HAVE ATTITUDES TOWARDS RELIGIOUSNESS SHIFTED DUE COVID 19 OUTBREAK? EVIDENCE FROM MOSLEM GENERATIONS IN MAKASSAR-INDONESIA

PJAEE, 18 (3) (2021)

PalArch's Journal of Archaeology of Egypt / Egyptology

HAVE ATTITUDES TOWARDS RELIGIOUSNESS SHIFTED DUE COVID 19 OUTBREAK? EVIDENCE FROM MOSLEM GENERATIONS IN MAKASSAR-INDONESIA

Wahyuddin Naro[1], Achmad Abubakar[2], Abdul Syatar[3], Muhammad Majdy Amiruddin[4], Baso Pallawagau[5]

[1,2,3,5]Universitas Islam Negeri Alauddin Makassar

[4]IAIN Parepare

[1]wahyuddin.naro@uin-alauddin.ac.id, [2]achmad.abubakar@uin-alauddin.ac.id,

[3]abdul.syatar@uin-alauddin.ac.id, [4]muhammadmajdyamiruddin@iainpare.ac.id,

[5]baso.pallawagau@uin-alauddin.ac.id

ABSTRACT

Shifts in religious character and behavior come to pass among religious adherents in each period. For example, something once considered sacred turned into a profane or something taboo to transgress now permitted. The shift was triggered by the development of interpretation and social conditions in a religious community. This research elaborates on the religious shift among the Muslim generation, especially in Makassar, Indonesia, during the outbreak of Covid- 19. This research includes qualitative research. Data were collected by structured and unstructured interviews of 21 Muslim generations in Makassar City. The Muslim generation as the driving force for every change in the social environment was the main subject of this research. The phenomenon of the shift of religious character and behavior occurred when the virus of covid-19 is contagious over a whole country of the world. The shift is visible from the implementation of worship that was formerly carried out in places of worship (mosques for Moslems), and it must now be performed at home because the mosques are closed to avoid transmission of the virus.

Similarly, other religious symbols such as tarawih prayer and Eid al-Fitr prayer can no longer be performed as usual. Some worships or rituals usually carried out in public spaces become private, and eventually, religious symbols become unreal. In the future, we hope that the world will recover from the virus pandemic of covid 19 and the religious people, especially the Muslim generation, can carry out their worship peacefully.

INTRODUCTION

The Muslim generation's religious practice is always interesting to observe because it gives a distinctive sense to the Muslim community's religious attitude in general. It is frequently that the religious character of the Muslim generation experiences changes due to many factors. The development of technology and information utilizing electronic media and the internet and events happening in the world are examples of these factors.

The most concern today is the effect of the COVID-19 outbreak on the Muslim generation's religious character. The shift in religious character is due to the situation's changes in facing the virus (Takayama, 2017). It is essential to know the Muslim generation's religious character because the character drives attitude to adherence to people's religious beliefs. Character is a blend of all human behaviors that is permanent, and it is a particular sign to distinguish one person from another. Character reflects one's self. So, the character is a permanent identity to disparity among people (Siswati et al., 2018).

Characters can be varied, and one of them is a religious character. It is a character in every religion's values (Nicola, M., Alsafi, Z., Sohrabi, C., Kerwan, A., Al-Jabir, A., Iosifidis, C., Agha, M., & Agha, 2020). The character values in each religion are believed to the values of God through religion. A mature spiritual life may make people get more humane and complement their Fitrah as a man always exists with others (Umar, 2019).

Religious character is the believer's attitude in conducting and believing in his religious teaching (Doehring, 2019). This attitude is demonstrated by the comprehension of a religious adherent gain from many sources. Religious beliefs and contemplation of each believer and religious group are possibly different in ritual and social dimensions.

All religions teach characters that always emphasize sound moral principles. Moral principles talk about a real human being related to good or bad behavior (Sukardi, 2016). Morality is a comprehension of values and norms as a grip for individuals and communities to maintain the freedom and uniqueness that they increasingly appreciate the individual fame.

Religious characters include the attitude of willingness to do the best such as being honest and responsible, maintaining moral principles in a situation full of injustice, interpersonal and emotional skills that enable one to interact effectively in various circumstances, and a commitment to contribute to community and society.

