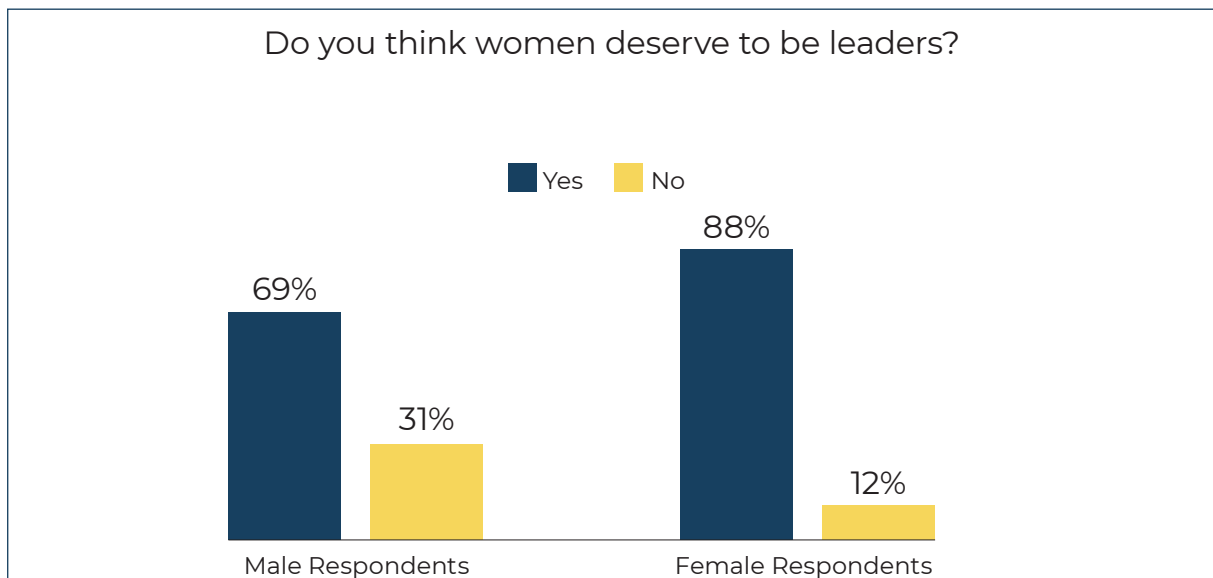
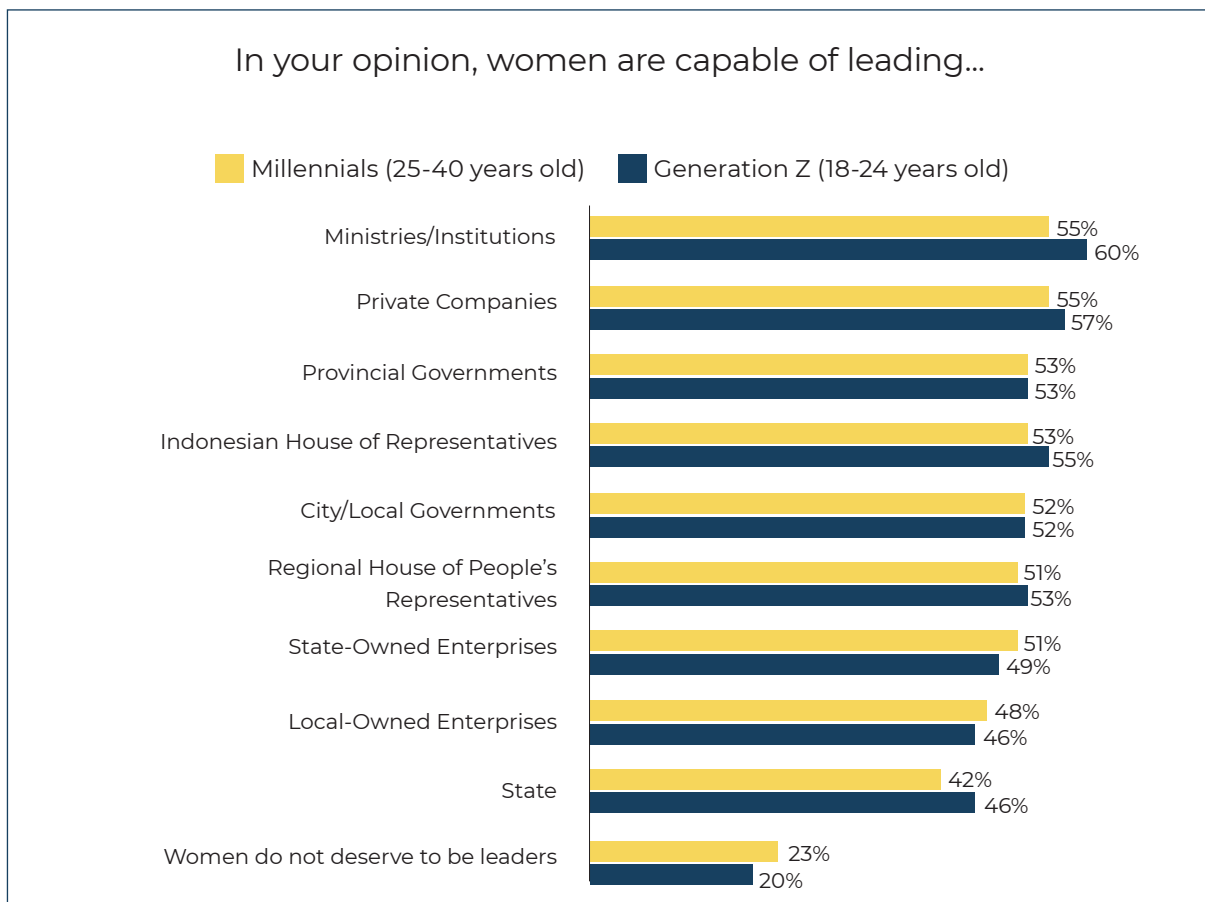


Chart 40. Male and female respondents' perspectives toward women leaders



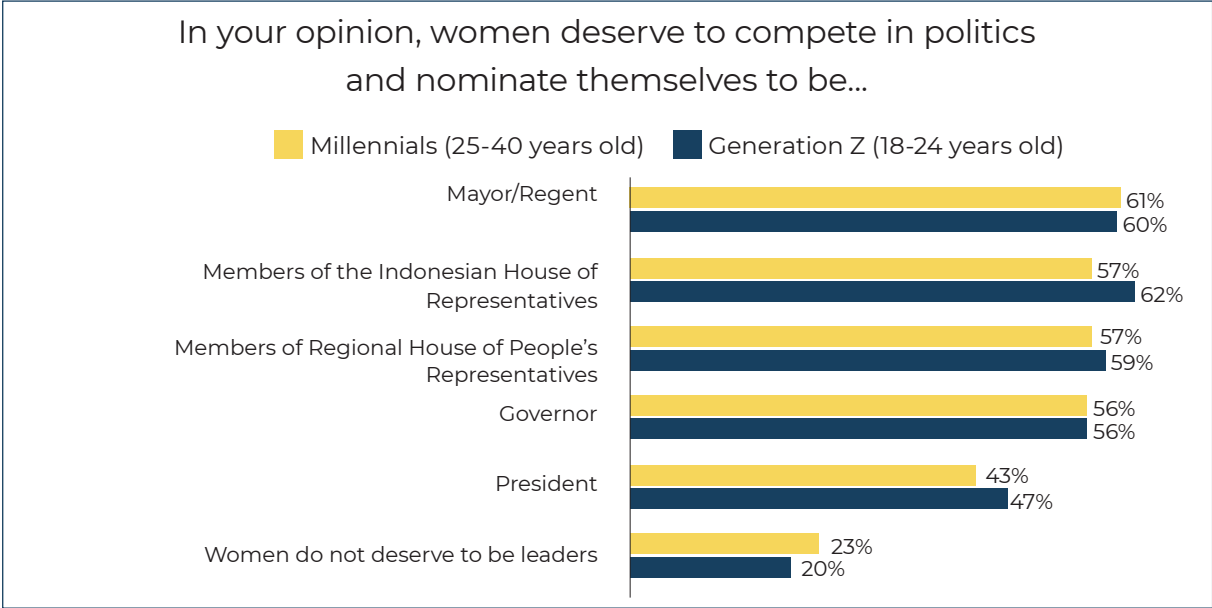
Regarding the levels of leadership, more than half of the respondents considered women deserved to be leaders in ministries/institutions, private companies, provincial governments, city/local governments, and the Regional House of People's Representatives (DPRD) in Indonesia. A considerable number of respondents also stated that women deserved to execute the role of leaders in the State-Owned Enterprises (51% of Millennials and 49% of Generation Z) and the Local-Owned Enterprises (48% of Millennials and 46% of Generation Z).

