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# The Diversity on the Ivory Tower

Religious Tolerance in Higher Education



Yunita Faela Nisa • Sirojuddin Arif • Jennifer Frentasia •  
Cornelia Istiani • Afrimadona • Bambang Ruswandi • Fikri Fahrul Faiz

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## FOREWORD

Religious tolerance is still a problem in Indonesia and spreads into other aspects of life, including education. The arrest of three suspected terrorists involving Riau University students (Tempo, 2018), the use of certain religious attributes by a student while studying at a private university (Detik, 2020) and the regulation which required non-muslim students to wear headscarves at a West Sumatra public school (Kompas, 2021). These cases prove that intolerance is still a crucial issue in our education system.

Several studies have confirmed that openness and respect for differences, including towards minority and marginal groups behind our educational figures, are still weak (PPIM, 2017, 2018; Wahid Institute, 2019). In the realm of higher education, a number of studies show the spread of extremism among universities/higher education (Setara Institute, 2019); the phenomenon of exclusivism in religious education textbooks among public universities (PPIM, 2018); Muslim student activists tend to have very closed and rigid religious understandings (CSRC, 2017); religious activities in the university environment which highly encourage the growth of exclusive religious views (CISForm, 2018); infiltration of radicalism and extremism in the campus through its mosques (INFID, 2018); and 39% of students in 7 state universities are exposed to radicalism (BNPT, 2018).

The latest PPIM study (2021) at three State Islamic Universities (UIN Jakarta, UIN Bandung and UIN Yogyakarta) showed unstable external and internal empathy values in almost all circles, both for students, lecturers and education staff. It indicates a serious problem for applying religious moderation proclaimed in the 2020-2024 RPJMN (Government Regulation/Perpres 18/2020).

In addition, it is necessary to explore the influence of education on students religious tolerance. The higher the level of individual education is, the higher the level of religious tolerance towards others will be (Yusuf

et al., 2020). Another study found that education is positively correlated with religious tolerance but not significantly regarding political leadership issues. Muslims with higher education are more likely to reject political candidates from other religious groups than those with lower education (Mujani, 2019).

Higher Education, as the highest educational institution with its Tri Dharma, should rely on democratic, justice & non-discriminatory and humanitarian values as stipulated in Law Number 20 of 2003 concerning the National Education System, which is also included in the Priority Prolegnas 2021. Universities must emphasize openness, freedom and critical thinking without indoctrination. However, ironically, the cases of intolerance, exclusivism and anti-citizenship, and violence are happening continuously, even though policymakers and practitioners are trying their best to overcome this, such as the recent 3 Ministerial Decree.

In this context, Center for the Study of Islam and Society (PPIM) UIN Jakarta conducted a national survey of student and lecturer respondents from various religious groups (Islam, Catholic, Protestant, Hindu, Buddha and Confucianism plus Beliefs), which at the same time became a differentiator from the previous surveys which only focused on student and lecturer respondents from Islamic groups. The survey was conducted in all provinces in Indonesia from November 1–December 27, 2020, with a sample of 2866 students, 673 lecturers and university leaders who were selected as research samples. This survey covers all types of higher education (HE), namely State Higher Education (SHE), Private Higher Education (PHE), Religious Higher Education (RHE) and Governmental Higher Education (GHE).

Conceptually, the definition of religious tolerance used in this survey is a person's willingness to accept the civil rights of individuals or other religious groups that they do not prefer or disagree with. It is based on three main components. First, tolerance requires a willingness to respect statements or behavior of people they do not like to approve. Second, our definition emphasizes the relationships with other parties of different religions as the subject of tolerant attitudes or behavior. Although religious beliefs can be one of the causes of religious intolerance, religious beliefs are not the only root of the problem. Third, this survey defines the

object of religious tolerance more broadly by looking at the civil rights of other religious parties or groups in the context of state life.

The results of this survey indicate that the majority of students have a high and very high religious tolerance attitude. Approximately 24.89% of students have a low attitude of religious tolerance, and the other 5.27% are classified as having a very low attitude of religious tolerance. When combined, around 30.16% of Indonesian students have a low or very low attitude of religious tolerance. Meanwhile, from about 69.83% of students classified as those having a high religious tolerance attitude, 20% are accounted as having a very high tolerance for followers of other religions. Meanwhile, only about 11.22% of Indonesian students show a low tolerance behavior (10.08%) or very low (1.14%) from the behavioral aspect of religious tolerance. The rest, about 88.78% of Indonesian students, show high or very high tolerance behavior towards followers of other religions.

The next finding indicates that students from GHE have a higher tolerance, followed by SHE, PHE, and RHE. Similar findings were also obtained from the level of perceived threat, where students from RHE had the highest perception of threat, followed by PHE, SHE, and GHE. In terms of cross-group social interaction, Muslim students' average cross-group social interaction is lower than groups of followers of other religions. The intensity of religious rituals of RHE and GHE students is higher than that of SHE and PHE. On the economic aspect, the average income of parents of Muslim students is lower than parents of students of other religions. In addition, the perception of threat among Muslim students is on average higher than students of other religions.

Two important factors correlate with students tolerance in Indonesia. First, students who have experienced social interaction with different groups show a high level of religious tolerance. In addition, the more certain religious activities, such as campus *da'wah* community, the lower the student's religious tolerance. Second, the social culture at campus also affects students' religious tolerance. The university's concept of acceptance and respect towards minority groups greatly influences religious tolerance among students who uphold religions other than Islam. Meanwhile, the religious tolerance attitude of lecturers affects the religious tolerance attitude of Muslim students, especially in RHE and PHE. The

economic condition of parents also affects the religious tolerance of students, although this result is limited to SHE students.

Based on the findings of this survey, PPIM UIN Jakarta encourages policymakers to pay attention to several things. First, promoting the importance of social experience and social interaction across religious groups. Second, improving the campus social climate by increasing the culture of religious tolerance among the academic community and respect for diversity and minority groups. Third, promoting the programs or policies to improve students' religious tolerance by taking into account the specific social context of higher education and the socio-demographic conditions of students.

Finally, this survey could not be carried out without the hard work, dedication, and contributions of all of you. A big shout-out goes to the main researchers and authors of this book, Yunita Faela Nisa, Sirojuddin Arif, Jennifer Frentasia, Afrimadona, Cornelia Istiani and Bambang Ruswandi. In addition, we would like to thank various parties and individuals who have helped us complete the survey, especially to the senior researchers of PPIM UIN Jakarta, Jamhari Makruf, Didin Syafruddin, Fuad Jabali, Saiful Umam, Arief Subhan and Idris Thaha, for all their valuable assistance and input on the design and instrument of this survey. Without their help, the survey and the completion of this book would not be possible. The highest gratitude is also conveyed to the Executive Director of PPIM UIN Jakarta, Ismatu Ropi.

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**Happy reading!**



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# INTRODUCTION

*Yunita Faela Nisa & Sirojuddin Arif*

## BACKGROUND

This book contains a further elaboration of the findings of the national survey conducted by PPIM. This survey is part of PPIM's efforts to promote evidence-based policy in the education sector. The research results are expected to be an important guide in policies and interventions carried out by policymakers. The PPIM CONVEY program encourages central and local governments to adopt data-based and evidence-based policies. The results of this survey can be used as policies regarding Islam, society, and Indonesian nationality and the promotion of national values. Complementing several previous surveys (PPIM, 2018, 2020), which were limited to Muslims, this survey includes other religious groups.

Why is this intolerance survey on students and lecturers necessary? Collectively, Indonesia still faces many challenges in addressing diversity. We often hear about social conflicts and even violence due to differences (Kumparan, 2020; Tirta, 2018, Riyadi & Hendris, 2016). Several surveys show a relatively high level of intolerance in society (PPIM, 2017, 2018; Wahid Foundation, 2019). Religious differences, in particular, are still triggers of social conflict. The educational environment where open-minded thinking is fostered cannot be separated from narrow and closed views in addressing religious differences. Ironically, policymakers seem reluctant to take measures to re-examine our education, especially related to religious issues. In fact, in education, being a victim of religious intolerance can have a negative impact on academic results because students feel less comfortable and less focused on academic goals and learning on campus (Tholkhah, 2002, Van Tongeren et al., 2016).

Universities have an important role in addressing differences. Unfortunately, HE also is not free from the spread of intolerance. Some

activities that tend to be intolerant actually occur in universities. Education is expected to produce prospective leaders who have an open-minded attitude and respect diversity. As stated in Law (UU) Number 20 of 2003 concerning the National Education System, the implementation of education must adhere to several principles that education is carried out democratically and fairly and is not discriminatory by upholding human rights, religious values, cultural values, and pluralism.

So far, research on religious tolerance has focused more on the individual level (Batool & Akram, 2019; van Tongeren et al., 2016; Clobert et al., 2014). However, in the context of education, the campus environment and student activities can affect the religious tolerance of students and other academics. That is why broader research will pay attention to the campus environment and student activities. Here are some aspects that need to be considered in researching religious tolerance among students, especially by paying attention to the conditions of the campus environment and student activities.

1. Campus as a system: How is teaching conducted on campus? What is the policy? Furthermore, what is the general attitude of the campus in encouraging tolerance among the academic community?
2. Since students and lecturers are two important components of campus, we need to conduct a survey of lecturers and students.
3. Lecturers are an important part of the campus social climate. Lecturers become experts in surveys. Lecturers can be respondents who assess the condition of the campus social environment and the condition of the lecturers.
4. For students, it is necessary to know how activities on campus affect students the religious tolerance of students.

## **DEFINITION OF RELIGIOUS TOLERANCE**

In this book, we define religious tolerance as a person's willingness to accept the civil rights of individuals or other religious groups that he or she dislikes or disapproves of. Three important components make up this definition. First, tolerance requires a willingness to respect the statements or behavior of those who are not preferred or approved of. One of the most frequently cited definitions of tolerance states that tolerance is 'a

willingness to accept things that are rejected or opposed' (Sullivan, Pierson and Marcus 1982: 2). Dislike or disapproval of the opinion or behavior of another party does not necessarily allow someone to prevent the party who is not preferred or approved of to have a certain opinion or behavior.

Second, our definition emphasizes relationships with other parties of different religions as the subject of tolerant attitudes or behavior. We do not agree with the definition of religious tolerance based on one's religious considerations not to tolerate the statements or behavior of others. For example, a survey of religious tolerance conducted by the Wahid Institute and LSI (2016) defines religious intolerance as "attitudes and actions aimed at blocking, opposing, or denying the civil rights of citizens guaranteed by the constitution, which are carried out in the name of religion". Although religious beliefs can be one of the causes of religious intolerance, religious beliefs are not the only root of the problem.

In addition to religious considerations, prejudice against other groups, economic and political competition, and other contextual factors can contribute to the development of intolerant attitudes towards adherents of other religions. Therefore, we need to consider these various causes if we want to understand the complexities of religious intolerance better. It can be captured better if the definition of religious tolerance involves the presence or absence of a religious balance that underlies intolerant attitudes or behavior towards other parties and their religions whose thoughts or behavior are not favored. In line with this view, some circles define religious intolerance as antagonism or hostility in relations between people from different religious backgrounds regardless of the cause. For example, Hobolt et al. (2011: 362) defines religious intolerance simply as "intolerance towards certain religious groups."

Finally, in defining religious tolerance, this study considers the religious views or behaviors of parties who are not preferred or approved as objects of religious tolerance attitudes or behavior. Moreover, this study also defines the object of religious tolerance more broadly by considering the civil rights of other religious parties or groups in the context of state life. As stated by Avery et al. (1993), tolerance means 'a willingness to recognize the civil liberties of those who are not approved'.

In line with the above views, researchers have shown that tolerance varies widely and depends on context. Tolerance cannot be fully attributed

to a single cause, such as personal factors, because tolerance is rooted in broader social and political processes (Gibson and Gouws 2003: 94). According to Menchik and Pepinsky (2018), “tolerance can only be understood in situational terms”. How one may or may not tolerate individuals from other religious groups will vary with the context of the problem. For example, a person may tolerate other religious groups living in the same neighborhood, but he or she does not allow these groups to build places of worship or have public positions in governmental institutions. So, as we will discuss further in the research methods section, we will use several questions about various forms of tolerance attitude or behavior between different religious groups to explain the phenomenon of religious tolerance.

## **HIGHER EDUCATION AND RELIGIOUS TOLERANCE: RESULTS OF PREVIOUS RESEARCH**

The impact of education on tolerance has been the focus of researchers’ attention since empirical research on religious tolerance began to develop in the mid-1950s. However, the effect of higher education on religious tolerance in Indonesia has not yet been explored. Research on the effect of education on tolerance usually is based on education as the length of time an individual takes education. As a result, we can only assume that the impact of higher education is included. How universities influence or contribute to the development of religious tolerance attitudes and behaviors among students has not got the attention of researchers.

A good understanding of the effect of higher education on tolerance is becoming increasingly prominent given the inconsistent results of previous research on the effect of education on tolerance. Several authoritative studies show that the level of educational attainment affects tolerance. The higher a person’s educational level, the higher the level of political tolerance that person shows to others (Stouffer 1957; Williams et al. 1976). However, other studies have shown mixed results. In a content-controlled study in the US, Sullivan et al. (1984) found that education had little effect on tolerance. Then, the effect of education on these attitudes was smaller in newer democratic countries. However, a cross-industrial country study conducted by Coenders and Scheepers (2003) found that educational



attainment had a negative effect on attitudes or acceptance of immigrants, refugees and out-of-group membership.

Evidence on the impact of education in Indonesia on tolerance is also mixed. Using data from the Indonesian Family Life Survey (IFLS), Yusuf, Sidiq and Hariyadi (2020) argue that the level of education has a positive effect on religious tolerance. However, using the same data, Masuda and Yudhistira (2020) found that the level of education had no impact on interfaith trust even though the higher the level of education affected the lower religious considerations in mayoral elections in the urban subsample. Using a national survey of Muslims, Mujani (2019: 331) found various effects of education on religious tolerance. Education was positively related to tolerance in certain areas but not in others. The effect of education on tolerance is not significant in matters relating to political leadership. Muslim respondents with higher education are not different in rejecting political candidates from other religious groups when compared to Muslim respondents with less education.

To explain the relationship between higher education and religious tolerance properly, researchers need to consider higher education in terms of the duration or length of a person's education and the diversity of socio-religious conditions experienced by individuals in higher education. As we will discuss further in the following sections, higher education can be seen as a social system or environment consisting of various elements that can have varying effects on students.

## **HIGHER EDUCATION AS A SOCIAL ENVIRONMENT**

In understanding the relationship between higher education and religious tolerance, it is necessary to pay close attention to the complexity of higher education as a system or social environment. First, higher education institutions themselves are complex systems consisting of various elements such as students, faculty, staff, and administrators. Second, higher education is an experience that goes beyond classroom teaching. Campus life and experience consist of teaching or lectures and various activities and social events on campus. Thus, the campus must be defined broadly to include what students encounter in the classroom and what they encounter outside the classroom.

