

Attitudes of Religious Tolerance in Junior High School Students

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ARTICLE INFO

Keywords:

Mutual respect;
Peace;
Religious tolerance.

Article history:

Received 2022-10-30

Revised 2022-11-12

Accepted 2022-12-01

ABSTRACT

This study aims to analyze the level of religious tolerance of junior high school students. This study uses a quantitative method with a descriptive approach. The respondents amounted to 31 students. Data was collected through a questionnaire with 11 statements. Then the data were analyzed by means and percentage analysis. The results of the study show that tolerance is viewed from the aspect of peace, respect for differences and individuals, and awareness is in the very good or very tolerant categories. This is indicated by the average score for the three aspects located in the interval 3.75 - 5.00. This data indicates that students' religious tolerance is still well maintained so as to create harmonious relationships among students.

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1. INTRODUCTION

Indonesia is the largest multicultural country in the world. This fact is something taken for granted, where the Indonesian state consists of various ethnic groups, tribes, religions, cultures and so on. At present Indonesia consists of 13,000 large and small islands, a population of around 250 million people with various kinds of diversity, consisting of 300 tribes and 200 languages. In addition, Indonesian people adhere to 6 religions such as Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism, as well as various types of beliefs (Nurcahyono, 2018). This diversity can be a strength or vice versa if it is not managed and cared for properly. To care for this diversity requires tolerance of religion and culture.

Religion has an essential role in the life of the nation and state in Indonesia, as is the first principle of Pancasila, namely "Belief in the One and Only God". Religion influences the situation and development of the economy, culture, and politics in a country. With this ideology, the government gives freedom to its people to embrace the religion they believe in, which is guaranteed by the constitution (Kemenag, 2010). This is the basis for the six official religions recognized by the Government. With the diversity of religions in Indonesian society, an attitude of tolerance is needed so as to create a harmonious life.

To foster tolerance in society, one of the efforts made by the government is implementing multicultural education in schools. In schools, the values of togetherness, tolerance, and being able to adapt to various differences must be instilled. The educational process in this direction can be pursued by multicultural education. Multicultural education is a process of cultivating a way of life that respects, is sincere, and is tolerant of cultural diversity that lives in the midst of a plural society. With multicultural education, it is hoped that the nation will have mental flexibility in facing social conflicts (Arifudin, 2007).

Schools play an important role in instilling multicultural values in students from an early age. If, from the start, they have shared values, are tolerant, love peace, and respect differences, then these values will be reflected in their daily behaviour because they are formed in their personality. If this is successful for our young generation, then it can be predicted that future life will be relatively peaceful and full of respect between people can be realized (Arifudin, 2007).

In a pluralistic society, tolerance is the main thing in interaction which allows harmony between religious communities to occur in it (Jirhanuddin, 2010) and avoids inter-religious conflicts that lead to acts of violence (Ahmad, 2001). Religious pluralism can have a positive impact when it becomes a source of inspiration and lives its religion properly and correctly. And it can also have a negative impact when adherents do not practice and live their religion properly and correctly. Therefore tolerance and mutual respect and respect for one another.

Several studies that are relevant to research include research of Atmanto (2020) that the majority of students (74.15%) have an attitude of inter-religious tolerance in the "tolerant" category, Nasrudin (2022) that the level of religious tolerance of students in the "tolerant" category (score 78.18%) from the aspect of mutual acceptance, mutual respect, and mutual respect, and Widhayat (2018) that the attitude of tolerance of students shows very well with a percentage of 95.4% of religious differences. What is different from previous research is tolerance from the aspect of peace, respect for differences and individuals, and awareness in junior high school students. The question in this research is how the level of tolerance among students of different religions is.

2. METHODS

This study uses a quantitative method with a descriptive approach. The population and sample in this study amounted to 31 7th-grade junior high school students. The data collection method is through a questionnaire distributed via Google Form, which contains 11 questions from three aspects of tolerance, namely peace, respect for differences and individuals, and awareness (Supriyanto & Wahyudi, 2017) as table 1. The questionnaire was prepared using a Likert scale with five scales, namely strongly disagree (1), disagree (2), disagree (3), agree (4), and strongly agree (5).