HAVE ATTITUDES TOWARDS RELIGIOUSNESS SHIFTED DUE COVID 19 OUTBREAK? EVIDENCE FROM MOSLEM GENERATIONS IN MAKASSAR-INDONESIA

PJAEE, 18 (3) (2021)

Religious contemplation is manifested in ritual worship, namely, the practice of religious doctrine related to God's worship. In the aspect of religious rituals, a religious adherent must try his best and be obedient to the implementation of rituals of worship as his religious provision. From religious rituals, values are growing to be used as references in social life in the community (Arafah, Thayyib, Kaharuddin, Sahib, 2020).

Religious values are essential to the individual as the base to relate to the creator. They are not always qualified as moral values that bind everyone. However, religious values can be a solid foundation for individuals to develop moral life because religious values align with moral values (Behroozi & Pashakhanlu, 2015). In contrast, not all moral values are the values of religious beliefs, and not all values of religious belief have moral qualities.

Religious values flourish in society. Human culture has given rise to many religious belief systems (Arafah, Jamulia, Kaharuddin, 2020). Even in one system of the same religious belief, there are various ways of interpreting and applying religion's teachings (Khuan et al., 2018) (Currie, 2011). This situation makes society more plural. Due to its very personal and fundamental values, this very plural religious belief has the potential to bring about problems when the religious adherents meet other individuals in society.

Along with modern life development today, the religious character should also change from keeping pace with the development. However, it is a problem for some religious adherents that they deem the change demolishing the religious principle they believe in.

The religious characters keep pace with the provisions derived from religious beliefs, but on the other side, society's development seems to be able to keep the religious adherents from the religious teachings. In certain situations, religious adherents often have a shock if the religious teachings collided with society's situation and condition.

Study of religious phenomenology

Phenomenology is a descriptive and introspective analysis of the deepness of all forms of human direct consciousness and experience, such as religious, moral, aesthetic, sensing, and other experiences (Mujib, 2015). Religious phenomenology can be used to investigate the most in-depth experiences that people undergo when dealing with sacred reality. That inner phenomenon is the essence of religion to delve the deepest essence the religious adherents could perceive.

To apprehend the sense embodied in a religious act, it should be essential to understand the religious teachings better to apprehend patterns or concepts of religion is understood.

To grasp the religious phenomena is to understand the physical and non-physical dimensions. The physical dimension can be seen from implementing a

HAVE ATTITUDES TOWARDS RELIGIOUSNESS SHIFTED DUE COVID 19 OUTBREAK? EVIDENCE FROM MOSLEM GENERATIONS IN MAKASSAR-INDONESIA

PJAEE, 18 (3) (2021)

person's religious activity, such as the worship rituals and other religious activities. The non-physical dimension is about the inner or psychiatric feelings of religious adherent related to the sacred.

Faith dimensions can be seen in 5 indicators;
Belief Dimensions
Religious Knowledge Dimension
Religious Experience Dimensions
Ritual Dimensions
Consequences Dimensions. (El-Menouar, 2014)

The faith dimension refers to a strong belief in God or the doctrines of a religion. All religions have a belief system in God, and believers give credence to the truth of God. Meanwhile, religious knowledge is knowledge and comprehension of the religious teachings for all believers. Furthermore, then religious experience includes the spiritual experience in its relationship with God. The ritual dimension relates to the obligations or rituals that a religious adherent must accomplish. The last, the consequence dimension, relates to the consequence of the belief manifested in social life (Sidky, 2015). Thus, religious practice is necessary to observe in society to reveal the religious types and models that a religious community believes.

RESEARCH METHOD

This research is qualitative. Bogdan and Taylor define qualitative research as a procedure to afford descriptive data in speech or writing and behavior being observed (Sujarweni, 2014). This study was conducted by both structured and unstructured- in-depth interviews on 21 Muslim generations in the city of Makassar, Indonesia.