Normatively, many people hope that universities function as institutions to develop science and technology and educators of future community leaders or policymakers. Therefore, higher education institutions are expected to produce graduates who have an open-minded attitude and respect the existing differences in society. It is known in the literature as the hypothesis that education liberalizes a person. The argument is that education equips students with critical thinking (Sullivan and Transue, 1999; Bobo and Licari, 1989). This capability is needed, especially in the context of a religiously and ethnically diverse society like Indonesia.

However, many scholars think otherwise. They argue that education is a tool of socialization, not just liberalization. If it is true that education is a socialization tool, then the effect of education will reflect the values and norms that already exist in society (Weil, 1985; Wang and Froese, 2020). As we know, the campus as an institution cannot be separated from various social and political interests. So the campus is an arena of thought contestation or competition among various groups to instill their influence and ideas on students. Students may be influenced by closed or narrow ideas that do not respect differences or diversity in such conditions.

In addition, higher education as an educational institution is also not uniform. In addition to differences in the social composition of students and lecturers, cultural differences or the social and academic climate that develops on campus will also affect students' social and academic experiences, which may directly or indirectly affect their attitudes or behavior of religious tolerance. These differences need to be considered if we understand better the effect of higher education on religious tolerance among students.

## **SOCIAL DIVERSITY AND RELIGIOUS TOLERANCE: RESEARCH HYPOTHESES**

This study departs from the hypothesis that the extent to which higher education introduces and shapes the experience of social diversity will contribute to the development of religious tolerance among students. As stated by contact theory, the diversity of social interactions can lead to tolerance (including religious tolerance) in students because social interaction with different parties allow students to get to know different backgrounds, ways of life, and views (Allport 1954; Pettigrew 1998; Pettigrew

& Tropp 2006; Gurin et al. 2002). In line with this view, this study looks at the relationship between the experience of social diversity and religious tolerance through two things, namely student social interaction and the institutionalization of an open attitude towards diversity by the campus.

### **1. Social Interaction and Religious Tolerance**

At the individual student level, the diversity of social interactions can foster religious tolerance in various ways. Introduction or interaction with other conflicting views can encourage a person to look back at his personal views to appreciate other views more. In some ways, a diverse environment can allow a person to interact with different groups. However, social diversity does not automatically foster tolerance. As social creatures, humans have a great tendency to associate and befriend individuals who have similar characteristics (homophily). This tendency can be an obstacle to the emergence of social interaction between different individuals or groups.

Several studies have shown that although necessary, social diversity alone has little effect on instilling tolerance. Even though there is diversity, a person may find comfort in interacting only with the groups with whom they have something in common, so he is less exposed to the diverse views. In a study of spiritual seeking among college students in the US, Bryant and Astin (2008) found that students who were more involved in religious activities or organizations were less likely to experience a spiritual quest. The spiritual quest itself is positively correlated with attitudes of religious tolerance. These results align with findings in the psychology and political science literature on the effects of social identity and intolerance (Hogg and Abrams 1988; Seul 1999). Although it is socially diverse, a compartmentalized environment does not provide the experience of diversity and therefore can lead to lower tolerance attitudes and behaviors towards other groups.

Instead of social diversity itself, it is one's social actions that will have more influence on his tolerance of others. Social interaction with different parties will affect the development of one's acceptance of the other party. In the campus environment, social interaction with different parties is facilitated with various activities, both in the classroom, such as teaching conducted by lecturers and discussions between students and outside

class activities such as casual conversations between faculty leaders and students or student participation in the classroom campus activities.

In line with the above view, this study has a hypothesis that cross-group social interaction has a positive effect on religious tolerance. In the context of the campus social environment, the way the diversity of social interactions affects religious tolerance can be seen in several ways. First, the diversity of a person's social interactions can be seen in how he associates or cooperates with people from different backgrounds. In addition, discussions with people with different religious or political views can also positively affect religious tolerance. Bryant and Astin (2008) found that students who discuss religion, spirituality, and politics with their peers are more likely to experience spiritual struggles, and spiritual struggles positively affect religious tolerance.

Second, the extent to which students have diverse social interactions can also be seen based on the type of organization they participate in. Social intra-campus and extra-campus organizations open up opportunities for students to interact with diverse individuals or ideas. Therefore, active participation in such organizations will have a positive effect on the development of religious tolerance. On the other hand, both intra-campus and extra-campus religious organizations tend to bring together students with the same individual or idea. In addition, involvement in religious organizations has the potential to strengthen one's socio-religious identity. Therefore, active participation in religious organizations will have a negative effect on religious tolerance.

## **2. Campus Social Climate and Religious Tolerance**

In addition to the social interactions experienced by students, campuses can also affect the growth of students' religious tolerance attitudes or behaviors with the established social or academic climate. Given the close relationship between tolerance and acceptance of other parties who are different or unfavored, the extent to which the campus as an institution respects differences or social diversity in the individuals. It will affect the attitude of religious tolerance in the campus environment, including students. In terms of social relations between groups, one important thing that can mark the campus social climate is how the campus respects minority groups. It can be seen how minority groups get important

positions or activities organized by the campus. Acceptance of minorities will have a positive effect on religious tolerance.

In addition, based on findings in the education that classroom experience is the biggest contributing factor to student development (Cabrera and Nora 1994), we argue that teaching staff's content or teaching climate also influences students' religious tolerance. Lecturers as figures who have scientific authority on campus have the power of agenda-setting to shape the content of conversations with their students inside and outside the classroom.

The faculty has the power to influence the kind of conversation about religion, diversity, and tolerance that will take place. Henderson-King and Kaleta (2000) found that discourse on diversity was able to fortify negative underlying trends in the way students perceive different groups. Mayhew and Engberg (2010) also found that the structure of conversations about diversity in the classroom affects how students perceive negative interactions with diversity in the classroom. Apart from negative experiences with diversity, students' moral reasoning outcomes were not affected in classes intentionally designed to have students be cooperative and fair when discussing diversity. In contrast, negative experiences with diversity undermined moral reasoning in less structured classes. In line with these findings of this study, we assume that the level of religious tolerance of lecturers will positively affect students' religious tolerance.

In assessing the relationship between social interaction and campus social climate with student religious tolerance, this study also pays attention to or controls the influence of other factors that also affect religious tolerance. According to previous research results, these factors include perceived threat, commitment to democratic values, social identity, religious rituals, poverty, and socio-demographic conditions (Gibson 2010, Mujani 2019; Yusuf et al. 2020).

## **CAMPUS CONDITIONS AND DEVELOPMENTS IN INDONESIA**

Higher education has developed quite rapidly in Indonesia in the last few decades. The number of HE is growing quite rapidly. The number of Indonesian students increased from around 4.2 million people in 2008 to 5.9 million people in 2012 (Logli 2016). According to the PDDIKTI website, this number continues to grow to 7.38 million in the 2018/2019

academic year.<sup>1</sup> Having this number, Indonesia is one of the countries with the largest number of students worldwide, after China, India, and the United States. Unfortunately, despite having many students, the quality of higher education in Indonesia is still relatively lower than in other countries (Logli 2016: 561). The Indonesian higher education system is divided into several sub-systems under different ministries as follows.

1. State public universities (hereinafter referred to SHE) includes public universities under the Ministry of Education and Culture.
2. Private-public universities (hereinafter referred to as PHE) includes public universities under the Ministry of Education and Culture. This category also includes universities under religious institutions such as Muhammadiyah University, Nahdlatul Ulama University, Catholic University, Christian University, and others.
3. Religion-based higher education (hereinafter referred to as RHE) includes higher education institutions under the Ministry of Religious Affairs. RHE includes state RHE such as State Islamic University (UIN) or State Islamic Institute (IAIN) and private RHE such as Islamic College. This survey covers Islamic RHE as well as other RHEs.
4. Government-affiliated higher education (hereinafter referred to as GHE) includes tertiary institutions under ministries other than the Ministry of Education and Culture and the Ministry of Religious Affairs. For example, GHE includes the State Finance Polytechnic (STAN) under the Ministry of Finance. Table 3 shows the development of students in each type of HE.

Table 1. Growing Numbers of Students by Type of Higher Education

Type of HE	2009/1010	2018/2019
SHE	1,636,122	1,917,087
PHE	2,451,451	4,433,654
RHE	503,439	846,508
GHE	66,535	178,253
Total	4,657,547	7,375,502

*Data in 2009/2010 taken from Logli 2016; data in 2018/2019 from Forlap Dikti*

1 Pusdatin Iptek Dikti (2018: 3) provides a higher figure (8.04 million students), enrolled in universities (5.24 million), in institutes (0.62 million), in high schools (1.58 million), in academies (0.24 million), in community colleges (0.002 million), and in polytechnics (0.36 million).

## RESEARCH METHOD

This survey was conducted nationally in 34 provinces. In obtaining a clear picture of religious tolerance in higher education (HE), this study took a sample of 100 universities throughout Indonesia. The number of universities taken as samples in each province is determined in proportion to the number of students in the province. Data collection was carried out on **November 1 - December 27, 2020**, simultaneously in all research areas. This study managed to collect data in 92 of the 100 tertiary institutions selected as samples.

Data was collected online using Qualtrics. Respondents identified as part of the sample were contacted by the enumerator, verified their identity, and given access to the survey link via video calls such as Zoom before filling out the survey while keeping calls on and off the video.

## POPULATION AND SAMPLE

This study's target population/objectives were all students and lecturers in the active and accredited tertiary institutions (PDDIKTI and BAN-PT data). As stated earlier, universities in Indonesia can be classified into four categories of higher education, as follows:

1. State Higher Education (HE)
2. Private Higher Education (PHE)
3. Religion-based Higher Education (RHE), which includes State Religion-based Tertiary Institutions (SRHE) and Private Religion-based Higher Education (PRHE)
4. Government-affiliated Higher Education (GHE)

Schematically, the sampling flow can be seen in Figure 1. Data was successfully obtained from 2866 students (at 92 universities), 673 lecturers (at 87 universities), and 79 universities.

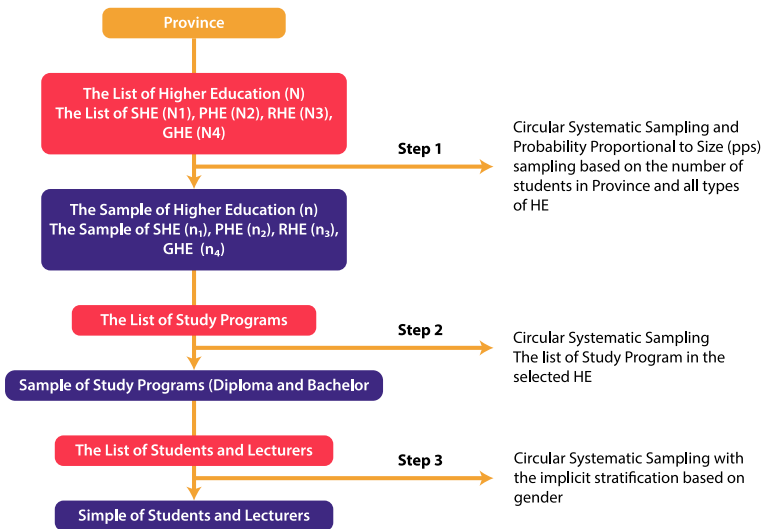


Figure 1. The Steps of Sampling Process

## RESEARCH INSTRUMENTS

This study uses three instruments based on the variables studied: student instruments, lecturer instruments, and tertiary institution instruments. The process of developing instruments was carried out using existing instruments, and also some items were developed to complement the research objectives. In ensuring the quality of the data obtained, two additional attentional checker questions were given. It is used to separate the data to be analyzed is data that has passed the attention checker. In developing the instrument, the try-out stage was carried out to ensure face validity as well as legibility and relevance of the question items being made.

Any researcher in measuring religious tolerance faces two main challenges. First, it is not easy to grasp tolerant attitudes or behavior towards other parties because accepting other parties is not always the same as tolerance. Apathy towards others can also lead to attitudes or behaviors that at first glance seem tolerant. Gibson and Gouws (2002) very well show that tolerance is found only in the context of dislike or antagonism, not friendship or apathy. To ensure that this study captures tolerance correctly, we use a 'content-controlled' method of asking about a person's acceptance of the other parties. In this case, we first asked the respondent which religious group the respondent disliked the most. To



avoid respondents' reluctance to answer questions, we use a feeling thermometer that asks respondents to measure their feelings towards every religion and belief in Indonesia, except for their religions, to prevent bias. The order in which religions or beliefs emerged was also randomized to reduce bias.

Second, as we mentioned earlier, religious tolerance is situational. The extent to which individuals tolerate statements or actions of other unpreferred parties depends on the problem and the context. Therefore, in understanding the phenomenon of religious tolerance adequately, this study asks respondents several questions about their attitudes and behavior towards parties they do not like or approve of. To eliminate any bias that may arise from the sequence of questions, we ask the respondents in random order. Thus, the order of the questions is not the same from one respondent to another.

In terms of religious tolerance, this study measures religious tolerance using the following eight statements:

1. It is permissible to establish a house of worship (the most unpreferred religion) in the neighborhood where I live.
2. Adherents (the least preferred religion) are allowed to live in my current environment.
3. Neighbors who embrace (the least preferred religion) may hold religious events in public spaces in my neighborhood.
4. Adherents (the least preferred religion) may lead campus religious organizations.
5. If a believer (of the least preferred religion) passes away, his body may be buried in a public cemetery in the neighborhood where I live now.
6. Adherents (the least preferred religion) may become regional heads.
7. Adherents (the least preferred religion) may become president.
8. Adherents (the least preferred religion) may comment on my religion in public.

Apart from that, we also asked several questions to measure religious tolerance behavior. We also ask these questions in random order so that the order of the questions is not the same from one respondent to another.

1. I sign petitions online or campaigning on social media to prevent the political participation of a person from the group (least preferred religion).
2. I sign online petitions/campaigns on social media to ban symbols (least preferred religion).
3. I participate in demonstrations against the group (least preferred religion).
4. I congratulate adherents (the religion that is most disliked) for their religious holidays.
5. I attend religious ceremonies (the least preferred religion).
6. I receive assistance from people or organizations (the least preferred religion).

## **RESEARCH INSTRUMENT VALIDITY**

To test the validity of the dependent variable (religious tolerance), we used confirmatory factor analysis (CFA). As stated by Church and Burke (in McCrae et al. 1996), CFA can be used to see the function of empirical constructs in a structural model. Cronbach & Meehle (1955) further introduced and explained the “nomological” theoretical relationship of a construct. Both emphasize the importance of distinguishing the operational definition of the observed variables from the latent constructs they represent and are depicted in the built model.

As seen in the appendix, we did the instrument test on student groups and lecturer groups, which we also surveyed to see the campus social climate. In addition, we also performed an invariance test in these two groups. The instrument test results showed that the model for both students and lecturers was considered fit. All parameters of fit indices are met. So, the religious tolerance construct used in this survey can be applied to a sample of lecturers and students.

