Gen Zers' Stances on the Role of Religion:
Case Study at a Private University in Bandung

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Abstrak
Setiap generasi memiliki karakternya masing-masing karena perbedaan konteks zaman. Generasi Z (Gen Zers) juga memiliki ciri khas yang berbeda dengan generasi sebelumnya. Gen Zers adalah generasi yang hidup dalam konteks dunia yang sangat dipengaruhi oleh kemajuan ilmu pengetahuan dan teknologi digital di segala bidang, khususnya bidang komunikasi dan informasi. Di negara-negara Barat, ada gejala serius penurunan jumlah Gen Zers yang berafiliasi dengan suatu agama. Mereka berpikir bahwa berafiliasi dengan agama bukanlah sesuatu yang sangat penting. Namun, bukan berarti mereka mengabaikan nilai-nilai spiritualitas dan moralitas. Sebaliknya, mereka sangat peduli dengan nilai-nilai spiritual dan moral universal. Bagi mereka, spiritualitas dan moralitas adalah "ya", tetapi agama adalah "tidak". Tujuan penelitian ini adalah untuk mengetahui peran agama menurut pendapat Gen Zers di Bandung. Metode penelitian adalah metode kuantitatif yang menggunakan e-kuesioner sebagai alat pengumpulan data. Seluruh responden adalah mahasiswa di salah satu perguruan tinggi swasta di Bandung. Temuan utama adalah hampir semua responden berpendapat bahwa berafiliasi dengan agama bukan merupakan faktor penentu keselamatan manusia meskipun mereka sendiri berafiliasi dengan suatu agama. Kesimpulan dari penelitian adalah setidaknya ada lima sikap ambigu Gen Zers di Bandung tentang peran agama dalam keselamatan manusia. Mereka adalah formalisme agama, agnostisisme, indiferentisme agama, ateisme praktis, dan religionisme.

Kata kunci: agama; Gen Zers; kepercayaan kepada Tuhan; keselamatan manusia; perbuatan baik.

Abstract
Each generation has its character because of the differences in era context. The Z Generation (Gen Zers) also has distinctive features that are different from the previous generation. Gen Zers is a generation that lives in the context of the world that is strongly influenced by scientific and digital technological advances in all fields, especially in communication and information fields. In Western

countries, there are serious symptoms of a decline in the number of Gen Zers who are affiliated with a religion. They think that being affiliated with a religion isn't something very important. Yet, it doesn't mean that they disregard the values of spirituality and morality. On the contrary, they are deeply concerned with universal spiritual and moral values. For them, spirituality and morality are "yes", but religion is "no". The study's purpose is to investigate the role of religion according to Gen Zers' opinions in Bandung. The study method is a quantitative method that makes use of an e-questionnaire as a data collection tool. All respondents are students at a private university in Bandung. The main finding is almost all respondents opine that affiliating with religion isn't determining factor for human salvation even though they are affiliated with a religion. The conclusion is there are at least five ambiguous stances of Gen Zers on the role of religion in human salvation. They are religious formalism, agnosticism, religious indifferentism, practical atheism, and religionism.

Keywords: belief in God; Gen Zers; good deed; human salvation; religion.

A. Introduction

The definition of generation can be formulated based on biological and historical perspectives. From a biological perspective, generation can be defined as a period between the birth year of parents and the birth year of their children. Parents have a child on average at the age of 20-30 years. From a historical perspective, generation can be defined based on unforgettable world or nation historical events that have been encountered together. Generally based on birth years and historical events, generations are classified as follows: builders generation (1925-1945), baby boomers generation (1946-1964), X generation (1965-1979), Y generation (1980-1994), and Z generation (1995-2009).[1] However, nowadays biological and historical perspectives are no longer sufficient to comprehend the definition of a generation because the age of a mother at the time of giving birth to a child varies greatly from time to time, and with the advancement of online digital technology in the field of communication and information, all significant events happening around the world can influence the way of all people think, feel and even live. The world has been united into one history.[2]

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[1] Mark McCrindle and Emily Wolfinger, *The ABC of XYZ, Understanding the Global Generations* (Sydney: University of New South Wales Press Ltd., 2011), p. 9-13.

