DEVELOPMENT OF TOLERANT AND INCLUSIVE RELIGIOUS BEHAVIOUR

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Abstract: This study explores strategies for developing tolerant and inclusive religious behaviour. This research is a literature review. The literature review is a systematic, explicit, and reproducible method for identifying, evaluating and synthesizing research works and ideas that researchers and practitioners have produced. The results of the study show that in the perspective of religious studies, religious behaviour that is tolerant and inclusive is closely related to one's personality. Someone who has a good response to the values of religious teachings that are tolerant and inclusive, then his personality will also be more tolerant, stable, and good. Therefore, the development of tolerant and inclusive religious behaviour is an important factor in encouraging the growth and development of children's personalities. By developing tolerant and inclusive religious behaviour, it is believed that the child's personality will be more tolerant and stable following the values of religious teachings.

Introduction

One of the most important educational goals is to develop the child's personality. Education has the main task of building and constructing the child's personality according to the idealized concept of personality. Why should it be following the ideal? Because every nation has a perfect picture of the personality, it wants to embody. Americans have an idealized personal image according to their perspective and culture. Likewise with Europeans, East Asian nations, Africans, and others. Every nation has a picture of an ideal personal figure. The ideal figure or person may differ according to the nation, ethnicity, community, group, and even adherents of different religions (Binzel & Carvalho, 2017).

Thus, the adherents of Christianity, perhaps, have their own picture of the ideal personal figure they embody through their educational institutions. Hindus and Buddhists, too, may have their own perspective on the ideal person they wish to develop through their educational system. So, Muslims also certainly have a unique view of the ideal personal figure that they want to be realized through Islamic educational institutions or through Islamic religious learning. The ideal personal figure, according to Muslims, may be very different from the picture of adherents of other religions (Gollnick, 1999).

The ideal personal figure that Muslims want to develop through education refers to the system of Islamic teachings sourced from the Qur'an and the Sunnah of the Prophet. Why? Because in the two main sources of Islamic teachings, there is an ideal picture of humans who are often referred to as *insan kamil* or complete human beings, namely

humans who are not only physically material but also full of mental-spiritual dimensions. To develop a personality following Islam's teachings, educational institutions play a very important and strategic role. This is because Islamic education, both systems and institutions, must develop the child's personality according to Islamic values and teachings sourced from the Qur'an and the Sunnah of the Prophet (Kaldybay et al., 2019).

Therefore, Islamic educational systems and institutions must contain curricula containing content about the child's personality. This curriculum can be a separate subject or integrated with other subjects. This subject in the context of Islamic education in Indonesia is implemented in the form of a subject called religious education, one of which contains moral education. Moral education is kind of the backbone of educational institutions in developing children's personalities (Husni, 2016).

However, the development of children is not enough to rely solely on religious education subjects. The approach or strategy and learning design must still support the subject. The better the religious education learning approach, the more optimal the process and learning outcomes will be. On the other hand, if the learning approach used is monotonous, not exciting, and tends to be passive, then the process and the desired result, namely the emergence of children with personalities according to the Qur'an and the Sunnah of the Prophet will be challenging to achieve.

Religious education in public schools, which is expected to realize the child's personality following Islamic values and teachings is an educational process that does not only emphasize cognitive quality (An-Na'im, 2005). Religious education in public schools should put more emphasis on aspects of affection and action or behaviour. So far, religious education in public schools has mostly taught "religion" as a knowledge, as a science; not to make children have a good and right religion. This does not mean that religious knowledge is not important, but if religious education learning only contains knowledge, then it will not be effective in developing the child's personality so that it is in accordance with the Qur'an and the Sunnah of the Prophet (Byrnes & Katzenstein, 2006).

The ideal religious education should be able to combine religious learning as knowledge as well as make children a good and true religion. It means that it is related to the approach or strategy of learning religious education in educational institutions. It is time for a religious education learning approach or strategy to prioritize the process of habituation and give a good example. The two learning approaches should be the backbone of religious education learning. It is time for the lecture method in learning religious education to reduce its portion, multiply the habituation method, and give good examples.