## **DATA ANALYSIS METHOD**

We analyzed the collected data using descriptive and inferential analysis methods. We used a descriptive method to get an overview and distribution of students’ religious tolerance attitudes and behavior among various groups and types of higher education. In addition, we also applied

descriptive analysis methods to describe the religious and social demographic conditions of students.

We used inferential methods to test some of the research hypotheses that we had discussed previously. In this case, the analysis would use a multilevel model. This model was chosen to overcome the possibility of a correlation between residuals in each tertiary institution, affecting the standard error estimate (error) and the resulting inference on the regression coefficient (Raudenbush and Bryk, 2002; Snijders and Bosker 2012). The regression modes we use to test the research hypothesis are as follows:

$$Y_{ij} = \beta_0 + \beta_1 S_{ij} + \beta_2 A_{ij} + \beta_3 N_{ij} + \beta_4 D_j + \beta_5 M_j + \beta_6 X_{ij} + u_j + e_{ij}$$

$Y$  is a student's religious tolerance, and  $i$  is an individual student. Meanwhile,  $j$  is the HE where students study, and  $S$  is the social interaction between religious and social groups of students.  $A$  is religious activities meanwhile  $N$  is non-religious activities, and  $D$  is religious tolerance of lecturers.  $M$  is respect for minorities, and  $X$  is the control variable, whereas  $u$  is the random effects at the group level (HE) and  $e$  is the random effects at the individual level (students). As indicated by the sub-script markers on each variable, variables  $D$  and  $M$  are higher education level variables (using subscript  $j$  only). These two variables are obtained by calculating the average response of the lecturers in each university to questions about these two things.

## BOOK STRUCTURE

The book presented to the reader is a description of certain themes from the survey findings of Center for the Study of Islam and Society (PPIM) UIN Jakarta in 2020. The authors and the main researchers view that very interesting and important issues need to be discussed specifically. This book is a collection of these important issues that are independent so that the reader can enjoy each of them separately. In the first part, Sirojuddin Arif discusses religious anxiety related to religious life and views. This section examines the factors that influence religious anxiety and the effect of religious anxiety on religious views and attitudes in dealing with different parties. This chapter tries to explore several aspects

of students' religious life that affect religious anxiety—ritual, cognitive and socio-religious aspects. The ritual aspect refers to religious practices required or recommended in religion, while the cognitive aspect includes discussing religious matters with fellow students and obtaining religious information.

Furthermore, the socio-religious aspect highlights student participation in religious organizations and social interactions with other religious groups. Apart from these three aspects above, this paper will also investigate the religious views of Muslim students on several important issues: interpretation of religious teachings and religious freedom. It aims to describe the influence of religious anxiety on the development of students' lives and religious views. Methodologically, this study compares data based on gender and based on differences in State Higher Education (SHE), Government-affiliated Higher Education (GHE), Private Higher Education (PHE), and Religion-based Higher Education (RHE).

In the second part, Afrimadona tries to highlight the religious tolerance and intolerance of lecturers. In this section, Afrimadona discusses the notion of religious tolerance and descriptive and correlational analysis of variations in the thermometer of feelings towards adherents of other religions; tolerance attitudes and tolerant behavior of lecturers based on categorizations of religions and HE. Some of the interesting findings revealed in this chapter are that the majority group generally has a feeling thermometer for adherents of other religions lower than the feeling thermometer for adherents of other religions from minority groups. In addition, adherents of the majority religion are generally less tolerant politically. On the other hand, although religious minorities are more tolerant of the political rights of adherents from other religions, they are generally very protective of their social rights. In some respects, minority adherents seem less tolerant of social rights. Finally, this chapter also emphasizes the strong relationship between the thermometer of feelings towards followers of other religions and the attitude and behavior of tolerance: the higher the degree of the thermometer of feelings towards adherents of other religions, the higher the attitude of tolerance. Moreover, the higher the tolerance attitude, the higher the tolerance behavior. Lecturers who have a high political and social tolerance attitude tend to have experience of tolerant behavior and vice versa. In contrast, lecturers who have a low

tolerance attitude tend to report experiences of intolerant behavior in the past. Although the author also compares tolerant attitudes and behavior among higher education institutions in this chapter, the author does not find any significant differences among these types of higher education institutions.

In the third part, Cornelia Istiani focuses on the discussion of the consistency of measuring religious tolerance. This paper tries to highlight how consistent the tolerance measurement items are between groups of lecturers and students, between sexes, and among types of higher education institutions. The analysis carried out by Istiani applies CFA and multigroup SEM and tries to see variations in loading factors or item contributions to the observed latent construct--tolerance. Furthermore, Istiani tried to compare the contribution level of the items used to measure the attitudes and behavior of tolerance among students and lecturers; between genders, and among types of universities by comparing the contributions of the items that make up the latent construct of "tolerance", Istiani intends to see whether students and lecturers, male and female, and various types of universities have similar tendency and characteristics of tolerance. Istiani's comparative strategy results in at least three interesting findings. First, students and lecturers have relatively different characteristics indicated by the difference in the relative contribution of tolerance items in these two groups. Second, attitudes and behavior (in) tolerance are mainly shaped by political attitudes. Items categorized as political tolerance have a greater correlation with attitudes and behavior of tolerance in general. Third, in general, the constitutive characteristics of tolerant attitudes and behaviors are relatively similar between genders and types of universities. Istiani's analysis has at least two important implications, both substantively and methodologically. Substantively, Istiani sees the need to provide treatment or policies to encourage different tolerances for lecturers and students because they are two different entities even though they are both parts of the academic community. Methodologically, Istiani also encourages the need to reconsider a number of items due to the low contribution of these items to the latent construct of tolerance. Istiani also encourages future tolerance research to seriously consider the consistency of theory and measurement in order to capture the phenomenon of tolerance better more validly.

In the fourth part, Jennifer Frentasia examines the differences in tolerance between females and males. This section is an in-depth analysis of descriptive data from the PPIM UIN Jakarta survey (2020). Jennifer analyzed using a regression model per group based on gender to provide a clearer empirical explanation to answer the following questions: what are the differences in tolerance between male and female students?; why do female and male students differ in their attitude of religious tolerance?; and what are the causes of different tolerance attitudes between male and female students? This chapter aims to present the distribution of attitudes towards gender equality among Indonesian students and discuss the variables that contribute to the differences in attitudes of male and female students regarding gender. The study includes the extent to which the background factors of State Higher Education (SHE), Government-affiliated Higher Education (GHE), Private Higher Education (PHE), and Religion-based Higher Education (RHE) are influential; To what extent do religious factors, parents' socio-economic, and students' origin affect different attitudes about genders? This paper presents conclusions and recommended policies. Hopefully, this study will encourage the following studies on the feminism hypothesis in tolerance research in Indonesia.

In the last part, Bambang Ruswandi and Fikri Fahrul Faiz discuss the description of the respondents' economic background and their relationship to student attitudes and behavior. This section begins by presenting data on the income of students' parents based on the type of university and the religion adopted by the students. Furthermore, the economic background will be analyzed by relating it to several student attitudes and behaviors. Furthermore, this section will analyze the relationship between parents' income and the frequency of accessing the internet to read online religious articles. The relationship between economic background and social and political attitudes of students will also be examined. In the end, students' religious tolerance attitudes will also be reviewed based on parents' income to analyze whether there is a relationship between economic background and students' attitudes towards religious tolerance.

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# **(IN)TOLERANCE AMONG LECTURERS AT INDONESIAN HIGHER EDUCATION INSTITUTIONS**

*Afrimadona*

## **INTRODUCTION**

This chapter will discuss the phenomenon of tolerance among university lecturers in Indonesia based on the results of a national survey of religious tolerance in universities conducted by Center for the Study of Islam and Society (PPIM), Syarif Hidayatullah State Islamic University (UIN) Jakarta from November 1 to December 27, 2020. This survey randomly selected ten lecturers from each of 100 universities. The university sample was determined based on the proportion of the number of students at the provincial level. After some data cleaning, including screening those who have passed the attention test on a sample of respondents, we got a final sample of 542 lecturers from around 86 universities in Indonesia. The majority of lecturers came from PHE (53.69%), followed by SHE (29.89%), RHE (12.55%) and GHE (3.87%).

In this research on religious tolerance, we define tolerance as a person's willingness to accept the civil rights of individuals or other religious groups whom they do not like or do not approve of. Three important components make up this definition. First, tolerance requires a willingness to respect statements or behavior of those who are not liked or approved of. It can be seen from one of the most frequently cited definitions of tolerance that tolerance is 'a willingness to accept things that are rejected or opposed' (Sullivan, Pierson and Marcus 1982: 2). Dislike or disapproval of the opinion or behavior of another party does not necessarily allow someone to prevent the party who is not preferred or approved of to have a certain opinion or behavior.

Second, this definition emphasizes relationships with other parties of different religions as the subject of tolerant attitudes or behavior. Although intolerance can also occur among adherents of the same religion, this attitude often occurs between adherents of different religions. However, it should be clarified that religious belief is not the only root of the problem, although religious belief can be one of the causes of religious intolerance.

Finally, in defining religious tolerance, we cannot only look at the religious views or behaviors of parties who dislike each other as objects of religious tolerance attitudes or behavior. However, we also need to look at the object of religious tolerance more broadly by observing the views or behavior of groups who dislike each other towards the civil rights of other religious parties or groups in the context of state life. As stated by Avery et al. (1992), tolerance means 'a willingness to recognize the civil liberties of those who are disliked.'

The definition of tolerance above also implies that this tolerance refers to attitudes and behavior. However, measuring tolerance by using behavior requires caution because the measurement based on behavior is very vulnerable to social desirability bias. This is due to the fact that behavior is easier to observe than attitude. Therefore, people can hide intolerant behavior even though they still harbor an intolerant attitude. In addition, because intolerant behavior usually has more real effects than attitudes, people will also tend to lie to hide intolerant behavior they may have done and exaggerate tolerant behavior they have done. Even so, theoretically, attitudes and behavior will be closely related. Those who behave intolerantly are likely to have intolerant attitudes. However, not showing intolerant behavior does not guarantee that someone does not have an intolerant attitude. Theoretically, intolerant behavior usually only appears in those who have such intolerant attitudes that they express in the form of behavior. In short, attitudes and behavior are two things that form tolerance of an individual.

This chapter will begin with a descriptive analysis of the feeling thermometer of one religious group toward the other groups. This descriptive analysis will be categorized based on religions and type of HE. The next section will describe the variations in the tolerance attitude of the lecturers—both social and political attitudes—based on religions and HE.

Furthermore, this chapter will also explore the religious tolerance attitude of lecturers and investigate its relation to tolerance. This chapter will end with a discussion and conclusion.

## FEELINGS THERMOMETER FOR PEOPLE OF DIFFERENT RELIGIONS

Before further measuring the attitudes and behavior (in)tolerance of lecturers, we may need to see how much someone favors or unfavors adherents of other religions. It is termed the “religious feeling thermometer”, measuring how much a person favors or unfavors adherents of other religions other than their own. It is an entry point to see the degree of tolerance towards adherents of other religions. Those who have a high degree of religious feeling thermometer are very likely to have a more tolerant attitude and behavior than those who have a low degree of the feeling thermometer.

In this study, we measure the degree of feeling of this religious thermometer with the question, “On a scale of 0 - 10 (0 means annoying and 10 means pleasant), how do you feel about the following religions/beliefs?”. Respondents were then given a list of religions/beliefs other than their own religion/belief. We calculate the average of these feeling thermometers and present them in Figures 1 and 2 below.

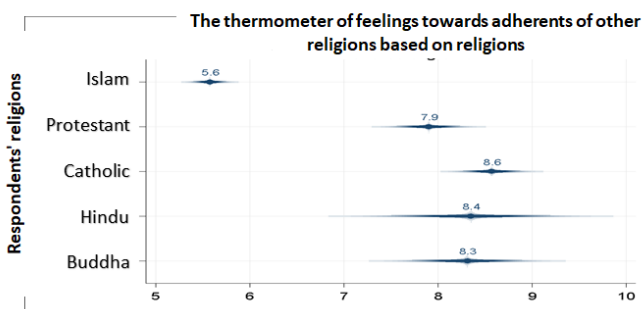


Figure 1. The thermometer of feelings towards adherents of other religions

As shown in Figure 1 above, Islamic lecturers generally have an average feeling thermometer towards followers of other religions of around 5.6 on a scale of 0-10. This value is lower than adherents of religions other than Islam. For adherents of religions other than Islam, their average feeling thermometer for followers of the other religions is in the

range of 7.9-8.6. Statistically, the average feeling thermometer for adherents of religions other than Islam is slightly different from one another. It is proven by intersecting confidence intervals with each other. However, Figure 1 also shows that the average feeling thermometer for adherents of a majority religion towards other religions is statistically much lower than the feeling thermometer for followers of minority religions towards the other religions.

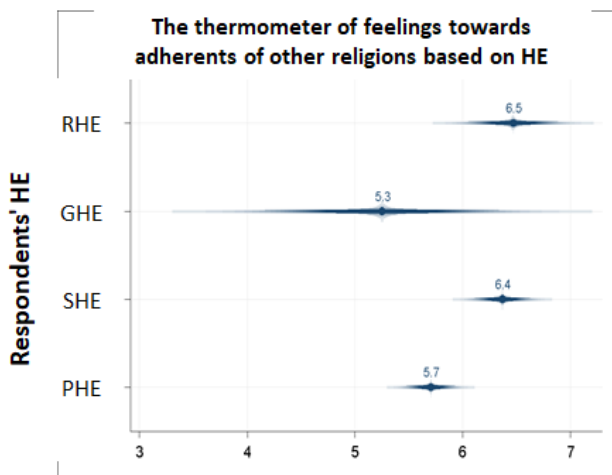


Figure 2. The thermometer of feelings towards adherents of other religions by types of HE

If the variation in the thermometer of feelings towards adherents of other religions is distributed based on the type of HE, there is no statistically significant difference in these feeling thermometers of lecturers towards adherents of other religions. However, in general, it can be seen that the average feeling thermometer of GHE lecturers is lower than that of lecturers from other types of HE. Meanwhile, RHE lecturers are the group with the highest average feeling thermometer in this lecturer sample.

## THE RELIGIOUS TOLERANCE ATTITUDE OF LECTURERS

Referring to the definition of tolerance above, we can measure a person's tolerant/intolerant attitude from how much he objected/did not object to the condition or behavior of the adherents of the most unfavored religion. There are many conditions or religious behavior that can be asked to measure this attitude of tolerance. However, we need to adapt

these questions to the Indonesian context so that they are relevant and can measure tolerance more validly.

In this study, we measure the attitude (in)tolerance by asking how much a respondent objected or did not object to the following statements:

1. The construction of a house of worship <of the least preferred religion> is allowed in the neighborhood where I live.
2. Adherents of <least preferred religion> are allowed to live in my current environment.
3. Neighbors who embrace <least preferred religion> may hold religious events in public spaces in my neighborhood.
4. Adherents of <the least preferred religion> may lead campus student organizations.
5. If a follower of <the most unfavored religion> dies, his body may be buried in a public cemetery in the neighborhood where I currently live.
6. Adherents of <the least preferred religion> are allowed to become regional heads.
7. Adherents of <least preferred religion> are allowed to become president.
8. Adherents of <least preferred religion> may comment about my religion in public.

