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THE INFLUENCE OF RELIGIOUS TOLERANCE AMONG NU MEMBERS IN PATI AND KUDUS REGENCIES INCREASES THE MEANING OF THEIR LIFE IN DAILY LIFE

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ABSTRACT

The purpose of this study was to determine the religious tolerance of NU and residents in Pati and Kudus regencies. This article is the result of quantitative research with 135 respondents. The age of the respondents fell into the adult category. Retrieval of data using a scale Statistical analysis using the services of the SPS program.

This study uses a mixed-methods approach. Quantitative research analysis uses the SPSS program to extract data using a scale. There were 135 respondents to the research. For the qualitative research, there were 8 informants. Data mining using interviews.

The results of quantitative research show that the religious tolerance of NU residents Pati and Kudus has a positive and significant effect on the meaning of their lives. The interpretation can be seen from the value of t , which is 34,562 with a significance value of 0.000. The values suggest that the variable of religious tolerance towards the meaning of life among NU Kudus and Pati residents has a significant influence because the p value is less than 0.05.

The results of the statistical analysis show that the relationship between religious tolerance and the meaning of life in NU Kudus and Pati has a determinant R value (R squared) of 0.900. This value shows the contribution of religious tolerance to the meaning of life at 90%, meaning there are other variables that affect the meaning of life by 10%. The R value obtained a value of 0.949. This means that the relationship between religious tolerance and the meaning of life for NU Kudus and Pati members is very strong.

KEYWORDS: Religious tolerance, and the meaning of life

1. INTRODUCTION

The Indonesian nation has a wealth of various cultures. On the other hand, the Indonesian nation is known as a pluralistic nation. These rights can be seen in the diversity of ethnicity, religion, language, culture, and customs. With regard to religious issues, the Indonesian state is not a theocratic state,

but constitutionally requires its citizens to adhere to one of the religions whose existence is recognized, as stated in Article 29 paragraphs (1) and (2) of the 1945 Constitution. The state grants rights to citizens of Indonesia to adhere to religions in Indonesia, namely Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, and Confucianism. This fact by itself forces the state to be involved in managing religious life.

Read and understand Article 29 of the 1945 Constitution for Indonesian citizens. It is said to be important because the State guarantees to carry out worship according to their beliefs and beliefs. Every believer in a religion has the opportunity to practice religion and create a religious life in accordance with the teachings of their respective religions. The development of religion and religious life must not lead to the growth of narrow religious thinking and understanding because this will lead to conflict between religions. Religion provides space for mutual respect and respect for religious differences that exist in Indonesia (Nisvilyah, 2013).

Violent behavior that uses religious symbols and occurs in Indonesia is a problem in itself. Now it has become a national problem; in fact, this incident has also become an international problem. Various cases of religiously charged acts of violence that have sprung up have become news material in the mass media almost every day in Indonesia. These cases indicate that the values of religious tolerance are important to understand and practice. Examples of some of the existing violent behavior An example is the case of the riot in Sukorejo, Kendal, which occurred on July 18, 2013. The riot was sparked by an incident where a car from the Islamic Defenders Front crashed into a resident, killing them. Its background is the sweep of the lottery and the localization of Alaskan prostitution. Bisri (Suara Merdeka, 28 July 2013) stated that the incident was based on beliefs based on religious texts regarding the doctrine of amar ma'ruf nahi munkar. Events like this cause losses, both material and moral. Materially, violence always causes damage to facilities, especially public facilities. A very big loss is a moral loss. The Indonesian nation is considered a radical nation that uses acts of violence to demand change. The radicalism movement creates various conflicts that eliminate the sense of peace and harmony in the life of religious people. Such an incident provokes a judgment on the streets that feels right.

These incidents will lead to conflict. The conflict does not only happen between parties of different religions; conflicts often occur between parties of the same religion but with different understandings. The incident occurred because each person felt he was right and did not want to be blamed. The Era of Democracy gives the impression that there has been unlimited freedom in expressing and imposing a certain doctrine. The freedom of a group often gives rise to radicalism in other groups. The culture of permissiveness to take radical actions in the current era of democracy thrives among adherents of this radical ideology. The growth of this permissive culture endangers public peace because the proliferation of radicalism will harm, disrupt, and lead to conflicts with other parties (Sufanti et al., 2014).

