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RELIGIOUS PENETRATION IN THE GLOBAL ERA: CASE STUDY OF FREEDOM TO CHOOSE RELIGION IN THE FAMILY

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Abstract: *Advances in technology and religious learning can be done through virtual media, but negative impacts can arise because religious figures are virtual. Technological advances in all aspects mark Indonesia's freedom of religion in this global era. And the reduced role model of religion at home and in the environment. There are many families consisting of more than one religion. The impact is that this is considered a natural thing in society. Based on the above assumptions, the researcher is interested in researching Religious Penetration in the Global Era (Case Study of Freedom to Choose Religion in the Family). This study uses qualitative research methods and case studies based on search, library, interview, observation, and triangulation techniques in finding and decomposing the data presented with the results of observations to be analysed descriptively. The study results show that religious freedom in the family should be based on positive reinforcement and constructive negative reinforcement to obtain behaviour that is by the correct legal and legal basis in applying religious freedom.*

Keyword: *freedom of religion, global era, parent, religion*

Abstrak: Kemajuan teknologi dan pembelajaran keagamaan dapat dilakukan melalui media virtual, namun hal tersebut juga berpotensi menimbulkan dampak negatif karena figur keagamaan bersifat virtual. Perkembangan teknologi di berbagai aspek menandai kebebasan beragama di Indonesia pada era global. Selain itu, peran keteladanan agama di lingkungan keluarga dan masyarakat semakin berkurang. Banyak keluarga yang terdiri dari lebih dari satu agama, sehingga kondisi tersebut dianggap sebagai hal yang wajar dalam masyarakat. Berdasarkan asumsi tersebut, peneliti tertarik untuk mengkaji penetrasi agama di era global (studi kasus kebebasan memilih agama dalam keluarga). Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus yang didasarkan pada teknik penelusuran, studi kepustakaan, wawancara, observasi, dan triangulasi dalam pengumpulan serta penguraian data, yang selanjutnya dianalisis secara deskriptif. Hasil penelitian menunjukkan bahwa kebebasan beragama dalam keluarga seharusnya didasarkan pada penguatan positif dan penguatan negatif yang konstruktif guna membentuk perilaku yang sesuai dengan landasan hukum dan ketentuan yang berlaku dalam penerapan kebebasan beragama.

Kata Kunci: agama, era global, kebebasan beragama, orang tua

INTRODUCTION

Indonesians adhere to religion as a hereditary factor. If parents previously adhered to religion, their children will follow the same religion as their parents. Indonesian culture has the concept that if someone has a different religion from that family, children, and adults. If you are old, then it will be considered a sin, or in Islam, if you were previously Muslim and then converted to another religion, it is considered an apostate. You will easily be labelled an atheist even if you do not have a religion. Several terms in Indonesia that become labels for religious people describe the pattern of worship of a person with the religion he adheres to. In Indonesia, the term is well-known. Islam KTP (Kartu Tanda Penduduk or identity card) describes a person who adheres to Islam but does not carry out the routinely required religious services. The term Christian apostate is a Christian who has never been to church. Islam Abangan is a follower of Islam with a pattern of worship more focused on the ritual of syncretism. Islam Kejawen with rituals influenced by local wisdom in Indonesia.[1]

Talking about religion, an important point cannot be forgotten in behaviour modification and habituation, namely role models. Referring to the explanation above, the religious role model is the parents. How do parents set an example for their children, not only verbally, religious ritual actions may be needed by other parties in increasing religious knowledge, such as clerics, clerics, priests, monks, or other parties whom parents consider to have higher religious knowledge than her parents[2] ?

The application of worship in Indonesian culture still uses a system of reward and punishment. For example, in Islam, if a child does not want to pray, he will receive a beating, even though this was explained by the Prophet Muhammad, but in a logical and acceptable portion of the understanding related to the application punishment for not praying. Because in religion and according to the hadith of the Prophet, that prayer is the first question in the reckoning phase, when a person dies. And prayer is considered the pillar of religion.[3]

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[1] Merlien Irene Matitaputty, "Kebebasan Beragama Ditinjau Dari Perspektif Hak Asasi Manusia," *Sasi* 21, no. 1 (2015): 74–82.

[2] Bagong Suyanto, *Pelanggaran Hak dan Perlindungan Sosial Bagi Anak Rawan* (Surabaya: Airlangga University Press, 2003).

[3] Muhammad Daud Ali, "Hukum Islam; Pengantar Ilmu Hukum dan Tata Hukum di Indonesia, cet. 3," *JPT. Raja Grafindo Rosada*, 1993.