Method

This research is a literature review. A literature review is a systematic, explicit, and reproducible method for identifying, evaluating and synthesizing research works and ideas that researchers and practitioners have produced. A literature review is a study method that begins with exploring relevant concepts and theories from various journal articles and research reports. These concepts and theories are then reviewed, reflected, analyzed and then used to build a framework of thinking about the development of tolerant and inclusive religious behaviour, which leads to the realization of a tolerant, stable and healthy child's personality.

Concept of Religious Behaviour

Behaviour is an individual's response or reaction, the nature of which has extensive knowledge, it does not include only motor activities, such as speaking, and walking, but also discusses functions, such as seeing, hearing, thinking and so on. Religion is based on religion, the characteristics contained in religion or something that knows about faith. Etymologically, religious behaviour can be described by interpreting words. The word behaviour means individual responses or reactions to stimuli or the environment. At the

same time, the word religion comes from the basic word religion, which means the system, the principle of belief in God with devotional teachings and obligations related to that belief (Verbit, 1970).

Therefore, all of a person's activities, words, or deeds are considered to be religious behaviour. Contrarily, religious behaviour includes teachings, worship, and obligations that are carried out because of a belief in God. Religious behavior includes both words and acts. Behaviour is another sign (phenomenon) of a psychological condition that develops in an endeavour to satisfy wants and accomplish objectives. Religion is everything that Allah forbids via the mediation of His Messenger in the form of edicts, reprimands, and guidelines for living a prosperous life (Donohue, 2022).

In other languages, religious behaviour is also often referred to as religiosity. Religiosity is a human attitude and awareness that in this life there is a power or power that is far beyond human strength and power. Courage and openness to acknowledge the existence of power and strength lead people to the reality of life that is not limited to the outward level. Humans have another dimension in life which is called the inner dimension. This dimension makes humans aware that humans need to be aware of the power that exceeds humans' strength and power (Mueller, 1980). This attitude is known as religiosity. It is based on human nature itself. Man is a being capable of perceiving the transcendent, which exists outside and transcends himself and can reach him. It ability makes humans experience the limitations of themselves and their lives and is driven from within to reach the transcendent for self-fulfilment and life.

Humans experience the transcendent through experiences that make humans experience ecstasy out of themselves. Ecstasy, which also means serenity, can occur on a natural and a supernatural level. The ecstasy that occurs on a natural level, for example, when one afternoon, from their seats on the mountains by the beach, people are fascinated to see the reddish sun, against the background of the sky full of colourful clouds, gradually descending and finally sinking below the horizon. Or, a young man who falls in love with a girl who captivates his heart, and his love is not responded to passively. Ecstasy at the supra-natural level occurs when humans encounter something completely different and do not come from the realm of the world and ordinary human experience but a completely different world and experience (Faulkner & DeJong, 1966). The experience of something completely different and not from the ordinary world of human experience is called religious experience.

To understand what religious experience means, it is first necessary to look at what experience means. Experience means knowledge based on a direct relationship between consciousness and something real that comes to consciousness, whether events, circumstances, things, or people. With experience, people realize something; through that experience, there is a change in the self, heart, mind, and body (Donohue, 2022). The intensity of the change is influenced by the person who experiences it and their knowledge of what is being experienced. The experience includes several elements. There are subjects, people experiencing, objects being experienced, encounters between experiencing subjects and objects being experienced, and interactions between subjects and objects in which the subject responds to the objects experienced.

The word religion comes from the Latin religious, an adjective from the noun religion. The origins of the words religious and religion are difficult to trace. People associate the word with the verb re-eligere which means to choose again or re-ligare which means to tie back. Or, the word relegare which means constantly turning to something. However, the search and selection of the origin of the word is more an attempt to justify the meaning of religio rather than revealing its true meaning. The word religion contains three elements. First, the element of choosing to return to something that already existed but with time became forgotten. Second, the element of tying oneself back to something that can be trusted and relied on, which previously existed but had been broken or was not realized.

Third, after re-electing and tying themselves in, humans keep turning to that thing (Farooq & Aktaruzzaman, 2019).

