RELIGION AND TOLERANCE OF RELIGION IN ERA 4.0 IN THE FRAME OF STATE UNITY OF THE REPUBLIC OF INDONESIA TOWARDS EDUCATION AND PROFESSIONAL TRAINING

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Abstract

Indonesia is already known as Unity in Diversity, on the basis of Pancasila. Various cultures, tribes, customs, religions are owned by Indonesia, with a diversity that is unique.

Era 4.0 in the midst of diversity can also arise conflicts originating from religious differences. The purpose of this study is to examine religious harmony and tolerance in the 4.0 era within the framework of the unity of the Republic of Indonesia.

Researchers used qualitative methods, from various research results, articles, books, expert opinions, documentation.

The results indicate that social interaction between religious communities is still going well and within reasonable social distance. The possibility of conflict is generally triggered by licensing the construction of houses of worship which are within the realm of government authority, interrupted interwoven information between adherents of religion.

Era 4.0 is very useful to establish friendship between religious communities on a regular basis, each religious adherent correctly understands the teachings of his religion, opening up and mutual understanding about differences of opinion, can control personal emotions to soak conflict, by finding solutions through deliberation and consensus, the best for the peace of the people and nation.

Religious harmony and tolerance in the 4.0 era are still needed as a frame of the integrity of the unitary state of the Republic of Indonesia.

Keywords: harmony, religious tolerance, era 4.0, the integrity of the Republic of Indonesia, professional training

I PRELIMINARY

The development of communication and information technology is very rapid. In all corners of the world technology becomes an opiate that cannot be separated from human life. All aspects of life are affected by the development of these technologies, and it cannot be denied that the further development of technology will facilitate all activities of human life.

Indonesia, is a miniature of life with a diversity, a variety of differences that exist are a wealth of gifts from God Almighty. In 2019 the population was 266.91 million (bps 2019) with various religions, ethnicities, cultures living in harmony, upholding tolerance and harmony between religions, ethnic groups. However, with multiculturalism itself it cannot be denied that conflict is prone to occur. For this reason, we as fellow countrymen and citizens

must participate in protecting the integrity of the Unitary State of the Republic of Indonesia (NKRI) by preserving harmony among God's creatures on earth.

Religious harmony is not only the desire of Indonesian citizens, but the entire universe. Harmony is a relationship among religious people based on tolerance, mutual understanding, mutual respect, and mutual respect in the equality of the practice of religious teachings and cooperation in the life of the community and the state.

Tri harmony of the religious community is a concept that was rolled out by the Indonesian government in an effort to create a life of people between religious communities who get along well.

The problem in this paper is:

- a. How is Religious Harmony and Tolerance in Era 4.0 in the Frame of the Unity of the Unitary Republic of Indonesia?
- b. Why is Religious Harmony and Tolerance in Era 4.0 in the frame of the Unity of the Republic of Indonesia necessary?

Researchers are interested in conducting research on Religious Harmony and Tolerance in Era 4.0 in the Frame of the Unity of the Unitary Republic of Indonesia, because the most potential topic is in the effort to maintain, preserve the unity and integrity of the State.

Pancasila proves that it can unite the Indonesian nation (Soekarno: 2006: 76).

The integrity of a country will make the community peaceful in treading life in society, as well as foreign citizens who visit or carry out activities with various interests are also expected to get a guarantee of peace.

II RESEARCH METHODOLOGY AND DISCUSSION

A. Research Methods

Document study techniques include, among various research results, journals, articles, books that are related to religious harmony and tolerance.

In simple terms, it can be said that any qualitative research is a process of finding and collecting, analyzing and interpreting visual and narrative data that is comprehensive to obtain data on understanding of a phenomenon or problem that attracts attention (Mury 2019: 330)

The Ministry of Religion (Kemenag) released the Religious Harmony Index (KUB) for 2019. The survey for KUB was conducted by the Research and Development Center for Religious Community Guidance and Religious Services at the Research and Development and Education and Training Agency Ministry of Religion.