The distribution of each answer for each of these questions was then analyzed using confirmatory factor analysis. The factor analysis results show that, generally, two latent variables underlie variations in the distribution of answers to a number of statements above, namely the political attitude variable and the social attitude variable. Statements 1, 2, 3, and 5 are associated with social attitude variables, while statements 4, 6, 7, and 8 are associated with political attitude variables (Figure 3).

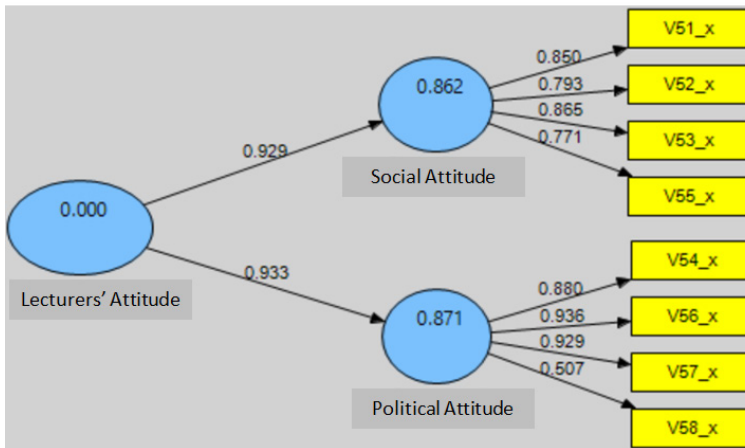


Figure 3. Factor Analysis of Lecturer Tolerance Attitude

The final score obtained is the factor score for the total value of this tolerance, which is then normalized to get a final value with a range of 0-100. As shown in Figure 4, in general, the tolerance attitude of lecturers in Indonesia is still relatively high. Around 60.89 percent of lecturers in Indonesia still indicate a high or very high level of tolerance. However, unfortunately, more than a third of university lecturers still have a relatively low or very low tolerance level.

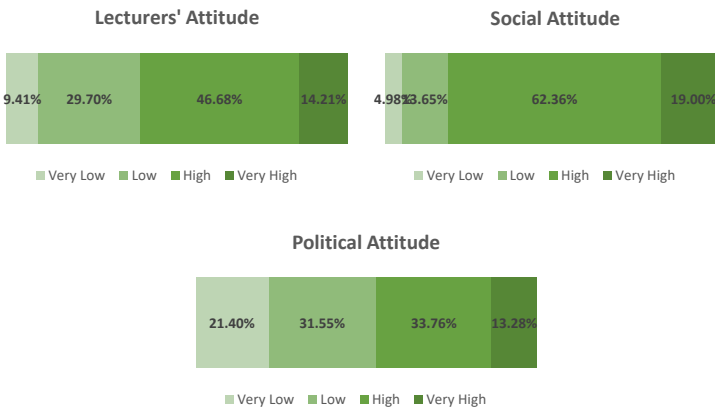


Figure 4. Distribution of lecturers' tolerance attitude

As seen in Figure 4 above, intolerance generally stems from a political dimension. More than 50 percent of lecturers still have a tolerance attitude classified as low or very low in this dimension. It indicates that, in general, lecturers in Indonesia are still not ready to tolerate political rights and a greater political role for adherents of the least favored religion. Although lecturers in Indonesia tend to be more tolerant in social



interactions, lower political tolerance ultimately reduces the level of tolerance of lecturers as a whole.

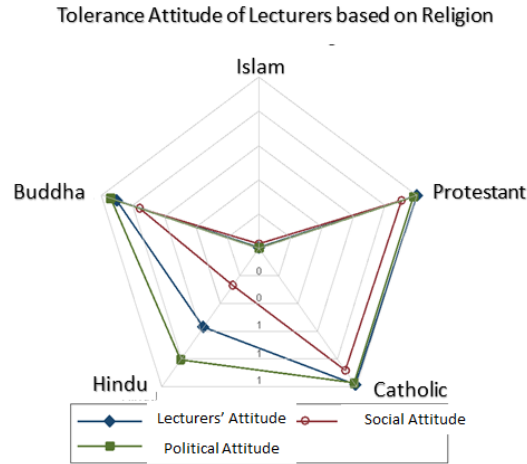


Figure 5. Distribution of lecturers' tolerance based on religion

Figure 5 further shows that for Muslim lecturers, the degree of political tolerance is generally slightly lower than the degree of social attitude—although perhaps there is no statistically significant difference between these two types of tolerance. On the other hand, for Protestant, Catholic, Hindu, and Buddhist lecturers, the degree of political attitude is higher than the level of social attitude. It indicates that adherents of the majority religion are generally able to accept social rights from minorities (the least favored group) but have not been able to approve greater political rights and roles from minorities (the least favored group).

In contrast, religious minorities are more willing to tolerate the political rights of their least favored group (regardless of whether the least favored group is the majority religious group or fellow minorities) than social rights. Furthermore, Figure 5 also shows an interesting phenomenon: small minority groups (Hindus and Buddhists) are more intolerant in their social attitudes than large minorities (Protestants and Catholics). It is especially evident in the followers of the Hindu religion. Hindus are indeed a unique group in Indonesia as they are a very small minority group nationally but the majority group on the island of Bali itself. These two diametrically different positions may form the attitude of social and political tolerance of Hindus.

Figure 5 indicates at least two findings. First, the minority groups are aware of a weaker political position than the majority group. Because of their weak political position, minority groups may view political power from a more liberal perspective in that it is a contested area that anyone can fight for. Therefore, anyone has the right to get it. On the other hand, the majority group sees political power as the rights and property of the majority group. Therefore, the majority group does not tolerate these political rights for the groups other than theirs. It might explain why the political tolerance of the minority group is higher than the majority.

Second, Figure 5 can also imply the attitude of minority groups that may be more assertive in the social dimension. Again, it may be explained by their weak political power nationally. Because of their weak political position, they tend to view the political domain liberally. However, in the social dimension, they do not see their position as weaker than the majority group. They see the social dimension as the right of any religious group to be respected. Therefore, they tend to be more protective and assertive in maintaining their religious and social rights. In short, for minority groups, political positions can be held by anyone as long as their social environment remains conducive to their religious activities. In other words, minority groups may be more concerned with their social rights than their political rights, which they feel politically weak.

Figure 6 shows an interesting pattern that the lecturers from GHE in the sample generally have a very low attitude of political tolerance. The degree of political tolerance is significantly lower than the degree of social tolerance. It is different from the average tolerance attitude of lecturers from other types of HE, where there is almost no significant difference between these two types of tolerance attitudes. In addition, in general, the second degree of tolerance of the lecturers working in this GHE is also relatively lower than the degree of tolerance of lecturers from other types of universities. However, this result may also be influenced by the too-small sample of GHE lecturers in this survey so that the results are not representative of the population of GHE lecturers.

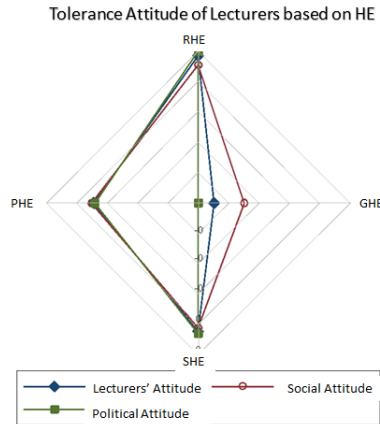


Figure 6. Distribution of lecturer tolerance by types of HE

Based on the issue, we can also see that from the social dimension, the establishment of houses of worship (the most unfavored group) and religious activities (the unfavored group) in the respondent's environment are two social rights that are still not fully accepted by lecturer respondents from all religions, especially from Muslims and Hindus (Figure 7). Respondents of Hindu lecturers are also relatively less tolerant of the right of unfavored groups to be buried in public cemeteries in their neighborhood.. Despite the very small number of observations of Hindu lecturers in this sample, the similarity of attitudes between Muslims and Hindus may indicate the attitude of the majority group in general. While Muslims are the majority group in Indonesia, Hindus are the majority in the province of Bali. Our data show that the majority of Hindu respondents (67%) are from Bali.

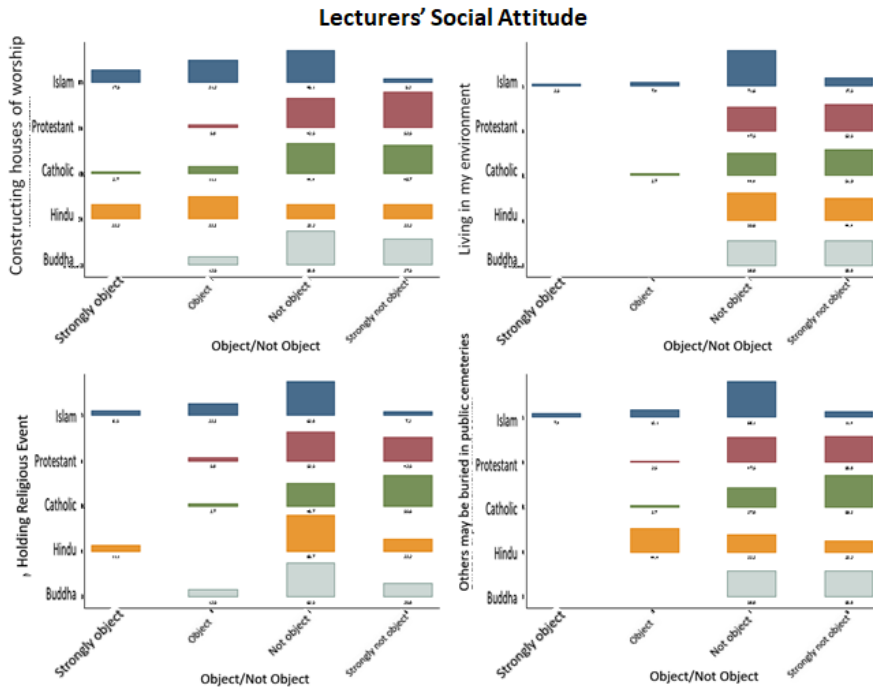


Figure 7. Distribution of lecturers' social tolerance attitudes based on issues

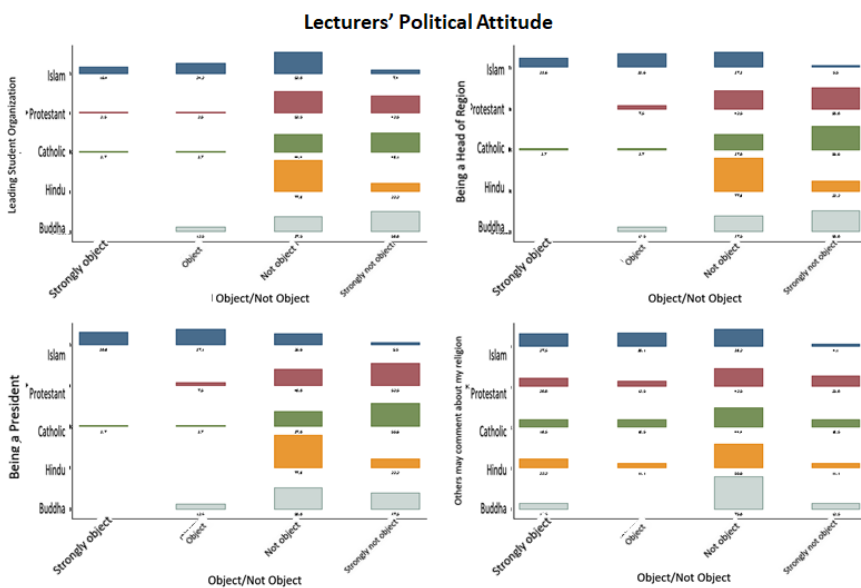


Figure 8. Distribution of lecturers' political tolerance based on issues

In terms of a political perspective, the right of other groups (the least preferred group) to comment on the respondent's religion is the most opposed by the respondents. It applies to all adherents of major religions in Indonesia. Figure 8 also shows that the majority of Muslim lecturers still objected or strongly objected to the positions of president and regional head taken over by adherents of the most unfavored religion. Meanwhile, for student-level political positions on campus, most Muslim lecturers still have no objections. Figure 8 also indicates that the three major religions in Indonesia (Islam, Protestantism, and Catholicism) are relatively concerned with political positions compared to Hindus and Buddhists.

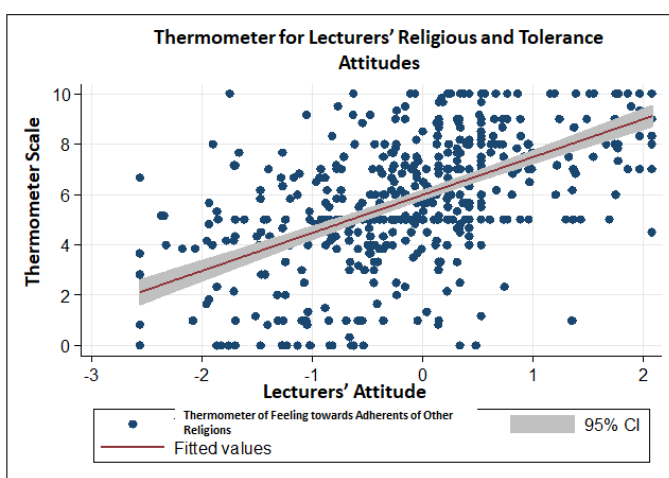


Figure 9. The correlation between the attitude of tolerance and the thermometer of feelings towards other religions

As shown in Figure 9, there is a strong correlation between the attitude of tolerance and the feeling thermometer towards adherents of other religions. The higher the tolerance attitude of the lecturer was, the higher the feeling thermometer toward other religions would be. However, we do not know whether the attitude of tolerance affects the feeling thermometer scale or the other way around because correlation allows for the possibility that these two variables influence each other. However, the strong positive relationship between these two variables indicates that the feeling thermometer towards other religions is the other side of religious tolerance.

## LECTURER'S RELIGIOUS TOLERANCE BEHAVIOR

What about the tolerance behavior of lecturers in HE? This study tries to measure the tolerance behavior of lecturers from six questions. These six questions try to explore the respondents' experiences and action plans for a number of activities, as follows:

1. I sign an online petition or campaign on social media to prevent the political participation of someone from the <least preferred> group.
2. I sign online petitions or campaign on social media to ban the use of the <least preferred group> symbols.
3. I participate in demonstrations against the <least preferred> group.
4. I congratulate the adherents of <least preferred group> for their religious holiday.
5. I attend <least preferred group> religious ceremonies.
6. I accept help from a person or organization from the <least preferred> group.

Based on the measurement of tolerance attitudes, the distribution of respondents' answers regarding this behavior was also analyzed using factor analysis. However, it is difficult for us to treat these question items as a latent concept of behavioral variables because these behavioral items do not pass the validity test. Therefore, in this section, I will describe these items individually regardless of any dimensions behind them.