Thus, religious experience is man's knowledge of "Something" that exists outside of himself, beyond and beyond himself, the Transcendent, the Divine, God, which is obtained directly through the conscious connection between himself and the "Something" that is beyond himself." something else, the Transcendent, the Divine in the language of religion is called Allah or God. In that experience of the Divine, man knows God and relates to Him. When man experiences the Transcendent, he experiences two conflicting feelings (Davidson, 1975). On the one hand, humans were attracted because the Transcendent was fascinosum, full of charm. But on the other hand, humans also experience a feeling of trembling because the Transcendent is tremendum, full of power that compels people to be afraid. when experiencing the Transcendent, man forgets himself, then only remembers the Transcendent and is carried away enjoying the encounter with Him.

As a result of the encounter with the Transcendent, namely God Himself, the orientation of human life has changed. He is driven from within himself to choose God as the source of all sources, to commit himself to Him as the mainstay of life, and to turn constantly to Him in his daily life. From the experience of the encounter with Allah, humans decide to devote themselves to Allah ('worship) by being willing to carry out all His commands and stay away from all His prohibitions. Therefore, after experiencing a religious experience, humans feel that they have an inner calling and are willing to work to defend and fight for something that they feel is very important in their lives, defending the word of God (Stark & Glock, 1968).

Indeed, those who believed and emigrated and fought with their wealth and their souls in the way of Allah and those who gave shelter and help (to the emigrants), protect one another and (against) those who believed but had not emigrated. There is no obligation on you to protect them before they emigrate. (however) if they ask you for help in religion, then you are obligated to help except for a people for whom there is an agreement between you and them. and Allah is All-Seeing of what you do. As an illustration is the religious experience of the Prophet Moses, when he met the Divine. From the religious experience of the Prophet Moses, it can be noted that several things are included in the religious experience. First, the religious experience, the Divine encountering people, occurs when people carry out daily tasks, not when praying or being in a place of worship. Prophet Musa had a religious experience while herding goats. "... and (we have sent) Messengers whom We have told you about before, and Messengers which We did not tell you about, and God had spoken to Moses directly.

Allah spoke directly with Prophet Musa a.s. is the privilege of Prophet Musa a.s., and because Prophet Musa a.s. called: *Kalimullah* while the other Apostles received revelations from Allah through Jibril. Meanwhile, Prophet Muhammad never talked directly to Allah at night during the *mi'raj*.

When praying or being in the mosque, people reflect on the religious experiences experienced in everyday life. Second, the religious experience, the encounter with the Divine, causes a sense of wonder, wonder, surprise. Third, the person who meets the Divine is cleansed of his sins. Fourth, people get assignments. Fifth, the person who gets the task does not believe that he has been chosen for the task and feels that he does not have the necessary abilities to be able to carry out the task well. Sixth, to those who are found and sent, Allah gives confirmation and reinforcement so that those who are sent are willing to accept the task and are able to carry it out (An-Na'im, 2005).

The religious experience of the Prophets is a very complete religious experience in which all its elements occur at the same time. For most people, the religious experience is not that complete. In one religious experience, it is not uncommon for people to experience only one or two elements, such as surprise, enlightenment, confirmation, or assignment.

Thus, when one experiences any of the elements of the experience of encountering the Divine, one can have a religious experience.

In the world of education, the concept of religiosity or religious behaviour already exists in the education curriculum in Indonesia, whether it is carried out in a hidden curriculum or carried out by religious education teachers. However, the main principle teachers have in learning religiosity is that the teaching process is not bound by space and time. Teaching can occur anywhere as long as children have a high interest in understanding and developing subject matter. The teacher's main task is to organize the atmosphere and situation so that it can be used as a learning process.

There are three things that need to be considered in learning religiosity, first, assumptions about children. Children are the main input in learning. Children are elements that have potential that can lead to negative and positive realities. Learning directs children towards the realization or formation of the reality of positive attitudes and behaviour of children. In this context, the learning process must be able to answer, provide and solve children's problems. Assumptions on learning. Like a factory, learning is the process of printing something into printed goods. Learning is a process of interacting all elements in learning, such as, children, goals, materials, methods, teachers, facilities, environment. All of these elements are mixed, managed by the teacher to be able to realize the quality of children in accordance with expectations (Awang & Nuriz, 2020).

