

STRENGTHENING THE HINDU'S RELIGIOUS VALUES ON MILLENNIAL HINDU GENERATION TO PROTECT FROM RADICALISM ACT

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Kata Kunci: <i>penguatan nilai-nilai agama Hindu generasi milenial radikalisme.</i>	Abstrak <p>Fenomena radikalisme di Indonesia dengan mengatasnamakan agama telah menyita perhatian banyak pihak. Radikalisme bertentangan dengan ajaran agama dan peradaban. Keadaan ini meresahkan masyarakat umum, dan generasi milenial. Generasi milenial selain dipandang potensial sebagai pemersatu bangsa, juga sangat rentan dimasuki dan penyebar paham radikalisme. Kemahiran generasi milenial termasuk generasi Hindu milenial dalam menggunakan teknologi digital sangat mudah menerima informasi dari berbagai sumber di belahan dunia. Informasi yang diterima milenial tidak seluruhnya benar, seringkali mengandung paham intoleran, dan benih kebencian yang bertentangan dengan nilai-nilai agama dan peradaban bangsa. Rentannya milenial terseret ideologi radikalisme disebabkan kurang mendalamnya pemahaman tentang hakekat nilai-nilai agama yang mengajarkan kedamaian (santih), pentingnya persaudaraan (Vasudaiva Kutumbhakam, Tat Twam Asi), serta nilai-nilai kebajikan lainnya, disamping minimnya figur keteladanan yang mampu menegakkan dharma dan kedamaian. Teknologi digital yang tidak dimanfaatkan secara bijak, memunculkan kerawanan sosial, budaya dan agama. Tulisan ini merupakan sintesa pemikiran dengan pendekatan library research untuk mengeksplorasi pemikiran dan temuan untuk merumuskan pemikiran baru sebagai respon terhadap tantangan dan peluang generasi Hindu milenial di era teknologi digital. Dua hal penting yang harus dilakukan kepada generasi Hindu milenial, adalah penguatan nilai-nilai kedamaian dan persaudaraan serta keteladanan dalam melaksanakan ajaran dharma.</p>
Keyword: <i>Srengthening</i>	Abstract

<p><i>Hindu religious values</i> <i>Millennial generation</i> <i>Radicalism.</i></p>	<p><i>The radicalism act in Indonesia in the name of religion has captured the attention of many parties. Radicalism is contrary to religious values. This situation is disturbing for the general public and millennial generation. The millennial generation is seen as a potential unifier of the nation but also very vulnerable to introduced and as a group to spread radicalism. Their access to digital information is very high. Unfortunately, not all information they received is entirely correct; they often exposed by content that full of intolerance, and hatred that is contrary to the values of religion and national civilization. Their vulnerability to be disclosed by radicalism ideology was caused due to lack of understanding in the religious values that teach peace (santih), the importance of brotherhood (Vasudaiva Kutumbhakam, Tat Twam Asi), as well as other virtue values. Digital technology that used wisely can raise social, cultural, and religious vulnerabilities. This paper is a synthesis of thought with a library research approach to explore opinions and findings to formulate new ideas as a response to the challenges and opportunities of millennial Hindu generations in the era of digital technology. Two important things that must be done to the millennial Hindu generation are strengthening the values of peace and brotherhood and also improves and carrying out the teachings of dharma.</i></p>
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INTRODUCTION

The dynamics of the times is an impossible thing to ignore. In the present world, that described as a millennial era where digital technology is developing rapidly and becoming a lifestyle for many generations, including generations of Hindus. Millennials generation is the name for people born around 1980 to 1999. That is, people who are now aged 18-35 years classified as millennials generation or generation Y that said to be a different generation and adept at using communication technology with various media.

The development of digital technology has significantly influenced a millennial generation, so they can quickly seek information from anywhere in the world. As digital natives, they tend to use the internet, smartphone features, or other technological devices for searching all forms of knowledge.