[2] Mark McCrindle and Emily Wolfinger, *The ABC of XYZ, Understanding the Global Generations*, p. 1-2.

The world today has entered the fourth stage of the industrial revolution. Revolution is a process of change that occurs quickly, suddenly, and unstoppably. The first stage occurred in the 18th century, marked by the invention of steam engines used for industry and transportation. The second stage occurred from the end of the 19th century to the beginning of the 20th century, marked by the invention of electricity and the process of assembly line for mass industry. The third stage occurred in the second half of the 20th century. The revolution at this stage was known as the digital and computer revolution, marked by the development of personal computers in the 1970s and the development of the internet in the 1990s. The fourth stage is a continuation of the previous stage, marked by more complex and more integrated digital technology, Internet of Things (IoT), Artificial Intelligence (AI), the process of automation, etc.[3] Societies that live in the context of the fourth stage are classified by Harayama into the type of society 4.0 or society 5.0.[4] The fourth stage was also marked by the birth of a new generation, namely Gen Zers, a generation who are immensely familiar with the digital world.

Gen Zers are often referred to as digital natives, not only because they were born in the context of the digital world but also because of their familiarity with digital technology. The previous generations, namely the X generation and the Y generation, are only referred to as digital immigrants. Because of their proficiency in the digital world, Gen Zers can be called the "live online" generation while the X and Y generations can be called the "go online" generation.[5] Gen Zers has an advantage that the previous generation did not have. They were born in the digital era and digital technology has become an inseparable part of their lives. Gen Zers are a digitally literate generation. Through the digital devices they hold, all aspects of their lives are connected to the internet. They cannot imagine how they can live their lives without gadgets in hand. Yet, as a result, they face some unique problems. They have become a generation that is addicted to gadgets and they are not able to control the use of gadgets. They can spend hours entering the online world. They have never had a time when there was no internet. They are regarded

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[3] Klaus Schwab, *The Fourth Industrial Revolution*. Cologny/Geneva Switzerland: World Economic Forum. (2016), p. 11-13. Retrieved December 1, 2021, from website https://archive.org/details/the-fourth-industrial-revolution-schwab-2016/page/n3/mode/2up.

[4] Yuko Harayama, Society 5.0: Aiming for a New Human-centered Society, Japan's Science and Technology Policies for Addressing Global Social Challenges, *Hitachi Review*, vol. 66, no. 6, (2017), p. 554–555. Retrieved December 1, 2021, from website: https://www.hitachi.com/rev/archive/2017/r2017_06/trends/index.html.

[5] OC&C Strategy Consultants, *A Generation Without Borders, Embracing Generation Z.* (2019), p. 5. Retrieved December 1, 2021, from website: https://www.occstrategy.com/media/1806/a-generation-without-borders.pdf.

as the real digital natives.[6] Spending hours using gadgets causes Gen Zers to rarely do physical activities. Therefore, the number of Gen Zers who are obese has increased three times compared to the previous generation (Y generation).[7] They can access various kinds of news from all over the world. They worry a lot about the world's living conditions because of news on wars, natural disasters, accidents, diseases, and so on, both in the form of videos and articles.[8] Gen Zers have faced a paradox in their digital life. A survey report compiled by Holiday Hill (HH), Trilia, and ORIGIN explains that 77% of Gen Zers in the United States say that social media provides more benefits to their lives. But when they explored further and deeper the role of social media in the context of an information provider, it turns out that 41% of Gen Zers stated that the abundance of information on social media has caused anxiety, sadness, and depression in them.[9] Apart from that, Gen Zers frequently deal with the feeling of loneliness. They spend so much time in front of their gadgets and they have highly little time for establishing personal face-to-face relationships. This kind of situation makes them easily discouraged when they fail to face their life's problems.[10]

In the context of digital and internet networks, Gen Zers' expertise in using social media enables them to make much wider friendships in the online world. They always have friends who come from cross-religious, cross-regional, cross-cultural, and even cross-country. They are not only open to other people's differences; but more than that they celebrate them.[11] They are accustomed to living in the context of diversity, including the diversity of thought and the diversity of morality. They are open to various sexual orientations and same-sex

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[6] Sharon Uche, *Generation Z and Corporate Social Responsibility*. Theses - ALL. 226. Syracuse University. (2018), p. 21-22. Retrieved December 1, 2021, from website: https://surface.syr.edu/thesis/226.

