

EMOTIONAL MATURITY, RELIGIOUS TOLERANCE AND RELIGIOSITY WITHIN MILLENNIAL GENERATION

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ABSTRACT

Indonesia's diversity may be challenging as it can be a double-edged knife in the context of social interaction. Not only supporting positive development direction, the diversity also carries negative influence that may cause inharmony to Indonesian society. In the context of the millennial generation as the future leader, the diversity is also very important for further discussion in response to the efforts of building a harmonious society. Projecting the case study of millennial generation in Pontianak City of West Borneo, this work aims to explore the level of emotional maturity, religiosity and religious tolerance, as well as to verify the relationship between emotional maturity, religiosity and religious tolerance. It is based on a quantitative approach with a type of causality research project. There were 182 samples in this study. The research results show that the Pontianak City millennial generation is in a high category in terms of emotional maturity, religiosity and religious tolerance. Further, the results have proven that emotional maturity and religiosity have a relationship with religious tolerance, which indicates that each dimension of emotional maturity and religiosity has a relationship with religious tolerance. The findings also show that an additional factor that shapes emotional maturity, religiosity and religious tolerance is the educational level of the millennial generation. This indicates that the higher the level of education of the millennial generation, the higher their emotional matu-

riety, religiosity and religious tolerance.

Keywords: *Emotional Maturity; Religious Tolerance; Religiosity; Millennial Generation*

INTRODUCTION

Indonesia is a multicultural society that has various religions as a reality of society, including ethnicity, race, religion, social status, economy (Masri, 2020). Multicultural is part of the existing cultural diversity which recognizes as unique potential as well as an asset of the Indonesian nation. The diversity is spread throughout Indonesia, without exception, Pontianak City. Pontianak City is the capital of West Kalimantan Province which is also one of the cities famous for its equator. The city with a variety of diverse dams is also one of the most populous cities in Indonesia. Known for its bustling population, Pontianak also has a variety of cultures, languages, ethnicities, and also includes a diversity of religions adhered to by its residents.

This diversity can be two blades. On the one hand, it has a good meaning, but on the other hand it can become a conflict that divides the harmony of the nation and the homeland. The consequences of pluralism make Pontianak vulnerable to conflicts that bring up the issue of ethnicity, religion, race and intergroup (known as SARA in Indonesian terminology). This usually starts with sentiment towards a particular tribe, ethnicity or religion and then ends in widespread conflict. The diversity of the existing population does not always have a positive impact, but it can also be a potential for various social conflicts and other conflicts. This is in line with Arkanudin (2005) that communities that have a range of lives with various ethnicities, religions and cultures tend to have disputes and disharmony as well as the emergence of existing conflicts. Pontianak is an area that is prone to conflict, especially tribal conflict. If the conflict is from a religious perspective, there was one incident on 20 May 2017, headlined by an action to defend ulama which coincided with the Gawai Dayak festival (CO, 2017). The conflict that occurred involved between religions, which started with the expulsion of religious leaders who wanted to go on a missionary safari. in Pontianak. This condition led to the emergence of actions to defend the ulama. Around 205 people had an argument with the crowd in front of the Mujahidin Grand Mosque.

These conflicts is triggered by the lack of tolerance practice. The lack application of tolerance accentuate the divisions in a multicultural society, resulting in conflict between groups and individuals. This term is usually called intolerance. This behavior will divide the harmony of existing diversity. With the potential for diversity, it is necessary to create tolerance that can

bridge harmony. Tolerance is also a reinforcement of diversity in the life of a pluralistic society. According to Afkari (2020), tolerance is defined as mutually respectful behavior, giving freedom to have both beliefs, ethnicities and various other diversity aspects. On the other hand, tolerance is also interpreted as a method for achieving peace. This means that peace can be achieved if mutually respectful behavior occurs reciprocally. So tolerance requires two-way involvement to create peace and harmony.