Chart 41. Respondents' perspectives toward the positions of women leaders



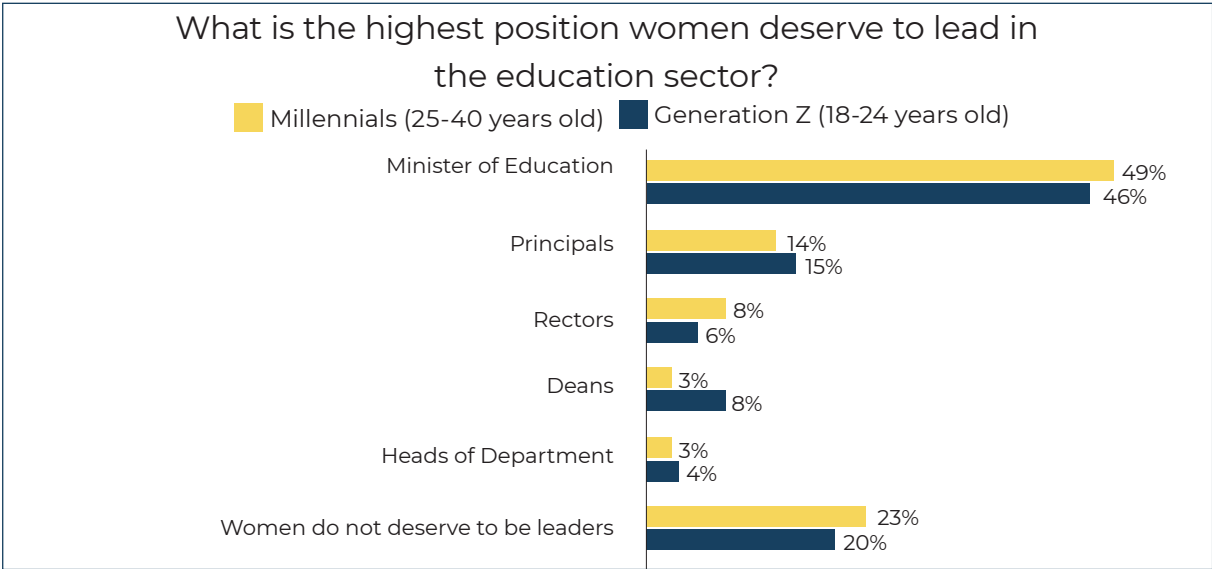
It was also in line with the attitude toward women's eligibility to be involved in political competition and nominate themselves to be leaders. More than half of the respondents agreed that women were eligible to participate in the election of mayors/regents (61% of Millennials and 60% of Generation Z), members of the Indonesian House of Representatives (57% of Millennials and Generation Z 62%), members of Regional House of People's Representatives (57% of Millennials and 59% of Generation Z), and governors (56% of Millennials and 56% of Generation Z). In addition, many respondents believed that women were eligible to nominate themselves as Presidentt (43% of Millennials and 47% of Generation Z).

Chart 42. Respondents' perspectives toward the eligibility of women to participate in political competition and nominate themselves to be leaders



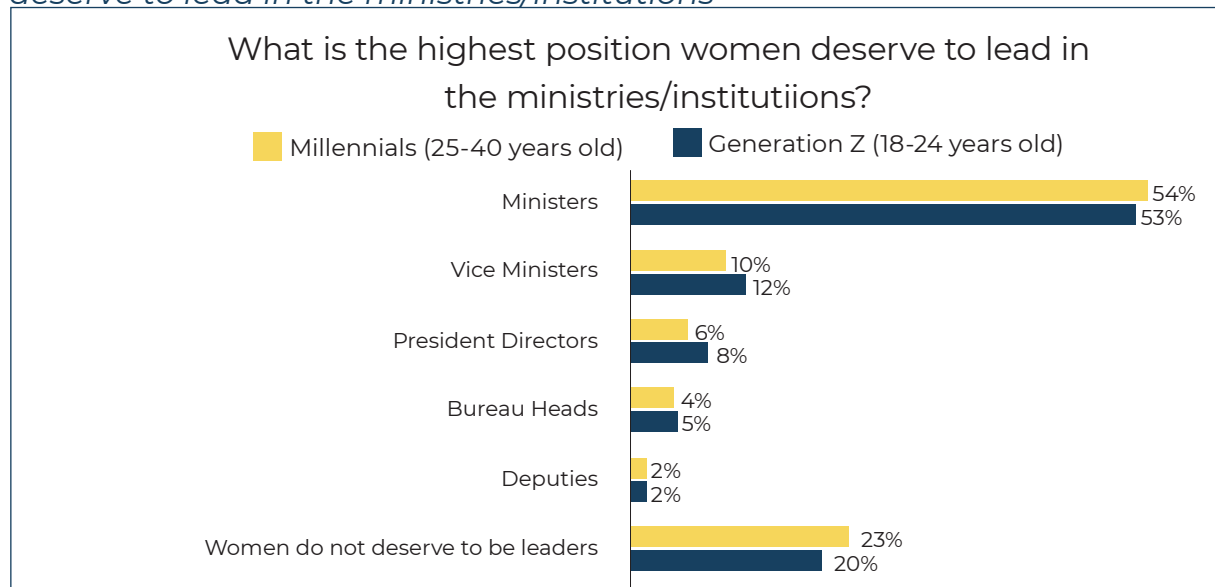
In the government sector, approximately a quarter of respondents agreed that women deserved to occupy the highest positions as President (26% of Millennials and 30% of Generation Z) and vice President (10% of Millennials and 7% of Generation Z). Half of them also believed that women could perform a governor's role at the provincial level (13% of Millennials and 10% of Generation Z) and regent/mayor's role at district/city level (8% of Millennials and 12% of Generation Z).