[7] David Biber, *Attraction to Physical Activity of Generation Z - A Mixed Methodological Approach*. Electronic Theses and Dissertations. Georgia Southern University. (2013), p. 9. Retrieved December 1, 2021, from website: https://digitalcommons.georgiasouthern.edu/etd/27.

[8] Elodie Gentina, Generation Z in Asia: A Research Agenda. In. Elodie Gentina and Emma Parry (Eds.), *The New Generation Z in Asia: Dynamics, Differences, Digitalisation* (Bingley: Emerald Publishing Limited. 2020), p. 6-8.

[9] Kenneth Faro, *Meet Gen Z: The Social Generation.* Gen Z Report Findings conducted by Hill Holiday, Trilia, ORIGIN. (2017), p. 6. Retrieved December 1, 2021, from website: https://genz.hhcc.com/hubfs/Gen Z - The Social...

[10] The Annie E. Casey Foundation, *What Are the Core Characteristics of Generation Z?* (2021), p. 3. Retrieved December 1, 2021, from website: https://www.aecf.org/blog/what-are-the-core-characteristics-of-generation-z.

[11] Ologie, *This Is Gen Z.* (2015), p. 10. Retrieved December 1, 2021, from website: http://www.ologie.com/gen-z/pdf/GenZ-Digital-Book-2.pdf.

marriages. They don't even hesitate to accept and support them openly.[12] Unfortunately, their ability to communicate in the online world is not balanced with their ability to communicate in the offline world. They are poorly trained in interweaving face-to-face communication.[13] Their longing to make wider friendships has motivated them to be more interested in universal values than in religious values.[14] In the context of the religious world, they frequently show an ambiguous stance. They never think that embracing religion is something important in their lives. Religion is one of the many sources of division and conflict. However, they have never left the religion they have embraced since childhood. The main factor considered in embracing religion is the social or family bonds. Not being affiliated with a religion or even not believing in the existence of God is a very risky decision, especially if it is expressed openly or publicly. They will get exclusion and discriminatory treatment from society or family. Religious identity is extremely essential in a religious society.[15]

Their rejection of the role of religion cannot be interpreted simply as their rejection of God. They may still believe in God but they are not convinced of religion's essential role in human salvation.[16] Most young people think that religion has little role in bringing happiness to their lives.[17] Therefore, Gen Zers are a less religious generation than the previous ones. They prefer to seek God in a place other than religion.[18] The Springtide Research Institute in its research in Bloomington in 2020 concluded that the religious lives of Gen Zers were far more varied than merely "embracing religion" or "not embracing religion." In the

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[12] Gregg L. Witt and Derek E. Baird, *The Gen Z Frequency, How Brands Tune in and Build Credibility* (London and New York: Kogan Page Limited, 2018), p. 25-26.

[13] Mohd Sharil Mat Salleh, Nur Nazuha Mahbob, and Nik Sulaiman Baharudin, Overview Of "Generation Z" Behavioural Characteristic And Its Effect Towards Hostel Facility. *International Journal of Real Estate Studies*, volume 11, number 2, (2017), p. 61.

[14] Corey Seemiller and Meghan Grace, *Generation Z, A Century in the Making* (London and New York: Routledge, 2019), p. 67-69.

[15] Aprilfaye T. Manalang, Generation Z, Minority Millennials and Disaffiliation from Religious Communities: Not Belonging and the Cultural Cost of Unbelief. *Interdisciplinary Journal of Research on Religion*, vol. 17, article 2, (2021), p. 4. Retrieved December 1, 2021, from website: http://www.religjournal.com.

[16] James Emery White, *Meet Generation Z, Understanding and Reaching The New Post-Christian World* (Michigan: Baker Books a division of Baker Publishing Group, 2017), p. 58-59.

[17] Emma Broadbent, John Gougoulis, Nicole Lui, Vikas Pota, and Jonathan Simons, *What The World's Young People Think And Feel, Generation Z: Global Citizenship Survey* (London: Varkey Foundation, 2017), p. 50-51.