According to Afkari (2020), tolerance is defined as mutually respectful behavior, giving freedom to have both beliefs, ethnicities and various other diversity aspects. Additionally, a manifestation of religious tolerance is a willingness or acceptance within oneself to respect adherents of other religions. This is in line with the opinion of Safei (2020), that creating an order of social life through the birth of religious tolerance that respects each other and synergizes in solving social problems. In connection with the description above, to reduce and overcome conflicts, is to strengthening tolerance. The people who are having the tolerance is known for having emotional maturity. This is based on the opinion of the Hygiene (1967) that someone who is called mature does not only have their reactions oriented towards the expectations of other people's reactions, but their reactions arise because of considerations within themselves. So someone who has good emotional maturity is predicted to be able to have better interactions with the environment, including tolerance. People who have emotional maturity can choose the right response, regardless of what other people do to them.

Apart from emotional maturity, religiosity is also associated with religious tolerance. Naim (2012) states that someone who is called character is a religious person. If you want to form a religious character in someone, it is not enough just to read the teachings. However, further than that, there is a need for internalization efforts and a process of appreciation in interpreting religious teachings. Thus, the practice of religion is not just a mere formality but becoming the character of religiosity requires a long process. In this research, researchers took the subject of the millennial generation.

As the agent of change, the millennial generation is expected to have quality that can maintain the unity and unity of the Indonesian nation. However, the current status quo on the religious tolerance remains questioned. Thus, it is necessary to study further regarding religious tolerance. Within the quality, the researcher aim to examines whether Millenials emotional maturity and level of religiosity have an influence on a person's religious tolerance.

The three variables are hoped to be existed within the generations for the better future of Indonesia in living and nurturing the diversity. Therefore, with

these scientific studies, it is hoped that the result of this study can shed the light for the government, in this case the Ministry of Religion, as a guide for an accurate view of the current situation and conditions of existing diversity, especially in Pontianak. Additionally, based on these findings, it is hoped that in the future, new solutions or policies related to diversity in Indonesia will be born. Based on the explanation above, researchers are interested in examining the relationship between emotional maturity and religiosity with religious tolerance. To sum up it is important to emphasize this research aims to find out: the level of emotional intelligence of the millennial generation in Pontianak city; the level of religiosity of the millennial generation in Pontianak city; and finally to determine the level of relationship between emotional intelligence and religiosity with the religious tolerance of the millennial generation in the city of Pontianak.

THE CONCEPT OF RELIGIOUS TOLERANCE, EMOTIONAL MATURITY AND RELIGIOSITY

According to Bahari (2010), tolerance is the most basic part needed to foster mutual respect and understanding of all differences that occur in society to create harmonious, safe and peaceful social relations. Bahari states that there are four aspects of tolerance, namely the behaviour of appreciating, respecting, and allowing and permitting differences in the surrounding environment. These differences are not just a matter of belief but can also be differences in stance, perception or views, habits or behaviour, and so on.

According to Setiawan (2015), emotional maturity is the condition of a person who is not quickly disturbed or tempted by emotional stimuli originating from outside or within him. Bimo Walgito said that the characteristics of emotional maturity that can be seen in a person (Setiawan, 2015), include 1) being able to accept the conditions of oneself and others objectively, 2) most of them are not impulsive, adjusting their thoughts by providing a reactionary response to stimuli what he feels, 3) can regulate his emotions and expressions well, with any emotional state but not shown publicly, 4) think objectively, which can foster a sense of patience and understanding, 5) have good responsibility so that he can face every situation well.

Based on Glock and Stark (2014) religiosity is a unity related to institutionalized religion and is centred on various issues that are lived and interpreted more deeply. Furthermore, they said that religiosity has several dimensions, namely: 1) ritual dimension, a dimension related to the extent to which an individual carries out his religious obligations, 2) belief dimension, a dimension that refers to an individual's belief in a religion and its values. as a guide in everyday

life, 3) the dimension of appreciation, the dimension of a combination of high trust or confidence and the optimal implementation of worship so as to give rise to a sense of closeness to God, 4) the dimension of religious knowledge, which can be in the form of individual understanding and knowledge both conceptually and textually from the teachings, believed and trusted, 5) consequence dimension, related to self-commitment to apply and implement religious teachings, both commands and prohibitions.