Based on the theory of B.F. Skinner about operant conditioning, namely a learning method using rewards and punishments. Inevitably, many patterns and methods of learning about religion in Indonesia apply this theory. Generation differences will also be different methods of learning in children—especially the method of learning about religion. Millennial generation children in this global era are very different from previous generations. The sophistication of technology, the rapid flow of communication and even learning about religion can be done virtually. Characterizations of audio-visual religious figures will psychologically impact religious leaders who directly provide religious teachings with a strong bond to form a role model in religious learning. However, in the millennial generation, there have been many changes; even if punishment is applied, an attitude of resistance will occur.[4]

By the constitution in Indonesia, namely, the 1945 Constitution, which affirms the guarantee of freedom of religion in article 28 paragraph 1 and article 29 paragraph 2, it is clear with certainty from the state that the state guarantees each of its residents' independence to embrace religion. Indonesia is a democratic decountry that upholds the freedom of the human rights of its inhabitants, including in choosing a religion.[5]

It is not surprising anymore if a kyai's child does not wear a headscarf; the pilgrimage is only a social status without wearing a hajj hat to be considered a pilgrimage. A priest no longer has to wear clothes that identify a priest. Not surprisingly, there is a family consisting of more than one religion in the family. This marks religious freedom. Free, which means there are no rules, not confined and can determine their own decisions occurs when someone chooses a religion no longer because of hereditary factors. The global era is considered synonymous with religious freedom. Everyone has the right to embrace a religion according to conceptualised and understood.

This research will be further investigated based on psychological, social and cultural theories. With the existence of religious freedom strengthened by the 1945 Constitution and changes in culture and technology, slowly religious differences within one family are no longer taboo, society has been able to accept this because this phenomenon is increasing. This research examines the existence of religious

[4] B F Skinner, *Science and Human Behavior* (New York: Free Press, 1953).

[5] Republik Indonesia, *Undang-Undang Dasar 1945* (Dewan Pimpinan PNI, Department Pen. Prop. Pen. Kader, 1959).

freedom: This is the fundamental right of every individual to adhere to, change, or not adhere to a religion or belief, and to practice their worship and beliefs peacefully, openly, and without coercion. This right is guaranteed in the Indonesian constitution, as stipulated in Article 28E and Article 29 of the 1945 Constitution. Thus, efforts to disseminate, implement, or ensure the principles of religious freedom are widely recognized and implemented within a particular society or legal system.

The emergence of negative connotations can also refer to the influx of influence or intervention from the state, other religious groups, or foreign parties that impacts or even threatens existing religious freedom. This core essence is the subject of discussion in this research.

The research results are descriptive analysis literature studies synthesised from interviews and field observations, so the research results are more optimal and valid. Based on the exposure based on social observations, it becomes research that is investigated with the Religious Penetration In The Global Era: Case Study Of Freedom To Choose Religion In The Family. An academic topic exploring the tension between universal human rights (freedom of religion) and family/societal norms in a globalized world. Research indicates that globalization has heightened the visibility and complexity of these issues, often leading to conflicts within families and societies. The absence of similar research strengthens the researcher's reasons for conducting descriptive analysis based on relevant and accurate theories and references.

Although numerous studies have examined freedom of religion from legal, theological, and human rights perspectives, limited attention has been given to how religious freedom operates at the micro-level of family dynamics, particularly in the context of globalization and behavioral reinforcement. Existing studies largely overlook the role of parental modeling and state legal frameworks as reinforcing mechanisms influencing individual religious choice. This study addresses this gap by integrating constitutional analysis and Skinner's operant conditioning theory to explain religious choice within families in Indonesia.

LITERATURE REVIEW

Previous studies have been used to map research and show novelty from a study. This novelty was found by showing the research position based on experts'

research based on the research theme.[6] Scholars have conducted studies related to the topic of research, found several studies that discuss religious penetration. The study related to the theme of this research discusses the penetration of Buddhism conducted in the Chinese Buddhist Association (CBA) to internalise religious regulation in each state policy.[7] Religion can also be done through the field of education in high school in Akamba to internalise the teachings of Christianity.[8]

Penetration of religious teachings from western civilisation in China is sought to be limited and resisted to maintain the continuity of religious teachings from ancestors,[9] Religions that are not by the life of certain people give people attitudes to make efforts and strategies, especially the penetration of religions that are not appropriate in the field of Education.[10]

Scholars in Indonesia and the world have widely studied the freedom of choosing a religion. The Qur'an responds to religious freedom as a social phenomenon that must be.[11] [12] [13] Freedom of religion is related to the continuity of people's social life. Social life in the form of religious harmony is the essential thing put forward; there is no coercion in embracing religion.[14] [15] Freedom of religion is also included in state regulations, namely in Pancasila and 1945 Constitution article 28 E and article 29.[16] However, religious freedom also requires clear rules so that there is no multi-interpretation and provides room for radicalism movements in the name of restrictions on religious freedom that have ambiguous meanings. Efforts to

[6] Moleong Lexy, *Metodologi Penelitian Kualitatif* (Bandung PT. Remaja Rosdakarya, 2014).