Chart 43. Respondents' perspectives toward the highest positions women deserve to lead in the government sector



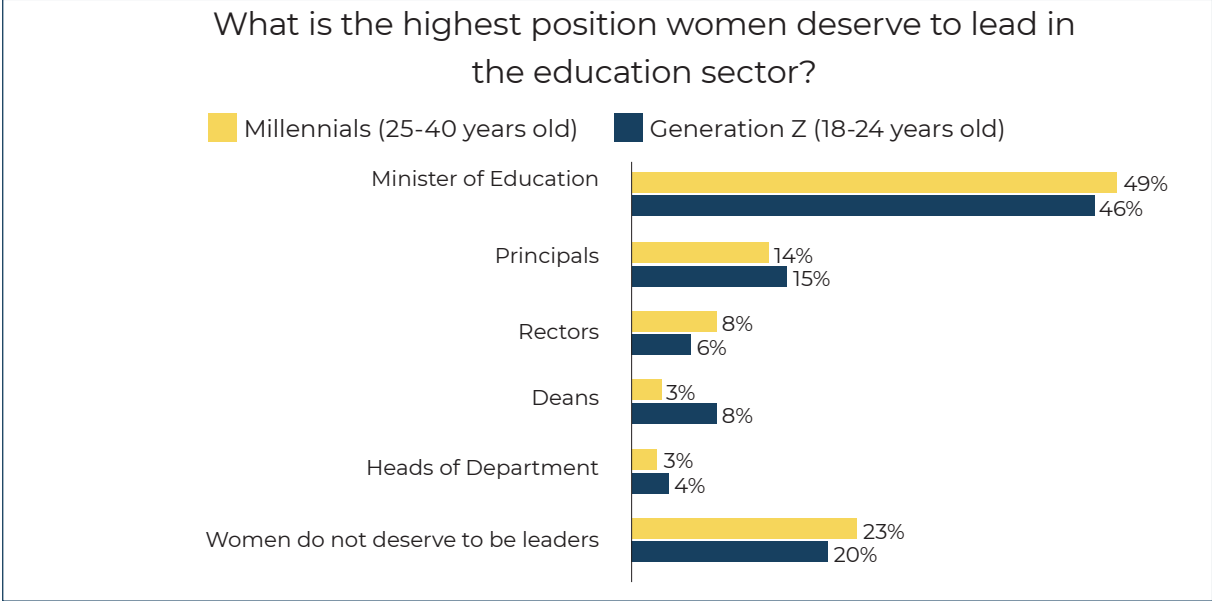
At the ministry/institution level, more than half of the respondents considered that women deserve to occupy the highest positions as ministers (54% of Millennials and 53% of Generation Z) and as vice ministers (10% of Millennials and 12% of Generation Z).

Chart 44. Respondents' perspectives toward the highest positions women deserve to lead in the ministries/institutions



In the education sector, nearly half of the respondents agreed that the highest position deemed appropriate for women was the minister of education (49% of Millennials and 46% of Generation Z). Some of them also considered women deserve to be university leaders as rectors (8% of Millennials and 6% of Generation Z) and principals (14% Millennials and 15% of Generation Z).

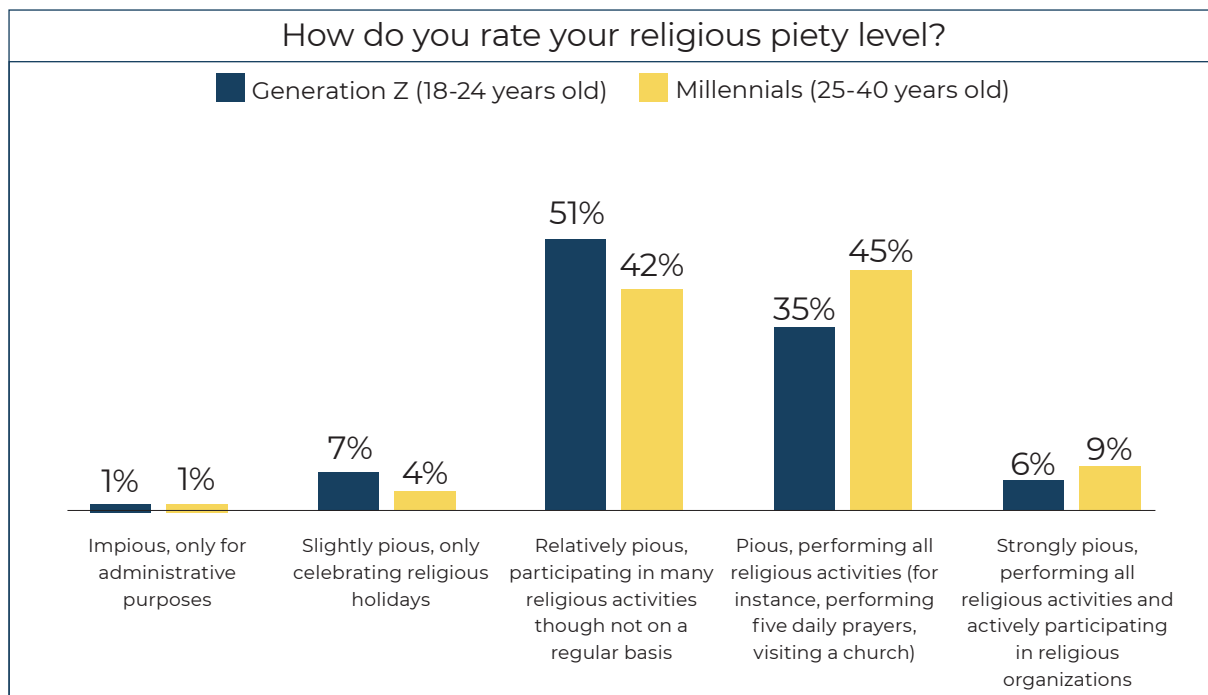
Chart 45. Respondents' perspectives toward the highest positions women deserve to lead in the education sector



**3.14. Religious Piety and Values that Are Considered Essential**

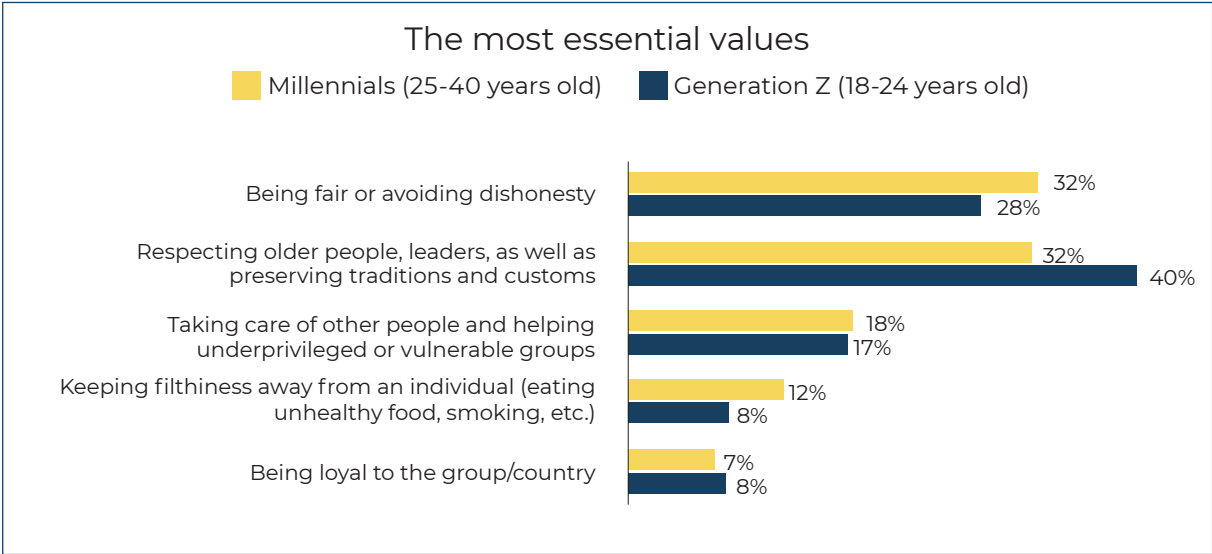
Generation Z respondents assessed their religious piety level by participating in religious activities, even if they do not do so on a regular/ occasional basis (51%). Meanwhile, most Millennial respondents measured their religious piety level by performing all religious activities, such as performing five daily prayers for Muslims or visiting a church regularly for Christians (45%). On average, the respondents were classified on relatively pious and pious levels.