THE CURRENT CONTEXT OF THE MILLENNIAL GENERATION

Religious tolerance is one of the factors that makes society, especially the millennial generation, able to live in harmony and prosperity alongside various existing differences. The millennial generation, which is the nation's next generation, requires them to have an attitude of religious tolerance so that they can create an attitude of mutual respect and respect between individuals so that peace and progress of the nation can be realized without division. To foster an attitude of religious tolerance, various dimensions are needed to support the development of this attitude, including the dimensions of emotional maturity and religiosity.

The current study tries to see the relationship. Whether the relationship is positive or negative, created by relationships between variables. There is a positive relationship between emotional maturity and religious tolerance in the millennial generation, with the assumption that if emotional maturity in the millennial generation is high, then religious tolerance in the millennial generation is high, and conversely if emotional maturity in the millennial generation is low then religious tolerance in the millennial generation is low. 2) There is a positive relationship between religiosity and religious tolerance in the millennial generation, with the assumption that if religiosity in the millennial generation is high, then religious tolerance in the millennial generation is high, and conversely, if religiosity in the millennial generation is low then religious tolerance in the millennial generation is low. 3) There is a positive relationship between emotional maturity and religiosity and religious tolerance in the millennial generation, with the assumption that if emotional maturity and religiosity in the millennial generation are high, then religious tolerance in the millennial generation is high, and conversely, if emotional maturity and religiosity in the millennial generation is low then religious tolerance in the millennial generation is low.

The population in this study were all individuals in the Millennial age category in Pontianak City. Then, a sample is taken from this population. According to Mukhtazar (2020) the population in this study were all individuals in the

Millennial age category in Pontianak City. Then, a sample is taken from this population. According to Mukhtazar (2020), the sampling technique is a step used in drawing or taking samples, which aims to select good elements to represent the population that has been selected to become the target of the research. The characteristics of the sample used in this research are: 1) Domiciled in Pontianak City, 2) In the millennial age category with birth years from 1981 to 2000, 3) Are male and female, 4) Not limited to a particular religion.

Data collection instruments were carried out using questionnaires and Likert scale models.. The scale used in this research consists of 3 scales: religious tolerance, emotional maturity, and religiosity. The religious tolerance scale was measured using the Religious Tolerance Scale created Rumadjak (2018). The emotional maturity scale was measured using a measuring tool created by Sarah (2017). Skala Religiusitas dibuat oleh Hafsari (2020). The following is an explanation of the instruments used in this research. All scales used have the same model score, with the alternative answer option strongly disagreeing with the favourable item being given a score of 1. In contrast, the unfavourable answer option is given a score of 4. The alternative answer option of disagreeing with the favourable item is given a score of 2, while the unfavourable is given a score of 3. Alternative choices: An agreed answer for a favourable item is given a score of 3, while an unfavorable answer is given a score of 4. The alternative answer option is strongly agree for a favorable item is given a score of 4, while an unfavorable answer is given a score of 1. Below is a table of scales that have been used.

Table 1
Scales That Used In Research

| No | Variable | Source | Aspects/Dimensions | Items | Cronbach's alpha |
|----|---------------------|------------------|---|----------|------------------|
| 1 | Religious Tolerance | Rumadjak (2018). | Aspects of appreciating, respecting, allowing and allowing | 11 items | 0.888 |
| 2 | Emotional Maturity | Sarah (2017) | Aspects of appreciating, respecting, allowing and allowing | 18 items | 0.878 |
| 3 | Religiosity | Hafsari (2020) | Dimensions of ritual, belief, appreciation, religious knowledge, and consequences in religion | 35 items | 0.976 |

The process in this research began with research preparation by looking for an appropriate scale to measure the millennial generation's emotional maturity, religiosity and religious tolerance. When all scales are appropriate, then proceed with conducting the research. The scale is given to subjects who meet the criteria. The research implementation phase began in a month, with questionnaires distributed online using Google Forms. Each respondent received three research scales and personal data that each respondent could fill in. The scores obtained are from the subject's answers from these scales. The next stage is processing the data that has been obtained, consisting of personal data.