[18] Onehope's Research, *What We Know About Gen Z*. Feed 2020 Research Report. (2020), p. 7-8. Retrieved December 1, 2021, from website: https://onehope.net/wp-content/uploads/2020/10/What-We-Know-About-Gen-Z-2020-1.pdf.

context of "embracing religion", there are at least three types of religiously affiliated youth groups. The first group is those who have little or no faith at all in religion. The second group is those who do not think that affiliating with religion is necessary. The third group is those who never try to live religion in their daily lives. In the context of "not embracing religion", there are at least three types of youth groups. The first group is those who attend religious gatherings at least once a month. The second group is those who say that they are religious. The third group is those who say that they are quite spiritual.[19] Moreover, their rejection of the role of religion cannot be interpreted as their rejection of social morality and responsibility. Based on research reports conducted in several European countries on Gen Zers crime, in the period 2008 to 2015, there was a decrease in the number of crimes committed by Gen Zers. This conclusion can be drawn based on the decrease in the percentage of Gen Zers detained by the police by 48 %.[20]

Indonesia, although not a country based on religion, is a country where all citizens are religious people. Affiliation with religion is a must and it is part of a citizen's identity on an ID card. The authors have the assumption that the attitude of Gen Zers in Western countries towards the role of religion in lives is also the attitude of Gen Zers in Indonesia. As previously explained, through the internet network, the world has been united into one common world history. Whatever happens in one country will affect other countries socially, politically, and economically. Gen Zers as digital natives will give the same response to the progress in the digital world. The views of Gen Zers in Indonesia regarding the role of religion in lives won't be much different. Hence, the purpose of this study is to investigate and describe the views of Gen Zers in Indonesia in general and in Bandung in particular on the role of religion in human salvation. As a case study, the authors determine students at a private university in Bandung as the respondents of the research. These students have a birth year that matches the birth year of Gen Zers. But the problem encountered by the authors in this study is that there are many views on the range of birth years of Gen Zers, for instance

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[19] Springtide Research Institute, *Gen Z's Religious Lives Are More Complex Than "Affiliated" or "Unaffiliated".* (2020), p. 1-2. Retrieved December 1, 2021, from website: https://www.springtideresearch.org/wp-content/uploads/2020/10/religion-and-young-people-overview.pdf; Axis, *A Parent's Guide to Generation Z.* (2018), p. 6. Retrieved December 1, 2021, from website: https://axis.org/wp-content/uploads/2019/02/Axis-Parents-Guide-to-Gen-Z.pdf.
[20] Bobby Duffy, Hannah Shrimpton, Michael Clemence, Ffion Thomas, Hannah Whyte-Smith, and Tara Abboud, *Ipsos Thinks Beyond Binary, The lives and Choices of Generation Z.* (2018), p. 37-39. Retrieved December 1, 2021, from website: https://www.ipsos.com/sites/default/files/2018-08/ipsos_-_beyond_binary_-_the_lives_and_choices_of_gen_z.pdf.

between 1990 and 1999, between 1991 and 2000, between 1993 and 2005, and between 1993 and 2012.[21] There is also another opinion that the period of the birth of Gen Zers is 1996-2009.[22] McMahan has defined Gen Zers as people born in 1996-2015.[23] Consequently, the authors limit the range of the respondent's birth years between 1996 and 2004 because in 2021 they are between 17 to 25 years old and already considered adults. They can make their own life choices. In addition, according to data from Badan Pusat Statistik (BPS), both nationally and regionally which is exposed on its official website (https://www.bps.go.id/; https://bandungkota.bps.go.id/), the population in the age group 15-19 and 20-25 has the highest number among other age groups.[24] [25] Supported by the activeness of Gen Zers on social media, this data could mean that nowadays the views of Gen Z on the role of religion have a big influence on other generations' views. The authors hope that this research can later become a guide for all religious and spiritual advisers to develop strategies on how to approach Gen Zers in the field of religion and spirituality accordingly.