[7] T Tseten, "Penetration of China's Religious Policy into Tibetan Buddhism," *TIBET POLICY JOURNAL*, 2012.

[8] Judith Mbula, "Penetration of christianity into the akamba traditional family," 1974.

[9] F Bo, "On the Responding Strategy against the Western Religious Penetration," *Yinshan Academic Journal*, 2012.

[10] L I N Ping, "Long-term Warning Mechanism Against Religious Penetration in Colleges and Universities," *Journal of Honghe University*, 2012.

[11] Dewi Murni, "Toleransi Dan Kebebasan Beragama Dalam Perspektif Al-Quran," *Syahadah: Jurnal Ilmu Al-Qur'an dan Keislaman* 6, no. 2 (2018): 72–90.

[12] Kartika Nur Utami, "Kebebasan Beragama Dalam Perspektif Al-Qur'an," *Kalimah: Jurnal Studi Agama dan Pemikiran Islam* 16, no. 1 (2018): 23–34.

[13] Heiner Bielefeldt, "Freedom of Religion or Belief—A Human Right under Pressure," *Oxford Journal of Law and Religion* 1, no. 1 (2012): 15–35.

[14] Victorio H Situmorang, "Kebebasan Beragama Sebagai Bagian dari Hak Asasi Manusia," *Jurnal HAM* 10 (2019).

[15] Siti Zubaidah Ismail dan Muhamad Zahiri Awang Mat, "Faith and freedom: The Qur'anic notion of freedom of religion vs. the act of changing religion and thoughts on the implications for Malaysia," *Religions* 7, no. 7 (2016): 88.

[16] Nurul Nisa dan Dinie Anggraeni Dewi, "Pancasila Sebagai Dasar dalam Kebebasan Beragama," *Jurnal Pendidikan Tambusai* 5, no. 1 (2021): 890–96.

overcome this require academic and practical studies to further clarify the rules in religious social life.[17]

The study of the theory of learning and strengthening Skinner's behavior has also been widely done both conceptually and in field research. B.F. Skinner does not only invented learning theory, but also many experts provide concepts about learning theory and behaviourism with various perspectives.[18][19][20][21][22] Studies use skinner's reinforcement theory on school learning.[23][24]

Based on research and studies that previous researchers have conducted, this study has a novelty element in terms of the locus and research problems raised. Previous problems have not been discussed in the family area, especially with children. The approach used has not involved the integration of science used in this study, so efforts to reach the study of religious penetration, especially on religious freedom in different frameworks have been fulfilled.

CONCEPTUAL FRAMEWORK LITERATURE REVIEW

A conceptual framework is a line of thought towards a relationship between concepts with other concepts to provide an overview and direct assumptions related to variables to be studied.[25] This study uses concepts that serve as a theoretical basis in the analysis of discussions: the regulations of 1945 Constitution article 28 and article 29 combined with the theory of B.F. Skinner.

The guarantees on religious freedom stipulated in the 1945 Constitution article 28 E paragraphs 1 and 2 and article 29 paragraphs 1 and 2. Freedom of religion is not absolute because a human right is restricted if it offends the freedom

[17] Muwaffiq Jufri, "Pembatasan terhadap Hak dan Kebebasan Beragama di Indonesia," *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan* 1, no. 1 (2016): 40–47.

[18] Ramses Simanjuntak, "Mengenal Teori-Teori Belajar," *SANCTUM DOMINE: JURNAL TEOLOGI* 7, no. 1 (2018): 47–60.

[19] Mustaqim Mustaqim, "Paradigma Perilaku Sosial Dengan pendekatan Behavioristik (Telaah Atas Teori Burrhusm Frederic Skinner)," *Al-Mabsut: Jurnal Studi Islam dan Sosial* 10, no. 2 (2016): 503–13.

[20] AMIT Asfar, AMIA Asfar, dan Mercy F Halamury, "Teori Behaviorisme," *Makasar: Program Doktoral Ilmu Pendidikan. Universitas Negeri Makassar*, 2019.

[21] Kevin R Clark, "Learning theories: behaviorism," *Radiologic technology* (Am Soc Radiol Tech, 2018).

[22] Meisam Ziafar dan Ehsan Namaziandost, "From Behaviorism to New Behaviorism: A Review Study," *Loquen: English Studies Journal* 12, no. 2 (2019): 109–16.

[23] Muhammad Mahmudi, "Penerapan Teori Behavioristik dalam Pembelajaran Bahasa Arab (Kajian Terhadap Pemikiran BF. Skinner)," *Prosiding Konferensi nasional Bahasa Arab* 1, no. 2 (2016).