Data analysis uses assumption tests, including normality and linearity tests, to obtain significant level (α). For this reason, data can be said to be normal and linear if the significance level (α) is > 0.05 . Then, the hypothesis used multiple regression analysis, which was carried out to see whether there was a linear relationship between religious tolerance and a person's emotional maturity and religiosity. The tool used to analyze data in this research is the Statical Product and Service Solutions (SPSS). SPSS is used to analyze descriptions of subject characteristics, descriptive statistics, normality tests, linearity tests, multiple linear regression equations, and hypothesis tests to determine whether there is a partial relationship between variables X1 and a relationship between variables X1 and X2 and Y simultaneously.

THE CHARACTERISTICS OF MILLENNIAL GENERATION

There are 182 millennial generation in Pontianak City who participate in this research. From the table 1, it is found that the respondents were dominated by women, totalling 116 people (63.74%). Based on religion, the respondents were predominantly Muslim, numbering 158 people (86.81%). In terms of education, it was dominated by respondents with D4/S1/equivalent education, totalling 129 people (70.88%). If we look at the area, it is found that the respondents are dominated by respondents who live in Pontianak City with a total of 65 people (35.71%).

Table 2
Description of Participant Characteristics (n=182)

| The Description | | Total |
|-----------------|--------|--------|
| Gender | Male | 36,26% |
| | Female | 63,74% |
| Religion | Buddha | 2,20% |
| | Islam | 86,81% |

| | | |
|----------------------------|--|--------|
| Education | Catholic | 3,85% |
| | Protestant | 7,14% |
| | Senior High | 13,74% |
| | Diploma 3/Associate's Degree | 6,04% |
| | Diploma 4/Undergraduate/Associate's Degree | 70,88% |
| | Master | 8,79% |
| Domicile | Doctoral | 0,55% |
| | West Pontianak | 15,93% |
| | Pontianak City | 35,71% |
| | South Pontianak | 15,93% |
| | Southeast Pontianak | 8,79% |
| | East Pontianak Timur | 10,44% |
| | North Pontianak | 12,64% |
| Sungai Raya Dalam District | 0,55% | |

Table 3
Categorization of Emotional Maturity, Religiosity, Religious Tolerance

| | Category | Value Range | Frequency | Percentage |
|---------------------|----------|-------------------|-----------|------------|
| Emotional Maturity | Low | $X < 36$ | - | - |
| | Middle | $36 \leq X < 54$ | 62 | 34,07% |
| | High | $54 \leq X$ | 120 | 65,93% |
| Religiosity | Low | $X < 70$ | 2 | 1,10% |
| | Middle | $70 \leq X < 105$ | 6 | 3,30% |
| | High | $105 \leq X$ | 174 | 95,60% |
| Religious Tolerance | Low | $X < 70$ | 2 | 1,10% |
| | Middle | $70 \leq X < 105$ | 50 | 27,47% |
| | High | $105 \leq X$ | 130 | 71,43% |

Based on table categorization of emotional maturity, religiosity, religious tolerance, it can be seen that the emotional maturity, religiosity, and religious tolerance of participants. The third aspect is above 50%, which indicates that the millennial generation in Pontianak City is at a high level.

Tabel 4
Linear Regression Analysis

| Model | B | Unstandardized Coefficients | | Standardized Coefficients | T | Sig. |
|-------|------------------|-----------------------------|-------|---------------------------|-------|-------|
| | | Std. Error | Beta | | | |
| 1 | (Constant) | 2,554 | 3,120 | | 0,818 | 0,414 |
| | Kematangan Emosi | 0,470 | 0,062 | 0,539 | 7,516 | 0,000 |
| | Religiusitas | 0,054 | 0,026 | 0,149 | 2,073 | 0,040 |

Based on the analysis of Linear Regression Analysis in table 4, it can be concluded that the multiple linear regression equation and its explanation in this study are as follows: $Y = 2.554 + 0.470X_1 + 0.054X_2$. The regression coefficient value of the emotional maturity variable (X1) is 0.470, which is positive. From this figure, it can be interpreted that the direction of the variable relationship is positive, where if the value of the emotional maturity variable increases by 1, it can be predicted that the value of the religious tolerance variable (Y) will increase by 0.470.