Chart 46. Respondents' perspectives toward religious piety level



In terms of values, the most embraced values by Generation Z (40%) and Millennials (32%) respondents included respecting older people and leaders and preserving traditions and customs. Meanwhile, the value of being fair or avoiding dishonesty became their second-most embraced value (32% of Millennials and 28% of Generation Z). The third value was taking care of other people and helping underprivileged or vulnerable groups (18% of Millennials and 17% of Generation Z). Besides, the value of hygiene and keeping filthiness away from an individual (12% of Millennials and 8% of Generation Z) and being loyal to the group/country were considered crucial by a small number of respondents (7% of Millennials and 8% of Generation Z).

Chart 47. Respondents' perspectives toward essential values

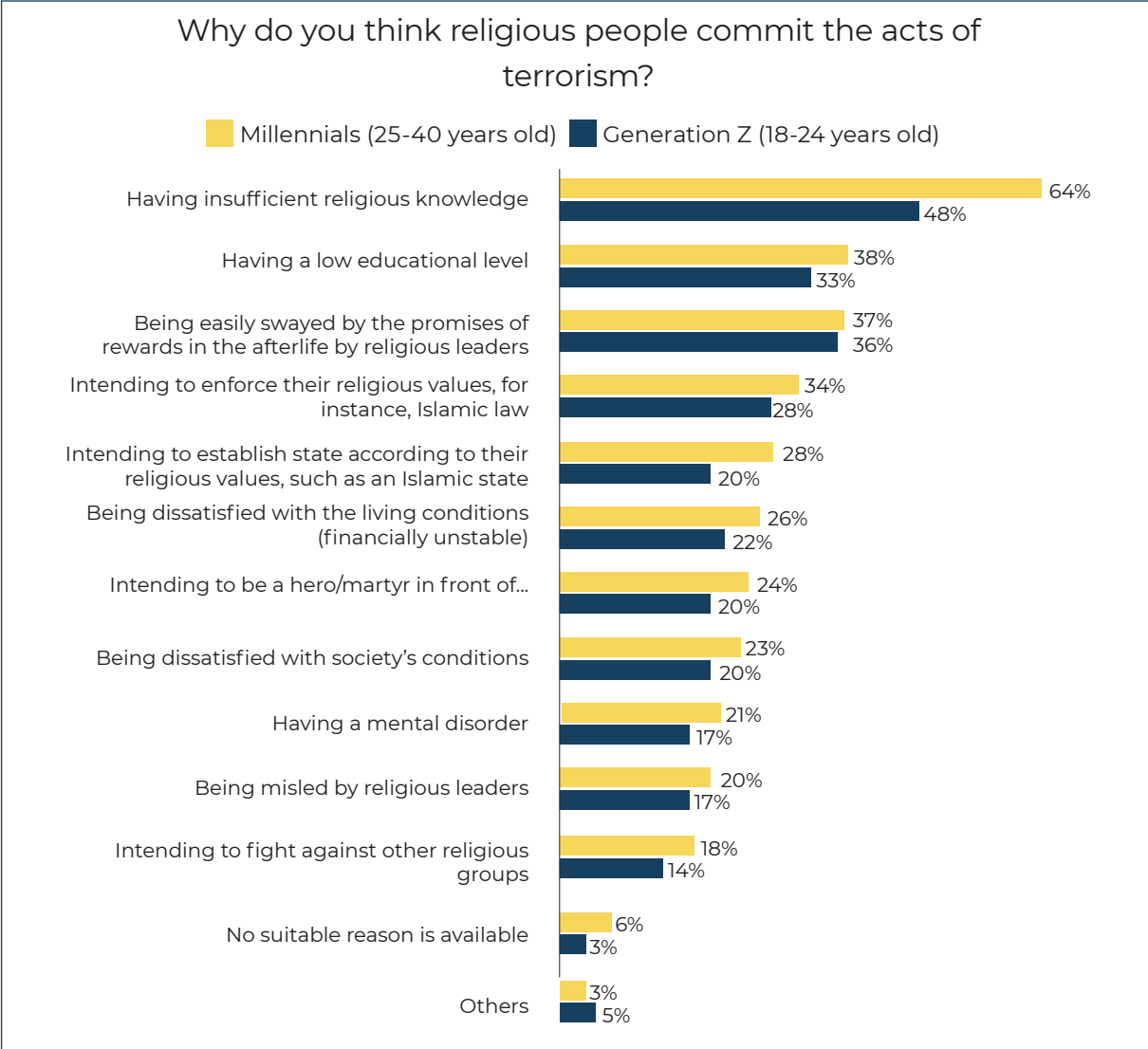


### 3.15. . Perspectives on the Reasons for People Committing Terrorism

Generally, the respondents viewed that people executed acts of terrorism due to insufficient religious knowledge. It was stated by 64% of Millennials and 48% of Generation Z. The following reason was the lack of education, stated by 38% of Millennials and 33% of Generation Z respondents. Other reasons included being swayed by the promises of rewards in the afterlife by religious leaders (37% of Millennials and 36% of Generation Z) and intending to enforce their religious values, for instance, Islamic law (34% of Millennials and 28% of Generation Z).

According to the respondents, people who committed the acts of terrorism were also influenced by several reasons, including intending to enforce their religious values in the country, such as an Islamic state (28% of Millennials and 20% of Generation Z), being dissatisfied with their living conditions or financially unstable (26% of Millennials and 22% of Generation Z), intending to become a hero/martyr in front of their religious group (24% of Millennials and 20% of Generation Z), being dissatisfied with the society's conditions (23% of Millennials and 17% of Generation Z), suffering from mental disorders (21% of Millennials and 17% of Generation Z), being deceived by religious leaders (20% of Millennials and 17% of Generation Z), and intending to fight against other religious groups (18% of Millennials and 14% of Generation Z). Almost all respondents selected more than one reason why people committed acts of terrorism.

Chart 48. Respondents' perspectives toward the reasons people commit the acts of terrorism



