

## Improve Religious Life Experience In The Concept Of Spiritual Causes Through Beneran Indonesia

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**Abstract:** Realizing social happiness and harmony in inter-religious relations from a broad perspective. Every religious human being always learns to gain solemnity and understanding in the religious life that is carried out. This article explores qualitative research using an ethnographic approach in one activity space with a homogeneous component of respondents. The aim of the research is to find the relationship of solidarity and synergy among young people of different religions in *Beneran Indonesia's* volunteer activities. The research respondents were the founders of the *Beneran Indonesia* Foundation and the participating volunteers. Data and information were collected from observations, interview results, and supporting documents which were then analyzed and interpreted using the available data. The results of the study show that spiritual causality (reciprocity of an activity) is supported by openness of individual attitudes, responsibility, willingness to work together in developing inter-religious harmony facilitated by meeting rooms or meetings of young people, so that each individual has an answer. causality in the values of life. The participation of students and volunteers in the *Beneran Indonesia* program is the essence of encounters from different religious, cultural and habitual backgrounds, so that the values of self-perception and individual self-position can be seen and at the same time provide answers for oneself to behave and interact to strengthen social order. community harmony. Positive causality is demonstrated by activities, communication, solidarity, and tolerance raised by volunteers and participants who take part in *Beneran Indonesia* activities.

**Keywords:** *Experience, Religious, Spiritual causality, Young people*

**Abstrak:** Mewujudkan kebahagiaan dan keharmonisan sosial masyarakat dalam hubungan antar umat beragama dilihat dari perspektif yang luas. Setiap manusia umat beragama selalu belajar untuk mendapatkan kekhidmatan dan pemahaman dalam hidup keagamaan yang dijalankan. Artikel ini dieksplorasi dari penelitian secara kualitatif dengan pendekatan etnografi dalam satu ruang kegiatan dengan komponen responden yang homogen. Tujuan penelitian adalah untuk menemukan hubungan solidaritas dan sinergi anak-anak muda yang berbeda agama dalam aktivitas volunteer Beneran Indonesia. Responden penelitian adalah pendiri Yayasan Beneran Indonesia dan para volunteer yang berpartisipasi. Data dan informasi dikumpulkan dari observasi, hasil wawancara, dan dokumen pendukung yang kemudian dianalisis dan diinterpretasikan dengan data yang tersedia. Hasil penelitian menunjukkan bahwa kasualitas (hubungan timbal balik dari sebuah aktivitas) spiritual didukung oleh keterbukaan sikap individu, bertanggung jawab, mau bekerja sama dalam mengembangkan kerukunan antar umat beragama dengan difasilitasi ruang bertemu atau pertemuan anak-anak muda, sehingga setiap diri individu mempunyai jawaban atas kasualitas dalam nilai-nilai kehidupan. Partisipasi siswa dan volunteer dalam program Beneran Indonesia merupakan esensi perjumpaan dari latar belakang agama, budaya, dan kebiasaan yang berbeda-beda, sehingga nilai persepsi diri dan posisi diri individu dapat terlihat dan sekaligus memberikan jawaban terhadap diri sendiri untuk berperilaku dan berinteraksi untuk memperkuat tatanan sosial harmoni masyarakat. Kasualitas secara positif ditunjukkan dengan aktivitas, komunikasi, solidaritas,

*serta toleransi yang dimunculkan oleh volunteer dan peserta yang ikut serta dalam kegiatan Beneran Indonesia.*

***Kata kunci: Anak-anak muda, Kausalitas spiritual, Keagamaan, Pengalaman***

## INTRODUCTION

The religious phenomenon of every religious value that has guided every breath of the life of religious people has a history of natural antecedents (James, 2015; Harris & Corriveau, 2021). Each adherent of a religion has different views and conclusions in terms of spiritual values, which become personally intrinsic. Bringing together different religious beliefs and understandings requires a bridge to strengthen human relations, social relations, and life in general in a harmonious society (Kayaoglu, 2015; Hadi Kusuma & Susilo, 2020; Adha et al., 2019). Providing space for inter-religious meetings for adults, youth, and children is not to mix values and spiritual issues but to strengthen the tolerant side of religious life, mutual respect, and love for one another.