The regression coefficient value for the religiosity variable (X2) is 0.054, which is positive. From this figure, it can be interpreted that the direction of the variable relationship is positive, where if the value of the religiosity variable increases by 1, it can be predicted that the value of the religious tolerance variable (Y) will increase by 0.054.

Table 5
Multiple Linear Regression Analysis

| Model | B | Unstandardized Coefficients | | Standardized Coefficients | T | Sig. |
|-------|--------------------|-----------------------------|--------|---------------------------|--------|------|
| | | Std. Error | Beta | | | |
| 1 | (Constant) | -19,586 | 17,354 | | -1,129 | ,264 |
| | Emotional Maturity | ,686 | ,339 | ,260 | 2,024 | ,048 |
| | Religiosity | ,474 | ,228 | ,267 | 2,080 | ,042 |

From the analysis multiple linear regression analysis in table 5 shows, it can be proven that there is a relationship between emotional maturity and religious tolerance. Based on the analysis, it was found that the significance value between the variables of emotional maturity and religious tolerance was $0.000 < 0.05$. Then, the next findings prove a relationship between religiosity and religious tolerance. It was found that the significance value between the religiosity variable and religious tolerance was $0.040 < 0.05$.

The next test to see whether there is a relationship between variables X1 and X2 and Y simultaneously can use the F test. Table 5 to see whether there is a relationship between emotional maturity and, religiosity and religious tolerance can simultaneously use the F test. Based on the analysis, a significance value of $0.000 < 0.05$ is obtained. This proves a significant relationship exists between emotional maturity, religiosity and religious tolerance.

Table 6
Multiple Linear Regression Analysis

| | Model | Sum of Squares | Df | Mean Square | F | Sig. |
|---|------------|----------------|-----|-------------|--------|--------------------|
| 1 | Regression | 2710,299 | 2 | 1355,150 | 61,705 | 0,000 ^b |
| | Residual | 3931,151 | 179 | 21,962 | | |
| | Total | 6641,451 | 181 | | | |

Tabel 7
Uji R Square

| R | R Square | Adjusted R Square | Std. Error of the Estimate |
|-------|----------|-------------------|----------------------------|
| 0,639 | 0,408 | 0,401 | 4,686 |

Based on the analysis of multiple linear regression analysis in table 7 above, it shows that the R Square or R² value is 0.408. Referring to this figure, it means that 40.8% of the Religious Tolerance variable can be explained by the two independent variables in this research, namely Emotional Maturity and Religiosity. Meanwhile, the remainder, namely $100\% - 40.8\% = 59.2\%$, can be explained by other variables outside of the variables in this study. The magnitude of the relationship between each independent variable and the dependent variable can be seen through effective contribution. The effective contribution for the Emotional Maturity variable with Religious Tolerance is 33.85%. Meanwhile, the effective contribution for the Religiosity variable with

Religious Tolerance is 7.00%. It can be concluded that the emotional maturity variable has a more dominant relationship compared to religiosity.

THE IMPORTANT AND THE EXISTENCE OF RELATIONSHIP AMONG EMOTIONAL MATURITY, RELIGIOUS TOLERANCE AND RELIGIOSITY WITHIN THE MILLENNIAL GENERATION

There are several objectives will be discussed as formulated. The first objective is to find out the level of emotional maturity, religiosity and religious tolerance in the millennial generation of Pontianak City. This goal can be achieved after distributing questionnaires related to emotional maturity, religiosity, and religious tolerance among respondents who are part of the West Kalimantan millennial generation. After the data is collected, a series of data analyses are then carried out. The data analysis shows that the emotional maturity, religiosity and religious tolerance of the millennial generation who were respondents in this study are predominantly in the high category.

The further aim of this research is to determine the relationship between emotional maturity, religiosity and religious tolerance in the millennial generation of Pontianak City. This goal was obtained by conducting hypothesis testing using the T and F tests. Based on the hypothesis, it was found that emotional maturity and religiosity have a positive relationship with religious tolerance. The analysis showed that the significance value between emotional maturity, religiosity and religious tolerance was $0.000 < 0.05$.