Various information that is freely available in cyberspace easily accessed without space and time limits. In addition to storing positive potential for easy access to information, advances in digital technology also hurt social relations in all occupations (Fitri, 2017: 262). What worrying is that not all information disseminated is true and not infrequently the information received by millennial generations (in this case including millennial Hindu

generations) which contains the provocation of radicalism, terrorism, intolerance, and hatred content.

The rise of cases that are contrary to the moral values of religion and the development of radicalism and intolerance in society is a negative impact of the use of social media (digital technology). Research by Saiful Mujani Research and Consulting (SMRC) states, the seeds of radicalism in Indonesian millennials are at an alarming stage (Najmuddin, 2018: 14).

However the digital era (millennial) with various impacts caused in the end cannot be denied or canceled, but must be faced. A wise attitude in the use of information technology needed to anticipate and protect the negative effects of technology, especially those that "present" the type of information that can divide the unity and integrity of the nation. The infiltration of radicalism through social media such as the internet is very easy. While those who use social media more widely are young people, who are very vulnerable and easily influenced, this phenomenon is no exception to the Hindu millennial generation.

In general, the millennial generation has not been able to sort out the effects caused by the use of digital media. Nowadays, it seems that there has been a tendency for social media users to override moral and ethical values or religious values (Hinduism). In the social order, religious values are essential to avoid friction that results in conflict. Therefore, the inculcation and strengthening of Hindu ethical values through education to millennial Hindu generations is a significant factor. Learning can be a useful tool that serves as a fundamental value that can filter the adverse effects of digital technology among millennial Hindu generations.

METHODOLOGY

This article was written by using a qualitative research method which relevant to the topic of strengthening the values of Hinduism, millennial generation and radicalism. Sources referred to and reviewed in the form of library materials (library research), by using books, journals, research results notes, information online and documentation of details through descriptive analytical assessment. The relevant book mentioned in detail in the bibliography at the end of the article. While some essential citations will be included and referenced throughout the discussion of the item. The ideas obtained from these references help the authors develop ideas contained in the purposes as described as a whole in this article.

CHARACTERISTICS OF MILLENNIAL GENERATION

The aspects of a generation in the study of sociology are called "the theory of generations," which first appeared in the work of Karl Mannheim, a Hungarian sociologist, namely *The Problems of Generations* in 1923. The term millennial comes from the vocabulary of millennials introduced by William Strauss and Neil Howe in 1987 to refer to the generation born in 1982-2000.

Millennial era is a term to refer to the current era, which is the spirit of the young generation today or in the slang language of today's generation called "kids now era." (Strauss & Howe, 2000). Millennial era arises as a response to the modern era, which prioritizes reason, empiricism, and things that are materialistic, secularistic, hedonistic, pragmatic, and transactional, namely a view that separates world affairs from the hereafter. Because of the life of the modern era, humans are free to do something by utilizing the sophistication of digital technology without any spiritual, moral and religious foundation. Experts say that the emergence of the millennial era, which is also called the postmodern era, as the era of back to spiritual and moral or back to religion, is a period of returning to spiritual, moral, and religious teachings, especially for the millennial generation.

Strauss and Howe, in various interviews, said that a comprehensive understanding of millennial generation is very important not only because quantitatively this generation will be the majority in a changing situation, but also because this generation is the key to the formation of today's society and the next few years front.

William Strauss and Neil Howe believe that each generation has common characteristics that will be the character of that generation. Grouping the characteristics of each generation based on a specific period called a cohort (Santosa, 2015: 19). Thus millennial is a cohort term in demographics, noun meaning followers or group.

Currently, there are four large cohorts in demographics. The generation born in 1965-1979 is called the baby boomers, while the generation born in 1965-1979 is called the X generation (slacker or Xers). Furthermore, the millennial generation is a generation born in the range 1980-2000, part of generation Y (born 1980) and part of generation Z (born 2000). This generation is known as the generation, that 'gets along' with communication and information technology. They get information through internet surfing in cyberspace, such as e-mail, SMS, instant messaging, and social media such as Facebook and Twitter, in other words, Generation Y is the generation that grew up in the internet boom era (Lyons, 2004).