Religious community relations are an absolute guide in the essence of Indonesia's pluralistic society (Syuhudi & Nensia, 2021; Anis Nurhayati, 2021; Adha et al., 2021). In the reality of Indonesian society, relations between religions and the sphere of social life are not harmonious (Daniel, 2011). The involvement of all parties, such as government, society, community, and education, in order to strengthen interpersonal relations with people of different backgrounds, including religion, culture, and other components, is very urgent in order to support inter-religious harmony. The Indonesian Beneran Foundation is a forum for initiating the involvement of young people to jointly participate and be present in society, especially through the world of education in the context of *service learning* (Adha et al., 2019). Beneran Indonesia, the working team, participants, and volunteers are young people who focus on developing skills, attitudes, responsibilities, independence, loving others, and a high social awareness through non-traditional (outdoor) activities with a multicultural background.

The Beneran Indonesia Foundation is very focused on facilitating students and young people who want to contribute and work together, which is built by involving students in several choices of productive programs implemented both classically and non-traditionally that invite students' interest (Adha et al., 2019). (*followers*) on Instagram Benelux social media users are young people, numbering more than fifteen thousand. The Beneran Indonesia Program was first held on November 18, 2017 in Jakarta. The concept of activities carried out outside and inside the room has portions and goals that have been prepared with various agendas and interactions between students and volunteers carrying three messages, namely: 1) meeting rooms; 2) collaboration space; and 3) contribution space. Programs presented by Beneran Indonesia include *Theory of Change*, *Creating for Impact*, Institutional Visits, and Aku Cinta Indonesia (ACI). Providing opportunities for young people to contribute in various ways, express their aspirations (points of view), explore their strengths and weaknesses, and develop themselves personally, both psychologically and physically (Matthews, 2001). Young people have indirectly learned to gain experience, have future considerations, and take advantage of positive

opportunities not only for themselves but also for others by following, participating in, or contributing to productive programs (Fleming, 2013).

Students and volunteers who participate in the Beneran Indonesia program in the Aku Cinta Indonesia format come from different cultural, religious, and cultural backgrounds. Participants and volunteers who met outside the room for the program were directed to gather in each of the groups that had been formed before the activity began. The motto of "meeting, making friends, and sharing" (contributing) from Beneran Indonesia can be felt directly by anyone who is involved in the Aku Cinta Indonesia agenda. Each group is filled with students from different schools, so when students are gathered in one group, they do not know each other, so the process of interaction and getting to know one another is created at the initial moment of the activity.

The context of the availability of space, opportunities, programs, and activities that bring together inter-religious communities, especially young people (Badham & Davies, 2007), both students and volunteers, can open up excellent opportunities and potential to maintain and strengthen inter-religious harmony. Patterns of activities that are simple but bring benefits and can be felt directly by young people in today's modern era are urgent to pay attention to, especially supported by the easy availability of digital media facilities (Boulianne & Theocharis, 2018).

Research on strengthening religious experience has been carried out by previous researchers, such as strengthening religious experience at school (Zamzami, 2015), with the results of his research having a positive impact on worship motivation; research on strengthening the spiritual qualities of the elderly through religious activities (Faridah, 2020); and strengthening Islamic religious literacy for students (Yenuri, 2020). However, research on the exploration of religious experience in activities or social relations has not been carried out. For this reason, this article explores the spiritual causality of young people in forming social relations by having a high level of tolerance to strengthen good interreligious relations as a form of social harmony.

## **METHOD**

This article is the result of an exploration of qualitative research with a case study approach in order to see and explore analysis related to the spiritual causality of young people in the contemporary context, specifically how young people respond and behave and the scope of religion and religious values. carried within each of them. Qualitative research is used to make generalizations and analyses based on data, information, and findings (Miles & Huberman, 1984) and to obtain comprehensive opinions and explanations from participants in an honest and directed manner (Pilcher & Eade, 2016). The purpose of the case study method is to obtain contributions from participants in depth and in a *real-life context* (Tsang, 2014; Yin, 2012; Yin, 2009).

The main component in the discussion of this article is the non-classical program organized by the Beneran Indonesia Foundation, which includes the involvement of young people, especially students and volunteers, in various regions, specifically in Bandung (West Java) in October 2018. The non-classical program was followed by

approximately 100 students from several schools and 63 volunteers from various elements and backgrounds, including students, the community, and others. This non-classical activity is carried out one full day from morning to evening and is organized into posts (*games* or activities) that are followed by every student who has been organized into groups.