Learning means optimizing all elements or factors to suit the child's capacity. Learning must be packaged in a pleasant atmosphere for children, because with a pleasant atmosphere children will easily accept and develop the material provided by the teacher. Many children do not like certain subject matter, not because of difficulty of the subject matter, but rather because the child has had a bitter experience in the past with the lesson (Husni, 2016). Therefore, if learning is not packaged in a pleasant atmosphere, it will not be able to give birth to learning religiosity.

Assumptions on teachers. Teachers are recognized or not have a very big opportunity to realize the quality of learning. However, teachers cannot act and behave arbitrarily. Teachers are not allowed to think they are the only smartest people—children who do not know anything. What the teacher said must be true and should not be disputed. Teachers are like little kings in the classroom who must be imitated in all their words and actions. If such an assumption exists in the teacher, the learning of religiosity never exists.

Learning religiosity needs to be constructed by taking into account the very dominant elements, namely: first, the formulation of the phasing or classification of the achievement of learning objectives which is commonly called a taxonomy, must be formulated concretely, not only remaining rooted in the Qur'an and *Sunnah* but also embodying the present character life that is able to show direction, provide motivation and become a benchmark in evaluating activities.

Elements of learning materials are designed to achieve educational goals, sourced from revelation, which subsequently provide practical solutions to people's problems. The scope and direction of the material are then placed as the curriculum of a teaching and learning activity. The structure and organization of the curriculum are designed to be compact and intact. Although the structure has been packaged in the figure of national and local content, basically it has the opportunity to determine the identity of learning products and does not need to be confined by formal traps. That is, curriculum elements can be built by opening the door to religious and non-religious studies. This is done because each has a functional connection with the science of practical reality as part of the process of achieving goals. The ability to open up each field of study, determine the functional linkages between elements, and then build a unified and unified curriculum organization to achieve goals. For example, by using the scientific cum doctrinal model, with the essence coherence technique in an open, practical view. This model stems from and rooted in the Qur'an and

Sunnah, but at the same time addresses the empirical view. The potential that will grow will lead to the emergence of religious behaviour.

Operationally, religious behaviour is defined as the practice of living based on the teachings of one's religion, the response or form of treatment towards the religion that is believed and adhered to and made as a way of life in life. Therefore, religiosity in its form can be judged from how a person's attitude in carrying out his religious orders and avoiding the prohibitions of his religion. With this meaning, religiosity can be understood as a person's potential which makes him able to present the face of religion with the appearance of a humanist religious person (Baratte, 2009).

The religiosity that should be displayed of every educated human being after they have attended Islamic education and teaching can fail. So the inability of the practice of religious education to cultivate an attitude of religiosity will be able to encourage the growth of negative human traits in broader social relationships, such as violent behaviour or other brutal acts. The failure of Islamic religious education in fostering religiosity is suspected that the practice of learning religious education in schools is held less qualified. The learning that has been developed so far is consistently placing the teacher as the centre of learning so that the target of wisdom is the transfer of knowledge, with the delivery of learning being more of a normative text. Islamic religious education material still a lot of repetition with the previous level, and Islamic religious education material is studied separately and is not related to other fields of study.

The teaching methodology delivered by some teachers is static indoctrination with the main focus being cognitive who is busy teaching religious knowledge and rules. The current pattern of religious education is still concerned with the letter rather than the spirit, prioritizing literal interpretation over religious spirituality. So that the learning of religiosity or religiosity that should be formed through religious education is neglected or failed to be realized.