The Muslim generation, as the object of this research, originated from various regions in Indonesia. They were students at Universitas Islam Negeri Alauddin Makassar. This research submitted five questions to the respondents to know their attitude towards the outbreak of COVID-19: 1. Attitude towards the outbreak of COVID-19 (a. disease b. azab c. human error). 2. Attitude towards efforts of stopping the virus. (a. believe in God's power, b. man jointly makes efforts to take the outbreak and the expected relief of God. c. surrender) 3. Attitudes towards the affected people (a. give help for a sense of humanity B. give help for religion similarity. c. give help for material). 4. Attitudes towards commandment of MUI prohibit doing prayers in the mosque (a. keep on doing prayer in congregation in mosque b. sometimes do prayer prayers in congregation in the mosque and sometimes not. c. no do prayers in congregation in the mosque). 5. Attitude to be asked as a volunteer (a. accept it since it accords the capability and competence. b. not accept it. c. accept without question).

Moslem Generations and characters: Theoretical Review

Today's generation is often referred to as millennials. The term derives from the word millennials created by two American historians and writers William Strauss and Neil Howe. Millennial or Y-generation is also familiar called

HAVE ATTITUDES TOWARDS RELIGIOUSNESS SHIFTED DUE COVID 19 OUTBREAK? EVIDENCE FROM MOSLEM GENERATIONS IN MAKASSAR-INDONESIA

PJAEE, 18 (3) (2021)

Generation Me or echo boomers. There is no specific demographic in determining this group of generations. However, experts classified it based on the beginning and end of years. Generation Y is formed for those born in 1980-1990 or at the beginning of 2000, and so on. Technology also makes the internet generation rely on social media as a place to get information. Social media has presently become a platform for people making reports and a primary news source. The trend has been proven for the last some years through several important events, such as bomb terror action. People rely on social media to get the latest information from an event.

Global development also delivers a particular problem in which the life pattern is slowly affected by foreign cultural values, including the rapid development of communication technology and information accelerating people's life patterns. The negative value of globalization affects the identity and integrity of a nation. As a preventive alternative, education is expected to develop the young generation's quality in various aspects to minimize and reduce the bearer of various problems of culture and the nation's character.

This research is focused on the study of religious characters among Muslim generations. The character is interpreted as innate, heart, soul, personality, character, behavior, personality, nature, habit, temperament, and trait. Some claim the character as a subjective judgment of moral and mental qualities, while others say the character as a subjective judgment of mental quality only that attempts to change or form the character only relates to the stimulus to one's intelligence.

In Islamic studies, characters can be termed by morality. The sense of character has an adjacency to morality, similar to the statement of Al-Ghazali and Ibnu Maskawih. The character can be defined as a mixture of all human habits, which is permanent that one person can be distinguished from another. In denotes, that character is an identity to make people or something different from the others (Siswati et al., 2018).

Religious character is attitudes and behaviors demonstrated in believing and practicing religious teachings. This character is acquired by understanding the sources in each religion's teachings and formed by knowledge, interpretation, and tradition witnessed and imitated from generation to generation in a religious community. As a character, it is changeable along with the change of situation and social conditions. Something that used to be considered taboo in a religious tradition cannot be taboo anymore. Some religious teachings were once considered sacred, but they can be profane due to the development. Such shifts in religion will always occur along with the development of human sciences.

In the religious shift, the younger generation is always claimed as the actor of change. The younger generation always drives the shift in ways of thinking and taking action in religion. Likewise, in Muslim society, the shift of religious sense and tradition always begins with the shift among the young generation of Moslems due to their knowledge and science.

HAVE ATTITUDES TOWARDS RELIGIOUSNESS SHIFTED DUE COVID 19 OUTBREAK? EVIDENCE FROM MOSLEM GENERATIONS IN MAKASSAR-INDONESIA

PJAEE, 18 (3) (2021)

RELIGIOUS SYMBOLS

Religion is a system of belief in which there exist precepts to obey and supplements to fulfill. According to Giddens, religion consists of a set of symbols that evoke a sense of solemnity and reverence and related to various ritual practices and ceremonies performed by the community of believers (Davies & Thate, 2017).

As a system of meaning, religion certainly explains life issues and ordinances in practice in which certain parts have a mystery. As a symbol, the practice is certainly not far from the source of faith. On the other hand, the sense of solemnity and reverent will make the adherents give meaning to the symbols. Giddens' meaning is certainly what Budiwanti called Samawi and traditional religion (Davies & Thate, 2017). Traditional religion is animism, naturism, dynamism, and totemism (Durkheim, 2008). This research refers to Islam as a Samawi religion or religion of the Heavens.