Table 1. Aspects of tolerance character

No	Aspect	Indicator
1	Peace	a. Care b. Fearlessness c. Love
2	Respect for differences and individuals	a. Respect each other b. Appreciate other people's differences c. Respect yourself
3	Awareness	a. Appreciate the kindness of others b. Open c. Receptive d. Comfort in life e. Comfort with other people

The data obtained from the questionnaire was then coded so that the data obtained could be analyzed. Quantitative data analysis was carried out by means and percentage analysis. The results of these calculations were then analyzed in a quantitative descriptive manner to provide an overview of students' tolerance. To make it easier to give an overview of the scores obtained, both the tolerance scores and scores on aspects, namely peace, respect for differences and individuals, and awareness, categorization is used. In this study, four categories were used, which were divided into four categories as shown in table 2.

Table 2. Tolerance Categories and Their Aspects

Score Range	Category	
	Tolerance	peace, respect for differences and individuals, and awareness
<1,25	Intolerant	Not good
1,25-2,4	Less tolerant	Not good
2,5-3,74	Tolerant	Well
3,75-5,00	Very tolerant	Very good

3. FINDINGS AND DISCUSSION

Religious tolerance is tolerance that includes issues of belief in humans related to the faith or divinity they believe in. A person must be given the freedom to believe in and embrace the religion (has a creed) of his own choosing and to pay respect for the implementation of the teachings he adheres to or believes in (Cassanova, 2008). Religious tolerance is the realization of the expression of religious experience in the form of community (Wach, 1958). With tolerance, people will be comfortable believing in the religion they adhere to create harmony.

Tolerance is a form of accommodation in social interaction (Kinloch, 2005). Socially religious people cannot deny that they have to get along not only with their own group but also with groups of different religions. Religious people must strive to create tolerance to maintain social stability, so that ideological and physical clashes do not occur between people of different religions (Casram, 2016). There are three aspects of tolerance, namely peace, respect for differences and individuals, and awareness (Supriyanto & Wahyudi, 2017). Tolerance must be proven by actions by not interfering with other people's religions.

Based on the results of the questionnaire distributed to students, in general, tolerance is in the very good or very tolerant category with indicators of peace, respect for differences and individuals, and awareness, as shown in table 3.

Table 3. Tolerance

No	Aspect	Score
1	Peace	4,1
2	Respect differences and individuals	4
3	Awareness	4,1
	Average	4,1

To determine whether a respondent falls into the low, medium, high, and very high category, the score of each answer from statements 1-11 is added and then divided by the number of questions. Then the results are matched to the intervalization list above to classify respondents. More details about the attitude of tolerance possessed by 31 respondents can be seen in table 4.

Table 4. Tolerance

Category	Class Intervals	F	%
Very high	> 46,348	3	9,6
Tall	44,387 - 46,348	12	38,7
Low	42,426 - 44,387	12	38,7
Very low	< 42,426	4	12,9
		31	100

Table 4 shows that there are 3 respondents (9.6%) in the very high category, 12 respondents (38.7%) in the high category, 12 respondents (38.7%) in the low category, and 4 respondents (12.9%) in the very low category. Thus, as many as 15 respondents (48.3%) expressed tolerance.

Schools have played their role in instilling the value of tolerance to students through multicultural education. These values are integrated into subjects and extracurriculars. With food tolerance, peace, mutual respect and comfort will arise. Conditions like this are expected to create inter-religious harmony. Living side by side with religion is something that is commonly found in social interactions, not only social interactions in society but also social interactions that occur in schools. This religious condition certainly requires an attitude of tolerance, inclusiveness, and non-discrimination of religious differences on the part of school administrators, teachers, teaching staff, and students in order to create harmonious relations in the school environment. In addition, it is undeniable that tolerance and inclusiveness are fundamental characteristics of the Indonesian nation (Zaprulkhan, 2017).

The findings of this excellent student tolerance attitude support the research of Atmanto (Atmanto & Muzayanah, 2020) that, in general, the attitude of tolerance between religious communities is that the majority of students fall into the "tolerant" category (74.15%), while the others are "very tolerant" (2.27%) and "less tolerant" (23.58%). And also, in line with the results of the Setara Institute survey, a survey conducted of 760 students showed that the majority of students have an attitude of tolerance (Nailufar, 2016). Next is Qowaid's research (2012) that in general, the attitude of students towards interfaith tolerance is quite moderate. There is a tendency towards intolerance, but they are few. Efforts are needed to encourage all students to increase tolerance.