This proves a significant relationship exists between emotional maturity, religiosity and religious tolerance. This indicates that the aim of the relationship between emotional maturity and religiosity and attitudes of religious tolerance in the millennial generation has been achieved, and the hypothesis can be proven. Based on research by researchers, this research is novel because no research has combined these three variables, namely emotional maturity and religiosity, with religious tolerance.

Religious tolerance is an important attitude for the millennial generation. Religious tolerance is the recognition and support of a person's right and freedom to have his or her own beliefs without having to seek the truth of a religion (Ghufron dan Risnawita, 2010). When the millennial generation has religious tolerance, it means that someone has respect and cares for other religious beliefs. Then, the attitude of not forcing other people to follow their own religion and not interfering in each other's religious affairs.

The diversity of ethnicities, tribes, cultures and religions in Indonesia, especially in Pontianak City, makes the millennial generation vulnerable to

SARA issues and moral decline. This is due to advances in unlimited access to various communication and information technologies, which can cause many things to not be filtered properly. Hence, it is important for them to pay more attention to and sort information and technological developments, along with a strong understanding of religion, to prevent negative things.

Concern and vulnerability about problems or conflicts that may occur require the millennial generation to have an attitude of tolerance. This is because the millennial generation is one of the most important components in society. It exists in an era of idealism, and it shapes everything in a better direction in its life concepts and personal plans (Rohmiyati, 2018). So that this generation becomes the hope of continuing the relay of young generations who excel in leading the nation.

As the next generation to lead the nation, the millennial generation is expected to have the emotional maturity to foster religious tolerance in society. Emotional maturity is an important and appropriate character to have as a step to avoid conflicts that might occur due to SARA. Ideally, someone with high emotional maturity can try to tolerate all conditions that occur.

In line with this, based on the hypothesis test analysis, the significance value between emotional maturity and religious tolerance was obtained at $0.000 < 0.05$. This proves a significant positive relationship between emotional maturity and religious tolerance, so the next hypothesis in this research can be proven. In line with what Sofyan (2015) has stated, there is an influence between emotional maturity and tolerance because the dimension of emotional maturity is related to the personality maturity side.

Personality maturity indicates that a person is able to gain an understanding of himself so that the individual can act maturely towards himself and others. According to Sabiq (2020), personality maturity is characterized by caring for other people, accepting all differences wisely, and accepting other people's views openly and objectively. Of course, this character must be possessed by the current millennial generation because it indicates that the individual is able to control emotions in various situations and conditions.

Based on the regression coefficient value, emotional maturity shows a result of 0.470, which indicates that emotional maturity is positive. This figure can be interpreted as a positive direction of the relationship, which indicates that if the emotional maturity value increases by 1, it can be predicted that the religious tolerance value will increase by 0.470. This shows that high emotional maturity provides a relationship that is in line with a high level of religious tolerance in the millennial generation. In line with what was stated by William James,

people who are tolerant and mature in religion will have emotional changes in a positive direction, becoming a symmetrical feeling of love and harmony so that they are free from feelings of hatred, disputes and so on (Sabiq, 2020).

Referring to the research of Aryono, Machuroch, and Karyanta (2017) that there is a significant correlation between emotional maturity and tolerance for stress in nature-seeking students at Sebelas Maret University ($p=0.00 < 0.05$, $T_{count} = 7.149 > T_{table} = 1.985$). It can be said that if emotional maturity is related to tolerance, then there is a significant relationship. This means that high emotional maturity is predicted to be associated with a high tolerance level. On the other hand, if someone has low emotional maturity, then the person's tolerance will also be low.

Apart from emotional maturity, religiosity also has a relationship with religious tolerance, indicating that religiosity has a role in fostering attitudes of religious tolerance in the millennial generation. In line with the opinion of Hafifah and Anggraini (2022)) a person with high religious intensity can separate good and wrong actions, which means that the religiosity factor plays an important role in life. This is also proven by the subsequent hypothesis test analysis which shows that religiosity has a positive relationship with religious tolerance. Based on the analysis, it was found that the value between religiosity and religious tolerance was $0.040 < 0.05$.