In social life practice, religious symbols are considered more important than the value of religious teachings as if the religious teachings have been implemented when the symbols are fulfilled. An example is a religious implementation in rural communities: doing prayers without wearing a skull cap is not considered an ethic or a person of Hajj status but not wearing a white skull cap because he is underappreciated and his Hajj is not accepted. Thus, the skull cap for people praying and the white skull cap for hajj people are believed to be parts of religious activity. This perspective is not certainly wrong or right because people's obedience is not measured by wearing or not wearing the symbols in worshiping God.

Obedience to God is a very personal and private affair. Many people glorify the religious symbols and release the fundamental values of religion in which the symbols are the outer side of religion. The symbols cannot measure one's obedience to God, and religion does not put the symbols more important than implementing the fundamental values of religion. The sociopolitical phenomenon is reflected here in which religion is used as an instrument to construct the power of both personal and group interests.

A religion-based political campaign system is considered the most effective strategy to get more endorsers in general elections. In this context, many symbols are used, including religious language or religious symbols. This condition makes it difficult to protect religion through politics and those who want to win the political contention by using religious symbols. However, they are readable before getting involved in the election, and it is, of course, more individual because the voters read in individuals.

The more ironic is the use of religion as a symbol to do typical activities. Religion is sometimes used to look eligible with charismatic character and be able to attract the sympathy of people. Even so, religion's fundamental values are often ignored, causing it to lose its sense as the truth dogma provider.

HAVE ATTITUDES TOWARDS RELIGIOUSNESS SHIFTED DUE COVID 19 OUTBREAK? EVIDENCE FROM MOSLEM GENERATIONS IN MAKASSAR-INDONESIA

PJAEE, 18 (3) (2021)

The explanation above has mentioned that religion is a cultural system, and therefore, it also means a symbol system. So, it is relevant to study religion by using a hermeneutic perspective. The stated religion refers to the religion attached to a human, not the religion on the side "Lord." Geertz defines religion in five sentences that each has mutual relevance. Definition of religion according to Geertz: 1) Religion as a cultural system originated from a single sentence with a symbol system of specific purpose; 2) Build an intense mood and motivation, quickly spread and not easily disappear in one's self; 3) formulate a typical conception order of life; 4) Attach the conception to a factual glow; 5) That eventual conception will be seen as a unique reality (Fitria, 2012).

The definitions above describe the overall involvement of religion and culture adequately. First, the symbol system is everything delivering and conveying ideas to people. The ideas and symbols are general, which means that individuals may get those ideas and symbols that are understandable to the public. Secondly, religion with the symbol may make people feel, commit, or be motivated to do specific purposes. The motivated person will be guided by a set of essential values, good and bad, or faithful to him. Third, religion can be a concept about the order of whole existence. In this sense, religion is centered on ultimate meaning, a purpose for the world. Fourth, the concepts and motivation form a factual glow that Geertz summarized in two: religion as "ethos" and religion as "view of life." Fifth, the factual glow will bring up unique rituals with a particular position in the order that people consider more important than anything (Fitria, 2012).

A symbol is something by which the processes beyond the symbol systems can be given a specific form. Since religion is defined as a symbol system, Geertz also considers that in one sense, religion is considered as part of a cultural system.

The religious behavior of a person is a symbol of his experiences of something in reality. A person embraces a particular religion due to the environmental effect. The various knowledge systems in mind about religion engender various kinds of religious behavior that will always differ from one person to another. Therefore according to Geertz, every religious study demands two phases of the process. First, one must analyze a series of meanings in religious symbols. Second, because the symbols are deeply related to community structure and individual psychology of its members, those relationships must be found along with the signal continually given, received, and returned. The symbol is the smallest unit of a ritual which contains specific qualities of the ritual behavior, and it is the principal unit of the specific structure of ritual.