Understanding a community to understand tolerant behavior, then you can read MacIver's opinion. According to him, society is formed by invisible structures and is a collection of various human relations that are built and changed by humans themselves. Society continues to move dynamically in accordance with the times and its needs. In a simple or primitive society, humans have homogeneous characteristics both in culture, religion, and social structure. They understand the religion that was understood by their ancestors. Such a society is one that understands religion, which is close to symbols. These symbols have a dominant role in their religion. Most of these simple people have low education levels or are within the scope of ordinary people. The pattern of low-society life is very simple in its interpretation of the symbols of life in everyday life.

Conversely, sometimes people also understand other people's religions with feelings of antipathy. Tolerance developed in this society is not established or running normally. They are easily touched or offended when the teachings of their religious beliefs seem to be insulted by followers of other religions. They responded instantly by keeping the soul bet. They understand other people's religion with antipathy. Such a community is prone to conflict and divorce among its members. In such a situation, people are usually easily ignited by their emotions. Society is less thorough in analyzing a case so that it puts forward their ego rather than their way of thinking.

A complex society or multicultural society is composed of a diversity of cultures, societies, and social structures. Diversity is an unavoidable fact in collective life, and its existence cannot be expected or suppressed without an acceptable level of violence. Moreover, since humans are bound and shaped by culture, their self-respect is closely tied to respect for their culture. Respect for this culture fosters a sense of loyalty and gives one the confidence and courage to interact with other cultures. The character of intercultural interaction in a multicultural society usually occurs due to the mixing and interaction of cultures. This situation is known as "cultural assimilation." Likewise in terms of religion. People who live in a multicultural society assimilate how good religion is in a society with a heterogeneous composition of religious adherence. This creates a sense of tolerance and cooperation between cultures and religions. This assimilation process appears not only for minority groups but also for the majority group.

Such a situation in society assumes that society has a coherent moral and cultural structure. This situation will rarely cause problems. Even though the moral and cultural structure of society has internal coherence, the structure is not completely the same and unified. These structures vary according to class, religion, and region and are composed of various and even contradictory schools of thought and consist of values and practices that can be interpreted and related in several different ways. Assimilationist groups ignore all of this and offer a very narrow and distorted view of national culture or equate the structure of minority groups with that of more dominant groups (Casram, 2016).

2. RESEARCH METHODS

This article is the result of quantitative research consisting of two variables, namely religious tolerance and the meaning of life for NU and Muhammadiyah members in Kudus and Pati districts. Retrieval of data using a scale the scale is based on the theory of religious tolerance and the meaning of life. The total number of respondents was 135 people. Data analysis used the SPS program with regression analysis.

3. RESULTS AND DISCUSSION

1). The religious tolerance of NU and Muhammadiyah members of Pati and Kudus has had a positive and significant impact on the meaning of their lives.

The results of quantitative research show that the religious tolerance of NU residents Pati and Kudus has a positive and significant effect on the meaning of their lives. The interpretation can be seen from the value of $t: 34,562$ with a significance value of 0.000 . The values suggest that the variable of religious tolerance towards the meaning of life among NU Kudus and Pati residents has a significant influence because the p value ≤ 0.05 .

Religion is a source of teachings in carrying out the behavior of everyday life. Religious teachings serve as a foothold for adherents to interact on a daily basis with living things in their environment. Why do humans need religion? The reason is because humans have dignity and worth. When humans practice their religion, the fundamental values attached to it will be maintained. It's just that sometimes religious adherents hijack religion itself. People who embrace religion prioritize the frame or form of their religion rather than the content of their religion. Someone who is religious in this way is called a "formalist" (Madjid, 1995).

Islamic ethics certainly grasps the meaning of ethics itself. The language of ethics comes from the Greek. The language is *ethes*, meaning "custom." Ethics is a science that examines good and bad by paying attention to human actions that are not contrary to reason. There is another word that is always side by side with ethics, namely morals. Moral comes from the Latin "*mors*," which means habit. There is another word that is commensurate with ethics that is often used by humans, namely "morals." There are similarities between morals and ethics. The similarity is that both discuss the good and bad problems of human behavior. Both are inherent in human behavior.

The other side also has a difference. The difference lies basically in a branch of philosophy called ethics, starting with the human mind. The word "morality" differs in the meaning of its use based on the teachings of Allah and His Messenger. Morals are inseparable from *aqidah* (theology) and *sharia*. Moral behavior has the meaning of obedience to religion. Someone who looks at his moral behavior is a "*dhahir*" (looked at) or visible person. This behavior is purely encouraging because of Allah SWT. But it is also inevitable that there is behavior related to the mind. This behavior is related to Sufi behavior (Habibah, 2015).