This proves that there is a significant relationship between religiosity and religious tolerance and the next hypothesis in this research can be proven. This aligns with the research of Khoiril dkk (2022) who obtained a value of $r_{x1-y} = 0.330$ and $\text{Sig. } 0.000$ ($p < 0.01$) indicates a significant relationship between religiosity and tolerance in Lampung ethnic students. In line with what Meiza (2018) Analysis of Variance (Anova stated, religion is often interpreted as religiosity. It is also often mentioned that tolerance is closely related to religiosity or religious morals.

Based on the regression coefficient value, religiosity shows a result of 0.054, which indicates that religiosity is positive. This figure means that if religiosity is positive if it increases by 1, it can be predicted that the value of the millennial generation's religious tolerance will also increase by 0.054. This is in line with the opinion of Afandi (2018) that an individual with a high level of religiosity will be in line with a high level of appreciation for his religion. On the other hand, if an individual has a low level of religiosity, appreciation of his religion will also be low, causing a person to behave in a way that does not comply with the demands of his religion. A low appreciation of one's religion means that a person can commit violations and lack respectful and respectful behaviour.

If we look at the magnitude of the relationship between emotional maturity and religiosity and religious tolerance, it can be seen through its effective contribution. The effective contribution to emotional maturity with religious tolerance is 33.85%. Meanwhile, the effective contribution to religiosity with religious tolerance is 7.00%. This shows that emotional maturity has a dominant effective contribution to religious tolerance compared to religiosity.

A glimpse at the magnitude of the relationship between emotional maturity, religiosity and religious tolerance shows that it is an effective contribution. The effective contribution to emotional maturity with religious tolerance is 33.85%. Meanwhile, the effective contribution to religiosity with religious tolerance is 7.00%. This shows that emotional maturity makes a dominant and effective contribution to religious tolerance compared to religiosity.

This is in line with Sofyan (2015), who said that someone with emotional maturity is aware of not oppressing or criticizing other people and other negative emotions. So, emotional maturity is important to foster tolerance by respecting each other and maintaining unity. Having religious tolerance is mandatory because it makes life peaceful and peaceful amidst many differences. Through high emotional maturity, a person can think positively and objectively towards other people, have a high attitude of caring, help each other, and foster a sense of love and compassion for fellow humans.

However, on the other hand, religiosity also makes an effective contribution to religious tolerance, although it is not dominant. According to Akmansyah (2017), the intensity and experience model of religiosity indicates the qualification or level of religious tolerance. Of course, there are differences in a person's attachment to the spirit of their religiosity. This indicates that an individual's tolerance level and quality will also vary. Therefore, it can be said that the effective contribution of the millennial generation's religiosity depends on the appreciation and meaning of religiosity towards their religion. It can be predicted that the millennial generation's understanding of their religion is not that high, making the effective contribution to religious tolerance also not that high.

THE FUTURE ORIENTATION OF MILLENIAL GENERATION IN A MULTICULTURAL COUNTRY

This research was located in Pontianak City which still does not represent the quantity of each religion. Apart from that, the number of respondents based on the education level of the millennial generation is also not evenly distributed. So, there is a need for further research with a larger and more evenly distributed total of millennial generation respondents. Research

respondents who are the millennial generation with a larger and more evenly distributed quantity of respondents at each level of identity, such as religion and education, can provide much more significant results. There is further research related to the relationship between emotional maturity and, religiosity and religious tolerance in the millennial generation with research locations or areas that are further expanded and enlarged in scope, such as the province of West Kalimantan or, even more broadly, the Indonesian nation. With these shortcomings, researchers hope that we can still provide future suggestions for the millennial generation. Related to the third element which is important in creating harmony between religious communities in a multicultural context.