B. Method

The authors utilize the quantitative method in this study. A tool used by the authors to collect the data from respondents is an e-questionnaire. The questions are compiled using the google-form application and then the link of the google-form is sent to the respondents through social media applications such as WhatsApp and Telegram. After receiving the link, the respondents are requested to click on it and choose the most appropriate answer available for each question. As previously explained, students from a certain private university in Bandung are

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[21] Anna Dolot, The Characteristics of Generation Z. *e-mentor*, 2 (74), (2018), p. 44–45. Retrieved December 1, 2021, from website: http://dx.doi. org/10.15219/em74.1351.

[22] Sarah Sladek and Alyx Grabinger, *Gen Z, The first generation of the 21st Century has arrived!.* XYZ University. (2018), p. 2. Retrieved December 1, 2021, from website: https://www.xyzuniversity.com/wp-content/uploads/2018/08/GenZ_Final-dl1.pdf.

[23] Billy McMahan, Igniting Hope Among Gen Z. *Great Commission Research Journal*, vol. 11, no. 2. (2020), p. 105. Retrieved December 1, 2021, from website: https://digitalarchives.apu.edu/gcrj/vol11/iss2/5/.

[24] Badan Pusat Statistik Kota Bandung. Penduduk Menurut Kelompok Umur dan Jenis Kelamin (Jiwa), 2018-2020. Retrieved December 1, 2021, from website: https://bandungkota.bps.go.id/indicator/12/103/1/penduduk-menurut-kelompok-umur-dan-jenis-kelamin.html.

[25] Badan Pusat Statistik. Jumlah Penduduk Menurut Kelompok Umur dan Jenis Kelamin, 2020. Retrieved December 1, 2021, from website: https://www.bps.go.id/indikator/indikator/view_data_pub/0000/api_pub/YW40a21pdTU1 cnJxOGt6dm43ZEdoZz09/da_03/1.

the respondents of this research. The procedures carried out in the implementation of this research are as follows. *First,* the authors critically read previous studies related to the stages of the revolution, the types of society, the definition of generation and the classification of generation, the characteristics of Gen Zers, and Gen Zers' views on the role of religion in the context of Western countries. *Second,* the authors build an assumption on Gen Zers in Bandung, Indonesia, and their views about the role of religion in human salvation. *Third,* the authors design the forms of questions and answers to examine the above assumption. *Fourth,* the answers collected are analyzed critically based on their percentages and based on cause-and-effect relationships between one variable and another. The number of students who filled out the e-questionnaire was 980. *Fifth,* the authors draw a conclusion based on the data analysis conducted before. This research has been going on for five months, from August 2021 to December 2021.

C. Results and Discussion
1. The Context of Diversity in Bandung

Table 1. The Characteristics of Respondents

No.	Themes	Responses	N	%
1.	Sex	Female	507	51,7 %
		Male	473	48,3 %
2.	Year of birth, age in 2021	1996-1999, 22-25 years in 2021	80	8,2 %
		2000-2004, 17-21 years in 2021	900	91,8 %
3.	Affiliation with religion	Catholic Christianity	346	35,3 %
		Protestant Christianity	292	29,8 %
		Islam	282	28,8 %
		Budha	54	5,5 %
		Hindu	4	0,4 %
		Orthodox Christianity	1	0,1 %
		Taoism	1	0,1 %
4.	Hometown	Bandung	406	41,4 %
		Outside Bandung:	574	58,6 %
		1. Jakarta	187	19,1 %

2.	Bekasi	35	3,6 %
3.	Tangerang	28	2,9 %
4.	Medan	26	2,7 %
5.	Bogor	19	1,9 %
6.	Semarang	16	1,6 %
7.	Denpasar	10	1,0 %
8.	Bandar Lampung	10	1,0 %
9.	Cirebon	10	1,0 %
10.	Padang	10	1,0 %
11.	Another 50 regions inside and outside Java, each percentage below 1 %.	223	22,8 %