"This index attracts several formulations, (one of them) religious harmony is a condition or condition of religious life that interacts harmoniously, tolerantly, peacefully, respects each other, and respects religious differences and freedom of worship in each," said Minister of Religion (Minister of Religion) FachrulRazi in the release of the survey results at the Ministry of Religion, Jalan MH Thamrin, Central Jakarta, Wednesday (11/12/2019).

The survey was conducted on May 16-19 May 2019 and June 18-24 2019. There were 13,600 respondents from 136 districts / cities in 34 provinces. (Compass 12/12/2019)

The survey method uses a tiered random sampling and a margin of error of approximately 4.8 percent. There are 3 things that are highlighted in the survey, namely tolerance, equality, and cooperation among religious people.

B. DISCUSSION

1. CONNECTION

The word pillars which then have additions and endings to harmony have the meaning of unity of heart, life in society does not cause disputes. Religious harmony can be interpreted as a relationship based on mutual tolerance, respect, and respect between fellow religious communities.

In KBBI, the notion of harmony is a community agreement made on the basis of differences in social life, whether religious, cultural, and ethnic, to achieve common goals. There are large religious groups or organizations based on religion in Indonesia, namely:

1. Indonesian Ulema Council (MUI)
2. Fellowship of Churches in Indonesia (PGI)
3. Indonesian Guardian Conference (KWI)
4. Parisada Hindu Dharma Indonesia (PHDI)
5. Guardianship of Buddhists in Indonesia (WALUBI)
6. Konghuchu Indonesian High Council of Religion (MATAKIN)

These religious institutions govern human life in relation to their respective religions to improve the quality of religious life of every religious community. Building religious harmony is very necessary, there are various ways that can be done, including:

1. Building social harmony and national unity.
2. Creating a conducive atmosphere of religious life.
3. Exploring the importance of human values.
4. Strengthening the basics of internal harmony and between religious communities, as well as between religious communities and the government.
5. To deepen the implementation of spiritual values for humanity that lead to the values of God.
6. Placing love and love in the lives of religious people by eliminating mutual suspicion of followers of other religions.
7. Realizing that differences are a reality in social life.

In a survey conducted by the Ministry of Religion, there were several determinants of the index, which contained a correlation between the relationship between education, income, and the role of the Ministry of Religion on harmonious attitudes in Indonesia in 2019. Like family education (correlation 0.176, score 81.12), implementation of local wisdom (correlation 0.228, score 46.99), household income (correlation 0.052, score 2510337.76), religious heterogeneity (correlation -0.003, score 86.45), and the role of ministries (correlation 0.061, score 7.93)

The result is a national average value of 73.83 for the range of 1 to 100.

Next is the 2019 KUB Index suspension (Research and Development Guidance for Religious Guidance and Religious Services for Research and Development Agency)

1. West Papua: 82.1
2. East Nusa Tenggara: 81.1
3. Bali: 80.1
4. North Sulawesi: 79.9
5. Maluku: 79.4
6. Papua: 79.0
7. North Kalimantan: 78.0
8. Central Kalimantan: 77.8
9. West Kalimantan: 76.7
10. North Sumatra: 76.3

11. South Sulawesi: 75.7
12. Central Sulawesi: 75.0
13. Central Java: 74.6
14. DI Yogyakarta: 74.2
15. West Sulawesi: 74.1
16. Southeast Sulawesi: 73.9
17. East Java: 73.7
18. East Kalimantan: 73.6
19. Gorontalo: 73.2
20. Lampung: 73.1
21. Riau Islands: 72.8
22. North Maluku: 72.7
23. South Kalimantan: 72.5
24. Riau: 69.3
25. South Sumatra: 72.4
26. Bengkulu: 71.8
27. DKI Jakarta: 71.3
28. Jambi: 70.7
29. West Nusa Tenggara: 70.4
30. Banten: 68.9
31. West Java: 68.5
32. West Sumatra: 64.4
33. Aceh: 60.2
34. Bangka Belitung Islands: 73.1

The Victory Survey provides the conclusion that by looking at the categorization and index results, it can be concluded that all provinces have a high and very high level of religious harmony.