[24] Asep Budiman, "Behaviorism and foreign language teaching methodology," *ENGLISH FRANCA: Academic Journal of English Language and Education* 1, no. 2 (2017): 101–14.

[25] Lexy, *Metodologi Penelitian Kualitatif*.

of others.[26] The right to freedom of religion is included in the Human Rights Agreement, whose fulfilment cannot be suspended under any circumstances.[27]

Indonesian law protects religious freedom in six state-recognized religions: Islam, Catholicism, Christianity, Buddhism, Hinduism, Confucianism. Other religions are also protected if they do not violate the constitution. In addition to the 1945 Constitution, the regulations governing freedom of religion are also mentioned and regulated in the practice of Pancasila, The Outlines of State Direction (GBHN) described in Tap MPR No. II/MPR/1988, Chapter IV letter D, number 1 paragraph b and paragraph f, and Law No. 1/PNPS/1965 dated January 15, 1965, on the prevention of Abuse or Blasphemy.[28]

In addition to the concept of legislation, the social psychology approach presented by B.F. Skinner on the theory of learning and strengthening individual behaviour. Skinner explains that individual behaviour is a function of its consequences (stimulus-response-consequences). This theory is based on a law of influence in which behaviours with positive consequences tend to be repeated, whereas behaviours with negative consequences tend not to be repeated.[29] Behaviour is controlled through the process of operant conditioning. Operant conditioning is a process of operant behaviour (positive or negative reinforcement) that can result in the behaviour recurring or disappearing as desired. Skinner says that the most crucial element in learning is reinforcement. This means that the knowledge formed through the stimulus bonding response will be more substantial when given reinforcement. Skinner divides this reinforcement into two, namely positive reinforcement and negative reinforcement. Form a form of positive reinforcement in the form of gifts, behaviours, or rewards. Forms of negative reinforcement include delaying or not rewarding, giving additional tasks or showing unhappy behaviour.[30]

On this explanation, each behaviour will repeat itself if strengthened. Strengthening can be done by providing a stimulus so that the behaviour expected to reappear in the future can occur again. That's called response. The stronger a

[26] Tenang Haryanto dkk., "Pengaturan tentang Hak Asasi Manusia Berdasarkan Undang-Undang Dasar 1945 Sebelum dan Setelah Amandemen," *Jurnal Dinamika Hukum* 8, no. 2 (2013): 136–44.

[27] Nisa dan Dewi, "Pancasila Sebagai Dasar dalam Kebebasan Beragama."

[28] Elriza Vinkasari dkk., "Toleransi Antar Umat Beragama Di Indonesia Untuk Mempertahankan Kerukunan," *Prosiding Hubisintek* 1 (2020): 67.

[29] Skinner, *Science and Human Behavior*.

[30] Simanjuntak, "Mengenal Teori-Teori Belajar."

stimulus is given, the more individual responses to the same behaviour will be possible.[31]

RESEARCH METHOD

This research is qualitative. The research that is used is descriptive qualitative research. Descriptive qualitative research is in research method with a case study method or approach (case studies). This research focuses intensively on one particular object that was studied as a case. Case study data can be obtained from all parties concerned; in other words, this study was collected from various sources.[32] Jombang was selected due to its unique religious landscape, combining strong Islamic traditions with increasing interfaith family dynamics.

The time of the study was from January to April 2020. Because it received information from the Jombang Dukcapil, the Jombang Religious Affairs Office needed time to adjust to these parties. Interviews were conducted on research subjects spread across several areas in Jombang. The interview was an open interview, making it easier for respondents to explain in detail and clearly. Questionnaire distributed with identity filling: Age and Religion only. There are five questions in the questionnaire. Questions in the interview. The interview was an open interview, making it easier for respondents to explain in detail and clearly. Questionnaire distributed with identity filling: Age and Religion only.[33] There are five questions in the questionnaire, namely:

1. How many religions do you have in your family? Can you name it?
2. Do you agree that technological advances in this global era trigger religious freedom?
3. Do parents play a role in religious freedom?
4. Are there religious differences in your family?
5. Do you agree with religious differences, and do your parents allow their children to change religions?

[31] Rifnon Zaini, "Studi Atas Pemikiran BF Skinner Tentang Belajar," *TERAMPIL: jurnal pendidikan dan pembelajaran dasar* 1, no. 1 (2014): 118–29.

[32] Nawawi Hadari, *Metode Penelitian Bidang Sosial* (Yogyakarta: Gajah Mada University Press, 2003).

[33] Burhan Bungin, *Metodologi Penelitian Kualitatif Aktualisasi Metodologis ke Arah Ragam Varian Kontemporer* (Jakarta: Rajawali Pers, 2001).