As shown in Figure 10, most lecturers from various religious affiliations admitted that they never and did not intend to sign a petition to prevent the political participation of the least favored group. Nonetheless, there is still a small proportion of adherents of the Muslim, Protestant, Catholic, and Hindu faiths who intend to sign a petition to prevent the political participation of the least favored groups in the future if they have the opportunity to do so. In addition, there are also a small number of Muslims and Catholics who claim to have signed a petition to hinder the political participation of the least favored group and intend to repeat this behavior if they have the opportunity in the future.

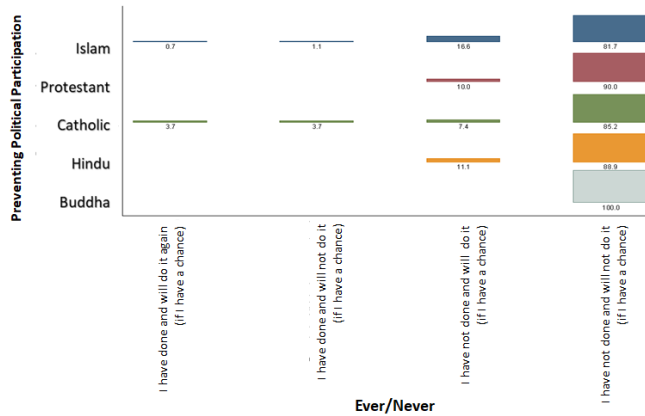


Figure 10. Experiences and plans of preventing unfavored group participation

Figure 11 shows a rather unique distribution. None of the religious adherents in the sample admitted that they never had and intended not to sign the petition to ban the use of religious symbols of the most unfavored group in public spaces. Even though the majority of lecturers in the sample also admitted that they had never signed a petition to prohibit the religious symbols of the most unfavored group in public spaces, they also admitted that they had the intention to do so (signed a petition to prohibit the religious symbols of the most unfavored group in the public sphere) if they have the opportunity to do so in the future. As shown in Figure 11, in this issue, most of the lecturer respondents seem to have relatively low tolerance behavior compared to the issue of limiting political participation above.

Figure 12 shows that most lecturer respondents have never protested and do not intend to demonstrate against the most disliked religious group. However, a small proportion of Muslim (14.4%) and Protestant (7.5%) respondents said they intended to do so if they had the opportunity in the future. A small percentage of Muslim lecturer respondents also admitted that they had demonstrated against the most unfavored religious group.

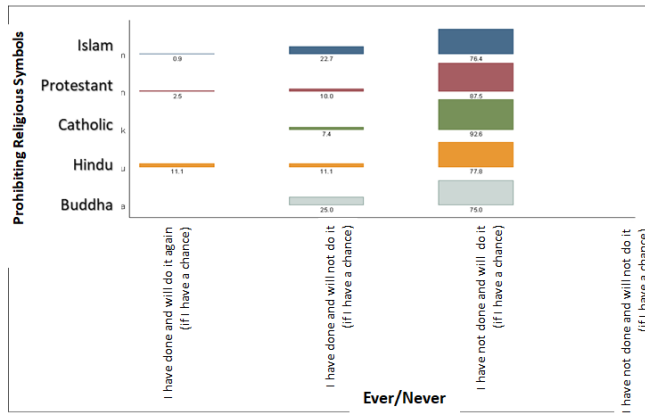


Figure 11. Experiences and plans to ban religious symbols

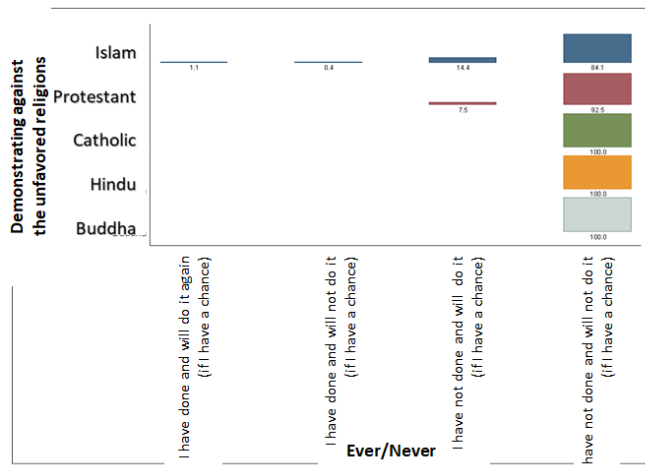


Figure 12. Experiences and plans for demonstrating against unfavored groups

Figure 13 illustrates how the respondents' experiences and plans are related to actions to congratulate the adherents of the most unfavored religions for their religious holiday. In contrast to the three actions above which were perceived as negative and intolerant, in this action, most of the lecturer respondents who embraced a religion other than Islam claimed to have congratulated the adherents of the religion they do not favor the most and had plans to do this act (congratulating the adherents of the most unfavored religions for their religious holiday) in the future if the opportunity comes. On the other hand, the majority of Muslim lecturer respondents admitted that they never congratulated the adherents of the most unfavored religions for their religious holiday and did not intend



to do so. The data indicate that congratulating people of other religions for their religious holiday is common for minority believers but not so for adherents of the majority religion.

In Figure 14, we asked about the experiences and plans of lecturer respondents in attending religious ceremonies of followers of the most unfavored religion. Like the previous activity (Figure 13), in this activity respondents who belonged to minority religions generally admitted to having attended a religious ceremony of the adherents of the religion they disapproved of the most and had plans to do the same in the future if they had the opportunity. The exceptions occurred in Buddhists where their answers were distributed evenly across the four categories of answers. Thus, only a quarter of the respondents of Buddhist lecturers admitted to having attended and intending to attend religious ceremonies of the least preferred group.

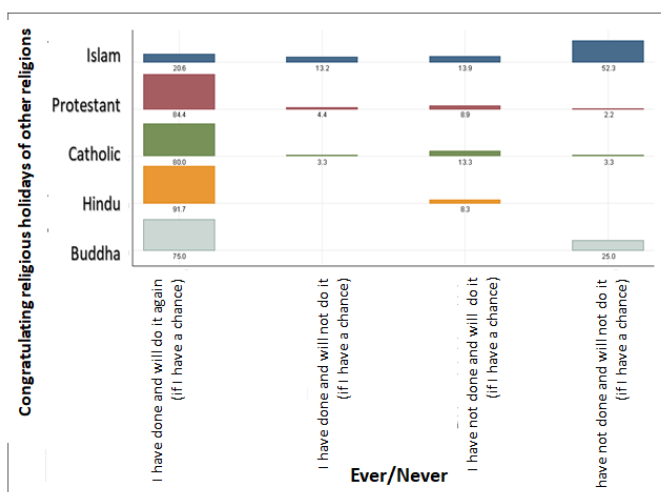


Figure 13. Experiences and plans to congratulate unfavored groups for their religious holidays

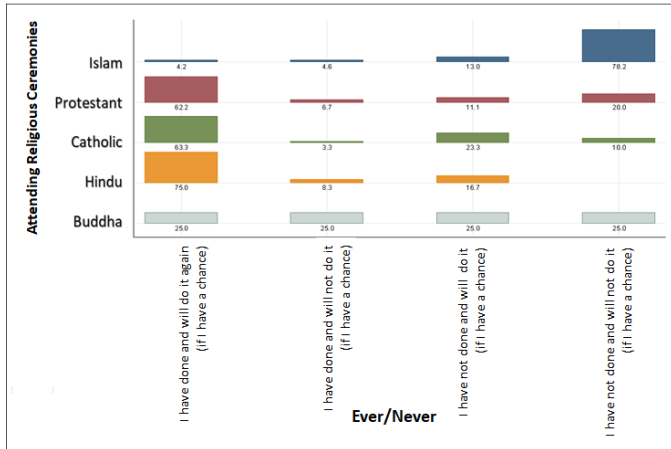


Figure 14. Experiences and plans for attending religious ceremonies of least favored groups

Just like giving religious holiday greetings, most of the respondents from lecturers belonging to the majority religion/Islam (78.2%) also admitted that they never and did not intend to attend the religious ceremonies of the group they disapprove the most. Only about 4 percent of Muslim respondents admit that they have and intend to attend religious ceremonies of the group they do not favor the most. However, around 13 percent of Muslim respondents are quite tolerant of attending other groups' religious ceremonies. Even though they claimed to have never done this act before, they said they would do it in the future.

Figure 15 shows the distribution of respondents' answers to their experiences and plans regarding the act of receiving assistance from followers of the religion they least preferred. According to the previous two measures (Figures 13 and 14), adherents of religious minorities are generally more open to help from the religious group they least preferred. For those who claim to have and intend to accept assistance from adherents of the least favored religion, the proportion of religious minorities in this category ranges from 25-50 percent. Meanwhile, the proportion of Muslim respondents who answered this was only around 5.8 percent. The openness of religious minorities to assistance from groups they prefer the least is also seen in their willingness to accept this assistance in the future if there is an opportunity, even though at this time they admit that they have never received an offer of this assistance.

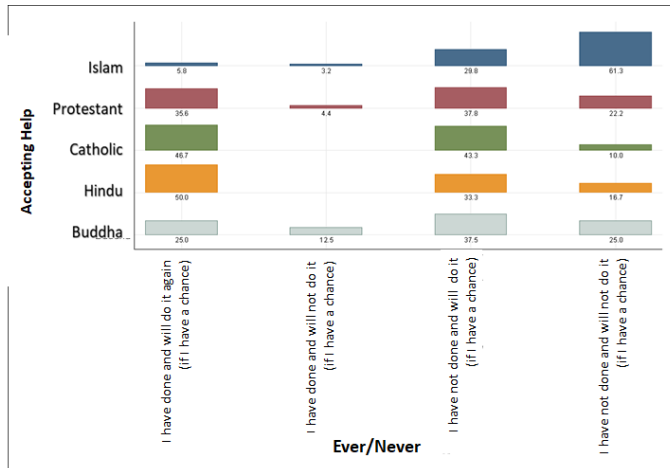


Figure 15. Experiences and plans for accepting help from adherents of the least favored religion

Some respondents from Muslim lecturers began to be willing to accept assistance from the least preferred group (29.8%), even though they admitted that they had never received this assistance in the past. However, the proportion of Muslim lecturer respondents who are willing to accept this assistance (if there is an opportunity in the future) but have never received this assistance is still smaller than the minority proportion in the range of 33-43 percent. The majority of Muslim lecturer respondents (61.3%) admitted that they never had and were unwilling to accept assistance from groups they did not like.

How are these attitudes and behaviors of tolerance related to one another? Figure 16 shows the relationship between the two elements of tolerance in a lecturer. As shown in the top-left graph, lecturers who have an intolerant attitude generally have participated in actions to prevent the political participation of the most unfavored group. They also generally intend to prevent the political participation of these unfavored groups in the future if they have the opportunity. As shown in the graph, the largest proportion of lecturer respondents who have an intolerant attitude have prevented and intend to prevent the political participation of the least favored group. Those who have never but intend to prevent the political participation of this least favored group in the future will do so if they have the chance.

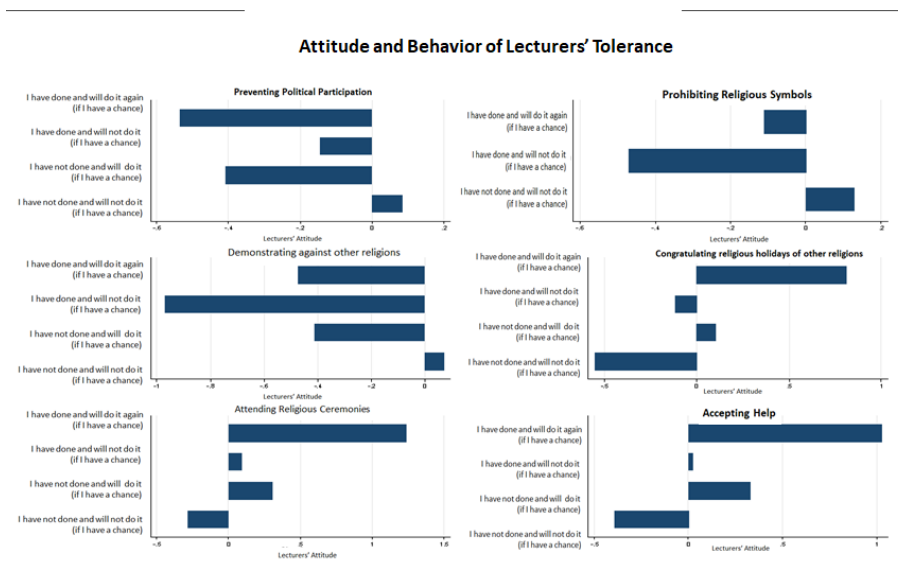


Figure 16. Lecturers' tolerance attitude and behavior

Prohibiting the use of religious symbols from the least favored groups is also associated with intolerance. As seen in the graph above, the most intolerant lecturer respondents are those who claim to have banned religious symbols from the groups they disapprove of the most. However, the most intolerant contended that they would not repeat these actions in the future. Interestingly, those who have a tolerant attitude also intend to ban the use of religious symbols of this unfavored group in the future even though they claim to have never done this prohibition before.

We can also find a strong association between tolerance and tolerant behavior in the experience of demonstrating against the most unfavored group. As seen in the center-left chart, the only tolerant attitudes are those who claim to have never demonstrated against other religious groups and also have no intention of doing this in the future regardless of the opportunity to do so. On the other hand, those who have an intolerant attitude are those who claim to have protested and intend to demonstrate against the most disliked group, or those who have demonstrated against the most unfavored group but will not do it again in the future, or those who claim not to do so have done this demonstration in the past but intend to do so in the future if the opportunity arises.

The next three actions are probably more associated with tolerance than intolerance. As seen in the center-right chart, those who claim to have and intend to congratulate religious holidays to the adherents of the

religion they unfavour the most are the most tolerant. On the other hand, those with the lowest tolerant attitudes admitted that they never had and did not intend to congratulate religious holidays to the most unfavored religious groups in the future if they had the chance. Lecturers who also have a positive tolerance attitude admitted to have never congratulated religious holidays to the least preferred religious group but intend to congratulate this holiday in the future. Conversely, intolerant attitudes were also found in those who claimed to have commended the most unfavored religious group but intended not to do it again in the future.

In terms of attending religious ceremonies of the least preferred group, the bottom-left graph also clearly shows that those with the most tolerant attitudes claim to have participated in this sacred ceremony and intend to do so again in the future if they have the opportunity. Furthermore, those who claim to have never attended a religious ceremony of an unfavored group but intend to do it in the future (if they have the opportunity) also tend to have greater tolerance. However, this attitude of tolerance is getting lower for those who claim to have attended religious ceremonies of groups they do not like and intend not to do it again in the future if they have the opportunity. Finally, those who have the lowest degree of tolerance claim to have never attended this religious ceremony and intend not to do so in the future.