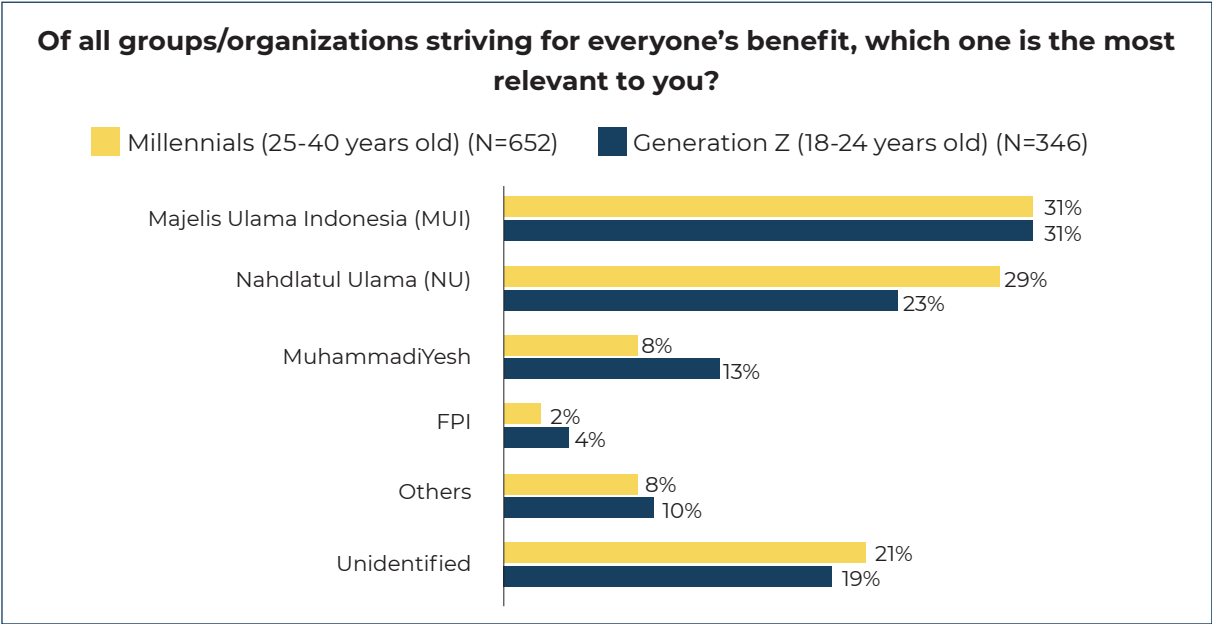
### 3.16. Group Affiliation

The questions in this and the following sections were solely proposed to Muslim respondents (84% of Millennials and 80% of Generation Z). Regarding the group or organization considered striving for the interest of Muslims, 31% of Millennials and 31% of Generation Z perceived the Indonesian Ulema Council (Majelis Ulama Indonesia or MUI) as the most relevant group to them. Following MUI, there were Nahdlatul Ulama in the second place (29% of Millennials and 23% of Generation Z) and Muhammadiyah in the third place (8% of Millennials and 13% of Generation Z).

Only a small number of respondents considered Islam Defenders

Front (Front Pembela Islam or FPI) as the most relevant group to them in fighting for the interest of Muslims (2% of Millennials and 4% of Generation Z). Meanwhile, few respondents considered that there were no relevant groups/organizations from the available options (8% of the Millennials and 10% of Generation Z). Two out of ten respondents believed that no groups/organizations fought for the interest of Muslims relevant to them (21% of Millennials and 19% of Generation Z).

Chart 49. Respondents’ perspectives toward the groups considered fighting for the interests of Muslims



**3.17. Tendency of Tolerance**

The most agreed statement from more than 80% of Muslim respondents was, “Among many religions in Indonesia and the world, Islam is the only true religion” (89% of Millennials and 81% of Generation Z). Meanwhile, 60% of respondents agreed with the statement, “Muslims should not congratulate adherents of other religions on Christmas, Nyepi (Day of Silence), and so on, since it violates Islamic law” (62% of Millennials and 61% of Generation Z).

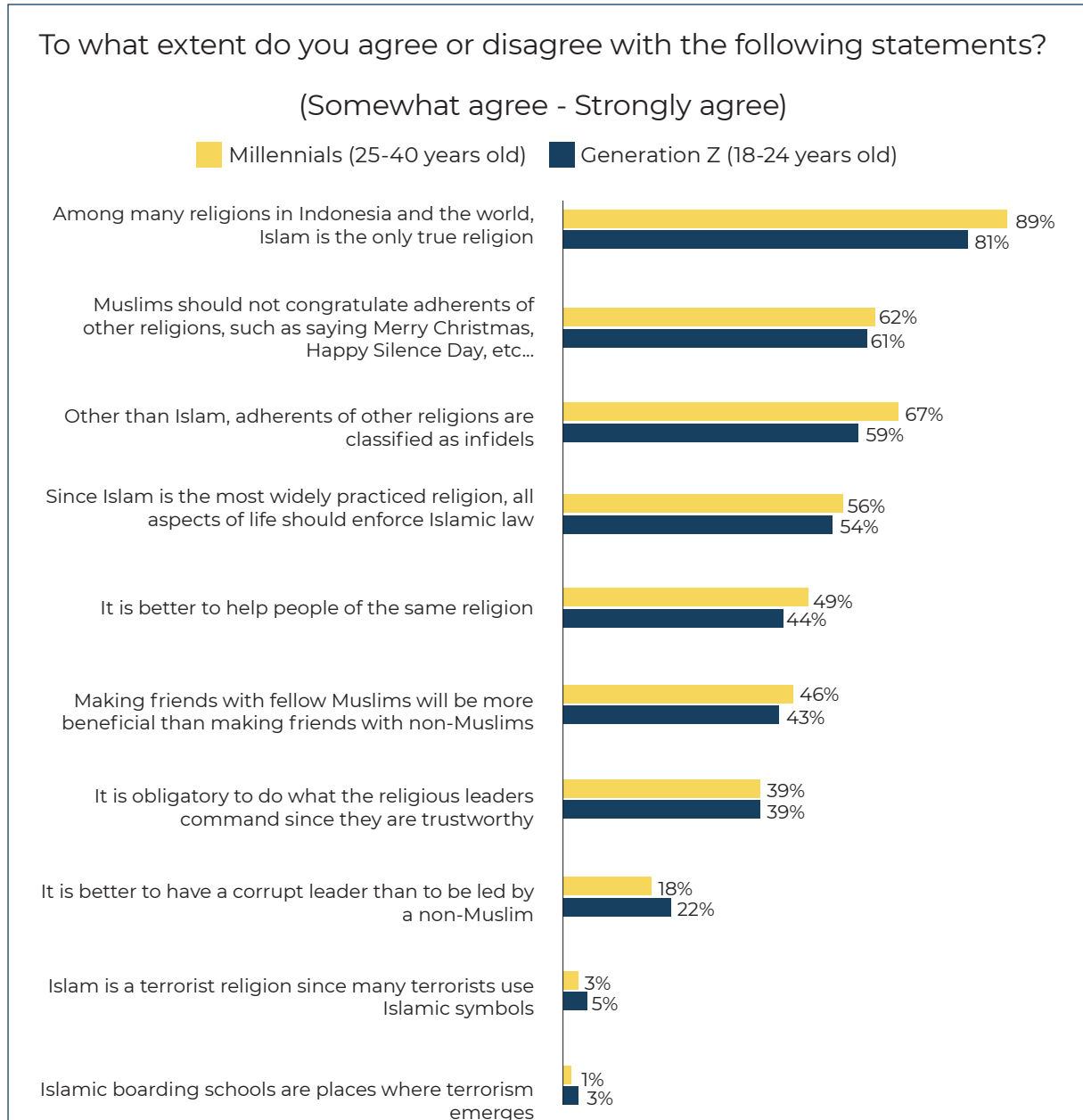
The most agreed statement includes, “Other than Islam, adherents of other religions are classified as infidels” (67% of Millennials and 9% of Generation Z). The statement “ Since Islam is the most widely practiced religion, all aspects of life should enforce Islamic law” was agreed by more than 50% of respondents (56% of Millennials and 54% of Generation Z).

Meanwhile, the most disagreed statement was that Islamic boarding

schools serve as the facility to grow terrorism, which was only agreed by a few respondents (1% of Millennials and 3% of Generation Z). The statement about Islam as the religion of terrorism was merely agreed by 3% of Muslim Millennials and 5% of Muslim Generation Z. The opinion that having a corrupter as the leader is better than having a non-Muslim leader was only agreed by 18% of Millennials and 22% of Generation Z.

Several statements agreed by a quite number of respondents, although disagreed by the majority, include “It is better to help people of the same religion” (49% of Millennials and 44% of Generation Z), “It is better to befriend people of the same religion” (46% of Millennials and 43% of Generation Z), and the statement about swallowing whatever the preachers say (39% of Millennials and 39% of Generation Z).

Chart 50. Attitudes toward tolerance among the religious believers



Besides those statements, the respondents were also asked to respond to the statements regarding activities representing intolerance against the minority religious groups, actions against the Government by a group of people on behalf of Islam, and terrorist attacks in Indonesia.