Furthermore (Lyons, 2004) revealed the characteristics of generation Y are: the trademarks of each individual are different, depending on where he was raised, economic strata, and social family, communication patterns are very open compared to previous generations. Social media users are passionate, and their lives strongly influenced by technological developments, more open to political and economic views, so they look very reactive to the environmental changes that occur around them.

Technological progress is a compelling context that influences millennial generation mainly because it alters the way they communicate and interact with one another. They grew when the internet, Facebook, and iPhone created. In this context, they become the first generation in history that is always connected or always-on generation.

Because this millennial generation formed in such a sophisticated technological advance, several studies put forward several general characteristics of the millennial generation. As research conducted by the Alvara Research Center cited by Muhammad (2017: 34), concluded that there are three superior characters of millennial generation, namely: (1) creative: thinking out of the box, rich in ideas, (2) confidence: confident so they dare to express their opinions, and (3) connected: good at socializing within their community.

Advances in technology motivate the millennial generation to be creative. No wonder, if this generation classified as a generation that is creative and has a way to think out of the box. This generation bravely revealed all their abilities by creating a variety of successful creative industries, including Go-Jek, Traveloka, Bukalapak.

Millennials also have high courage and confidence, which shown by their ability to argue freely and openly. They believe in the talents and abilities possessed to deal with life situations. They have the ability to control themselves wisely, have clear visions, and determine.

With the advancement in technology, everyone in the millennial generation easily socializes through the internet and gadgets. Through the internet, they quickly form a community not only in the country but also reach everyone in all parts of the world. Not only formed communities, but their knowledge also increases because all information easily obtained through internet applications.

Openness to change is another feature of the millennial generation. Unlimited information accessed at any time, making this generation accustomed to various differences. They accept differences that make them more tolerant and able to coexist with different people.

MILLENNIAL HINDU GENERATION AND ITS CHALLENGES

Parents would want their children to be successful and dignified. This can be achieved through the educational process, both in the family, school and in the community.

In his speech, President Joko Widodo, at the annual session of the MPR-RI, emphasized that: "Building humanity in Indonesia is our investment in facing the future and paving the way towards Indonesia's success. We prepare Indonesian people to become superior humans from the womb until they grow independently". The statement implies that one of the efforts that must be possessed by Indonesian people is the ability in the field of science and technology in facing global competition in this digitalization era.

Based on the president's statement above, it becomes a necessity for the young generation, in this case, the Hindu young generation to prepare themselves in facing this millennial era. Millennials' Hindu young generation is not enough to master the sophisticated technology, but their diversity is also important so that the millennial Hindu generation is able to utilize digital technology wisely.

Regarding religious revival, it is interesting to note Ignas Kleden's account of the three dimensions of religious revival, as quoted by Machasin (in Sumartana, et al., 2001: 3). The three dimensions are sanctity, spirituality, and morality. Sanctity is the acknowledgment and respect for the existence of a sacred (God) that transcends our lives; spirituality is the attitude of the adherents of each religion towards themselves based on the values taught by their religion; while morality is the attitude of an individual towards others and his responsibility towards the safety and perfection of others.

The three dimensions above used as a reference for the Hindu generation in living their lives in this millennial era. Because the main purpose of religion is its adherents get a grip through religion to achieve perfection and salvation. In the economic aspect, it promises prosperity, politics promises prosperity, the law promises justice, art promises subtlety, science promises enlightenment, technology promises progress, and only religion promises safety. Thus, all these aspects have a very important role for humans, especially the Hindu generation in carrying out life in this millennial era.

The Hindu generation, the majority of whom live in Bali, in this digital era, has far changed. Technology and information have developed very fast to remote villages to infiltrate cultural barriers. The communication infrastructure built by the government makes it easy for the community, especially the younger generation of Hindus who are already adept at using

digital media to receive information from anywhere. In this situation, the millennial Hindu generation must carefully utilize digital media to share information.

The carelessness of millennials in disseminating information evidenced by the insight report data released by Norton Cyber Security in November 2016. Millennials surprisingly exhibit slack online security habits. The data says 20 percent of millennials are happy to share passwords that have the potential to sacrifice online security. Then the majority of Indonesian consumers, or about 90 percent, use Wi-Fi connections (<http://www.academia.edu/39104372/>).