Some concepts of harmony in religions in Indonesia

1. Islam: in verse (QS. An-Nahl / 16: 90): Allah does not forbid you to do good and be fair to those who do not fight you because of religion and do not (also) expel you from your country. Because surely Allah likes those who act justly.
2. Christians: Blessed are those who bring peace, because they will be called children of God. (Matthew 5: 9) How nice and beautiful it would be if you lived together in harmony!
3. Catholic: The law of love is to love God and love our fellow human beings. (Matthew 22:37; Romans 13; 10; 1 Cor. 13: 4-7)
4. Konghuchu: In the four corners of the ocean, we are all human beings who are brothers and one who acts of love wants to be upright, so try to make others upright; he wants to go forward, so he tries to get other people forward too What is meant by mutual consideration is that what oneself does not want should not be done to others. (book of mengze Chapter II.B1 / 4).
5. Hindu: O people! Have the same attention. Foster mutual understanding between you. Thus you can realize harmony and unity. (Rg. Veda X.191.4). O humanity. I give you the nature of sincerity, the same mentality, friendship without hatred, just as a mother cow loves her newborn. That's how you should love your neighbor. (Arthava Veda III.30.1), It should be harmonious with intimacy between you, as well as people who are known and foreign. May the gods of Asvina bestow His grace for harmony between people. (Arthava Veda VII.52.1).
6. Buddha: Therefore, harmony is recommended with the understanding that all people should listen and be willing to listen to the teachings of others. (BatuKalingan inscription No

XII from the 3rd century king Asoka BC). Source: Scripture of each religion in Indonesia (in Arifinsyah book; 2013 →)

The implementation of the above religious teachings can be seen on December 25, 2019 while Christians, Catholics celebrate Christmas, the students from the Islamic Boarding School of RoudlatulSolihinDemak, who participated in the Christmas festivities by accompanying a group of children in the Mater Dei Church in Semarang (news one. com). This is one proof that indeed the level of harmony is high.

The administrators of the Istiqlal Jakarta mosque make a mosque courtyard for Catholics' parking lots celebrating Christmas at the Jakarta Katerdal Church.

Likewise various religious holidays in 2019 show the level of security and comfort for its adherents. Events like this must be maintained by us together, in order to maintain the comfort and peace of all citizens.

Examples of Religious Harmony Behavior:

Do not criticize other religions. United to create peace.

Do not interfere with each other and taunt. Mutual respect for other religious holidays.

Life in a pluralistic society, should make these differences as pride if we remain harmonious, united, to create a country that is harmonious and safe.

2. ERA RELIGIOUS TOLERANCE 4.0

In the diversity of ethnic groups, cultures, ethnicities and religions, Indonesia has proven to be able to unite as a single nation and state as a whole. So, so that the integrity and unity of this nation is always maintained, tolerance is the attitude most demanded of every citizen as an Indonesian nation.

Tolerance comes from the Latin tolerance which means patience, restraint. Tolerance has a broad meaning, namely mutual respect and cooperation among several other groups of different ethnicities, languages, cultures, politics, and religions.

According to the Big Indonesian Dictionary (KBBI), tolerance is a tolerant nature or attitude, or it can also be interpreted as a measurement limit for adding or subtracting which is still allowed.

Indonesia with all the different backgrounds of religion, ethnicity and culture it has. Franz-MagnisSuseno (1998: 11),

Religious tolerance means the grace of one's attitude to respect and allow religious adherents to carry out their worship according to the teachings and provisions of their respective religions that are believed without disturbing or imposing either from others or even from their families.

Tolerance is an attitude of acceptance with fullness of heart of the existence of every citizen of the nation

Tolerance is a condition that must be met to maintain and protect, not only diversity, but unity itself. The unity of this country is only possible if the diversity of the primordial identities of all Indonesian citizens is fully recognized and given space to develop themselves. This condition is entirely dependent on the awareness of every citizen to continue to be tolerant. That means, the spirit of accepting differences in tolerance is a basic capital for every person with all the uniqueness of his identity to live well to realize himself.

In diversity life, tolerance is a condition that must be fulfilled to maintain and protect not only diversity, but unity itself. Unity of the country is only possible if the diversity of primordial identities of every Indonesian citizen is fully recognized and given the space to develop themselves.