Development of Tolerant and Inclusive Religious Behaviour

Development is about gradually and regularly leading to the desired target. So, the development of tolerant and inclusive religious behaviour is developing life practices based on the teachings of their religion (Islam), responses or forms of treatment of the religion they believe in and adhere to (Islam) and making it a way of life in life. Religious behaviour or religiosity develops from an early age through the combination of spiritual innate potential and influences from outside man. In the development process, the types, traits, and qualities of religiosity will be formed and expressed in daily behaviour (Ainusyamsi, 2021). The process of developing religiosity goes through three main phases: the child, adolescent, and adult. Each phase of development has its own characteristics and role in the overall development of religiosity.

The development of religiosity at the age of children has a very important role, both for the development of religiosity at the age of the child itself and at later ages. First, the inculcation of religious values, including the concepts of divinity, worship, and moral values, which has been carried out since an early age is able to form a child's religiosity that is firmly rooted and has an influence throughout life. This can happen because at that age the child does not yet have the basic concepts that can be used to reject or approve everything that enters him. Then the instilled religious values will be the first color and the basis of the child's self-concept. In the next process, the internalized religious values are formed into conscience, which at the age of teenagers will be the basis for assessing and filtering the values that enter him.

The development of children's religiosity has its own dynamics and characteristics. In the process of development, it is influenced by various factors, both internal and external. Each factor has a unique role and a reciprocal relationship to the process of developing children's religiosity (Elias, 1989).

The development of religiosity at the age of children has its own characteristics. In this case Clark conveys the opinions of his two predecessors. First, Harms' opinion about the stages of development of the concept of God in children consists of three phases: the fairytale, realistic, and individualistic. Second, by developing Allport's opinion which states that there are two characteristics of the development of children's religiosity, egocentricism and anthropomorphism; Clark conveys eight characteristics, namely ideas accepted on authority, unrelective, egocentric, anthropomorphic, verbalized and retualistic, imitative, spontaneous in some respect windering.

Harms's theory states that children understand God through three phases. First, the fairty-tale stage, which occurs between the ages of three and six. In this phase, children understand God more influenced by the power of fantasy and emotion than rational nature. Instilling a sense of divinity is endeavored to be able to develop children's fantasies about the omnipotence of God's attributes and children's love and obedience to God, especially related to problems that are close to children's lives. The second realistic stage occurs in children between the ages of seven and twelve. In this phase the child is able to understand the concept of divinity realistically and concretely. For example, understanding through a causal relationship will form a child's love and belief in God. The third is the individualistic stage which occurs in adolescence. Two mental situations that support the development of a sense of divinity at this age are the ability to think abstractly and emotional sensitivity. Understanding of divinity in adolescents can be emphasized on the meaning and existence of God for human life (Cox, 2006).

Furthermore, Clark's formulation of the eight characteristics of religiosity in children will be presented as mentioned above. First, The idea is accepted on authority. All knowledge possessed by children comes from outside themselves, especially from their parents. Since birth, children are formed to accept and get used to obeying what their parents say, because this will create a sense of pleasure and security in them. Then the religious values given by parents or substitute parents will automatically be recorded and attached to the child. In this case, parents have a strong authority to shape the religiosity of children (Kim, 2012).

Second, unreflective. Children accept religious concepts based on authority, so it is rare for children to reflect on the accepted religious concepts. The knowledge that enters at an early age is considered fun, especially those packaged in the form of stories. Therefore the concept of religious values can be given as much as possible at the age of children and should be conveyed in the form of stories.

Third, egocentric. Starting at the age of about one year, children develop awareness of their existence. In the process of forming a sense of the importance of self-existence, egocentrism grows, where children see their environment centered on their own interests. So the understanding of children's religiosity is also based on self-interest on religious issues. Therefore, religious education should be more related to the interests of children, for example, obedience to worship is associated with God's love for him.

Fourth, anthropomorphic. The nature of children who associate the state of something abstract with humans. In the case of divinity, the child associates the attributes of God with human nature. This happens because the first child's environment is human, so humans are the measure for something else (Roof, 1979). Therefore, in introducing the attributes of God to children, it is better to emphasize the differences in nature between humans and God.