Finally, as can be seen in the bottom-right graph, those with high tolerance generally have and intend to receive assistance from the least favored religious group. A fairly high tolerance was also found among those who claimed to have never received assistance from the least favored group but intended to receive this assistance in the future if they had the opportunity. Although they are still classified as tolerant, the degree of tolerance of those who claim to have received assistance from a group they do not like but intend not to do so in the future (if there is an opportunity) is very low. Moreover, those who claim to have never received help from the least favored group and intend not to receive help in the future also tend to have a negative attitude of tolerance.

## **DISCUSSION AND CONCLUSION**

What can we learn from the data presented above? At least we can draw some interesting lessons from these data. First, in general, adherents

of the majority religion tend to have a lower scale in both feeling thermometer towards other religions and tolerance attitude than followers of minority religions. It is actually not a surprising finding because this trend also occurs in many places in various countries. In the US, for example, white supremacists are an intolerant group that sometimes commits violence against minority groups. Many factors can explain why the attitude of tolerance and the thermometer of feelings towards followers of other religions is low among followers of the majority religion. Although this chapter does not discuss the factors that cause low tolerance among respondents who follow the majority religion, one important predictor may be feelings of threat. Being threatened both economically and politically by the growth of minority groups may encourage followers of the majority religion to be less tolerant of followers of the other religions, namely minority religions (Ciftci, Nawaz, and Sydiq 2016; Freitag and Rapp 2013).

Second, although the adherents of the majority religion are less able to tolerate the social and political rights of minority groups, they are generally still more accepting of social rights than the political rights of minority groups. On the other hand, religious minorities are less able to tolerate the social rights of other groups but can accept their political rights (other groups). In general, this suggests that adherents of the majority religion are more concerned with political power, although they may be more tolerant of others in social interactions. On the other hand, minority groups seem to be more concerned with the comfort and conduciveness of their social environment. They are less tolerant of the potential for the intrusion of other religious groups into their social life.

Third, generally, lecturers at GHE have a lower degree of tolerance than lecturers from other types of universities. The low tolerance attitude of university lecturers is mainly seen in the political dimension. Although this chapter does not analyze in-depth why this tolerance attitude is relatively lower in GHE lecturers, we can speculate that the monolithic bureaucratic culture in the GHE environment may influence this tolerance attitude. A monolithic bureaucratic culture tends to foster conservatism in a person, which theoretically reduces tolerance (Crawford and Pilanski 2014; Mudzakkir 2017). However, it should also be noted that the number of observations of university lecturers in the sample could also be too

small to bias this result. Therefore, these results need to be interpreted carefully.

Fourth, the attitude of tolerance has a strong relationship with the thermometer of feelings towards other religions. The higher the degree of political tolerance of a person, the higher the thermometer of his feelings towards other religions. This relationship is certainly not surprising. That is why the thermometer of feelings towards other religions can be an indicator of tolerance towards other religions.

Finally, a tolerant attitude is also closely related to tolerant behavior. In fact, this tolerant attitude is often manifested in tolerant behavior. Those who have a high tolerance attitude generally admit that they have (and intend to) performed actions that could be considered tolerant, such as congratulating religious holidays to adherents of the religion they unfavor the most, receiving help from adherents of a religion they do not prefer and even attending religious ceremonies of groups that they do not favor. On the other hand, those who have a relatively low attitude of tolerance generally admit to having been involved in acts that are considered intolerant such as signing petitions limiting the political participation of unfavored groups, signing petitions to ban religious symbols of unfavored groups, and protesting against religious groups that they do not favor.

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# RELIGIOUS ANXIETY AND THE DYNAMICS OF RELIGIOUS LIFE OF MUSLIM STUDENTS IN INDONESIA

*Sirojuddin Arif*

## INTRODUCTION

This paper has two related objectives. In the beginning, it is intended to discuss a specific issue concerning the dynamics of religious life, namely religious anxiety. Furthermore, this paper is also intended to provide an overview of the dynamics of student religious life in Indonesia. Although many studies have discussed this issue, there are relatively limited nationally representative data. It, in turn, has become an obstacle for researchers and policymakers to gain a comprehensive understanding of the development of student religious life in this country. The article will discuss various aspects of their religious life, especially those related to religious anxiety. The discussion is limited to matters that can cause religious anxiety and concerns other matters that may be affected by religious anxiety. In some ways, this study will be exploratory, especially in scrutinizing the correlation between religious anxiety and religious life or views. Indeed, a thorough understanding of these relationships can be useful preliminary information for planning further research on the issue of religious anxiety.

In general, studies on religiosity have focused more on the positive sides of religious life, such as the impact of religiosity on health or peace of mind, and studies on religious anxiety are arguably still rarely done. However, this focus of the study is less than ideal because it tends to present a simplistic picture of religion as a remedy for life's problems (Exline and Rose, 2005). This study does not include the issue of spiritual anxiety that also occurs in society. Research on this issue is still limited, and the resulting conclusions still require further study. Several studies show the negative influence of religious anxiety on a person's psychological development.

Spiritual anxiety is correlated with stress, life dissatisfaction, or other psychological anxiety (Abu-Raiya, Pargament, Krause, and Ironson, 2015; Ellison and Lee, 2010; Neimeyer and Burke, 2017). However, the results of other studies have shown that religious anxiety has a positive influence on the development of religious life and openness (Abu-Raiya, Pargament, Exline and Agbaria, 2015; Exline and Rose, 2005). In addition, there is limited information about the conditions that cause spiritual anxiety.

There are several aspects of student religious life that we will investigate in this study, namely ritual, cognitive and socio-religious aspects. The ritual aspect refers to religious practices required or recommended in religion, while the cognitive aspect includes two discussing religious matters with fellow students and the habit of obtaining religious information. We will highlight student participation in religious organizations and social interactions with other religious groups for the socio-religious aspect. In addition to these, this paper will also look at the religious views of Muslim students on several important issues, primarily concerning their interpretation of religious teachings and religious freedom. It is intended to explore the influence of religious anxiety on the development of students' lives and religious views.

This paper will be organized in the following structures. After introducing and explaining the resources used, we will discuss the distribution of respondents and their socio-religious characteristics. The following section will discuss the dimensions of the respondents' religious rituals, which will be subsequently followed by the description of the cognitive and social dimensions of Muslim students' religious life. The cognitive dimension highlights the habit of seeking religious information and discussing religion with students of other beliefs. In contrast to the cognitive dimension, the social dimension discusses cross-religious social interactions or beliefs and participation in religious organizations. The next section discusses respondents' views on several religious issues, particularly religious interpretation, religious freedom, and religion's role in the public sphere. The last section will discuss changes and developments in the religious life of Muslim students. Two aspects will be covered: the comparison between the respondents' religious rituals intensity when they were university students and when they were in high school, and religious anxiety they experienced. The final section will be conclusions and suggestions.

## **DATA SOURCES**

The data for this paper comes from a national survey on religious tolerance in universities conducted by PPIM UIN Jakarta. The survey was conducted on November 1 – December 27, 2020, in all regions of Indonesia. Data were collected from 92 campuses from 100 campuses that were selected as samples. The data covers all provinces except Gorontalo. Data was collected online using a questionnaire given through the Qualtrics application. In order to maintain the quality of the data, the survey is equipped with two questions that check the respondents' attention in filling out the questionnaire. In addition, the implementation of the survey was also guided by enumerators contacting potential respondents and facilitating the process of filling out the questionnaire.

The total number of respondents who are available for the survey is 2866 students. They come from various higher education institutions (HE), including state higher education institutions (SHE), private higher education institutions (PHE), religion-based higher education institutions (RHE), and government-affiliated higher education (GHE). The first two types of universities are under the Ministry of Education and Culture, while the RHE is under the Ministry of Religion. The government-affiliated higher education is under other ministries or state agencies. In accordance with the study's objectives, this paper will specifically analyze a sample of Muslim students in the four types of universities. In this case, this paper only analyzes respondents who passed the attention test in filling out online questionnaires. Of 2370 who passed the attention checker, 1902 were Muslim and became the subject of the study.

## **SOCIO-RELIGIOUS CHARACTERISTICS AND DISTRIBUTION OF MUSLIM RESPONDENTS**

Table 1 below shows the distribution of Muslim student respondents based on the type of universities they are studying at and their gender. It can be seen that female Muslim respondents mostly attend RHE and GHE, while male Muslim respondents tend to enroll in SHE.

Table 1. Distribution of Muslim Respondents by Type of HE and Gender

No.	Type of HE	Male		Female		Total	
		%	N	%	N	%	N
1.	RHE	11,63		14,69		13,46	
2.	GHE	2,22		5,28		4,05	
3.	SHE	34,64		35,00		34,86	
4.	PHE	51,50		45,03		47,63	
	Total	100		100		100	

Source: taken from PPIM 2020 National Survey

If viewed based on the religious traditions they follow, Table 2 shows that most respondents feel close to the religious tradition of Nahdlatul Ulama (NU) (52.42%). The second-largest proportion is 23.19 percent of those who do not feel close to any religious tradition. Meanwhile, 19.30 percent of respondents claimed to feel close to the religious traditions of Muhammadiyah (19.30%), and the rest (5.10%) claimed to be close to other religious traditions besides NU and Muhammadiyah.

Table 2. Student Religious Traditions

No.	Religious Traditions	RHE	GHE	SHE	PHE	Total
1.	Muhammadiyah	10.16	7.79	19,31	22,85	19,30
2.	Nahdlatul Ulama	70.31	63,64	50,38	47,90	52,42
3.	Other	5,08	5,19	5,58	4,75	5,10
4.	Unaffiliated	14,45	23,38	24,74	24,50	23,19
	Total	100	100	100	100	100

Source: PPIM 2020 National Survey

## RELIGIOUS ANXIETY AMONG MUSLIM STUDENTS

Regarding religious anxiety, the PPIM Survey asked the following questions: “Have you ever experienced anxiety related to religious matters/beliefs that you have adhered to so far?” The results of this survey indicated that quite a number of Muslim students experienced religious anxiety, although with varying intensities. Of the 1,902 Muslim students included in this analysis, about 5 percent of respondents stated that they frequently experienced spiritual anxiety. Around 19 percent of

respondents stated that they sometimes experienced religious anxiety, and another 23 percent of respondents rarely experience it.

Table 3. Religious Anxiety Experience

	Muslim Students		Male		Female	
	%	N (1902)	%	N (765)	%	N (1137)
Very often	1 (0 - 3)	13	1 (0 - 5)	8	0,4 (0 - 4)	5
Often	4 (2 - 7)	79	5 (1 - 8)	35	4 (1 - 7)	44
Sometimes	19 (16 - 21)	353	20 (17 - 24)	155	17 (15 - 20)	198
Rarely	23 (21 - 25)	437	23 (20 - 27)	179	23 (20 - 26)	258
Never	54 (51 - 56)	1020	51 (47 - 54)	388	56 (53 - 59)	632

Source: PPIM 2020 National Survey

We also ask our respondents whether the experience of religious anxiety is different between groups of students. The results of this analysis indicate that, in general, there is no significant difference between groups of students. The difference is relatively insignificant and is still within the confidence of the interval. First, when viewed between genders, Table 4 shows that the proportion of male respondents who experience religious anxiety is slightly higher than that of women. Around 56 percent of female respondents stated that they had never experienced religious anxiety. In the male respondent group, the proportion decreased slightly to 51 percent. However, the two numbers have confidence intervals that are tangent to each other. In addition, these small differences seem to be getting thinner in other answer categories.

Second, we also compare the experience of religious anxiety between different religious traditions. Table 4 shows that the lowest proportion of students who have never experienced religious anxiety is found in those who claim to be close to Nahdlatul Ulama (55 percent) and other religious traditions other than Nahdlatul Ulama and Muhammadiyah (58 percent). In the group of students who claimed to be close to the Muhammadiyah or those not close to any religious tradition, this figure decreased to around 51 percent. However, these numbers have confidence intervals that intersect with each other. The differences between religious traditions also seem to be getting smaller in other categories of answers.

Table 4. Religious Anxiety Based on Religious Tradition

	Muhammadiyah		Nahdlatul Ulama		Other		Unaffiliated	
	%	N (367)	%	N (997)	%	N (97)	%	N (441)
Very often	1 (0 - 7)	4	0,3 (0 - 4)	3	1 (0 - 11)	1	1 (0 - 6)	5
Often	5 (0 - 11)	19	4 (1 - 7)	40	6 (0 - 16)	6	3 (0 - 8)	14
Sometimes	19 (13 - 24)	68	19 (15 - 22)	185	15 (6 - 25)	15	19 (14 - 24)	85
Rarely	24 (19 - 29)	87	22 (19 - 25)	221	20 (10 - 30)	19	25 (20 - 30)	110
Never	51 (46 - 57)	189	55 (52 - 58)	548	58 (48 - 68)	56	51 (47 - 56)	227

Source: PPIM 2020 National Survey

Finally, the analysis results also show that the trend of religious anxiety among students tends to be the same in all types of universities. Table 5 shows that the proportion of PHE (56 percent) and RHE (56 percent) students who stated that they had never experienced religious anxiety was slightly higher than the proportion of SHE (50 percent) and GHE (48 percent) students. However, these numbers have confidence intervals that also intersect with each other. The difference between types of HE also seems to be getting smaller in other answer categories.

Table 5. Religious anxiety by type of universities

	SHE		PHE		GHE		RHE	
	%	N (663)	%	N (906)	%	N (77)	%	N (256)
Very Often	1 (0 - 5)	4	1 (0 - 4)	9	0	0	0	0
Often	5 (1 - 9)	34	4 (0 - 7)	32	5 (0 - 18)	4	4 (0 - 10)	9
Sometimes	19 (16 - 24)	129	18 (15 - 21)	162	23 (13 - 36)	18	17 (11 - 24)	44
Rarely	24 (20 - 28)	162	22 (18 - 25)	197	23 (13 - 36)	18	23 (18 - 30)	60
Never	50 (46 - 54)	334	56 (53 - 59)	506	48 (38 - 60)	37	56 (50 - 62)	143

Source: taken from PPIM 2020 National Survey

## RELIGIOUS LIFE OF MUSLIM STUDENTS

This section will discuss some aspects of the religious life of Muslim students. As mentioned earlier, the discussion will focus on three main aspects, namely ritual, cognitive and socio-religious aspects. We will discuss these aspects by looking at the differences between students' genders and types of universities.

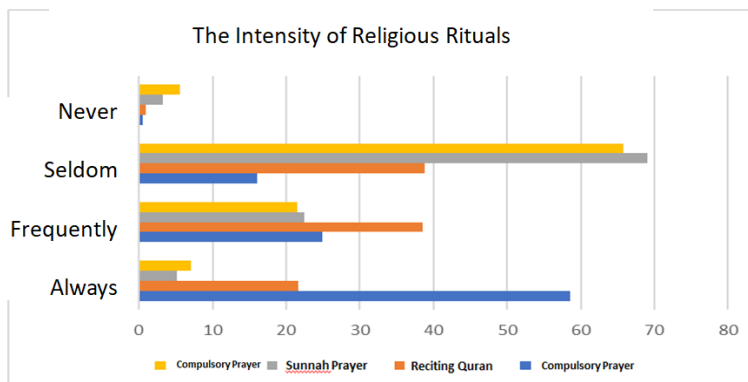
## 1. Aspects of Religious Rituals

The PPIM Survey asked respondents about their intensity in performing the five daily prayers and sunnah prayer, reading the Quran, and attending religious recitations. These questions were asked to explore the respondent's religious life when they were students and when they were still in high school. This data allows us to analyze the condition of students' religious life when this survey was conducted and its development since high school.