For millennial Hindu generation in Bali, especially in urban areas, that the internet is almost equal to primary needs. Internet and smartphone technology (smartphones) become good friends who accompany their daily lives. However, it is important to understand by the millennial Hindu generation that technology literacy does not mean free to use technology, but with intelligence, morals, and sensitivity to be able to use technology for the safety of humanity.

Dissemination of information by a millennial generation that is unstoppable has the potential to spread information that can disrupt national stability, such as hate speech, the spread of radicalism ideas that are contrary to the basic values of the Pancasila State. As the appeal of President Joko Widodo at the Indonesia Millennial Movement Forum on 9-13 November 2018 in the Old City of Jakarta, so that millennial generations from various regions shift from the habit of spreading hate speech to positive statements to maintain national unity and optimism. The president asked the millennial generation to migrate (switch) in various ways, among others, from the utterance of hatred to the utterance of truth, from pessimism to optimism, and from noise to unity.

Listening to the President's request above, the millennial generation must keep away from things that can lead to attitudes that lead to radicalism. The millennial generation Hindu is expected to be more intelligent and wise in using digital media and must be able to filter information that has the potential to divide national unity.

Various riots in the name of religion that have occurred in various regions in Indonesia have not only torn up a sense of goodwill, unity, and tolerance but also have damaged human values. All forms of violence are expressions of human beings who have lost love (affection) no longer hold on to their lives. Humans who lose love will preserve their "destructive instincts," the essence of religious teachings kept away from their hearts. They are far from the "spirit of religion", so it is natural that people become closed and narrow-minded in

understanding religion. This is the most sensitive point to open horizontal conflicts between community members (Bolotio in Sumartana, et al., 2001: 115).

According to Bolotio (in Sumartana, et al., 2001: 116), people who lose their "religious spirit" have the following characteristics: First, the loss of sensitivity to good values. Good and bad values become more commodities without a foundation of morality, rather than a view of life that is inherently intact in individual and social life. Second, profit-oriented social relations only. The feeling of unity becomes barren. The purpose of life no longer pays much attention to the bond of hearts based on equality; please help, and appreciation of human values. Religious doctrines are only philosophical and not many consequences that are more practical in social life. Third, human freedom begins to transcend the limits of norms. Humans ignore the consequences caused by actions that obey low instincts. Various cultural pollutions pollute human civilization and threaten the future of human civilization itself.

History makes us learn, it is time for values that teach love, goodwill, equality, tolerance, and various other noble qualities to be revived and strengthened in society, especially in millennial Hindu generations who are currently "friendly" with digital media. Mastery of digital media that not fortified by intelligence and wisdom in its use can cause social problems in the community. If the Hindu generation in this millennial era is too preoccupied with digital media and technology such as the internet, gadgets and so on, they will grow with their own world, alienated from the social, cultural environment and far from morality and religious values.

As members of the community in the unitary state of the Republic of Indonesia, the millennial Hindu generation expected to be able to unite in developing Indonesia with a shared attitude. In Hinduism the term *Vasudaiva Kutumbhakam*, which puts forward an attitude of tolerance and goodwill used as a guide in building a peaceful nation, preventing extremism and radicalism that smells of race, ethnicity, and religion. In the midst of a millennial era, that has an abundance of science and technology, millennials must strive to align their views and thoughts so that they are able to know religion deeply and understand it based on real information to build religious harmony.

STRENGTHENING RELIGIOUS VALUES ON MILLENNIAL HINDU GENERATIONS

Religion is one of the most decisive factors in promoting the values and virtues of life in society because it involves the essential dimensions of human beings. Likewise, Hinduism is full of values used as a reference in religious life by Hindus. "Throughout history, religion is the richest source of values" (Grondona, 2000: 47).