Worship at home only; The Absence of Religious Symbols

Based on the Indonesian Government's rules relating to social distancing, the *Fatwa* of the Indonesian Ulema Council (MUI) governs the way of worship amidst the situation of the COVID-19 outbreak. (Syatar et al., 2020) The *Fatwa* of MUI decided that the implementation of Friday prayers and the prayer of worshippers in the mosque is suspended, and the prayers are performed at home

HAVE ATTITUDES TOWARDS RELIGIOUSNESS SHIFTED DUE COVID 19 OUTBREAK? EVIDENCE FROM MOSLEM GENERATIONS IN MAKASSAR-INDONESIA

PJAEE, 18 (3) (2021)

(Majelis Ulama Indonesia, 2020). Based on that *Fatwa* of MUI, the Government recommends to carry out the worship at home. Worshipping at home may result in the absence of religious symbols because Muslim people can no longer convey religious symbols through the congregational prayers in the mosque routinely.

Admittedly, worshipping does not necessarily release the religious symbols, but always seeks to see the meaning of the symbols. However, symbols play an important role in every religion. Without symbols, there is no religion. Nevertheless, the real worshipping is then worshipping moving farther and more profound than just the symbols. It received symbolic religious expressions and sensed the meaning of each symbol.

Although religion is identical with symbols, in specific contexts, the symbol becomes insignificant and overlooked. It is seen in the current situation of the COVID-19 outbreak. The hustle and religious procession through the intensity of prayers in congregation in mosque and Friday prayer rituals for Moslems and weekly worship and religious celebrations in churches such as Easter for Christians become very personal and is no longer a symbol of religion.

If used as the legitimacy of truths that are exclusive and to measure mistakes or the unbelief of others with the intent of destroying, religious teaching will only make the religion away from its mission as a diffuser of affection. There are three functions of religion that proscribing every violence. Firstly, religion is a framework of religious interpretation of social relations (ideological functions). In this case, religion becomes the adhesive of society, but it becomes susceptible to differences of opinion that lead to conflict, especially if there is a group having a complete understanding of social relations (Duraesa, 2019).

Secondly, religion is a factor of identities, such as granting a specific religious identity to a community such as Aceh Islam, Flores Christianity. If the identity is not respected, it can trigger conflict because it threatens its adherents' social status, stability, and existence. Every citizen must inevitably have a relationship with another different ethnic or religious group (Duraesa, 2019).

Thirdly, religion becomes the ethical legitimacy of social relationships, identifying social, political, and economic systems with specific religious values that will provoke other religions' rejection (Duraesa, 2019).

Religion does not contain belief in spirits or gods, but rather on separating the sacral and the profane. From the perspective of social solidarity, religion contributes to bridging tensions, preserving society's continuity when faced with life's challenges. In this case, religion is instrumental in bringing together the community members through the sacred symbolic description of their position in history, cosmos, and their purpose in the regularity of all things.

The Shift of Religious Characters among Moslem Generation during the Covid-19 outbreak

HAVE ATTITUDES TOWARDS RELIGIOUSNESS SHIFTED DUE COVID 19 OUTBREAK? EVIDENCE FROM MOSLEM GENERATIONS IN MAKASSAR-INDONESIA

PJAEE, 18 (3) (2021)

From the research conducted on 21 people as research samples, the results are presented in the following table:

Table 1: Respondents' responses

No	Questions	Answers			Amount
		A	B	C	
1	Attitudes towards viruses	6	-	15	21
2	Attitudes towards stopping viruses	3	18	-	21
3	Attitude to victims of virus disasters	21	-	-	21
4	Attitudes towards MUI ban	-	-	21	21
5	Attitude to be Volunteer	20	-	1	21

The research denoted that the Muslim generation's attitude against the spread of the COVID 19 outbreak some regarded it as a disease, but the most regarded it as a human error. However, no one thinks that this virus is a punishment from God.

One Muslim generation said: I believe that this virus's outbreak is a mistake that occurs due to human negligence. Although a few people believe that this outbreak is a punishment, I still believe it is a human deed. We understood that this kind of event was a punishment from God, as our teachers taught (Zulkifli in the interview, 2020).

That attitude suggests that the Muslim generation has had a moderate attitude and outlook. During this Covid-19 outbreak, few people of Moslem consider that is is the punishment of God. The view above shows that there has been a character shifting of Muslim generations from the view which considers that the calamity happening in human beings is the destiny/provisions of God and can be as a punishment as understood by the older generation, which has been turned into a moderate view and believes that the calamity is due to human error.