Based on the data in table 1, we can discover that the respondents consist of both females (51,7 %) and males (48,3 %). Following the limit of the birth year of Gen Zers in general, the authors have determined 1996 as the lowest limit of the respondent's birth year. In 2021, the respondent born in 1996 was around 25 years old. As the highest limit of the birth year of the respondent, the authors have set 2004 because in 2021 they were around 17 years old. Generally, a person aged 17 years and over is considered capable of making their own life choices. Therefore, in this research, the respondent's birth year has a range of 1996 to 2004 and the respondent's age has a range of 17 to 25 years. The authors divide the respondents into two groups. The first group consists of respondents whose year of birth is included in the second millennium, precisely the last four years of the second millennium (1996-1999). The second group consists of respondents whose year of birth is included in the third millennium, precisely the first five years of the third millennium (2000-2004). Most of the respondents in this research belong to the second group (91,8 %) and the rest belong to the first group (8,2 %). In the case of hometown, the respondents from outside Bandung (58,6 %) are more than the respondents from inside Bandung itself (41,4 %). In detail, there are 60 regions (outside Bandung) both inside and outside the Province of West Java as the hometown of respondents. There are even two respondents who come from other countries (Timor Leste and Singapore). The data on a large number of migrants in Bandung can be comprehended in the context of Bandung's background as a city of tourism and a city of education. Bandung as an educational city is well-known for its various quality schools and universities. These factors usually motivate respondents from other cities and countries to continue their higher level of study in Bandung. The diversity of respondents' hometowns results in the emergence of

the diversity of ethnicities, cultures, languages, and habits in Bandung. Then, cross-religious or cross-cultural encounters or friendships become commonplace for Gen Zers in Bandung. In terms of religion, all respondents affirm that they are affiliated with a religion formally. There are seven religions mentioned by respondents, namely Catholic Christianity, Protestant Christianity, Islam, Buddhism, Hinduism, Orthodox Christianity, and Taoism. All these religions are religions that have been legalized in Indonesia. This fact of religious diversity adds to the aspect of diversity in the reality of Gen Zers' lives in Bandung. Thus, Gen Zers in Bandung are used to living in the context of diversity. This shows that the level of tolerance and openness of Gen Zers in Bandung to differences is immensely high. Tolerance and openness are the main characteristics of Gen Zers in Bandung.

2.   Religious Context of Gen Zers

Table 2. Religious Affiliation of The Respondents and Their Parent

No.	Themes	Responses	N	%
1.	You think of yourself as...	Religious	976	99,6 %
		Agnostic	3	0,3 %
		Atheist	1	0,1 %
2.	You think of your father as...	Religious	980	100,0 %
		Agnostic	0	0,0 %
		Atheist	0	0,0 %
3.	You think of your mother as...	Religious	980	100,0 %
		Agnostic	0	0,0 %
		Atheist	0	0,0 %
4.	You are affiliated with religion since...	Birth	112	11,4 %
		Toddler	762	77,8 %
		Playgroup-kindergarten	43	4,4 %
		Elementary school	33	3,4 %
		Junior High School	13	1,3 %
		Senior High school	17	1,7 %
5.		Parent's choice	482	49,2 %

	The reason for your affiliation with religion is...	My own choice	453	46,2 %
		Others (boy/girlfriend, environment, school, etc.)	45	4,6 %
6.	Have you ever changed your religious affiliation?	Never	929	94,8 %
		Once	39	4,0 %
		Twice	6	0,6 %
		More than twice	6	0,6 %

Based on the data in table 2, we can understand that almost all respondents (99.6 %) have declared that they are affiliated with one of the religions in Indonesia. There are 3 respondents (0.3 %) who consider themselves as agnostic and 1 respondent (0.1 %) as atheists, although formally they are still affiliated with a religion. All respondents acknowledge that they come from a religious family because all their parents (father and mother) are affiliated with religions. No wonder, most of the respondents have been affiliated with religion since their time of birth (11,4 %), toddlers (77,8 %), or playgroup-kindergarten (4,4 %). In this matter, their parents have played a very important role in introducing and transmitting their religion to their children. At a wider level of association and a higher level of maturity and freedom, the factors that influence respondents to embrace a religion become more varied. But religion as a tradition inherited by parents to their children remains the most dominant factor (49.2 %). Respondents who state that their current religion is their own choice and no longer their parent's choice are in the second place (46.2 %). The religion inherited by their parents has become the religion of their own choice. Almost all respondents select the option that they have never changed their religious affiliation (94.8 %). It means that almost half of the respondents are going through the religious internalization process. The rest of the respondents do not experience the process because they still regard their religion as their parent's choice and not their own choice. They haven't determined their religion yet. The factor of family decision and the influence of boy/girlfriend, environment, school, etc. remains to be the dominant factor for the respondent's decision to embrace a religion. They may live their religion as a formality for the sake of their obedience to their parents and society.