The reality of the condition of the population of the Indonesian nation is that there is diversity in religion, skin color, language, and culture. To create harmony among people, it is necessary to have tolerant behavior. Religious tolerance is part of the embodiment of the expression of religious experience in a community group. The activity of expressing religious experience in a society is explained by Joachim Wach, as a reaction of religious human responses to absolute reality which is manifested in the form of social ties between people of the same religion or different religions. Tolerant behavior in a diverse society is indeed an absolute reality, a vital element of human diversity in social interaction, and this is found in every religion.

Another explanation is provided by Fritjhof Schuon. According to him, religions are invisible (exoteric) and born differently in this world. Despite this, religions are born with distinctive teachings and principles that are unique to each religion. This difference also comes from what is considered the same, namely from a substance that is considered super from creatures, namely God. In such a situation, the most binding way to respect each other is through tolerance. Tolerance behavior is a matter of compromise behavior and accommodation in the environment and social interaction. In everyday life every religious human being socially cannot deny that they have to associate not only with their own group. Every religious community must strive to bring about tolerance to maintain social stability so that ideological and physical clashes do not occur between people of different religions. In the end, there will be harmony in life (Casram, 2016).

The development of science and technology in life, as well as the prosperity and welfare of life materially, are too important to just stop at that point. Fulfillment of the need for psychological needs is also very necessary. Among these needs is the need for the meaningfulness of life. According to Metz, the need for meaningful life is very urgent in the situations and conditions of an advanced civilization. Another explanation related to the meaning of life is provided by Debats. According to him, the meaning of life possessed by a person is related to human existence in his life.

To fulfill these needs related to the meaning of one's life, one of the sciences that can help is psychology. The science of psychology is known today as the science of positive psychology. In the past, psychological studies looked more at human behavior from the negative side of a person's behavior. The development of one's knowledge is related to the development of psychology to answer the problems of the times by studying human behavior with positive behavior. This gives a sign that viewing humans is also not only on the negative side. Humans also have a positive side that needs to be developed (Sumanto, 2006).

2) The independent variable religious tolerance and the dependent variable the meaning of life for NU Kudus and Pati have a strong relationship and a high contribution.

The results of the statistical analysis show that the relationship between religious tolerance and the meaning of life in NU Kudus and Pati has a determinant R value (R squared) of 0.900. This value

shows the contribution of religious tolerance to the meaning of life at 90%, meaning there are other variables that affect the meaning of life by 10%. The R value obtained a value of 0.949. This means that the relationship between religious tolerance and the meaning of life for NU Kudus and Pati members is very strong.

Examining tolerance, of course, first learns and knows the meaning of tolerance. In language, "tolerance" has the meaning of something that is tolerant of (allowing, allowing, approving, permitting) stances (opinions, views, beliefs, habits, behavior, and so on) that are different from or contradictory to one's own stance. It is different in other terms in the study of Islam that the word tolerance is equivalent to the word *tasamuh*. The word is explained by Ibn Faris the word has the root *samaha*. The word has a synonym in the meaning of the word *sahala*, which means easy. Another explanation is given by Fairuz Abadi: the word comes from the word *samuha*. The word means generous, and *karma* means noble.

Another in-depth study states that the word tolerance is studied in terms of terminology, which has a definition that is easier to understand. The scientist Abu Al-Maududi explained that tolerance is an attitude of appreciating and respecting the beliefs and actions of other people even though this is wrong in our view. Someone who is respected will not use violence and coercion to change their beliefs or prevent them from doing something. Another opinion was explained by Thohir Ibnu 'Asyur, who said that tolerance is a flexibility in interacting with one another with the principles of *i'tidâl* (balanced), *wasathiyah* (middle), and *tasdhyiq* (justifying) and *tasahul* (too easy) (Rosyidi, 2019).

According to Hidayat, it was explained that one way to overcome differences is to have dialogue. In dialogue, someone who cannot accept and appreciate the uniqueness of others and is unable to melt into the process of dialogue with others is a person who fails to understand himself and others. A person who succeeds in understanding himself will be able to accept and appreciate the uniqueness of others. This will be learning about the meaning and meaning of others. He will continue to try to make others like himself. Life itself is actually a process of continuous dialogue. Through dialogue, one will give and receive. In order for the dialogue to be realized properly in an adult and productive manner, it certainly requires patience, experience, self-confidence, and personal maturity (Naim, 2013).