RESULT AND DISCUSSION

THE POWER OF LAW AS A POSITIVE REINFORCEMENT IN RELIGIOUS FREEDOM

Researchers should focus their attention on data in the field so that everything related to theory in research becomes unimportant. Data will be critical, while the theory will be built based on data findings in the field. Data is everything that can solve all research problems. The researcher's position is to explore the data. If the researcher by chance already has a theoretical understanding of the data that will be examined, the theory-making process must be carried out. The researcher believes that data must first be obtained, reveal the mysteries of research and new theories will be learned when all data have been obtained.[34]

The government's role is very influential in maintaining religious harmony. Various efforts have been made by the government, including issuing laws and regulations and establishing Religious Harmony Forums (FKUB) in various provinces, to maintain religious harmony. The information above shows that the state and government are within limits. Certain people have tried to realise the freedom and tolerance of religious life in Indonesia. However, sometimes the government implements inconsistent policies in guaranteeing freedom and tolerance of religious life.

Based on the induction theory, the study results show that it is easy to change religions because there are no sanctions or stressors from the closest environment, such as parents or nuclear family members, making religious conversions a thing that is considered not a disgrace. Concerning the life of the next child, it is not the duty of the parents. This suggests that the child, as an adult, chooses a religion as desired due to several factors, in this case, mainly because the interfaith marriage factor becomes a reinforcing behaviour in terms of changing religions.

The next problem is when the results of interfaith marriages give birth to offspring who, in the end, have to choose. Mother, and if a boy is born, follow your father's religion. Even this mutual agreement can still change if the child is older and determines religion based on his choice, which is also influenced by the behaviour of parents in interfaith marriages, a kind of modelling behaviour followed by children.

Freedom of religion is a non-derogable right. The state cannot prohibit any sect or religion from entering and developing in Indonesia as long as it is by the

[34] Bungin.

principle of One Godhead and does not offend the principles and beliefs of other religious communities. This statement was conveyed by the Minister of Law and Human Rights (Menkumham) Yasonna H. Laoly when he was a keynote speaker at an international webinar entitled Article 18 of the Universal Declaration of Human Rights in the Perspective of State and Religion, Tuesday, December 21, 2021.

Article 18 of the Universal Declaration of Human Rights states that everyone has the right to think, believe and have a religion. This, according to Yasonna, is in line with the 1945 Constitution of the Republic of Indonesia, which places human rights in a significant portion as stated in Articles 28A to 28J. Article 28E, paragraph one, affirms that everyone can embrace religion and worship according to their religion. The right to freedom of religion is also guaranteed in Article 29, paragraph two of the 1945 Constitution of the Republic of Indonesia, which states that the state guarantees the independence of each resident to embrace their religion and worship according to their religion and beliefs.[35]

Freedom of religion is a principle that supports the freedom of individuals or society to practice religion or belief in the private or public sphere. Freedom of religion includes the freedom to change one's religion and not adhere to any religion. In a country that practices freedom of religion, other religions are free to practice, and it does not punish or oppress followers of other faiths other than the official religion. Article 18 of the United Nations International Covenant on Civil and Political Rights states that a policy that denies a person's freedom to practice their religion is a spiritual injustice. Freedom of religion is a legal concept related to, but not synonymous with, religious tolerance, the separation between religion and state, or the secular state (laïcité).

Many people and most countries think freedom of religion is considered a fundamental human right. In religious countries, freedom of religion is generally thought to mean that the government allows the religious practice of sects other than the state's religion and does not persecute adherents of other religions (or those who are not religious).[36] Article 18 of the United Nations International Covenant on Civil and Political Rights provides clear limits on freedom of religion in the realm of freedom to change one's religion, one's own or one's group, in public or

[35] Indonesia, *Undang-Undang Dasar 1945*.
[36] Abraham Fanggidae, *Memahami Masalah Kesejahteraan Sosial* (Jakarta: Puspa Swara, 1993).

private. To carry out a religion or belief in terms of teaching, practice, worship, and obedience.

Based on the theory and force of law on religious freedom, and associated with the theory of B.F. Skinner, whose concept of operant conditioning is a learning method using reward (reward) and punishment (punishment as a consequence of behaviour. So, religious freedom in Indonesia becomes a reward for anyone who chooses a religion based on their choice of belief. Freedom of religion cannot be separated from the state's role because previously, the state required its population to embrace a religion that the state had approved. The interaction between religion and the state often influences politics in determining the laws that protect its citizens' freedom of religion.[37]

According to the perspective of human rights (HAM), freedom of religion and belief (KBB) is seen as a negative right and a positive right. As a negative right, no party can impose this freedom. In contrast, this freedom as a positive right means that everyone has the right to choose and believe in their religion or belief, including choosing not to have a religion or belief, joining specific religious communities, and changing religions. Or being forced to live in a religion against his free will.[38]

The guarantee of the right to freedom of religion or belief (KBB) in Indonesia still faces at least three levels of challenges: conceptual, social and legal. At the conceptual level, some people consider this concept as a concept born from Western traditions that are not by the religious culture of Indonesian society. The concept of religious freedom is often seen as an idea that campaigns for unlimited freedom, contrary to local values. At the social level, some people are not ready to accept and interact with religious differences and beliefs. Although historically Indonesian society is a pluralistic society, there is no guarantee that respect for differences is carried out in an appropriate and non-violent manner.