3. Spiritual Context of Gen Zers

Table 3. Respondents' Belief in God

No.	Themes	Responses	N	%

1.	The world that attracts you the most...	Science and technology world	323	33,0 %
		The social and political world	267	27,2 %
		Economics world	155	15,8 %
		Animal and plant world	58	5,9 %
		Spirituality and religion world	38	3,9 %
		Medicine and health world	36	3,7 %
		Magical world	15	1,5 %
		Other (sport, automotive, art, etc. each percentage below 1 %.)	88	9,0 %
2.	God exists even though invisible...	I really believe	704	71,8 %
		I believe	231	23,6 %
		I don't need to think about it	42	4,3 %
		I do not believe	3	0,3 %
		I really can't believe it	0	0,0 %
3.	Everything that exists has been created and arranged by God...	I really believe	650	66,3 %
		I believe	273	27,9 %
		I don't need to think about it	42	4,3 %
		I do not believe	13	1,3 %
		I really can't believe it	2	0,2 %
4.	God has always intervened to solve human problems until now...	I really believe	572	58,4 %
		I believe	348	35,5 %
		I don't need to think about it	47	4,8 %
		I do not believe	9	0,9 %
		I really can't believe it	4	0,4 %
5.	You can live without God...	It's very impossible	513	52,3 %
		It's impossible	303	30,9 %

I don't need to think about it	93	9,5 %
It's possible	58	5,9 %
It's very possible	13	1,3 %

Based on the data in table 3, we can comprehend that although all respondents have adhered to religion and most of them have adhered to it since their childhood, the spiritual world and religious world are not the most attractive world for most of them (96,1 %). The world of science and technology ranks first as the most interesting world for respondents (33,0 %). The world of social and political ranks second (27,2 %). The world of economics ranks third (15,8 %). The world of animals and plants ranks fourth. The world of spirituality and religion ranks fifth (3,9 %). In the next sequences, there are medicine and health world, magical world, and other worlds. The respondents who strongly believe (71.8 %) and believe (23.6 %) that God exists even though they have never seen Him almost cover the entire number of respondents. Meanwhile, the remaining respondents show an indifferent stance (4.3 %) and a distrust stance (0.3 %). Concerning the theme of the creation of the world, almost all respondents state that they strongly believe (66.3 %) and believe (27.9 %) that God has created and arranged everything. Meanwhile, the other respondents show an indifferent stance (4.3 %), a distrust stance (1.3 %), and even a strongly distrust stance (0.2 %). In terms of God's involvement in human life, almost the entire number of respondents strongly believe (58.4 %) and believe (35.5 %) that God has always intervened to solve the problems of human life until now. Meanwhile, the other respondents show an indifferent stance (4.8%), a distrust stance (0.9 %), and even a strongly distrust stance (0.4 %). In terms of the ability to live without God, most of the respondents state that it's extremely impossible (52.3 %) and impossible (30.9 %). The other respondents opt for "I don't need to think about it" (9.5 %), "It's possible" (5.9 %), and even "It's very possible" (1.3 %) to live without God. Most of the respondents have the belief that God exists. This existing God is the first and necessary cause of everything and God is also the mover and controller of everything. Most of the respondents also have the belief that God is still involved in the problems of human life. God does not remain silent when He sees all the problems that occur in human life. Whatever the problems in the world, God is still in control. Therefore, most of these respondents feel that they can't live without God. However, what we also need to consider is that there are respondents, although in a relatively small

percentage, who have an indifferent stance or agnostic stance and even an atheistic stance.