This research implies that emotional maturity and religiosity factors play a role in religious tolerance in the millennial generation. A good understanding of religious tolerance, emotional and religious maturity can shape the readiness of the millennial generation as potential leaders in the future era. The aspects contained in religiosity and emotional maturity of individuals are predicted to foster attitudes of religious tolerance. In this way, a person's ability can appreciate, respect, allow and enable everyone to carry out their obligations as religious community with their own beliefs and convictions.

The millennial generation must develop an understanding of themselves to think rationally and neutrally. This individual is identified with the idea of which things should be prioritized so that they can consider things in life wisely. Wise and good things can be obtained with knowledge of religious teachings, which can be in the form of understanding one's knowledge conceptually and textually regarding the religious teachings one believes in.

Through the values of religiosity and emotional maturity, a person is expected to be able to control himself so that he can develop an attitude of tolerance toward religion. Religion is a life guide that is really needed in providing teachings and certainty about good and correct norms. A person needs religious norms as a psychological need to create a stable mental condition, a balanced mentality and a healthy and peaceful soul (Rahmawati, 2002). The millennial generation understands values and has an adequate and deep intellectual level regarding moral values, which manifests in their personalities. Apart from that, the millennial generation can regulate their emotions through religion to help them reach emotional maturity.

The quality and quantity of an individual's religiosity can give him an appreciation of religious teachings in realizing the establishment of faith and knowledge of religion, enabling a person to build good relationships with the surrounding environment. Apart from that, a high and good degree of religiosity, supported by good and stable emotional maturity, can help a person

respect himself and his environment. In this way, in the end, the millennial generation can develop a form of religious tolerance.

From a different angle, there are other interesting findings in this research. Based on the analysis, the millennial generation's educational level shows an influence on their average emotional maturity and religiosity. This shows that the higher the education, the higher the emotional maturity and religiosity of the millennial generation in Pontianak City. In line with religious tolerance in the millennial generation, it shows similar that the higher the education of the millennial generation, the higher their religious tolerance.

Yahya, Harahap, and Nawawi (2022) assume that the higher an individual's level of education, the higher and broader the individual's understanding and insight in thinking, acting and behaving, which is also related to the maturity of a person's thinking in sorting out good and bad things. This shows that when the level of education is high, the millennial generation also has a high level of mutual respect and respect in thinking and acting so that attitudes of religious tolerance can be upheld. Education is one of the efforts that continues to be advanced to develop a person's personality and abilities for the sake of continued life because education has an essential role in obtaining the quality of individual awareness. Based on the explanation above, emotional maturity and religiosity have interrelated aspects, and the level of education factor has an influence and contributes to creating an attitude of tolerance in the millennial generation. These dimensions and factors are predicted to increasingly enable the millennial generation to behave better towards other people. This includes being tolerant of people whose religious beliefs differ from one's own. Apart from that, the formation of these two things will also minimize moral degradation and divisions related to SARA issues.

Programs that implement increasing and building religious tolerance continue to be intensified so that society, especially the millennial generation, which has developed an attitude of religious tolerance, can be maintained and divisions that could occur at any time do not occur. These programs include an active and open religious outreach program to create harmony between religious communities, providing facilities for forums or religious groups to recommend activities that can be carried out within the group. Developing religious tolerance development programs such as seminars, dialogues and workshops for the millennial generation as a continuation of the leadership relay in the nation's progress.

CONCLUSION

The data and analysis show that millennial generation is in the high category in terms of emotional maturity, religiosity and religious tolerance. The case study on the millennial generation in Pontianak city indicates that it is very important to highlight the needs of giving appropriate educational materials to the millennial generation to support their better understanding on peaceful and moderate society for the future of a sustainable harmonious life in the global world. Psychological aspect of the education is highly demanded for the generation as the modern world carries the complexity of modern life.

The data also shows that emotional maturity and religiosity had a relationship with religious tolerance, which indicated that each dimension of emotional maturity and religiosity had a relationship with religious tolerance. On the other hand, the findings in this research show that an additional factor that shapes emotional maturity, religiosity and religious tolerance is the educational level of the millennial generation. This shows that the higher the level of education of the millennial generation, the higher their emotional maturity, religiosity and religious tolerance.

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