Based on the interviews with respondents, it was stated that the community, especially neighbours who know a family that consists of more than one religion, tends to be locked up and become gossiped about. This is a social sanction experienced by followers of different religions with their parents. However, some respondents said that different religions in Indonesia are no longer a disgrace, even considered normal in Indonesian society today. The issue of religious tolerance is an

[37] Skinner, *Science and Human Behavior*.

[38] Stevri Penti Novri Indra Lumintang, "Lordship and Humanity Principles for The Peace of Indonesia: An Integrative Study of Theology and Ideology," 2021.

issue that is predicted as proof that the Indonesian people love peace in religious diversity.[39]

Let's analyse again to find out what rights are protected in freedom of religion. We need to look at Article 18 of the 1948 Universal Declaration of Human Rights and Article 18 of the ICCPR. Declarations state the existence of the political will, while covenants are legally binding. The formulation of Article 18 of the ICCPR states:

1. Everyone has the right to freedom of thought, belief and religion. This right includes freedom to establish a religion or belief of his choice and freedom either individually or in a community with others. Whether in a public or private place, to practice one's religion or belief in worship, observance, practice and teaching;
2. No one can be forced to interfere with his freedom to have or to adopt a religion or belief of his choice;
3. Freedom to practice and determine one's religion or belief may only be limited by provisions based on law, and which are necessary to protect public safety, order, health or morals or the rights and fundamental freedoms of others; and
4. The States parties to the present Covenant undertake to respect the freedom of parents and, if recognised as legal guardians, to ensure that their children's religious and moral education is by their own beliefs.

So, the elements that are protected first and foremost are the freedom to have, choose, change or leave one's religion or belief (forum internum) and freedom to manifest one's religion or belief (forum externum). Above all, there is the right to obtain protection from coercion and protection from discrimination based on religion or belief. The next element is the right of parents and children regarding religion or belief, and the right to object based on conscience.[40] The state's obligation can also be seen in the 1981 Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion. The formulation of Article 2 of this Declaration affirms that "no one shall be subjected to discrimination by the State, institution, group or individual based on religion or belief".

In the context of Indonesia, the guarantee of human rights in the Constitution has its ups and downs. Since the enactment of the 1945 Constitution, the formulation of Article 29 paragraph (2) has stated that "the state guarantees the independence

[39] Sulaiman Abdullah, "Hukum Islam Permasalahan dan Fleksibilitas" (Jakarta: Sinar Grafika, 2004).

[40] Emeliana Krisnawati, *Aspek Hukum Perlindungan Anak* (Bandung: CV. Utomo, 2005).

of each resident to embrace their religion and to worship according to their religion and beliefs". The amendments to the 1945 Constitution then stipulate the state's obligations towards human rights and freedom of religion and belief more clearly. Article 28I paragraph (4) stipulates that the protection, promotion, enforcement and fulfilment of human rights is the responsibility of the state, especially the government. This article is the source of Indonesia's commitment to human rights and the origin of the Government's obligations. Furthermore, Article 28I paragraph (5) states that to uphold and protect human rights by the principles of a democratic rule of law, the implementation of human rights is guaranteed, regulated and outlined in laws and regulations. This is a derivative of Article 1 paragraph (3) of the 1945 Constitution of the Republic of Indonesia, which states that the State of Indonesia is a state of law. This means that the operation of the state is regulated and must be by law.

IS RELIGIOUS FREEDOM A PRODUCT OF THE GLOBAL ERA?