Then the observation was carried out at the meeting between volunteers, and before the meeting was carried out, relevant information was collected. Researchers followed the volunteer recruitment process and briefing on implementation instructions the day before the program was carried out. Interviews and image documentation were carried out during the *Aku Cinta Indonesia* (ACI) activities. There were eight student respondents and eight volunteers. Volunteers are openly recruited from students at several campuses in the city of Bandung, and these student volunteers are not only from undergraduate students but also from postgraduate students. The analysis is guided by spiritual causality and religious implementation limited to the aspects of tolerance, responsibility, and willingness to work together. The age of the respondents in this study was between 15 and 30 years. The students who participated came from several high schools in grades XII–XII, where students and volunteers *were* randomly selected. The value spaces built within *Beneran Indonesia*, such as meeting, making friends, and sharing, become components of analysis that are triangulated to obtain comprehensive results and discussions, which are based on research questions that refer to the meeting spaces of *Beneran Indonesia* based on the concepts of meeting, making friends, and sharing. Then, referring to the value of practice, it gives students and volunteers an understanding of the activities they have participated in. The data analysis that has been carried out then generates theoretical arguments in this article, accompanied by their implications and usefulness.

## **RESULTS AND DISCUSSION**

### ***Aku Cinta Indonesia* As A Meeting Space For Indonesian Young People.**

A narrow view of religion can result in an abstract definition of the essence of religion that one is unable to understand or define properly. On the other hand, the field of religion is so broad in the meaning that emerges in one's religious life. The motto or perspective of meeting, making friends, and sharing is in harmony with the concept of the scope of inter-religious relations, which must always be built to strengthen the foundations of community relations (Adha, 2020). The understanding that the essence of religion is broad should be understood and disseminated in the context of love, concern for others, mutual respect, willingness to work together, and creating synergistic collaboration between one another so that spiritual causality runs dynamically and cools.

Individuals or religious people have various assessments in their respective spiritual lives, so by providing a meeting room for young people to provide understanding by listening to discussions, seeing, and giving good responses, high tolerance is the key to togetherness. Based on the results of observations, the *Aku Cinta Indonesia* activity facilitated this meeting room, where students who participated attended from various

backgrounds, both in terms of religion and culture, and their respective habits. This activity requires shared responsibility in completing tasks that must be carried out by each group. Referring to the spiritual assessment in question, here the participants, especially students, see that their presence and meeting people of different religions and cultures is not a barrier but instead a moment to get to know each other and experience the positive effects of the activities or programs they are running. The multicultural concept (Nasehudin & Ratnawati, 2022) is put forward in outdoor activities carried out by the Beneran Indonesia Foundation.

Meeting, making friends, and sharing, which are the focus of Beneran Indonesia, provide a sign and a very deep meaning that humans do not live alone, but rather there is cooperation, friendship, understanding, and mutual help, including strong sympathy and empathy among religious people. Interaction either spontaneously or not in the programs and activities that are followed indirectly includes feelings, moral needs, experiences, and balance. Individual (student) values and feelings will greatly support the first component, namely meeting as an initial introduction and meeting between them, then communicating to make friends and interact, and providing solutions to each other when the tasks they run in groups in response to various components (contributing).

**Table 1. Interpretation and Coherence of Aku Cinta Indonesia Activities**

Components	Meet	Friends	Share
Program	Initial briefing for the team and participants	Introducing groups or groups	Providing ideas for completing tasks, strategies, and ways out
	Introductory Team and Participants	Introducing new members to each group	Encouraging friends
	Participants are grouped.	Communication and interaction	Take care of each other.
Values	accepting and starting to open up to make friends	Cultural (understanding and respecting)	life keeping each other from and being left behind
	Starting to establish communication	Getting to know each other	Together, sharing ideas
	Not dominating	Sharing thoughts/stories	Making the situation more lively or interesting
Challenges and Response	Difficulty in initiating communication	ability to form social relationships	Follow-up after the activity ends
	still feeling alien to each other.	Behave and listen to each other.	Solidarity and connectivity after the activity
	Must be facilitated by volunteers to break	Trying to continue to be involved and be part of the solution	Platform follow-up meeting