Fifth, verbalized and ritualistic. Religious behaviour in children, both concerning worship and morals, is only external, verbal and ritual, without the desire to understand its meaning. Children just imitate and do what adults do and teach. However, if religious behaviour is carried out continuously and with interest, it will form a routine of behaviour that is difficult to leave. When children enter their teens, they will want to know the meaning and function of what they have been doing. Therefore, religious education needs

to emphasize habituation of behaviour and the formation of interest in carrying out religious behaviour.

Sixth, Imitative. The basic nature of children in carrying out daily behaviour is to imitate what is absorbed from their environment. Likewise in religious behaviour. Children are able to have religious behaviour because they continuously absorb religious behaviour from those closest to them, especially parents and other family members. Coupled with the power of suggestion and positive attitudes of parents towards the behaviour that has been carried out will strengthen children's activities in religious behaviour. Therefore, placing children in a religious environment is a prerequisite for the formation of children's religiosity.

Seventh, spotaneous in some respect. In contrast to the imitative nature of children in carrying out religious behaviour, sometimes there is spontaneous attention to abstract religious issues. For example about heaven, hell, where God is, or something else. This situation needs attention from parents or religious educators, because from spontaneous questions that is actually the beginning of the emergence of a primary type of religious experience that can develop.

Eight, wondering. This is not the kind of amazement that prompts creative thinking in the anti-intellectual but the kind of amazement that evokes excitement and wonder at the new world that opens up before him. For children between the ages of three and six, everyday events that are considered normal by adults can become something amazing, such as the rush of traffic, the arrangement of colorful cans in a store, and so on. This atmosphere of wonder and joy can still carry over into adulthood, when a person projects his ideas about God and His creation and finds a sense of wonder there. In children, this sense of amazement can lead to an interest in fantastic religious stories, such as miraculous events in the history of the Prophets and stories of the greatness of the companions and heroes of Islam. These events will develop freely in the fantasy world of children which will be the basis of admiration and love for the Prophet and his qualities.

Children's religious behaviour (religiosity) is the result of a continuous development process from birth to adolescence. In this process, internal and external factors come into play. Four of them will be discussed in the following presentation: the role of cognitive development, the role of the relationship between parents and children, the role of conscience, guilt, shame, and the role of social interaction.

First, the concept of religious values that are used as the basis for the formation of religiosity enters into children through cognitive abilities. Cognition is understood as the ability to observe and absorb knowledge and experience from outside the individual. The development of cognition goes through several phases, each of which has different characteristics. Knowledge and experience that enters the individual will only be absorbed according to the level of his cognitive ability. Likewise, religious knowledge and experience.

At the age of children, according to Piaget, cognitive development experiences four of the following developmental phases, namely: (1) period of sensorimotor adaptation, birth-2 years; (2) development of symbiotic and preconceptual thought, 2-4 years; (3) period of intuitive throught, 4-7 years; (4) period of concreate operations, 7-12 years; (5) Period of formal operation, 12-throught adules cence (Sumerau & Cragun, 2016).

Furthermore, Piaget stated that each phase contains the characteristics of the ability to absorb and solve problems of incoming knowledge and experience. The development of children's abilities from one phase to the next occurs sequentially and continuously. Children in the early cognitive phase are not sufficiently able to absorb the knowledge conveyed with an approach that is only appropriate for the next phase. For example, children in the preconceptual stage are not able to accept problems presented by a logical approach. The absorption of children in understanding religious knowledge and experiences from the surrounding environment is also the same. The development of cognition in relation to the approach used in religious education. By paying attention to the

characteristics of children's abilities in each phase, the process of religious education at that age, both in the family and at school, needs to use an appropriate approach. Because if religious material is delivered using a higher age level approach, it will not be able to be absorbed by the child according to the intent of the giver. On the other hand, if the approach used is only in accordance with the lower age phase, the material will feel very boring for children.

In the sensorimotor adaptation phase, from birth to the age of two, children are in the process of activating all their senses to function properly in absorbing information, so religious experiences can be socialized through introducing children to religious terms, as well as forming a sense of security in children through a religious atmosphere. . For example, reading noble utterances (tasbih, takbir, tahmid) on the occasion of bribing, rubbing, or putting children to sleep and getting children used to being in the environment of people who are worshiping (Moreno & Mayer, 2007).