Praksita (in Sudarsana, 2018: 23) states that religion is a guide to life that contains a number of ideas and norms. It should be a guide in thinking talking and behaving to realize harmony among his people in all dimensions, namely the balance between human relations with God, human relations with humans as well as humans with the natural environment. Through the teachings and values contained therein-directing Hindus to meet spiritual needs that are difficult met by the device to meet material and secular needs, including by science and technology.

The basic structure of religion, which is worshiping God, cannot be separated from everyday life. Veneration leads to values, and these values are lived in concrete life practices. Hindus have strong ethical teachings that relate directly to their religion. As expressed by Matthews (2007: 91), "Hinduism is rich in moral values and codes." It is just now how these values used as the basis of strength in shaping the behavior of millennial Hindu generations so that they are not easily caught up with information that contains radicalism. The millennial Hindu generation must retain Hindu religious values to protect the entry of radical ideologies through social media (digital) that can destabilize the unity of the nation.

Religious experts say that without religion, humans will be in emptiness and darkness. In this situation, people dragged into bad things. Keeping people away from religious values can cause moral deterioration, easily provoked by things that have detrimental connotations, especially in this millennial era. From the results of the 2014 Islam Love Movement discussion, it was concluded that the millennial generation is increasingly enthusiastic in religion, but at the same time, there are concerns about their religious attitudes that tend to be radical and extreme (Najmuddin, 2018: VII).

Education, including religious education, plays an important role in guiding millennial generation who are vulnerable to being provoked by intolerant attitudes and "smelly" understandings of radicalism and terrorism. Many factors cause the vulnerability of the millennial generation. Among which the most prominent are: weak views on the nature of religion (Qardhawi, 2017: 62), due to the lack of promotion of peaceful religious content and

the lack of peaceful exemplary figures (Najmuddin) , 2018: VII), poverty factors, weak nationalism, and the erosion of the value of local wisdom by the negative currents of modernization.

Apart from the community's assessment that religious education has so far failed to achieve its goals, all religions teach about peace, morals based on values in their teachings. All religions want the realization of a dignified society capable of living side by side peacefully, Likewise Hinduism. Hindu religious values intensively transformed into millennial generation Hindus, so that they reach a state of mind or inner life, which called peace and has a strong *sraddha* (faith). Because of the stronger a person's belief in his religion, the stronger the influence of religious teachings in the person's life (Lakonawe, 2013: 794). Hinduism which is the pride of Hindus is relied on as (1) spiritual power to make millennial Hindu generations a fair, civilized, good and commendable human being; (2) answering the basic need of the people from generation to generation to be able to live together dynamically, tolerantly and harmoniously in various religious, ethnic, and cultural diversity. The foundation is *Tri Kaya Paisudha*, three sacred behaviors, namely: doing well and right (*wacika parisudha*), saying well and right (*wacika parisudha*), and thinking well and right (*manacika parisudha*), in addition to life is also needed self-control (*mulat sarira*) and self-restraint (*tapa*).

Living in harmony and peace with strong *sraddha* and devotion and not easily provoked by misleading information on digital media (internet), expected to keep the millennial Hindu generation away from radicalism. The ultimate goal of strengthening Hindu religious values through education must be a person who has self-integrity, is able to use his faith in responding to life's challenges and is able to humanize his fellow human beings with a variety of prosperous lives. In other words, the strengthening of religious values in millennial Hindu generations intended to enable humans to take part actively, creatively, and critically in the development of a better future together than in the past. In an effort to strengthen the values of Hinduism, the needs of the millennial Hindu generation must be the starting point and final destination of Hindu religious education, and the motivation must be for their needs for a prosperous life.

If the ultimate goal of religious education is a change in behavior and attitudes as well as the quality of millennial Hindu generations, the inculcation and strengthening of Hindu religious values must take place in such a manner. That is, not just giving information or knowledge about religious values, but must also touch the heart, so that it will encourage him to take decisions to change. In the language of education, it is said that the purpose of education

or learning is only successful if it touches the dimensions or realms of cognitive (intellectual), affective (behavioral), and psychomotor (skills). In the context of character education, Lickona (1992: 72) termed moral the good, feeling the good, and acting the good.