To stop the virus's outbreak, most Muslim generations believe that humans can jointly make an effort to stop it and expect God's help. However, a few respondents consider that only God has the power to eliminate the virus. None of the samples believe that the virus will disappear if they only surrender themselves to the situation.

Nurhayati stated: We as a human being must work together to eliminate the spread of Covid-19 outbreak by following the government regulations and those who have the capacity and expertise to control the virus such as doctors. We should not stand idly waiting for the virus to disappear itself. We used to believe in God's destiny because our understanding and knowledge of religion are still minimal, so we believe that everything that happens is God's will (Nurhayati in an interview, 2020).
 The above attitude depicts that the Muslim generation believes that people must strive to eliminate the virus outbreak with various efforts, both by the

HAVE ATTITUDES TOWARDS RELIGIOUSNESS SHIFTED DUE COVID 19 OUTBREAK? EVIDENCE FROM MOSLEM GENERATIONS IN MAKASSAR-INDONESIA

PJAEE, 18 (3) (2021)

Government and society in general. They do not believe that the attitude of standing idle will not make the virus outbreak to disappear.

In a situation where the virus is spreading, the Muslim generation's attitude towards the affected people reflects their concern to assist. They are motivated by a sense of humanity, not by religion (the same religion) and material. It indicates that they have generally realized that giving help to other people should be based on religious motivation and, more importantly, due to a sense of humanity. It means that there has been a shift in the Muslim generation's religious outlook from the previous generation.

There are various faiths and beliefs in the world community, especially in Indonesia. Different beliefs can cause humans to be exclusively oriented and tend to assume other beliefs wrong. The tendency to consider certain religions as the religion of a particular community, if not correctly understood, may cause friction and conflict. Small (trivial) problems between two different ethnicities who claim to be adherents of a particular religion can cause greater tension, especially in the current situation of the Covid-19 outbreak.

A theory propounded by Emile Durkheim stated that the role of religion in a compound society is one of them as a social adhesive. With the element of solidarity, religion has a social function. Religion is not an illusion but rather an identifiable social fact and has a social interest (Abdullah, 2005).

Ignorance of other religious communities in a society of different traditions and beliefs will cause anomalies. Therefore, awareness of the diversity of religion or ritual is needed. A small portion of Moslems believes that this virus outbreak is to punish the nation that deviates Islam's teachings and hostile the Moslems.

In the current situation of the Covid-19 outbreak in which many people are infected, and not a few are dead, awareness of humanity from all people is required to cope with the spread of the virus without looking at the background of faith belief. In this case, the Muslim generation views no more differences in religion and faith among different religious adherents.

Everyone should help each other to alleviate the burden of those affected by the Covid-19 outbreak. The Muslim generation is willing to provide help if needed as long as it follows their abilities and knowledge. Changes in the outlook of the Muslim generation may be due to religious understanding and adequate education levels. Of course, some people refuse to assist the virus victims by considering the risk of danger.

To respond to the government regulation of social distancing related to Fatwa of MUI regarding the prohibition to pray in congregation and do Friday prayers in mosques (Fatwa MUI Nomor 14 Tahun, 2020), the Muslim generation as the sample of this research complies with the rules. Therefore, no one goes to the mosque to perform prayers in congregation or Friday prayers.

HAVE ATTITUDES TOWARDS RELIGIOUSNESS SHIFTED DUE COVID 19 OUTBREAK? EVIDENCE FROM MOSLEM GENERATIONS IN MAKASSAR-INDONESIA

PJAEE, 18 (3) (2021)

One generation of Muslims said: We feel to lose something with the social distancing by not allowing to prayer in congregation in the mosque, a ritual has been ingraining in our religious ways, but we must accept that provision for mutual safety in avoiding the transmission of the virus. In the past, we thought that praying in mosques was the most faithful prayer. Our teachers always teach us to pray in the mosque's congregation (Amrullah in an interview, 2020).

A few Moslems still have a rigid viewpoint by relying only on the religious spirit. They reject the *Fatwa* of MUI about the prohibition of prayers in mosques and continue to carry out Friday prayers and congregational prayers in mosques. On the other hand, Moslems' whole generation obeys the government regulation of social distancing, and they do not perform congregational prayers in mosques. It shows that the Muslim generation has already had a belief with their religious views and used their sense or rationale in carrying out religious teachings.