3.1 Peace

Table 5. Aspects of Peace

No	Indicator	Score
1	Care	4,1
2	fearlessness	4
3	Love	4,1
	Average	4,1

Table 5 shows that tolerance from the peaceful aspect is in the very good or very tolerant category. This is indicated by the average score for the three aspects located in the interval 3.75 - 5.00. On the caring indicator, 1 student (3%) stated that they did not agree, 25 students (81%) agreed, and 5 students (16%) stated that they strongly agreed. On the indicator of fearlessness, 3 students (9.7%) stated that they did not agree, 25 students (80.6%) agreed, and 3 students (9.7%) stated that they strongly agreed. And on the love indicator, as many as 2 students (6%) stated that they did not agree, 25 students (81%) agreed, and 4 students (13%) stated that they strongly agreed. What's interesting is that none of the students answered disagree or strongly disagree.

According to Tillman (2004), peace is the goal of tolerance. The indicators of peace are caring, fearlessness, and love (Supriyanto & Wahyudi, 2017). First, caring is shown by helping/helping friends

who are having difficulties, understanding how friends talk, and listening to friends when they talk. Second, fearlessness is shown by the behaviour of being willing to provide information and help friends who are not liked by other friends. And third, love is shown by visiting friends who are sick even though they have different religions, being willing to discuss, accepting other friends who disagree, and accepting suggestions from friends of different religions (Supriyanto & Wahyudi, 2017).

Tolerance is the fruit or result of close social interaction in society (Kinloch, 2005). In religious and social life, humans cannot deny the existence of association, either with their own group or with other groups that sometimes have different religions or beliefs, this fact religious people should try to bring peace and tranquillity to each other within the framework of tolerance so that social stability and friction ideological friction between people of different religions will not occur (Abror, 2020). This is what is expected. With tolerance, then, peace and tranquillity can be realized.

3.2 Respect differences and individuals

Table 6. Aspects of Appreciating Differences and Individuals

No.	Indicator	Score
1	Respect each other	4,2
2	Appreciate other people's differences	4
3	Respect yourself	4
	Average	4,1

Table 6 shows tolerance from the aspect of respecting differences and individuals in the very good or very tolerant categories. This is indicated by the average score for the three aspects located in the interval 3.75 - 5.00. In the indicator of mutual respect for one another, 4 students (13%) stated that they did not agree, 18 students (58%) agreed, and 9 students (29%) stated that they strongly agreed. On the indicator of respecting other people's differences, 4 students (13%) stated that they did not agree, 23 students (74%) agreed, and 4 students (13%) stated that they strongly agreed. And on the self-esteem indicator, 5 students (16%) stated that they did not agree, 22 students (71%) agreed, and 4 students (13%) stated that they strongly agreed. What's interesting is that none of the students answered disagree and strongly disagree.

According to Tillman (Tillman, 2004), a reflection of the character of tolerance is respect for differences and individuals. The indicators of respecting differences and individuals are respecting one another, respecting the differences of others, and respecting oneself (Supriyanto & Wahyudi, 2017). First, mutual respect is shown by being friendly, greeting, and not objecting to the establishment of houses of worship of other religions. Second, respecting differences is shown by being friends and helping without discriminating. And third, self-respect is shown by being happy to discuss and like differences (Supriyanto & Wahyudi, 2017). With tolerance, it is hoped that we can control ourselves and provide space for tolerance so that we can respect and respect each other's strengths and uniqueness without fear of their rights and beliefs.

The attitude of religious tolerance does not mean that you have to justify the beliefs of followers of other religions or that you have to believe that all religions are on the right path and are approved. However, what is needed in tolerance is mutual respect for other people's choices and the existence of other groups. There is no need to justify a belief. Truth only belongs to each adherent of the religion (Bakar, 2016).