The meaning of life achieved by a person is related to the psychological well-being he gets. Someone who has achieved psychological well-being can avoid negative psychological symptoms. For example, stress, lack of confidence, depression, lack of optimism, and so on. This is explained by Park and Peterson as meaning that life has a positive relationship with one's well-being. When someone has achieved it, that person automatically gets happiness and life satisfaction (Grouden, 2014).

3). The religious tolerance of NU and Muhammadiyah members in the Kudus and Pati districts has positively increased the meaning of their lives.

The results of the analysis of the coefficient table can also be seen in the regression equation. The regression equation formula used is $Y=a+bX$. Y = religious tolerance, and X = meaning of life. By stating that a is a constant number, the regression equation model can be understood. The constant number is from the "Unstandardized Coefficients" value, with a value of 8.615. The figure can be understood if there is no religious tolerance and the meaning of life has a value of 8,615. B is the regression coefficient number. The number shows a value of 0.713. This means that if there is an increase of 1% in religious tolerance, then the meaning of life will increase by 0.713. The value of the regression number shows a positive value. This means that the independent variable of religious tolerance among NU residents Pati and Kudus has a positive influence on the dependent variable of the meaning of their lives. The line of the regression equation is $Y = 8.615 + 0.713X$.

The category of a person in expressing a different religion apart from being exclusive and inclusive is in a parallel or moderate way. Panikkar explained that a person who is religious in this way has thoughts, attitudes, and behaviors that indicate that a religion that is different from his own is considered a legitimate and true religion. The reason is that religion has the same teachings of seeking truth, safety, and happiness. It's just that the way it's taken is different. Another explanation explained by Komarudin Hidayat is that someone who is religious with a pluralism attitude and behavior is more moderate than inclusivism, or even exclusivism. Someone who has a view with such a religion is theologically plurality of religions is seen as an inevitability reality. This means that each religion stands parallel (parallel). It's just that someone who has this view thinks that work or behavior with missionary enthusiasm for preaching is irrelevant. Likewise, the da'wah carried out by Muslims is also irrelevant. The problem is that each person has their own choice (Casram, 2016).

More clearly about the behavior and attitude of a person in religion explained by Komarudin Hidayat. According to him, there are three behaviors and attitudes that a person has in religion, namely: "mystical" (solitary), "prophetic-ideological" (solidarity), and "humanist-functional." Someone who practices a mystical religion has concentrated on experiencing the presence of God individually. According to the religious model in the mystical tradition, the pinnacle of happiness in life is when a person has succeeded in eliminating all impurities from the heart, mind, and behavior so that between him and God an intimate relationship is established that is woven with love. Furthermore, religion with an ideologically prophetic attitude and behavior Such religious behavior is carried out by carrying out a socio-religious mission by building solidarity and strength. Therefore, the activity of spreading religion with the aim of increasing followers is considered to have theological virtues and strengthen ideological strength. The attitude and behavior of the last religion are functional humanism. This behavior focuses on appreciating human values recommended by religion. In this type, what is called a "religious life policy" is when someone has faith in God and then does good to

others. The language of religion now is someone who has a pious personality both socially and individually (Casram, 2016).

When reading literature about the search for the meaning of life, it can be said that the meaning of life in the search also comes from culture and even crosses cultures. In historical records, the search for the meaning of life is described as a basic, innate human need. Explanation from Victor Frankl that a person who seeks the meaning of life does not pay attention to the pleasures or avoid a hard life. The person in living his daily life wants to feel the meaning of the life he lives. According to Kim explained that a person in living his life is generally happier to live a meaningful life than a pleasant life. Chen explained more strongly that when a person lives a life lacking meaning, that person tends to commit suicide. But sometimes in a bad or inaccurate way, explained by Steger, someone who finds the meaning of life enhances his life and becomes superior. Such a condition actually means that the person has achieved a prosperous life (Prinzing et al., 2021).

4. CONCLUSION

Living in a country that is diverse in terms of culture, ethnicity, religion, language, and skin color requires an understanding of equality and behaviors that understand and respect each other. This is the religion of human life in everyday life: to create a safe, peaceful, and Sentosa life together. Such a life does not come suddenly from the sky. Such a life needs to be created and made by humans themselves with full sincerity and sincerity.

Every religion teaches goodness. Religion teaches an ethical life in the lives of its adherents or among other adherents. With such a narrative for followers of religions who believe in the truth of their religious teachings and practice them, there is no room for someone to behave evilly. let alone behave by killing or hurting each other. Because a person's piety in practicing religion can be measured from the behavior of his life every day.

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