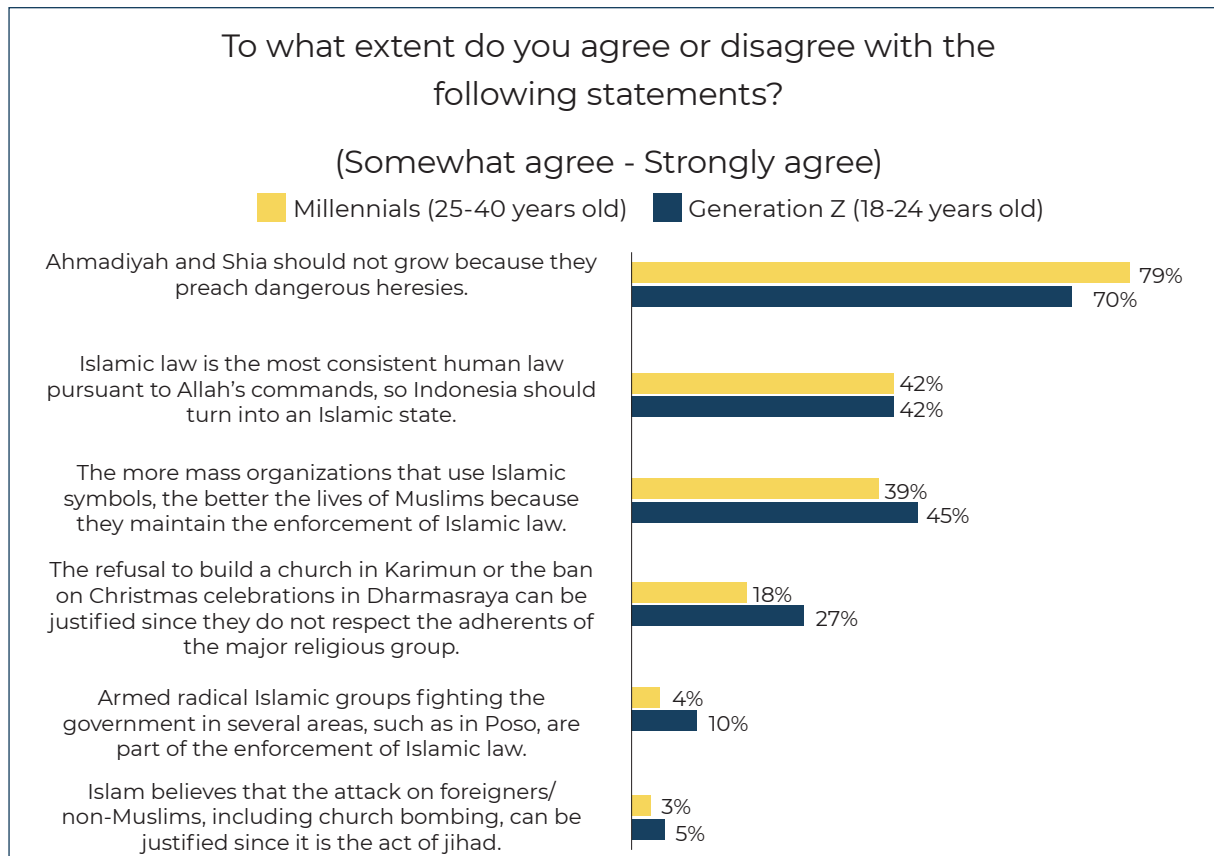
The majority of respondents agreed with the statement, “Ahmadiyah and Shia should not grow because they preach dangerous heresies” (79% of Millennials and 70% of Generation Z). The following statements were agreed by numerous respondents even though most respondents, in general, tended to disagree. The statement agreed by a considerable number of

respondents includes the one saying that Islamic law serves as the most consistent human law with Allah's commands and, therefore, it would be better if Indonesia turns into an Islamic state (42% of Millennials and 42% of Generation Z).

Additionally, the next most agreed statement was "the more the mass organizations use Islamic symbols, the better the lives of Muslims will be since they maintain the enforcement of Islamic law" (39% of Millennials and 45% of Generation Z). That statement was mostly agreed by the Generation Z respondents. The following three statements were disagreed by the majority of Muslim respondents. First, the statement related to attacking people from different religious groups and bombing as part of jihad (meritorious struggle). This statement was only agreed by 3% of Muslim Millennials and 5% of Muslim Generation Z. In other words, more than 95% of the respondents disagreed with this statement. Second, the statement related to the acts of terrorism by a group of people on behalf of Islam to enforce Islamic law, such as the Poso terrorist group, which was only agreed by a few of the respondents (4% of Millennials and 10% of Generation Z).

Third, the statement related to the refusal of establishing worship places for minority religious groups, such as in Karimun, and the celebration of the minority religious groups' holidays, such as in Dharmasraya. Only 18% of the Muslim Millennials agreed with the statement related to the refusal, but more than a quarter of Generation Z (27%) agreed with the statement. In general, more Generation Z agreed with intolerance against minority groups and terrorism acts. Nevertheless, the majority of the Millennials and Generation Z respondents disagreed with the statement.

Chart 51. Attitudes toward heresy and the establishment of worship places



### 3.18. Conclusion of the Findings

1. Almost all respondents indicated positive attitudes toward inclusivity in the community (>95%). It has implications for fostering good relationships among the citizens. Most respondents assumed that they could have a good relationship with citizens from different religious groups, both in education and working environment (96% of Millennials, 97% of Generation Z), and they had no problem with interacting or making friends with people from different religious groups (78% of Millennials and 82% of Generation Z). Additionally, most respondents disagreed with the implementation of dividing residence by religion (82% of Millennials and 84% of Generation Z).
2. Most respondents (89%) reported that there was no household in their regions that segregated the residents by their religions. Most respondents reported that schools in their regions accepted students regardless of their religious backgrounds (83%), did not coerce students from minority groups to attend the religious education class designed for the majority religious groups (69%),

- and facilitated those students with religious education subjects covering all recognized religions in Indonesia (65%).
3. Most respondents agreed that schools must accept all students with any religious background (93 of Millennials and 90% of Generation Z) and the religious education subject for majority religious groups should not be compulsory for students from minority religious groups (91% of Millennials and 87% of Generation Z). Most of them also agreed with the provision of religious education in schools covering all recognized religions in Indonesia (83% Millennials and 83% of Generation Z). Furthermore, more than half of the respondents (>58%) agreed if the schools provide worship places for all religious groups, knowledge about traditional religions/customs in Indonesia such as Parmalim and Kejawen (Javanism), knowledge about Tasawwuf (being or becoming a Sufi) and Tariqa (Muslim spiritual development), and knowledge about all religions in the world.
  4. In general, the respondents supported inclusivity. However, when it was limited to a more specialized area of religion, many of them exhibited exclusivity in religious practices and in interacting with people from different religious groups. A considerable number of Millennial and Generation Z respondents agreed with the application of dress codes based on the majority religious groups in the schools. Besides, 21% of Millennial and Generation Z respondents agreed to segregate men and women on several occasions, such as in wedding ceremonies and school activities. More than 50% of the respondents disagreed with interfaith marriage. About 48% of Generation Z and 56% of Millennials disagreed with interfaith marriage. Only less than 20% of the respondents agreed with interfaith marriage.
  5. The majority of Generation Z (77%) and Millennials (81%) only looked for information about their own religions, considered their religions better than those of the others (72% of Millennials and 62% of Generation Z), and tended to assess their religions more charitable than those of the others (38% of Millennials and 37% of Generation Z). The tendency of the respondents to determine their religions and groups better than those of the others indicated

exclusivity in terms of religious thoughts and insights. This tendency was considered reasonable and understandable since people generally give positive assessments of their choices and groups. People affirm their choices and what they have as the right thing to maintain their pride.