3.3 Awareness

Table 7. Aspects of awareness

No.	Aspect	Score
1	Appreciate the kindness of others	3,9
2	Open	4

3	Receptive	4
4	Comfort in life	4
5	comfort with other people	4,1
	Average	4

Table 7 shows that tolerance from the awareness aspect is in the very good or very tolerant category. This is indicated by the average score for the three aspects located in the interval 3.75 - 5.00. On the indicator of appreciating the kindness of others, 6 students (19%) stated that they did not agree, 23 students (74%) agreed, and 2 students (6%) stated that they strongly agreed. In the open indicator, 5 students (16%) stated that they did not agree, 20 students (65%) agreed, and 6 students (19%) stated that they strongly agreed. On the receptive indicator, 3 students (10%) stated that they did not agree, 24 students (77%) agreed, and 4 students (13%) stated that they strongly agreed. On the indicator of comfort with life, 3 students (10%) stated that they did not agree, 24 students (77%) agreed, and 4 students (13%) stated that they strongly agreed. On the comfort indicator with other people, 2 students (6%) stated that they did not agree, 25 students (81%) agreed, and 4 students (13%) stated that they strongly agreed. What's interesting is that none of the students answered disagree and strongly disagree.

Awareness of tolerance can be seen in 5 indicators, namely appreciating the kindness of others, being open, receptive, comfortable in life, and comfortable with other people. First, appreciating the kindness of others is shown by being happy when given suggestions and uniting for progress. Second, being open is shown by consulting, supporting each other, and accepting suggestions. Third, receptive is shown by respecting opinions. Fourth, comfort in life is shown by togetherness and diversity. And fifth, comfort with others by being happy with differences and interacting (Supriyanto & Wahyudi, 2017). Schools have a very strategic role in implementing value education. Schools have a central role in instilling knowledge, values and skills, including seeking awareness in students to understand the importance of inter-religious tolerance in realizing national and religious harmony (Hero, 2021). This role is expected by the community and government for schools to make them aware that in a pluralistic country, the value of tolerance must be upheld.

Children's education at school, apart from teachers, parents as part of the educational tricerter are even the first in their role. Parents must be able to play an active role by providing education and instilling good values that can affect children's development (Hulukati, 2015). The synergy between teachers and parents is able to provide positive changes for students.

Tolerance education in schools is taught through Citizenship Education (Abdulatif & Dewi, 2021; Suharyanto, 2013) and Islamic Religious Education (Djollong & Akbar, 2019; Nugroho, 2020). However, education is the responsibility of all parties, including society and government. Therefore, mutual cooperation and synergy are needed. Education started from students in kindergarten, elementary school, and high school up to college.

According to Ekaningtyas (2020), If the cultivation of tolerance has been started from an early age and children can easily understand the value of tolerance, it is hoped that they can apply this tolerance until they grow up and reduce the level of conflict due to intolerance. Tolerance education is important to teach from an early age. Wherever the child is educated, we know that this school-age child is in a phase where they learn rapidly, and character formation will be very strong. Even, these characters will also last until they grow up. Even so, tolerance education will continue to instil respectful behavior as we need to live peacefully in the beauty of this difference. In this Multicultural Country (Latifah et al., 2022).

Because Indonesia is a multicultural country in which, there are so many differences, seen from the social and cultural aspects of this country. Thus, people inevitably have to live in the midst of friction between cultures in different civilizations. This requires mutual respect or also called tolerance. Because without tolerance, conflicts in this plural country will be very prone to occur, and it will also be fatal for the existence of this country as an integration country of various cultures. Therefore, there

is a need for education from an early age, especially for school-age children, to foster an attitude of tolerance for the sake of the life of the Indonesian people in the sphere of difference. Because, when humans reach school age, habituation will tend to occur more easily, and knowledge will become eternal (Latifah et al., 2022).

4. CONCLUSION

Tolerance is viewed from the aspect of peace, respect for differences and individuals, and awareness of the very good or very tolerant categories. This is indicated by the average score for the three aspects located in the interval of 3.75 - 5.00. This shows that religious tolerance in schools is well maintained and requires the school to maintain values for school progress. The drawbacks of this study are the number of respondents who are limited to one class, so it is necessary to carry out further research with proportional respondents who can represent all of them.

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