Source: Data Processing



The meeting of young people, in this case students in the non-classical program Aku Cinta Indonesia, presents a very positive perception, which can be seen from the cooperation that is built, giving encouragement to their group team, which is completing the task. gas, providing ideas or assistance to friends because this non-classical activity is carried out outdoors, so the games (assignments) that are carried out really interest them as students. There are no signs or misunderstandings between them because they do it happily and without burden but focus on results for the pride of working together. There is no apparent intellectual superiority, attitude, self-defeating behavior, or emotion (anger) when completing the tasks for which they are responsible. "*The resources and strategies young people used to mitigate the effects of harmful events and environments in order to achieve their goals*" (Munford & Sanders, 2015) This condition explains that individuals or religious people actually have the potential for a strong and close foundation in the activities of daily life. A sense of belonging, affection, concern, and being open to the situations of other religious people can encourage the significance of religious happiness for all religious people (James, 2015).

The principle or essence of the meeting room for young people (students and volunteers) in the ACI program is carried out in a simple manner, but the material brought is very significant. Activities that are flexible but demand precision and cooperation between students (participants) eliminate barriers to differences because each individual gives up different values for the sole purpose of completing non-classical assignments from the ACI program. The elements raised by individuals in completing joint tasks mean that they require a voice that is commanding (one way), obedience, listening to directions, understanding that there is someone who leads and someone who is being led, openness of willingness to receive input, and other elements that are quite important so that the essence of this meeting room can be achieved. Each participant recognizes that they are the same and comes to participate in activities for the same reason, namely to meet, make friends, and share; thus, the values of togetherness and loving one another can be realized through a meaningful, simple, and flexible program. However, on the other hand, institutions (community institutions), symbols, and beliefs at certain times are infected by chronic instability in the form of social conflict, groundless arguments, confusion, and uncertainty, so that fundamental changes in thinking processes, self-confidence, and clear goals are needed. built in the midst of community life (Sedyawati, 2014).



Figure 1. ACI Activities



Figure 2. Beneran Indonesia Volunteers  
(Personal Documentation)

Faced with the fact that some people do not fully comprehend inter-religious life, which should at the very least be familiar with the general or outline of inter-religious aspects that surround the religious community it self. Bringing together people from different religious and cultural backgrounds is proof that this component is able to open horizons of thinking, broaden understanding, create religious awe, and eliminate religious sentiments. Fundamentally, humans are created equal to live side by side so that the values of unity and religious values become the glue of social relations and to draw closer to God. The main value of meetings, interactions, collaboration, and cooperation between religious communities is that they indirectly give religious people awareness that helplessness, loneliness, and other forms of deficiencies in personal life can be overcome through a harmonious and peaceful inter-religious life.

### **Religious Experience and Personal Devotion**

According to Franz Boas, culture includes all the manifestations of the social customs of a community, individual reactions that are influenced by the habits of the group in which he lives, and the products of human activity as determined by these habits. A society assumes a cultural character when it acquires shared customs, values, institutions, and skills that are valued and passed on to the next generation. These elements have a morality that is quite essential and pure, which is supported by individual personalities who spiritually understand every religious value carried by each person. Each individual performance demonstrates that religious people have sincerity, patience, and compassion, so that personal piety grows stronger and as a person with a strong foundation.

Meeting young people in a productive space through a program implemented by Beneran Indonesia opens up an opportunity to educate them not only mentally but also in their attitudes as citizens who are religious and cultural. A positive attitude toward creating a space of openness and acceptance of sharing is part of democratic life, including democratic life in Indonesia. The program provides students with theoretical and practical values that serve as a guide in understanding, living, and implementing the ideals of the Indonesian nation, as well as making the right decisions in dealing with various types of problems, both personal and community and state-related. Spiritual causality makes every effort to develop citizens who are analytical, respect democratic values, and play an active role in activities in society. The acquisition of basic democratic cooperation rules and the formation of a basic democratic orientation are inextricably linked to a learning environment that allows for the acquisition of basic democratic cooperation rules. Young people have to experience that other people with different interests have their own rights; they should learn to handle conflicts and find compromises; and they should learn to work together with others for shared interests (Oesterreich, 2009).