6. The attitudes of most respondents toward nationalism in Indonesia were considered strongly positive. Almost all respondents agreed that, as a citizen, we have to respect our country and preserve its traditions (98% of Millennials and 97% of Generation Z), as well as develop a positive attitude toward Pancasila (98% of Millennials and 97% of Generation Z). Most respondents also demonstrated a positive attitude toward nationalism teaching for the youths in Indonesia (98% of Millennials and 97% of Generation Z) and presumed that Indonesian must prioritize the interests of the state above personal interests (75% of Millennials and 75% of Generation Z). This is in line with the views of most respondents that the majority and minority groups deserve the same and equal political rights (53% of Millennials and 55% of Generation Z).
7. In terms of cultural tolerance, most respondents indicated a high tendency of cultural tolerance. Most respondents revealed a positive attitude toward the diversity of ethnicities, cultures, and religious groups in Indonesia (99% of Millennials and 99% of Generation Z). They considered diversity as a good aspect and is essential to be maintained (75% of Millennials and 73% of Generation Z). Additionally, a pretty large number of respondents agreed if an individual from a certain minority ethnic or traditional group becomes a leader (68% of Millennials and 65% of Generation Z), such as serving as a president, governor, vice president, or deputy governor. Most respondents also showed a strong positive attitude toward interethnic marriage. They agreed that interethnic marriage is allowable under any circumstances (62% of Millennials and 56% of Generation Z).
8. The respondents' attitudes toward female leaders were strongly positive (80% of Millennials and 77% of Generation Z). They (>50%) deemed women deserve to be leaders in ministries/agencies, as

- well as private companies, provincial governments, city/regency governments, and Regional House of People's Representatives (DPRD). Quite a number of them (>45%) also considered women deserve to be leaders in State and Local-Owned Enterprises (BUMN and BUMD). This is consistent with the attitudes toward the women's eligibility to involve in political competition and nominate themselves to be leaders (>40%), as well as participate in and occupy the highest position in education (>45%) and government (>50%) sectors.
9. The value considered the most essential and embraced by most respondents was the value of respecting older people, leaders, and maintaining the existing traditions and customs (32% of Millennials and 40% of Generation Z). Meanwhile, the value of being fair or avoiding dishonesty was their second most embraced value (32% of Millennials and 28% of Generation Z). The value of taking care of other people, helping underprivileged groups, or helping vulnerable groups was ranked third. Furthermore, the value of hygiene and keeping filthiness away from an individual, group, or state was considered necessary by only a small number of respondents.
  10. Most respondents viewed that people committing the acts of terrorism resulted from insufficient religious knowledge (64% of Millennials and 48 % of Generation Z) and lack of education (38% of Millennials and 33% of Generation Z). According to Muslim respondents, the group or organization considered fighting for the interests of Muslims the most was the Indonesian Ulema Council (Majelis Ulama Indonesia or MUI), which was also deemed the most relevant to them (31% of Millennials and 31% of Generation Z). Following MUI, there were Nahdlatul Ulama in the second place and Muhammadiyah in the third place. At the same time, around 20% of Muslim respondents claimed that there was no group or organization fighting for Islam relevant to them.
  11. In terms of views and attitudes toward leadership by an individual from a minority religious group, the respondents' acceptance was lower than that of leadership by an individual from a minority ethnic group and women. Approximately half of Millennials (49%)

- and Generation Z (53%) respondents agreed with leadership by individuals from minority religious groups. Most respondents from minority religions (90%) agreed that individuals from minority religious groups deserve to be leaders. Overall, only 14% of Millennials respondents and 18% of Generation Z respondents agreed that individuals from minority religious groups could hold the presidential position. Still, many respondents assumed that the majority should hold the leadership in society.
12. Many respondents believed that the establishment of worship places for minority groups required approval from the majority group (39% of Millennials and 48% Generation Z). Then, approximately 30% of respondents reported that schools in their area applied dress codes according to the religion of the majority. In addition, some respondents reported sex segregation in social activities in their area (17%).
  13. The majority of Muslim respondents in both age categories agreed with the statement, “Islam is the best religion among a number of religions in Indonesia and the world” (89% of Millennials and 81% of Generation Z). Indeed, the notion that their religion/belief is the best is reasonable. However, it potentially leads to intolerant attitudes when followed by other attitudes that negatively view other religious groups or minority religious groups.
  14. The majority of respondents agreed with the statement, “Muslims should not congratulate adherents of other religions on Christmas, Nyepi (Day of Silence), and so on, since it violates Islamic law” (62% of Millennials, 61% of Generation Z). This notion indicated an attitude of not recognizing those religions. Thus, it could be considered as a form of passive intolerance.
  15. Most respondents agreed with the statement, “The adherents of other religions other than Islam are classified as kafir (infidels)” (67% of Millennials and 59% Generation Z). Some people assume that the term infidel is part of the Islamic teachings, which is reasonable for Muslim respondents to believe. However, this belief can lead to intolerant attitudes when followed by negative emotions and is associated with certain actions against the groups.

16. The majority of respondents supported the statement, “Ahmadiyah and Shia should not grow because they preach dangerous heresies” (79% Millennials, 70% Generation Z). This notion showed great potential for intolerant acts against Ahmadiyah and Shia adherents in Indonesia.
17. Half of the Muslim respondents were sympathetic to the “struggle of Muslims”. It was indicated by the fact that they agreed with the statement, “Since Islam is the most widely practiced religion, all aspects of life should enforce Islamic law” (56% of Millennials, 54% of Generation Z) and “Islamic law is the most consistent human law pursuant to Allah’s commands, so Indonesia should turn into an Islamic state.” (42% of Millennials and 42% of Generation Z). It indicated that developing an understanding of the harmony of Pancasila as the nation’s ideology as well as the spirit of Nationalism with the Islamic teachings is essential.



# CHAPTER 4

## CONCLUSIONS AND RECOMMENDATIONS

### 4.1. Conclusions

1. There were indications of strong positive attitudes toward inclusivity. Almost all respondents demonstrated positive attitudes toward inclusivity in society. It was revealed by respondents who agreed that schools should accept students from any religious background, adherents of minority religious groups were not required to attend religious education classes for the majority group, and Indonesian students should learn religious education at school. The majority of respondents also admitted that they had never experienced or encountered coercion for students from minority groups to learn about the religion of the majority group. These inclusive attitudes underlay efforts to build good relations between citizens.
2. In more specific religious scopes, there were indications of religious exclusivity and interaction with people from different religions. Many respondents agreed with the application of dress codes in schools according to the religion of the majority and the implementation of sex segregation in activities. The majority of respondents disagreed with interfaith marriage. Most respondents only sought information about their own religion and considered their religion better than others.
3. The majority of respondents revealed strong positive attitudes toward nationalism. They agreed that citizens should respect their country, preserve their traditions, and possess positive attitudes toward Pancasila.
4. Respondents displayed strong tolerance views and attitudes toward cultural diversity. Almost all respondents showed positive attitudes toward the ethnic, cultural, and religious groups' diversity in Indonesia and viewed diversity as the right thing and essential to maintaining.
5. There were positive and strong attitudes toward female leaders. Respondents recognized women as worthy of leading ministries/agencies and private companies, provinces, cities/districts, Regional Legislative Councils, State-Owned Enterprises, and

- Local-Owned Enterprises in Indonesia.
6. The values that most respondents shared and considered essential included respecting elders, respecting leaders, and maintaining the existing traditions and customs. The other values that they adhere to the most include being fair or avoiding dishonesty, caring for others, and helping the poor or vulnerable groups.
  7. Overall, there were still indications of intolerance and negative attitudes toward religious freedom. However, there were also indications of attitudes toward minority leadership. More than half of the respondents believed that the establishment of worship places for minority groups required approval from the majority group. Many respondents also reported that schools in their area applied dress codes according to the religion of the majority. In addition, some respondents reported sex segregation in social activities in their area.