4. The Role of Religion in Human Salvation

Table 4. Respondents' Beliefs on The Process of Human Salvation

No.	Themes	Responses	N	%
1.	In your opinion, the reason for human salvation is...	Faith, believing in God	455	46,0 %
		Doing good deed	470	48,0 %
		Obeying religious teachings	49	5,0 %
		Embracing a religion	6	1,0 %
2.	The correct order of words: faith, religion, good deed, and salvation is: ...	Faith – good deed – salvation	555	56,6 %
		Religion – good deed – salvation	77	7,9 %
		Salvation – faith – good deed	135	13,8 %
		Faith – salvation – good deed	60	6,1 %
		Good deed – salvation – faith	67	6,8 %
		Good deed – salvation	57	5,8 %
		Faith – salvation	29	3,0 %

Based on the data in table 4, we can conceive that almost half of the respondents acknowledge that the main factor of human salvation is doing good deed (48,0 %). Faith, believing in God, is in second place with the number of respondents covering almost half of the total respondents as well (46,0 %). Only a small number of respondents select the option that embracing a religion (1.0 %) and obeying religious teachings (5.0 %) are important in human salvation. From the perspective of the causal relationships between faith, religion, good deed, and religion, the majority of respondents do not involve religion in the process of achieving human salvation (92,1 %). They consist of six types of groups. The first group is the respondents who choose faith–good deed–salvation (56,6 %). The second group is the respondents who choose salvation–faith–good deed (13,8 %). The third group is the respondents who choose good deed–salvation–faith (6,8 %). The fourth group is the respondents who choose faith–salvation–

good deed (6,1 %). The fifth group is the respondents who choose good deed–salvation (5,8 %). The sixth group is respondents who choose faith–salvation (3,0 %). The percentage of respondents who simply involve the elements of faith in salvation is 86,3 %. The percentage of respondents who merely involve the element of good deed in salvation is 97,0 %. Faith and good deed are the main factors. Whereas, the percentage of respondents who involve religion in the process of achieving salvation is only 7,9 %. Based on this data, we can conclude that very few respondents think that religion has an important role in human salvation.

D. Conclusion

All Respondents in Bandung are affiliated with a religion. But more than half of all respondents have done so because of social pressure or influence. However, the majority of them have a belief in the existence of God the Creator and the dependence of their lives on Him. Although all respondents are affiliated with a religion, very few of them think that religion has an important role in human salvation. Faith and good deed are the main factors that determine human salvation. There are several stances of Gen Zers on spirituality and religiosity that should be taken into account. *The first stance* is religious formalism, practicing religion as external requisitions. Yet, this stance does not necessarily mean not believing in the existence and providence of God. They have been practicing religion, not of their own volition. God is much bigger and wider than religion. Believing in God does not always have to be religious. Religious formalism can also be understood as an attitude of embracing religion but does not see the importance of the role of religion in human salvation. Faith and good deed remain the primary factors of human salvation. *The second stance* is agnosticism, the view that everything that is related to God and supernatural things does not need to be thought about because it's beyond the reach of human reasoning and cannot be thought rationally. It is useless for humans to think and talk about God or other supernatural things. Religion and its teachings will merely confine the meaning of God and His works. As an agnostic, embracing a religion is a mere formality. *The third stance* is religious indifferentism. This stance usually begins with a view that religion is something that cannot be thought about critically and then there is no need to think about it. Like the previous stance, embracing religion in this context is only a mere formality. Never thinking about religion and never reflecting on God is the first step toward atheism. *The fourth stance* is practical atheism, practicing religion without believing in God. This stance can occur because they do not believe in the importance of religion for human salvation and do not believe in the

existence of God but they must embrace religion because of social pressure. *The fifth stance* is religionism, embracing and practicing a certain religion is the only way to attain salvation. Good deeds and faith are useless in achieving salvation without embracing and practicing a certain religion. Religion is the essential aspect of human salvation.

Based on the results of this study, the authors have found two appropriate approaches to assist Gen Zers in the religious field. The first approach is a dialogue between religion and digital technology because the world of science and technology is the most interesting world for Gen Zers. Therefore, the authors propose "how to use technology (digital and internet networks in particular) to deepen spiritual and religious life of Gen Zers" as the next research theme. The second approach is a dialogue between religious morality and universal morality. As they live in the context of diversity, Gen Zers are more interested in universal morality that can unite all nations, cultures, races, and religions than religious morality. Then, the authors propose "Does being a moral person mean having to be a religious person" as another next research theme.

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