In the next phase, preconceptual and intuitive thought, aged two to seven years, religious experiences are formed through habituation of behaviour and absorption of all religious attitudes and behaviours from the closest people in the family. The richness of a child's religious experience depends on both of these and on the religious information absorbed through the story. The intuitive phase is the phase where fantasy power develops in an extraordinary way. So that the examples of attitudes and behaviour that are conveyed in the form of stories, or through the history of the prophets, will play freely in children's fantasies and leave a very important role in the development of further religiosity.

In the fourth phase, the concrete operations stage, children are able to understand the meaning of a problem using logic, for example through simple classification or the principle of reversibility. Religious behaviour such as worship or moral behaviour can be accustomed through discipline and responsibility. Religious knowledge can be conveyed through schools or reading books. Then in the fifth phase, the formal operation stage, which is the cognitive phase at the age of adolescence where children are able to understand religion in terms of its function and meaning for human life.

The second problem that needs attention in the development of cognition is the nature of the continuity of abilities in each phase in relation to the development of religiosity. The formation of religiosity at the age of children should be carried out continuously in terms of material and implementation. If the religious experience only stops in the phase before the child reaches the formal operations stage, then his religious understanding ability also only stops in that phase (Arant et al., 2021). If in adulthood he receives religious experience again, he will still understand it according to religious understanding at an adult age he receives religious experience again, he will still understand it according to religious understanding at his childhood. So he sees that studying religion becomes something that is not interesting. This situation can occur in children who drop out of school or study religion only until school age. After that, they receive religious lessons with an approach that does not encourage interest in religious life.

Furthermore, Spilka stated that religious understanding that stops before a person reaches the formal operations stage is sometimes difficult to repair. This needs attention, especially in designing materials and approaches to da'wah for ordinary people (*muallaf*). Regarding the role of parent-child relationships in the development of religiosity. Children are born weak, both physically and mentally. But in the child there are basic potentials that will grow and develop into real abilities on the services of factors from outside themselves— likewise, the potential for religiosity. With the touch of parents, as the closest person to the child, the potential for religiosity will develop well at the child's age. As stated earlier in one of the characteristics of children's religiosity, children's religious behaviour is the result of imitating those closest to them. The imitation of behaviour occurs in the relationship between parents and their children.

The relationship between parents and children has a very large role in the process of transitioning religious values which will become the basic values of children's religiosity. Through relationships with parents, children absorb the concepts of religiosity both related to the concepts of faith (belief/faith), worship (ritual), and *muamalah* (ethic/moral). Two important issues play a role in the development of children's religiosity through the process of parent-child relationships. Namely the way parents relate to their children, as well as the quality of the religiosity of parents.

The relationship between parents and their children creates a certain emotional atmosphere that will affect the emotional situation of the child's attitude towards the object that mediates the relationship. Therefore, the transition of religious concepts that occurs in a positive relationship atmosphere will create a sense of pleasure and a positive attitude for children towards religious values and behaviour. It will encourage children's interest in learning religious values at that age and later (Park & Peterson, 2006). The relationship between parents and children has an important role in developing children's religiosity. In fact, Allport stated that the long-term influence of parents' ways and attitudes in the development of children's religiosity have a more important meaning than the material that is implanted.

The second thing is the quality of the religiosity of parents. Children's religiosity is the result of the child's absorption of parents' religious behaviour. The higher the level of religiosity of parents, the higher the expression of religious behaviour so that it is easily observed and absorbed by children. On the same page Allport also shows evidence that people who have a high level of religiosity come from parents who have a high level of religiosity as well.

The roles of consciense (heart words), guilt (guilt), and shame (shame) are three mental states that develop sequentially. Conscience is the ability that comes from the deepest soul to understand right and wrong, good and bad. In other words, it can be equated with inner light, superego, or internalized policeman to play a role in controlling dad's behaviour in himself. The basis of control is value concepts that have been absorbed and internalized throughout the child's age. Conscience also functions as a guideline (influence) within oneself on individual behaviour. Guilt is a feeling of guilt that arises when he does not behave according to his heart. Guilt is also referred to as a negative self-evaluation that arises when a person understands that behaviour is not in accordance with the value standards that he feels should be adhered to. Along with that comes shame, which is an unpleasant emotional reaction to other people's negative judgments about him.