## **4.2. Recommendations**

### **4.2.1. Recommendations for Central Government**

1. The President should fulfill and ensure the implementation of the rights to freedom of religion and belief, especially for minority and vulnerable groups, as consistently stipulated and guaranteed by laws and regulations.
2. The President should take the necessary measures to reduce discriminatory practices based on religion and belief through legal instruments and community empowerment.
3. The Central Government should ratify and disseminate information about relevant international treaties to prevent violence based on religion and belief and its inciting practices.
4. Relevant ministries/agencies, together with religious leaders and actors, should conduct strategic programs to increase awareness and improve the implementation of values and rules in relevant agreements to prevent violence based on religion and belief as well as its inciting practices.
5. The Ministry of Public Works and Housing should formulate or harmonize regulations related to permits and regulations for housing development that strengthen inclusivity and prevent religious exclusive housing practices.

6. The Ministry of Public Works and Housing should reward housing developers who implement inclusivity policies and sanction those who violate exclusive housing development practices.
7. The Ministry of Education, Culture, Research, and Technology and the Ministry of Religious Affairs should implement educational curricula comprising religious studies and their respective ethical frameworks at all education levels from junior high school to senior high school, as well as facilitate students' direct interaction with religious education teachers of other religions.
8. The Ministry of Education, Culture, Research, and Technology and the Ministry of Religious Affairs should conduct periodic monitoring and evaluation related to the implementation of religious education, the teaching ability and quality of religious education teachers, and the internal regulations of educational institutions in building and strengthening tolerance.
9. The Ministry of Education, Culture, Research, and Technology and the Ministry of Religious Affairs should prepare quality standardization and assessment of religious inclusion in each educational institution with incentive and warning/punishment schemes.
10. The Ministry of Education, Culture, Research, and Technology and the Ministry of Religious Affairs should facilitate the increase of knowledge and capacity of religious education teachers regarding in-depth understandings of sociological and psychological aspects, nationalism, and other religions.
11. The Ministry of Education, Culture, Research, and Technology should include the practice of social and community service activities in the curriculum, starting from the basic education level, to promote a sense of social belongingness.

#### **4.2.2. Recommendations for Local Governments.**

1. In collaboration with the Central Government, local governments, including provincial governments and city/district Governments, should support and facilitate local religious leaders who undertake efforts to oppose religion and belief-based incitement while protecting them from the threats of incitement and violence.

#### **4.2.3. Recommendations for Civil Society Organizations.**

2. CSOs should develop various mentoring and training for young

religious leaders and actors to improve their abilities to deal with cases of violence based on religion and belief and their inciting practices as well as to strengthen intercultural and interfaith communication skills, global citizenship, and the use of traditional and new media.

#### **4.2.4. Recommendations for Religious Leaders**

1. Religious leaders should continue and strengthen efforts to build solidarity across religions and beliefs to build community welfare.
2. Religious leaders should intensify efforts to empower and strengthen communities in encouraging the implementation of ethical principles and human rights.
3. Religious leaders should promote the fundamental value of accepting others as they are, regardless of their faith, without forcing others to change their beliefs.
4. Religious leaders should identify the core texts of scripture as well as influential theological writings and pedagogical materials to promote the value of mutual respect and understanding.
5. Religious leaders should include materials on the brotherhood of humanity, peace, social cohesion, and acceptance of differences in religious identity, belief, social status, and gender in religious sermons.
6. Religious leaders should encourage and strengthen family assistance based on moderate religious values in each religious community they lead.
7. Religious leaders should avoid the practice of politicizing religion and belief and build communication with political actors who develop a vision of building tolerance and empowering people in a broad sense.

# REFERENCES

- Ali, H. et al. (2019) Indonesia Moslem Report 2019: The Challenges of Indonesia Moderate Moslems, Alvora. Jakarta.
- CSIS (2017) Ada Apa dengan Milenial? Orientasi Sosial, Ekonomi dan Politik. Jakarta. Available at: [https://www.csis.or.id/uploaded\\_file/event/ada\\_apa\\_dengan\\_milenial\\_\\_\\_\\_paparan\\_survei\\_nasional\\_csis\\_mengenai\\_orientasi\\_ekonomi\\_\\_sosial\\_dan\\_politik\\_generasi\\_milenial\\_indonesia\\_\\_notulen.pdf](https://www.csis.or.id/uploaded_file/event/ada_apa_dengan_milenial____paparan_survei_nasional_csis_mengenai_orientasi_ekonomi__sosial_dan_politik_generasi_milenial_indonesia__notulen.pdf).
- INFID (2016), Youth Perceptions and Attitudes on Radicalism and Violent Extremism, Research Findings in 6 Regions (August-October 2016), Jakarta: INFID
- INFID and Jaringan GUSDURian (2020), Laporan Persepsi dan Sikap Generasi Muda terhadap Intoleransi dan Ekstremisme Kekerasan, Jakarta: INFID
- Wahid Foundation (2018) National Survey on the Potentials of Socio-Religious Radicalism and Intolerance among Indonesian Muslim Women. Survey period: October 6–27, 2017. Jakarta.
- Murphy, Andrew R. (1997). "Tolerance, Toleration, and the Liberal Tradition". *Polity*. The University of Chicago Press Journals. 29 (4): 593–623.
- Peterson, S. (2003). Tolerance. Beyond Intractability. <http://www.beyondintractability.org/tolerance.htm>. Retrieved on October 4, 2021.
- PPIM UIN Jakarta (2018) Api Dalam Sekam: Keberagaman Generasi Z, Convey Report. Ciputat.
- SatYesrthi, K., & Yousafzai, M. (2014). Nobel lecture. Speech presented at the Nobel Prize Award Ceremonies, Oslo, Norway.
- Setara Institute (2021) Pandemi Lahan Subur Diskriminasi dan Intoleransi, [www.setara-institute.org](http://www.setara-institute.org). Available at: <https://setara-institute.org/pandemi-lahan-subur-diskriminasi-dan-intoleransi/>(Accessed on: January 16, 2022).
- UNESCO (1995). A Global Quest for Tolerance. n.p.: UNESCO Publication Office <http://www.unesco.org/tolerance/global.htm>. Retrieved on October 4, 2021.
- Vahland, J. (2017). 'Toleranzdiskurse', *Zeno* No. 37, pp. 7–25.
- Van Doorn, M. (2014). The nature of tolerance and the social circumstances in which it emerges. *Current Sociology*, 62(6), 905-927.
- VOA Indonesia (2020) Kehidupan Beragama dan BerkeYeskinan di Indonesia Masih Jauh dari Harapan, [www.voaindonesia.com](http://www.voaindonesia.com). Available at: <https://www.voaindonesia.com/a/potret-kehidupan-beragama-dan-berkeYeskinan-di-indonesia-masih-jauh-dari-harapan-/5598626.html> (Accessed on January 16, 2022).
- Zagorin, P. (2013). How the idea of religious toleration came to the West. Princeton University Press.

NGO in Special Consultative Status  
with the Economic and Social Council of the United Nations, Ref. No: D1035

Jl. Jatipadang Raya Kav.3 No.105 Pasar Minggu, Jakarta Selatan, 12540  
021 7819734, 7819735 info@indPd.org www.inPd.org

Follow Us :