Accepting the difference in tolerance is a basic asset for everyone with all the uniqueness of their identities to live well to realize themselves.

The creation of harmony because one party accepts the existence of the other must also be balanced with an attitude of respecting the acceptance received from the other party. Each party needs to accept each other's diversity and therein lies the true power of tolerance in order to produce a harmonious shared life.

Tolerance is meaningless and loses its relevance if what is demanded is uniformity and equality of identity. Azyumardi Azra, in his writing "Guarding Indonesia" asserted that from a very complex collection of primordial diversity a nation and state of Indonesia could be built up, in fact it was a miracle that could only continue to radiate its light if supported by the tolerant behavior of every human being to maintain the existence of a united nation. this nation and country.

Tolerance, is not enough to be identified as an attitude, but rather an awareness, a way of thinking that typically lies in the willingness to accept and respect differences. Tolerance really needs educational facilities so that it continues to be nurtured as a distinctive personality of the Indonesian nation. Which must be consistently instilled in each generation of the nation to ensure the unity of the country and nation.

Religious tolerance is tolerance that includes issues of belief in human beings related to the creed or related to the deity he believes.

Tolerance in the association of life between religious people, which is based on each religion is the responsibility of the adherents of the religion itself and has a form of worship (ritual) with its own system and ways that are condemned (charged) and becomes the responsibility of people who embrace their religion, then tolerance in association inter-religious life is not tolerance in religious matters, but the embodiment of religious attitudes of followers of a religion in the intercommunication of people of the same religion, in matters of society or public benefit.

Difference in religion does not make chaos, your religion, your religion, my religion, my religion, therefore we must have civilization, the contradictions need not be united, there is no need to make it noisy (Message of Love Mbah Moen 2019: 117)

The very rapid flow of globalization makes all things really easy to access, without the presence of filters can certainly bring problems to the State of Indonesia. Everyone does not force someone to embrace a particular religion. Set / as citizens, it seems that each respect and respect among people of different religions.

3. STATE UNITY OF THE REPUBLIC OF INDONESIA

Through the book Four Pillars of National and State Life, Susilo Budi Soepandji writes "The Republic of Indonesia is a country that has a territorial unit (in accordance with UNCLOS 1982) from Sabang to Merauke and from Miangas to Rote Island, a united nation called the Indonesian nation (Youth Pledge of 1928), a unity of ownership of natural resources that allotment as much as possible for the welfare of the people, a unity of state ideology, namely the ideology of Pancasila, a national political unit which must always be in favor of national interests, a national economic unit that must always be in favor of the welfare of the people of Indonesia, a national cultural unit which has the identity of Indonesia as a national character and a national defense system that is unique according to Indonesian characteristics, that is the deep meaning of the Unitary State of the Republic of Indonesia "(2012: 164). The Unitary State of the Republic of Indonesia is a State that has a unity in territory, nation, natural wealth, the ideology of the Pancasila, political system, economic system, social culture and the national defense system which is "Indonesian".

From this opinion we as a nation believe and must try to maintain the integrity of the Unitary Republic of Indonesia, by implementing it in life. In this 4.0 era, we are expected to be wiser to respond to life by being harmonious and tolerant in order to create wholeness.

Era 4.0 which facilitates communication, this can also trigger divisions, the potential for patience, restraining one's emotions, finding the right source of information is needed. Indonesia's pluralism must be managed so that it can face the problems around, religion, race, ethnicity still respected, respected.

Every believer has the same obligations, rights and position as citizens in social life. nation and state. There is legal protection in carrying out religious activities and other religious activities related to the existence of each religion.

As citizens are given the opportunity to be able to give criticism and advice on the issuance of regulations / publishing or government products that are not in accordance with religious teachings.

A variety of religions, made as the wealth of a country, where we can respect each other, respect, strengthen each other's religious values and faith. The difference is used as a comparison, booster and even amplifier and refiners what they have. The most important moral message in responding to the 4.0 era is actually not at the level of agree or disagree, but rather on how in era 4.0 prepare all citizens to face this form without having to mortgage ideological, political, socio-cultural and territorial sovereignty in the context of defense and security .