Conscience, guilt, and shame in the development of religiosity are mental mechanisms that are formed in the process of internalizing religious values at a child's age. Clark stated that the capacity to have conscience is an innate potential for every human being, but the substance of conscience begins at a very early age, before children are able to understand and remember events. On the same page Clark also states that the power of conscience lies in part in the child's incomprehension. Because the concept of value that touches the child's father is simply absorbed without any reaction from within. The formation of conscience occurs through the identification process in children of the religious behaviour of their parents.

The close relationship between parents and their children makes parents significant person for their children. Children absorb all religious behaviour of people as material for the child's self-identification of his parents. Then there is a process of imitation of parental behaviour by children. Imitation of behaviour occurs because it is just imitation or accompanied by a desire to be like their parents. Because of this continuous process of imitation, the parents' religious behaviour is internalized in the child and crystallized into conscience. In further developments, the voice of conscience functions as an internalized policeman who monitors continuously on individual activities and gives prompt and strong

warnings when there is a deviation in behaviour from different value standards in his conscience.

As a behavioural controller, conscience only functions when children enter their early teens. At the child's age, individual behaviour is initially more regulated and limited by the rules and environment. Then slowly, when the process of internalizing values and norms begins, children's behaviour also begins to be controlled by themselves. By the time children enter their teens, conscience should have a lot of control over their behaviour. After the individual has entered adulthood, around the age of twenty, conscience must have fully functioned as an internalized policeman.

Guilt and shame are mental reactions to self-behaviour that are considered not in accordance with normal value standards. In early development, guilt and shame arise because of control from outside the child's individual self, namely when parents give warnings or punishments for behaviours that are considered to violate value standards. Then when the standard of values has become a continuation of the growth of the components of the soul after the formation of conscience, guit, and shame in the development of a child's religiosity, religious values have become a guide, a tool of control, and an internal evaluation tool for their life behaviour. Then at the age of adolescence, all you have to do is enrich and develop your conscience so that it can function.

Social interaction is the opportunity for children to interact with the environment outside the home, namely with groups of playmates and school friends. Social interaction has an important role in the development of children's religiosity through two things as follows. First, through social interaction, children will find out whether their behaviour that has been formed based on the standard of religiosity values in the family can be accepted or rejected by their environment.

Second, social interaction will lead to motivation for children to only behave according to what is acceptable to their environment. Therefore, social interaction can also weaken the process of inculcating religious values that have occurred in the family.

Religious values that occur since the child is absorbed in the family without a reaction from within, because the child does not yet have the material to react. When the child has started to get to know the environment of his playmates, he gets new experiences about the size of good and bad and right and wrong. Association with playmates is a need that is quite dominant because through this association children are able to grow a sense of self-existence. Therefore, the acceptance of playmates for their presence is part of what the child strives for. So if the standard values that have been instilled in the family are contrary to the habits that exist in the environment of their playmates, children are more likely to follow what is accepted by their friends. This is where the initial process of the child's rebellion against the standard of values in the family occurs. Parents can detect this early process of rebellion early by paying attention to the reactions of children after starting to hang out with their playmates. The selection of playmates and schoolmates is a problem that needs attention from parents. The environment of co-religionists will become an arena for children to implement religious values that have been absorbed through the family so as to strengthen the development of religiosity at a child's age.

Conclusion

In the perspective of religious studies, religious behaviour and approach in education will affect their personality. The more children have a good response to the values of religious teachings that are tolerant and inclusive and the more optimal the approach to education is, the more tolerant, steady and good the child's personality will be. Therefore, the development of tolerant and inclusive religious behaviour is an important factor in encouraging the growth and development of children's personalities. By developing tolerant and inclusive religious behaviour, it is believed that the child's personality will be more tolerant and stable in accordance with the values of religious teachings.

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