Data analysis in the study took place simultaneously with the data collection process. Among them are data reduction, data presentation, and verification. However, these three stages take place simultaneously. The process of globalisation is a series of processes that integrate global life in space and time through internationalisation of trade, internationalisation of markets of production and finance, internationalisation of cultural commodities supported by networks global telecommunications system that is increasingly sophisticated and fast. The link between globalisation and education lies in the birth of a new society, namely "knowledge-based society". With globalisation, science develops rapidly, which is the basis of economic and political globalisation. However, a "knowledge-based society" based on science is constantly changing and subject to revision. This requires a reflexive attitude from humans, namely the ability to reflect on their lives based on the ratio.[41]

Interpreting the phrase "knowledge-based-society" if it is related to the reason for changing religions by making it easier for every Indonesian citizen to get legal protection for religious freedom, the impact of social life that occurs, there will be flexibility in the acceptance of religious differences in a family-based on changing

[41] Tilaar, *Standarisasi Pendidikan Nasional: Suatu Tinjauan Kritis* (Jakarta: PT. Rineka Cipta, 2006).

times that consider differences Religion in one family is not something to be ashamed of but is considered a form of religious tolerance.[42]

The state is a forum for its citizens who adhere to religion according to their beliefs. Hence, this is a motive that strengthens the changing religions due to several factors. It is also strengthened by the understanding of the community that is increasingly open to changes in religious diversity. Many possibilities make it easier for someone to change religion, and can also trigger the formation of a religious concept that is so easy to change. At the same time, religion is closely related to the belief in the existence of God, which influences one's worship patterns. The concept of evaluating a religion that is judged in terms of its worship might be too many rituals carried out, and by comparing the rituals of worship of other religions, which are more accessible, this too is easy to happen.

From the results of the interview process and the results of the contents of the questionnaire, it is stated that:

1. External factors from outside the family environment significantly affect religious freedom.
2. The existence of interfaith marriages causes children to choose the religion adopted by both parents.
3. The role of parents at this time is very different from that of older adults, who tend to be old-fashioned.
4. The influence of freedom to access the internet in studying religion virtually.
5. The global era's influence is considered the freedom to choose religion.
6. There are no sanctions or penalties related to changing religions according to the will of each individual.
7. There is no regulation regulating the conversion of religion in detail.
8. Changing religions is considered a natural thing in today's global era
9. Starting from the number of families consisting of more than one religion.

Based on Skinner's theory, individual behaviour is a function of its consequences (stimulus-response-consequence). This theory is based on a law of influence where behaviour with positive consequences tends to be repeated, while behaviour with negative consequences tends not to be repeated.[43]

[42] Haryanto Sindung, "Spektrum Teori Sosial dari Klasik Hingga Post Modern" (Ar-Ruzz Media, 2012).

[43] Skinner, *Science and Human Behavior*.

This theory focuses entirely on what happens to an individual when he acts. This theory is a powerful tool for analysing control mechanisms for individual behaviour. However, it does not focus on the causes of individual behaviour. This also applies to religious freedom that occurs in a family, the factor of religious marriage, the influence of learning patterns about religion and even the role of parents in fostering and developing religion for their children. If parents think they cannot provide religious knowledge, the parents transfer it to other parties, such as kyai, religious teachers or are sent to Islamic boarding schools.

In the freedom of religion supported by the 1945 Constitution, there is a positive response when an individual shows the required positive behaviour. For example, no social sanctions or penalties are applied to people who change religions. This will increase the likelihood that the behaviour will occur again. The reward is positive to reinforce, but not necessarily so; if and only if an individual's behaviour improves, the reward can be said to be positive encouragement. Positive reinforcement stimulates behaviour.

According to B.F. Skinner, studying is behaviour, and the behaviour is controlled by strengthening the stimuli that follow it. The acceptance of a person's existence in a family with a different religion is a strengthening of stimuli that becomes permanent behaviour because there is no rejection from the people around them.[44]

THE ROLE OF PARENTS IN CHILDREN'S RELIGIOUS LIFE

Children at an early age of growth and development will imitate their parents as the closest figures they can be learned from. In line with the growth and development of children, with many factors that influence them from inside and outside, they will be processed and become learning materials from all their experiences. Every parent wants to nurture their child and have good behaviour, a commendable attitude, and morals. The religion adopted by parents will be the religion that their children will follow, and so are parents' expectations for their children. Even though parents are aware of the level of faith and worship that is believed to be a religion that parents embrace, it is still minimal, though.

According to Zuhairini, the duty of parents to children is as follows:[45] **First**, teaching Islamic religious knowledge: The results of interviews with respondents

[44] Skinner.

[45] Zuhairini, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 1983).

regarding the role of parents in religious education, particularly Islamic religious education, indicate that parents tend to delegate religious instruction to religious teachers in schools and Islamic boarding schools. Parents realise their limited ability to teach Islam comprehensively. Among some respondents' parents, religion is treated merely as an identity stated on the national identity card. This condition may also explain why some parents do not strongly oppose their children's decision to change religion for marriage-related reasons.

Second, instilling faith in the child's soul: Interview findings show that parents mostly teach general moral values rather than detailed religious teachings found in holy scriptures, as they are not religious teachers or *kyai* with deep religious knowledge. Consequently, religion is often understood only as an identity formally recorded on the identity card.