To enrich and develop religious knowledge, the Muslim generations use their reference to the online media to learn religion rather than directly attending religious speech to get religious information. Internet is the most online media used as a source of religious information. It is currently the most famous media by which the Muslim generations get information. Of course, some other media such as television or radio seem more interested in the internet because they can access it anywhere and everywhere. Of course, there are still Muslim generations having the opportunity to acquire religious information from television and radio or directly attend the religious speech. Even though the media they use to get information, their religious attention shows good progress.

The authoritative religious discourse used to be a monopoly of religious scholars who had mastered the certified religious texts has been replaced by the presence of direct and broader access to printed materials and internet media. Thus, many Moslems cited them to learn and understand Islamic textual materials, both classical and modern. Internet access and Islamic books' publication became the primary reference, especially for the current Muslim generation in obtaining their religious teaching guidelines.

As a consequence, it appears then the rearrangement of the symbol creation process. The country, scholars, and new intellectuals of religion compete to influence an intermediary in Islamic practices. The case of Islamic institutional or organizational leaders from "secular" campuses is the real evidence for this phenomenon. Religious figures no longer monopolize references to religious teachings, but the internet media that are easily accessed makes creating religious role models become very instant.

 From the description of the research above, it can be concluded that the Muslim generation has developed a moderate religious character, embraced and upheld the values of humanity. This religious view refers to the humanist religion.

Humanistic religion is a religion with the attitude of emphasizing respect for human beings without seeing the ideology and background of the tribe or race

HAVE ATTITUDES TOWARDS RELIGIOUSNESS SHIFTED DUE COVID 19 OUTBREAK? EVIDENCE FROM MOSLEM GENERATIONS IN MAKASSAR-INDONESIA

PJAEE, 18 (3) (2021)

of others. Humanism liberates humans from oppression, a friendly, soothing, non-scary, and does not encourage violent religion. A humanist religion can humanize humans if it becomes part of humanitarian motion. If it distances itself from the religious motion, it cannot humanize humans. It must unite in a universal humanitarian motion in various ways such as human rights enforcement, minority rights, and women's rights. It puts humans in the context of its "creature" in nature. Such a tendency of religious attitude makes it feel empathy for humanitarian issues without being influenced by the ideology or religion he believes. If there is a group intimidating and waiving other religions in the name of religion, then the religion is not functioning because religion is precise to protect, liberate people, create peace, and uphold humanity's values.

The world in the future is expected bright and peaceful with the Muslim generation's attitude described above. An expectation to the Muslim generation is to enrich themselves with religious knowledge, act and behave wisely following the religious teachings.

CONCLUSION
From the research above, it can be concluded that the Indonesian Muslim generation had had good insight and knowledge when the Covid-19 outbreak occurred in the world. This study shows that the Muslim generation is experiencing a paradigm shift from a narrow understanding to a broad understanding of religious attitudes. An extensive religious knowledge they could get in university is expected to make them capable of comprehending any differences in understanding and developing religious insights.

The religious paradigm shift describes that religious phenomena among Moslems, especially among the Muslim generations, may occur along with the global events. The spiritual development and knowledge of Muslim generations result from very accessible technological advances and the advancement of Indonesia's religious education institutions. Therefore, it is believable that the Moslems generation will contribute significantly to the world order of peace and dignity in the future.

REFERENCES
Abdullah, M. A. (2005). *Pendidikan agama era multikultural-multireligius*. Pusat Studi Agama dan Peradaban Muhammadiyah.
Arafah, B, Thayyib, M, Kaharuddin, Sahib, H. (2020). An anthropological linguistic study on Maccera'Bulung ritual. *Opcion*, *36*(27), 1592–1606.
Arafah, B., & Jumahir Jamulia Kaharuddin, A. (2020). The Speaking People of South Halmahera Languages : A study on Cultural Relationship. *Talent Development and Excellence*, *12*(3), 1331–1340.
Behroozi, M., & Pashakhanlu, R. (2015). Surveying the Gap of Generation between Two Generations of Mothers and High School Girl Students in Bushehr City Regarding their Commitment towards Religious Beliefs and Values. *Procedia - Social and Behavioral Sciences*, *190*(November 2014), 309–313. https://doi.org/10.1016/j.sbspro.2015.05.004
Currie, A. (2011). Religious and cultural belief systems regarding death and the deceased body and their potential to impact forensic practice: eastern

HAVE ATTITUDES TOWARDS RELIGIOUSNESS SHIFTED DUE COVID 19 OUTBREAK? EVIDENCE FROM MOSLEM GENERATIONS IN MAKASSAR-INDONESIA

PJAEE, 18 (3) (2021)

religious belief systems and Maori culture: *pathology*, *43*(1), and S25.