Millennial Hindu generation must not only be able to know and understand the ins and outs of digital media (IT), but they must also be able to use the media wisely in conveying and filtering information in digital media for their benefit and the benefit of the wider community.

Santoso (2001: 290) said that the millennial era is an era of change. Nothing that smells of fanaticism will survive; everything will change towards a new era, an era of democracy, openness, pluralism, and fair competition. National boundaries, culture to meet, live and interact in a plural atmosphere. It predicted that one of the changes in this millennial era is that humans will return to seek God who was once ignored in the era of globalization, the modern era filled with materialistic life, and the hedonists as described above.

The search for God is not in religions but in religiosity. If this prediction is reliable, then educators or religious leaders and Hindu religious leaders to prepare themselves not only in terms of religious revival but also provide an intensive explanation of radicalism and the dangers of participation in this understanding. Universal Hindu religious values such as Tat Twam Asi, Tri Kaya Parisudha, Panca Sradha, Tri Hita Karana, paras-paros-sarpanaya, sagilik-saguluk, salunglung-sabayantaka, asah-asih-foster, are some Hindu values that must be instilled and strengthened to millennial Hindu generation.

Cultivation and strengthening of Hindu religious values need to be packaged in such a way because of often-religious studies considered as something boring, something that repeated. Religious lessons only provide an understanding of the value of good morals, which in daily life are no longer relevant, because behavior and actions actually conflict. Religious education has never been linked to other knowledge. On the contrary, religious studies contrasted with science (Santosa, 2001: 290). Other lessons have never been linked to religious values and vice versa.

Another problem faced, is the lack of inculcation of universal religious values (basic principle of life) as a basis for attitude and behavior is not yet fully understood. Religion read unilaterally which gives birth to an exclusive perspective, a fanaticism that tends to be discriminatory. Religion like this tends to politicized, manipulated, thus losing the principle of respect for humanity, wisdom, and anti-difference. Though differences are the main door to complement each other, learn from each other. In principle, any religion including Hinduism

does not teach the use of violence as a basis for struggle. Hinduism must believe and experienced as a path and guarantor of salvation, love, and peace, not just a reason for the destruction and misfortune of humanity. In this millennial era, young people need strong controls so that they are able to choose and sort out the values offered to them a lot, and the most effective way is through education.

CONCLUSIONS

Nowadays, the world is in the millennial era that described as a period of time where digital technology is developing rapidly and becoming a lifestyle for generations, including generations of Hindus. The development of digital technology has significantly influenced a millennial generation, so millennials easily and smoothly seek information from anywhere in the world.

Various information that is freely available in cyberspace easily accessed without space and time limits. Concerns arise because not all information disseminated is true and not infrequently; the information received by millennial generations (including millennial Hindu generations) contains the provocation of radicalism, terrorism, intolerance, and hatred. The rise of cases that are contrary to the moral values of religion and the development of radicalism and intolerance in society is a negative impact of the use of social media (digital technology) that not utilized properly.

All forms of violence are expressions of human beings who have lost love (affection) no longer hold on to their lives. Humans who lose love will preserve their "destructive instincts," the essence of religious teachings kept away from their hearts. They are far from the "spirit of religion," so it is natural that people become closed and narrow-minded in understanding religion. This is the most sensitive point to open horizontal conflict between community members

The cultivation and strengthening of Hindu religious values through education to millennial Hindu generations becomes a very important factor in the millennial era, in addition to exemplary factors. Education can be an effective tool that serves as a basic value that is able to filter the negative effects of digital technology among millennial Hindu generations, especially in protecting the emergence of radicalism, intolerance, descriptive-analytical and terrorism.

Universal Hindu values such as Vasudaiva Kutumbhakam, Tri Kaya Parisudha, Tat Twam Asi, Panca Sradha, Tri Hita Karana, paras-paros-sarpanaya, sagilic-saguluk, salunglung-

sabayantaka, teas-asih-foster, are some values that must be instilled and strengthened to the millennial Hindu generation, so that the millennial Hindu generation becomes a dignified and moral generation amidst the onslaught of digital media currents.

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