Maintaining religious harmony is an obligation of all citizens, for that we as citizens have a very large mandate to maintain its integrity. United to create peace, referring to the opening of the 1945 Constitution article 29 paragraph 2 states that the State guarantees the independence of each population to choose their own religion to worship according to their religion and beliefs.

However the differences are, they can still be united despite different religions. Being able to unite is the result of approaching each other (Mbahmoen; p. 103).

Bhineka Tunggal Ika means that even though our nation's diverse elements remain, we can unite it because of the approach to each other (Mbahmoen; p. 133)

We realize that with the creation of harmony among religious communities, it becomes the main pillar of efforts to maintain the integrity of the Republic of Indonesia which cones on 4 things, namely returning to Pancasila as the basis of the state, the 1945 Constitution as a guideline for national and state life wrapped in the ties of Unity in Diversity as a unifying nation and business National Defense.

4. PROFESSIONAL TRAINING

Education and training (DIKLAT) become an institution that is awaited by civil servants to be able to make themselves able to improve quality in their fields. Professional training is expected to produce professional civil servants as well.

A professional is someone who offers a service or service in accordance with the protocols and regulations in the field they live in and receives a salary as wages for his services. That person is also a member of an entity or organization that was established in accordance with the law in a country or region.

Professional and accredited training institutes will provide public services according to applicable regulations and have an integrity zone. Employees work with integrity and are responsible for carrying out tasks, which are supported by good infrastructure and infrastructure.

Professional includes 3 things namely what is called the competency triangle, namely Knowledge (Knowledge), Skills (Skill), and Attitude (Attitude). A person is said to be professional if his work has the technical or ethical standard characteristics of a profession (Oerip and Uetomo, 2000: 264-265).

Professionalism concerns the compatibility between the capabilities possessed by the bureaucracy with the needs of the task, the compatibility between the capabilities and the

needs of the task fulfilled is a prerequisite for the formation of a professional apparatus. This means that the expertise and capabilities of the authorities reflect the direction and goals to be achieved by an organization (Kurniawan, 2005: 74).

Professionalism according to Sedarmayanti (2010: 96) is a pillar that will place the bureaucracy as an effective machine for the government and as a parameter of the apparatus' ability to work well.

Knowledge, Skill, and Attitude must be possessed by employees of training institutions including ASN together to become professionals in their fields.

CHAPTER III CLOSING

Conclusions:

Based on the results of the study, several conclusions can be drawn, including:

1. Religious harmony cannot be separated from the teachings of each religion which both teach goodness, tolerance, sympathy, empathy. The teachings of each religion are used as guidelines in thinking, speaking and acting that are implemented in daily life.
2. The diversity of cultures that exist throughout the country can be used as a supporter of harmonization between religions and ethnicities, with the support of professional training institutions.
3. Interfaith dialogues are regularly scheduled annually with a calendar every three months, not waiting for new conflicts to be held.
4. The spirit of Unity in Diversity as a unifier of the nation is always encouraged for all citizens, as well as employees of training institutions.
5. Bhinneka Tunggal Ika is a plurality bond that Indonesia has. The way to treat it is by learning to accept Bhinnity itself as a reality and strength in training institutions and civil servants, the community.

Suggestion:

1. Maintain the integrity of the Unitary Republic of Indonesia. There are indeed many challenges that want to divide the Unitary Republic of Indonesia, but we must have a strong commitment in fighting all those challenges.
2. Develop an attitude of mutual respect and accept the difference. Respect the equality of the adherents of one religion to another and understand that all have the same rights and obligations as citizens.
3. There is a desire to protect and protect each other by not looking at what religion they profess.
4. Not utilizing religious issues for the benefit of the group, provide constructive programs that are acceptable to the community.
5. Practicing the values contained in Pancasila in everyday life.
6. To carry out the life of the nation and state in accordance with the Constitution / 1945 Constitution, in their respective environments.
7. Seek training institutions that are accredited and have ISO certificates

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