Third, educating children to obey religious teachings: The parental role in fostering religious obedience must begin with parents serving as role models, not only through verbal instruction but also through consistent practice. Children are more likely to trust and internalise teachings about worship rituals when parents demonstrate them in daily life.

Fourth, educating children to have noble character: The formation of good attitudes and moral values should start at home through parental role modelling. However, as children grow older and parental supervision decreases, external environmental influences may become more dominant. Therefore, strong parental role models must be consistently maintained as a foundation for character development. Parents should remain actively involved in advising their children and be sensitive to behavioural changes. Although a persuasive approach that is well received by children is challenging, it must continue so that parents do not lose their guiding role and remain able to correct inappropriate behaviour.

Therefore, humans are born into the world as babies who cannot help themselves; then, parents are responsible for educating their children in the best way.[46] Otherwise, he neglects his duty towards God Almighty Esa, as the Essence who entrusts children born to their parents; it is the duty to educate their children. Parents shirk duty. It also means avoiding responsibility. So religious education is a

[46] Tim Penulis, "Handout mata kuliah Psikologi D3 Kebidanan Stikes Icme Jombang," t.t.

systematic effort and pragmatic in helping students live according to Islamic teachings.[47]

Religious education is also closely related to the formation of morality, so moral education needs to be instilled early. Moral education is critical and necessary, considering that morality is a pattern of behaviour itself.[48] We know that education is a process of changing the attitudes and behaviour of a person or group of people to mature them through teaching efforts.[49] Parents are the first people and the first teachers that children know about teaching. Through parents, children get their first impressions of the outside world. Parents are the first to guide behaviour. Against their child's behaviour, react by accepting, agreeing, confirming, rejecting, or prohibiting, and so on, by assigning value to morals about life that children will learn in their lives.

This behaviour is formed by the child's norms about good and evil and what is allowed. Thus, a child's conscience is formed that directs subsequent behaviour. Parents' obligations are to develop a strong conscience in children. In carrying out this mandate, parents and society must continuously adapt to the stages of growth and development of children according to their age is suitable for physical, intellectual, spiritual and social development, so by stages. This will increase the child's awareness and obligations to oneself, parents, society, and God.[50]

As for the term religion, in Indonesian, it means the same as the word din in Arabic and Smith, which means dominate, subdue, obey, debt, compensation, or habit. So religion (din) also carries regulations in the form of laws that must be obeyed, both in the form of mandatory orders implemented or a prohibition that must be abandoned and retaliation.[51]

In the formation of behaviour, Skinner's concept is the reinforcement of learning carried out by providing continuous and sustainable reinforcement through the habituation method. Some differences occur based on interviews, that children study religion more than religious teachers, recitation places, and Islamic boarding schools. When parents feel unable to teach religion in more detail, the

[47] Zuhairini, *Filsafat Pendidikan Islam*.

[48] Suyanto, *Masalah Sosial Anak* (Anak, Jakarta: Kencana, 2013).

[49] Setiadi Elly M. dan Usman Kolip, *Pengantar Sosiologi Pemahaman Fakta Dan Gejala Permasalahan Sosial :Teori, Aplikasi, dan Pemecahannya* (Jakarta: Kencana, 2001).

[50] Tim Penulis, "Handout mata kuliah Psikologi D3 Keperawatan Stikes Icme Jombang," t.t.

[51] Albert Bandura, "Self-efficacy In VS Ramachaudran (Ed.) Encyclopedia of Human Behavior, 4, 71-81" (New York: Academic Press, 1994).

function of parents as educators and moral builders is transferred to other parties, namely religious teachers at school or boarding school.

If religious diversity is considered a product of the global era, many opinions will agree, the global era is also considered as freedom, including freedom of religion. Matters of religious belief. But it will be a new problem when religion becomes something that has no value in believing in a belief based on divine revelation. The ease of changing religions is a medium that makes religion seem inferior. Religion can be manipulated based on need factors used as rationalisations to justify changing religions.

CONCLUSION

This study demonstrates that religious freedom within Indonesian families is not merely a legal guarantee but also a behavioural outcome shaped by globalisation, parental role modelling, and the absence of social sanctions. Constitutional protection functions as positive reinforcement that normalises religious choice, while interfaith family dynamics and digital religious exposure further intensify this process. The integration of legal analysis and operant conditioning theory offers a novel explanation of how religious freedom is internalised at the family level.

Despite constitutional safeguards, challenges remain in ensuring that religious freedom does not generate social fragmentation. Strengthening parental religious education, promoting interfaith dialogue, and clarifying regulatory frameworks are essential to maintaining harmony. Religious freedom should therefore be understood not as unrestricted autonomy, but as a socially responsible right supported by education, dialogue, and consistent state policy.

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