### a. The Intensity of Religious Rituals during HE

The five daily prayers are obligatory in Islam, and as many as 58.51 percent of respondents said that they always do these prayers, and 25 percent said that they often do them. 16.04 percent said they do the prayers sometimes, and 0.47 percent said never. However, the case is different in other worship practices which are classified as sunnah. The proportion of those who always do this kind of prayer is far lower. In terms of reading the Quran, 21.66 percent of respondents stated that they always do it. The smaller number is found in the proportion of students who always perform sunnah prayers (5.15 percent) and attend the recitation (7.1 percent). In matters classified as sunnah (complimentary religious worship), the largest proportion of respondents stated that they sometimes do it.

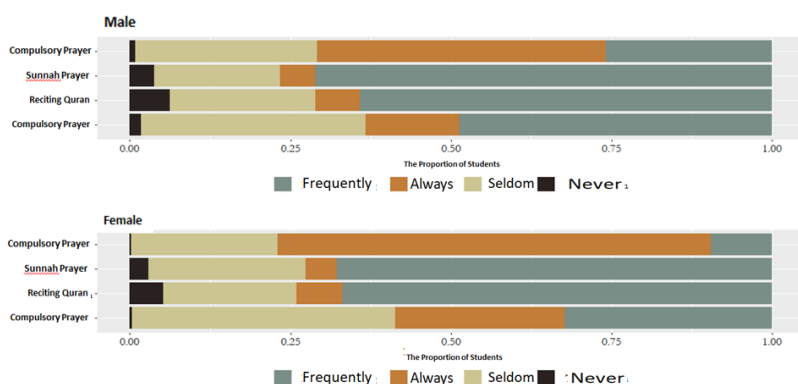
Figure 1. The Intensity of Performing Religious Rituals



Source: PPIM 2020 National Survey

Compared to male respondents, female respondents have a higher intensity of worship. 67.64 percent of female respondents stated that they always carry obligatory prayers. This figure is much higher than the proportion of male respondents (44.97 percent). This tendency is seen not only in obligatory worship but also in sunnah prayers. In the habit of reading the Quran, for example, no less than 26 percent of female respondents stated that they always read the Quran. 14.64 percent of male respondents stated that they always read the Quran.

Figure 2. The intensity of Performing Religious Rituals by Gender

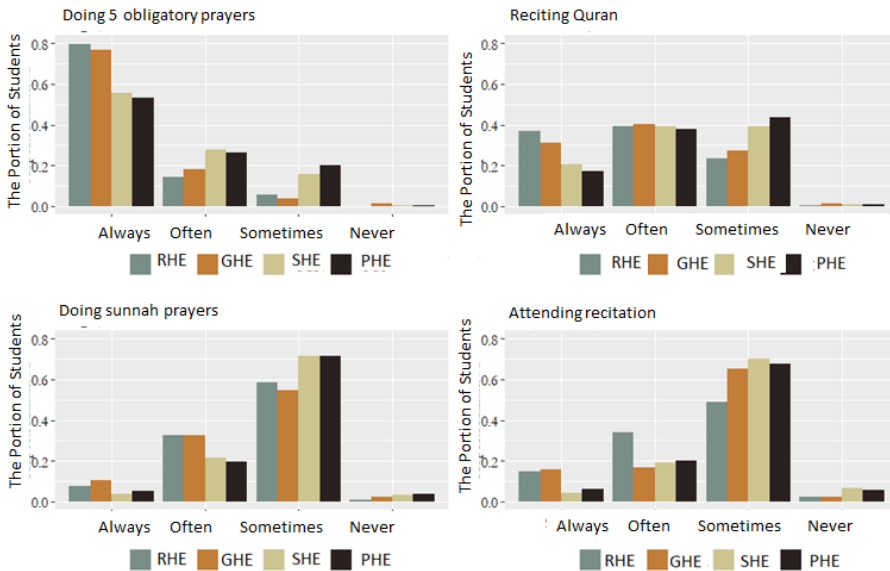


Source: PPIM 2020 National Survey

In addition to genders, differences in the intensity of religious rituals were also found based on types of universities. There are quite striking differences between RHE, GHE, SHE, and PHE students. Students in the first two types of HE have a higher intensity to carry out religious rituals than students in the last two types of HE. In terms of performing obligatory worship, no less than 79.69 percent of RHE students and 76.62 GHE students stated that they always practice this worship. This figure is higher than the proportion of SHE and RHE students who stated the same (55.8 percent and 52.98 percent, respectively). This tendency is found not only in the five daily obligatory prayers but also in other worship practices. In the habit of attending or attending recitations, only 4.1 percent of SHE students and 6.4 percent of PHE students stated that they always did it. This figure is much smaller than the proportion of RHE and GHE students who state that they are always present in recitation activities, which are 14.8 percent and 15.58 percent, respectively.



Figure 3. The Intensity of Performing Religious Rituals According to HE



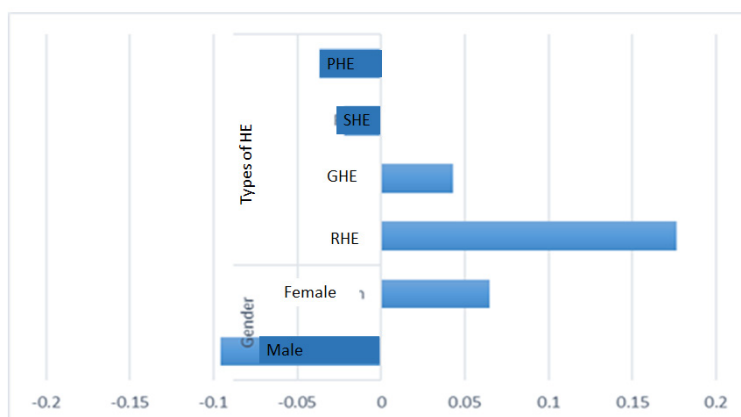
Source: PPIM 2020 National Survey

## b. Dynamics of Student Religious Life

To measure students' religious life changes, we created an index of religious rituals containing respondents' answers to four questions about their habits of carrying out religious rituals, namely praying five times a day, reading the Quran, praying sunnah, and religious recitations. We compiled this index for respondents' answers about their religious life during high school and after becoming HE students to compare them.

Based on this index, the 2020 PPIM National Survey results show that there are significant differences between male and female Muslim students in the development of their religious life compared to high school years. The survey results showed that the average respondents experienced a decrease in the intensity of carrying out rituals by 0.097 points for male Muslim respondents. On the other hand, female Muslim respondents experienced an increase in the intensity of performing religious rituals on average by 0.065.

Figure 4. Changes in the Intensity of Performing Religious Rituals



Source: PPIM 2020 National Survey

Figure 3 also shows that the intensity of carrying out religious rituals shows a different tendency between HE types. In RHE and GHE, the average respondent showed an increase in the intensity of religious rituals, with RHE students showing a much higher average increase (0.18) than GHE students (0.043). In contrast to Muslim respondents in RHE and GHE, Muslim respondents in SHE and PHE, on average actually experienced a decrease in the intensity of carrying out religious rituals.

## 2. Cognitive Aspects of Student Religious Life

As we mentioned earlier, there are two cognitive aspects of religion that we discuss in this paper, namely the habit of having discussions with friends of different religions/beliefs and the habit of searching for religious information through the internet.

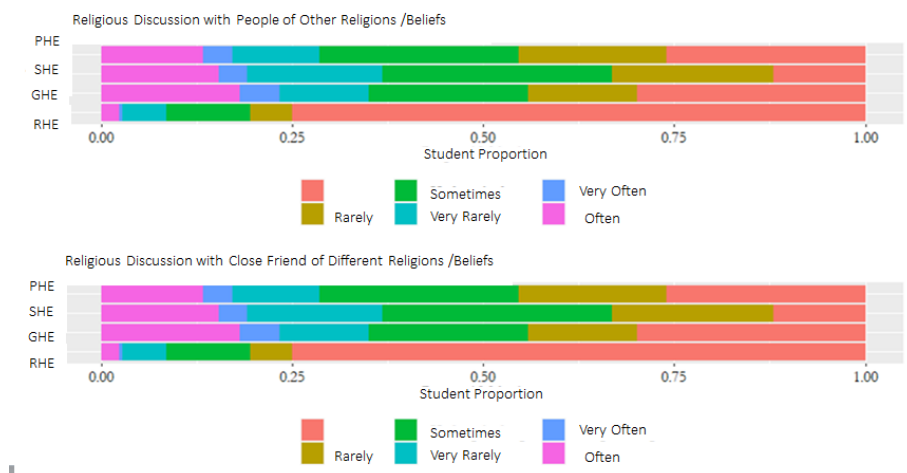
### a. Religious Discussions with Friends of Different Religions/Devotionals

Discussions about religion with friends from other religions are not common among Muslim students. Of the 1902 Muslim respondents who are the subject of the discussion, only 16.14 – 16.2 percent of respondents stated that they often or very often talk about matters related to religion with friends or close friends from other

religions or beliefs, and 24.08 – 25.18 percent of respondents stated that they sometimes did it. The rest said they rarely or never did such a discussion.

When compared between genders, male respondents have a slightly higher tendency than female respondents to discuss religious issues with friends or close friends of other beliefs. Regarding this, 18.17 percent of male respondents stated that they often talk about matters related to religion, and about 30.20 percent of male respondents stated that they sometimes do things. Similarly, the proportion of female respondents who stated that they discussed religion very often or frequently with friends of other religions or beliefs was slightly lower (14.77 percent). However, there were far fewer female respondents who stated that they sometimes discussed religious issues with friends who were religious or other faiths (21.81 percent).

Figure 5. Religious Discussion with Friends from Other Religions/ Beliefs



Source: PPIM 2020 National Survey

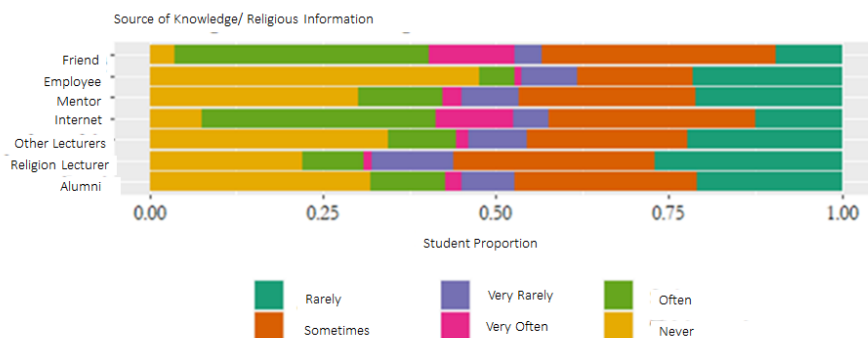
What is also interesting to note is the difference between the types of universities in the habits of the students in discussing matters of religion with friends or close friends across religions or beliefs. As shown in Figure 4 above, most of these discussion activities were carried out by Muslim respondents at SHE and the least among RHE students. The condition more or less influences the last thing that students at RHE come

from the same religion. However, the extent to which differences in the religious composition of students in other types of universities (SHE, PHE, and GHE) are also factors that influence differences in behavior in religious discussions with interfaith friends and sects of belief in these universities requires further research. Compared to PHE and GHE students, it can be seen that SHE students generally have a higher frequency of discussing religion with friends across religions or beliefs.

### b. Sources of Religious Information

In the campus environment, religious information can be obtained from various sources, from friends, mentors, and alumni to lecturers and the internet. We tried to find out to whom the students asked or sought information or knowledge about matters related to religion. The following figure shows that friends and the internet are the most important sources of religious knowledge or information for students. As many as 49.1 percent of respondents stated that they very often or frequently ask or seek religious information from friends, and 45 percent of respondents stated that they very often or frequently ask or seek information about religious matters on the internet. This figure is higher than the proportion of students who frequently or frequently consulted with lecturers on matters related to religion (9.99 percent). The popularity of friends and the internet as a source of religious knowledge or information exceeds the popularity of other sources, including religious lecturers.

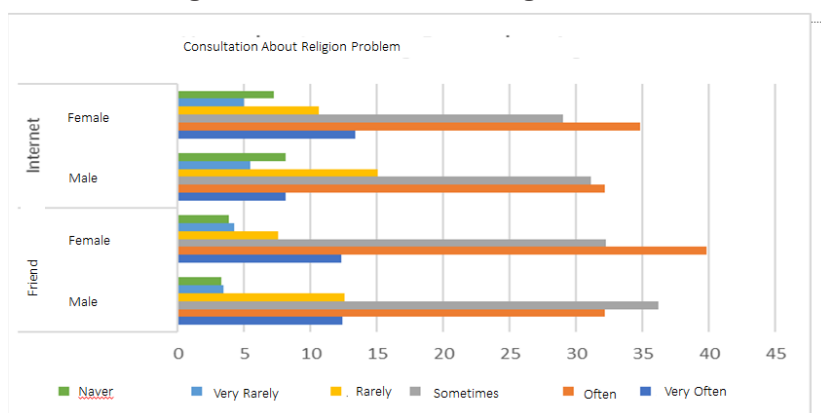
Figure 6. Sources of Religious Information



Source: PPIM 2020 National Survey

The tendency to consult friends and/or the internet about religion-related matters is found evenly in all types of HE. However, when compared between genders, this survey results show slight differences between male and female respondents in their habits of asking friends or searching the internet for information on matters related to religion. As shown in Figure 6 below, female respondents have a higher intensity to ask friends and seek information about religious matters on the internet than male respondents.

Figure 7. Consultation on Religious Issues



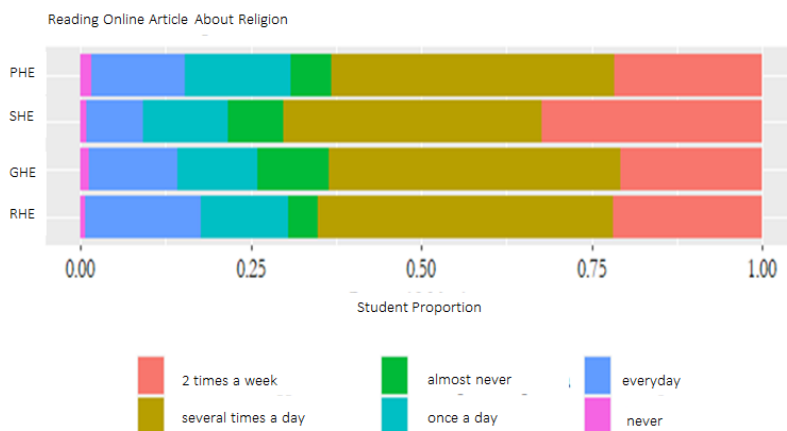
Source: PPIM 2020 National Survey

Regarding internet access, the results of this survey show that around 67.82 percent of respondents access the internet almost all the time, and 27.92 percent of respondents access the internet several times a day. Only a few respondents stated that they access the internet only once a day or less. This tendency was found equally in male and female respondents.