Davies, D. J., & Thate, M. J. (2017). Religion and the Individual: Belief, Practice, Identity. In *Religion and the Individual: Belief, Practice, Identity*. https://doi.org/10.4324/9781315604848

Doehring, C. (2019). Using spiritual care to alleviate religious, spiritual, and moral struggles arising from acute health crises. *Ethics Medicine and Public Health*, *9*, 68–74.

Duraesa, M. A. (2019). Diskursus Pluralisme Agama di Indonesia. In *Journal of Chemical Information and Modeling* (1st ed., Vol. 53, Issue 9). Ar.Ruzz Media.

Durkheim, E. (2008). *The Elementary Forms of the Religious Life*. Courier Corporation.

El-Menouar, Y. (2014). The Five Dimensions of Muslim Religiosity. *Methoden, Daten, Analysen*, *8*(1), 53–78. https://doi.org/10.12758/mda.2014.003

Fitria, V. (2012). Interpretasi Budaya Clifford Geertz:Agama sebagai Sistem Budaya. *Sosiologi Reflektif*, *7*(1), 57–64.

Khuan, N. W., Shaban, R. Z., & Mortel, T. van de. (, 2018). The influence of religious and cultural beliefs on hand hygiene behavior in the United Arab Emirates. *Infection, Disease & Health*, *23*(4), 225–236.

Majelis Ulama Indonesia. (2020). FATWA MAJELIS ULAMA INDONESIA Nomor: 14 Tahun 2020 Tentang PENYELENGGARAN IBADAH DALAM SITUASI TERJADI WABAH COVID-19. In *Majelis Ulama Indonesia*. mui.or.id.

Mujib, A. (2015). Pendekatan Fenomenologi dalam Studi Islam. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, *6*(November), 17–33.

Nicola, M., Alsafi, Z., Sohrabi, C., Kerwan, A., Al-Jabir, A., Iosifidis, C., Agha, M., & Agha, R. (2020). The socio-economic implications of the coronavirus pandemic (COVID-19): A review. *International Journal of Surgery (London, England)*, *Juni 78*, 185–193.

Sidky, H. (2015). *Religion: An anthropological perspective*. https://doi.org/10.3726/978-1-4539-1486-1

Siswati, Utomo, C. B., & Muntholib, A. (2018). Implementasi Pendidikan Karakter dalam Membentuk Sikap dan Perilaku Sosial Peserta Didik. *Indonesian Journal of History Education*, *6*(1), 1–13.

Sujarweni, V. W. (2014). *Metodologi penelitian: Lengkap, praktis, dan mudah dipahami*. Pustakabarupress.

Sukardi, I. (2016). Character Education Based on Religious Values: An Islamic Perspective. *Ta'dib*, *21*(1), 41. https://doi.org/10.19109/td.v21i1.744

Syatar, A., Amiruddin, M. M., & Rahman, A. (2020). Darurat Moderasi Beragama di Tengah Pandemi Corona Virus Disease 2019 (Covid-19). *KURIOSITAS Media Komunikasi Sosial Dan Keagamaan*, *13*(1, Juni), 1–13. https://doi.org/https://doi.org/10.35905/kur.v13i1.1376

Takayama, Z. (2017). Corrigendum to "How are religious concepts created? A form of cognition and its effects." *Cognitive Systems Research*, *43*, 73–78. https://doi.org/10.1016/j.cogsys.2017.01.004

Umar, M. (2019). Urgensi Nilai-nilai Religius Dalam Kehidupan Masyarakat Heterogen di Indonesia. *Jurnal Civic Education*, *3*(1), 71–77.