Participants (students and volunteers) complete their responsibilities in completing games through the ACI program jointly and hand in hand. It is implied that young people can gain experience from the various experiences of other people because in each group in this program there is a combination of several students of different religions and

different cultural and ethnic backgrounds. Students and volunteers must understand that they have their rights as citizens, and students must also be able to learn how to resolve conflicts and find alternative solutions for the common good. The rights in question include the right to express opinions when non-classical programs (outdoors) are carried out, the right to carry out midday and evening prayers, the right to receive directions and information about the program, and so on. Students should learn to be able to work together with others to share different experiences and find out what each person in the group really wants (Oesterreich, 2009). Students who are able to cooperate well with others and understand rights and obligations will help students understand more about what they must do as citizens.

Creshore prioritizes relations between people, namely individual relations between individuals, individuals and groups, and individuals and the state, so that it comprehensively regulates good relations in the life of the state as citizens. Relationships are strengthened by the values of religious truth (Umar, 2019; Sutrisno et al., 2019) in depth so that religious people can feel them to achieve prosperity, well-being, and social harmony. "... *respected if religious education is to make a significant contribution to intercultural and citizenship education*" (Ouellet, 2008). The success of religious communities, especially in the field of education, is a real action that is very meaningful in the process of efforts to lead people and the nation towards achieving the ideals of a just, prosperous, and blessed society.

Problems that are quite crucial in life are related to religion, and they deserve enough attention because each individual has their own views related to existence, religious reactions, and solutions to these reactions (Constable, 1983; Francis & Penny, 2013). Problems that are religious are very influential in the process of developing human life, especially in humanistic, moral, ethical, and aesthetic aspects (Mulyadi, 2016). Attention to religion nowadays seems so great, especially in the postmodern era. Postmodernism is a period in which humans demand a more democratic face of the world, are more humble about human abilities, and are increasingly aware of their collective responsibility in saving human life through various approaches. Religious education is an important (integral) component of national education in terms of realizing the development of the entire Indonesian human being, as well as the development of all Indonesians as religious people and practicing worship as a form of faith. Education is not only related to ethics, morals, and the morals of al-Karimah, but the most essential thing is the transformation of knowledge and the inheritance of cultural values to students.

According to the view of the humanist and pluralist world of thought, which is based on the perceptions and creeds of Islamic beliefs, as human beings we have a humanist (humanity) sense; this humanity is manifested by various activities determined by Islam for the mercy or well-being of human life, such as helping each other, rejecting all forms of tyranny or persecution, injustice among human beings, and others. Understanding plural situations in society needs to be considered more deeply so that the steps and strategies of Muslims and other religions in realizing social harmony between religions can always be strengthened in the midst of diversity, social cohesion in a context



of pluralist values (Ouellet, 2008). The relationship between religion and the state then determines how citizens can act in accordance with what has been taught by religion, and at the same time, as citizens have guidelines and rules in the life of the state, it needs to be supported. The intercultural part makes for a better citizen. Both as Allah SWT's servants and as obedient and obedient citizens. The relationship between elements of religious institutions and state (political) institutions can also be seen in the types of religious society in relation to the state. These two relationships can be seen from the situation and development as well as the relationship between religion and the state in Indonesia.

## CONCLUSION

The concept of causal thinking can also be called thinking chronologically because the activities carried out provide output for both themselves and others. Spiritual causality concerns the causal relationship between the understanding of religious values possessed by individuals and the application or implementation carried out based on previously acquired religious values. Spiritual causality in this study is described from the perspective that, without realizing it, every individual who has moved, made an effort, and carried out the maximum of a group activity in a religious context has had a positive impact. Interaction and communication between people from different religious backgrounds through Beneran Indonesia activities involving young people (volunteers) can strengthen their personal experiences of religious life. Growing up to be a tolerant, loving, and caring person is the result of a synthesis of spiritual causality based on one's activities and experiences, so that spiritual causality has a positive impact on individual self-change to become more understanding of their brothers and sisters of different religions. Spiritual causality relates to interactivity carried out to gain experience. Bringing religious people or people together in a space of solidarity can foster an open attitude ready to face social change, broad-mindedness, a strong drive and curiosity, mutual respect, respect, a future vision, and carrying out what religion has taught as a form of personal piety among people who love each other. *Untrunque paratus* correlates with spiritual causality, where every religious human being has an attitude of maturity and wisdom regarding all forms of everything that happens to us personally and in the surrounding environment (society).

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