In several respects, this survey further found significant differences in the habit of reading religious articles in cyberspace between groups of students from different universities. As shown in Figure 7 below, RHE students tend to have a greater tendency than other HE students to read religious articles online. In RHE, about 16.80 percent of respondents stated that they read religious articles via the internet all the time, and 43.36 percent of respondents several times a day. This proportion is higher than the proportion of RHE students who stated that they read religious articles in cyberspace all the time

(8.30 percent) or several times a day (37.86 percent). However, the extent to which this habit of accessing the internet affects one's religious views requires a deeper analysis. In some ways, this difference is influenced by the belief that RHE students need to read or study more religious-related matters than other students majoring in religion. It may be related to the subject of their study, which is indeed related to religion. Our analysis shows that the negative influence of the habitual intensity of reading religious articles on the internet on attitudes of religious tolerance towards followers of other religions is found in SHE students but not in RHE students.

Figure 8. The habit of Reading Online Religious Articles



Source: PPIM 2020 National Survey

### 3. Social Aspects of Student Religious Life

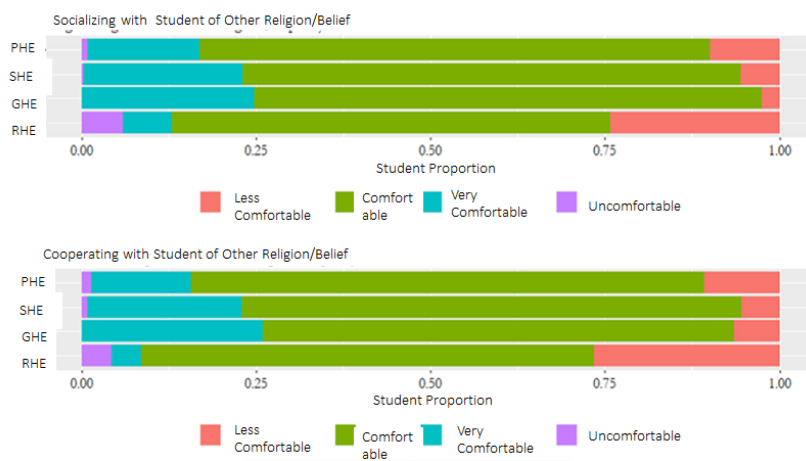
#### a. Social Relations with Students of Other Religions/Beliefs

This survey shows that most Muslim respondents feel comfortable hanging out or working with students of other religions or beliefs. There is no significant difference between male and female respondents in this regard. However, when compared between types of HE, it is seen that there are significant differences in habits or ability to associate and cooperate with students from other religions or beliefs (Figure 8). The proportion of Muslim students in private universities who stated that they felt less or less comfortable getting along (10.81 percent) or working together (12.41 percent) with

students from other religions or beliefs was higher than the proportion of Muslim respondents in SHE and GHE. In GHE, only 2.6 percent and 6.49 percent of Muslim respondents stated that they were less or uncomfortable socializing and cooperating (respectively) with students from other religions and beliefs. These figures are slightly lower than the proportion of respondents who said the same thing at SHE.

However, the proportion of respondents who stated that they were less or uncomfortable to socialize with or cooperate with students from other religions or belief groups was the largest in RHE students. Around 30.08 percent of RHE students stated that they were less uncomfortable associating with students of other religions or beliefs, and 30.86 percent of RHE students stated that they were less uncomfortable working with them.

Figure 9. Social Relations with Students of Other Religions/Beliefs



Source: PPIM 2020 National Survey

## b. Participation in Religious Organizations

Student organizations are one of the important elements of the campus world or student social life. Student organizations are a means to socialize, learn new things, or carry out activities that interest students, including religious matters. However, the PPIM 2020 National Survey results show that the proportion of students involved in student organizations is relatively small. Of the total 1902 Muslim

students who were the subjects of this study, no less than 73 percent of respondents stated that they had never been involved in the activities of intra-campus student organizations, both non-religious and religious organizations. Specifically for intra-campus religious organizations, the survey showed that 2.47 percent of respondents stated that they were always actively involved, and 10.62 percent of respondents stated that they were often actively involved. The rest stated that they were sometimes involved (8.57 percent) or rarely involved in intra-campus religious organizations (5.10 percent).

Still related to religious organizations, the PPIM 2020 National Survey also asks the level of respondents' participation in extra-campus religious organizations. This category refers to extra-campus student organizations with a religious identity, such as the Islamic Student Association, the Indonesian Islamic Student Movement, the Muhammadiyah Student Association or the Indonesian Muslim Student Action Union. The survey results show that the level of participation of respondents in extra-campus religious organizations is lower than the level of participation of respondents in intra-campus religious organizations. No less than 88.38 percent of respondents stated that they had never been involved in extra-campus religious organizations. Respectively, only 1.37 percent and 4.73 percent of respondents stated that they were always and often involved in extra-campus religious organizations. The rest, about 4.21 percent of respondents, said they were sometimes involved, and 1.31 percent of respondents said they were rarely involved in extra-campus religious organizations.

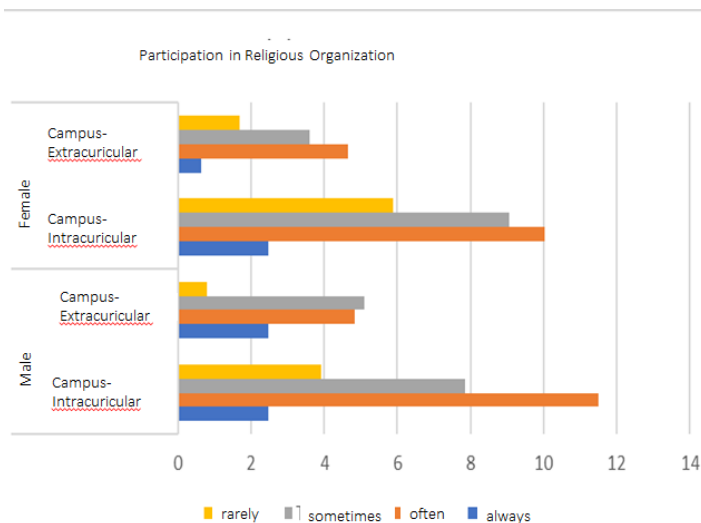
There is no strong correlation between involvement in the two types of student religious organizations. Those who are actively involved in intra-campus religious organizations will not necessarily be actively involved in extra-campus religious organizations. Of the 47 respondents who stated that they had always been involved in intra-campus religious organizations, 27 respondents or 57.45 percent stated that they had never been involved in extra-campus student religious organizations. Likewise, of the 202 students who stated that they were often actively involved in intra-campus religious or-



ganizations, 115 respondents or 56.93 percent stated that they had never been involved in extra-campus religious organizations.

The results of this survey also show that there is no significant difference between male and female respondents in their level of participation in student religious organizations. In some cases, the proportion of male students who stated that they were often actively involved in participating in religious organizations (11.5 percent) was higher than the proportion of female students who stated the same thing (10.03 percent). However, the proportion of female students who stated that they were sometimes actively involved in intra-campus religious organizations (9.06 percent) was higher than the proportion of male students who stated the same thing (7.84 percent). In addition, as shown in Figure 9, there is no significant difference between the proportion of male and female students who stated that they were always actively involved in intra-campus religious organizations (2.48 percent for male students and 2.46 percent for male students, respectively).

Figure 10. Participation in Religious Organizations by Gender

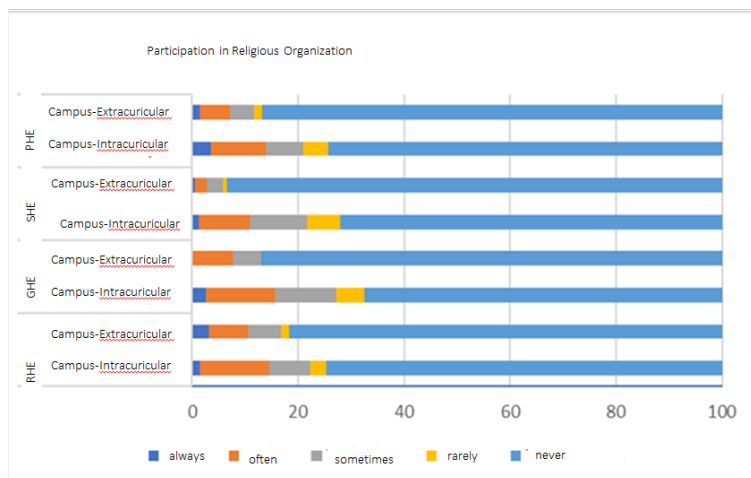


Source: PPIM 2020 National Survey

Another interesting point to note is the difference in participation in religious organizations between types of HE. In SHE and GHE, the popularity of extra-campus religious organizations among

students is lower than the popularity of intra-campus religious organizations. It can be seen from the difference in the proportion of students who stated that they were actively involved in these two types of religious organizations (Figure 10). In SHE and GHE, no less than 28.05 percent and 32.47 percent of respondents stated that they were involved in intra-campus religious organizations. However, only 6.4 percent of SHE respondents and 13 percent of GHE respondents claimed to be involved in extra-campus religious organizations. Different things were found in the RHE environment. There is no significant difference between the proportion of students involved in intra- and extra-campus religious organizations. Around 25.39 percent and 18.36 percent of RHE respondents stated that they were involved in intra- and extra-campus religious organizations. At PHE, the difference in the proportion of respondents who stated that they were involved in these two types of religious organizations was larger, but the difference was smaller than the difference between SHE and GHE.

Figure 11. Participation in Religious Organizations by HE



Sumber: PPIM 2020 National Survey

## RELIGIOUS VIEWS OF MUSLIM STUDENTS

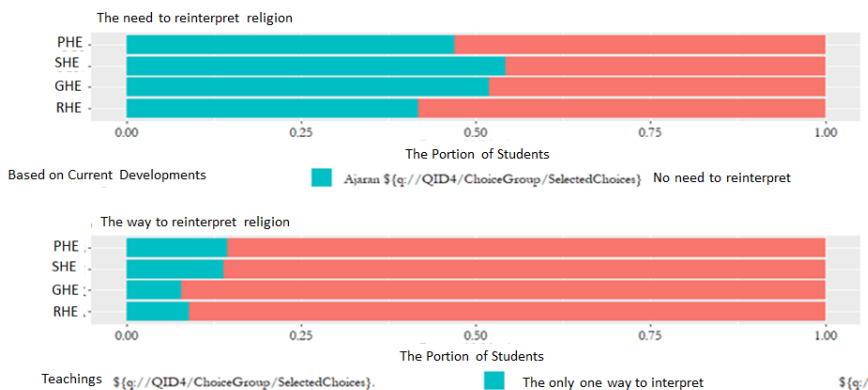
In order to explore the effect of religious anxiety on the religious development of students, this paper will look at the correlation between religious anxiety and students' religious views. This section discusses

students' religious views, particularly their views on religious interpretation and reinterpretation, religious freedom, and religion's role in the public sphere.

### 1. Interpretation and Reinterpretation of Religious Teachings

In general, Muslim respondents are divided into two groups that are almost equal in terms of whether or not they need to carry out religious interpretations. Of the 1902 respondents, 696 people or 50.95 percent stated that religion does not need to be reinterpreted, while others, 933 people or 49.05 percent stated that religion needs to be reinterpreted to suit the times. Interestingly, the largest proportion of respondents who stated that religion needed to be reinterpreted to suit the times was actually found in RHE, where religion was the main subject being taught. On the other hand, the largest proportion of respondents stating that religion does not need to be reinterpreted is found in state universities. However, when asked further about the ways to reinterpreting religious teachings, the majority stated that there is only one way to reinterpret religious teachings.

Figure 12. Interpretation of Religious Teachings



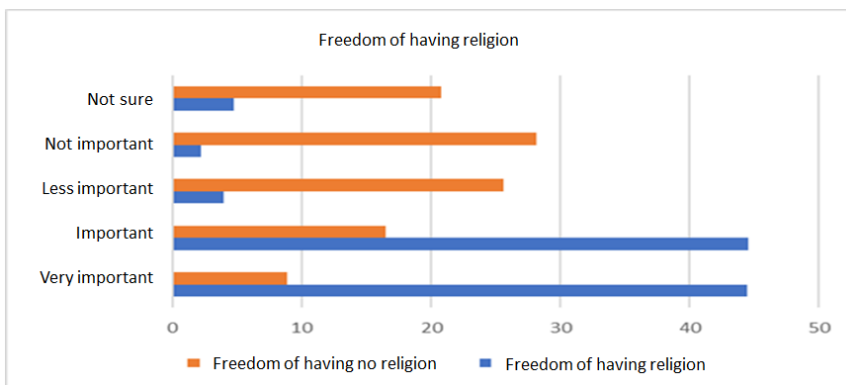
Source: PPIM 2020 National Survey

### 2. Religion Freedom

Figure 12 below shows that Muslim students tend to understand religious freedom positively in terms of freedom to embrace or believe in existing religions. In this case, the majority of Muslim respondents

stated that religious freedom is important (44.53 percent) or very important (44.48 percent). So, only a few say that religious freedom is less or not important. However, this freedom of religion is not included in the freedom to have any religion. If the question of freedom of religion was rephrased into the question of freedom to have no religion, the majority stated that it was less important (25.60 percent) and not important at all (28.18 percent).

Figure 13. Views on Freedom of Religious Teaching



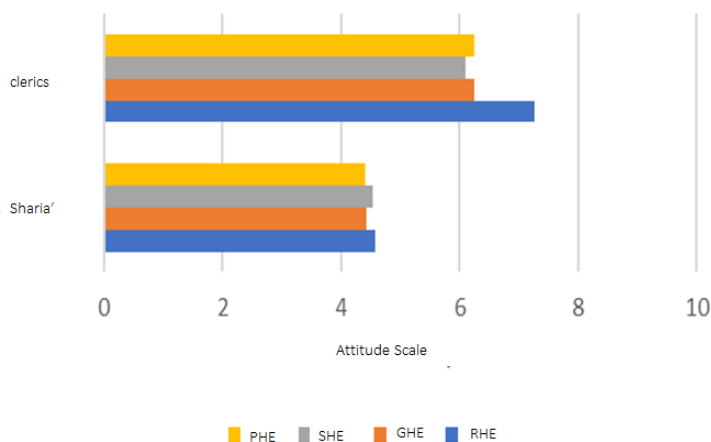
Source: PPIM 2020 National Survey

### 3. The Role of Religion in the Public Area

On a scale of 0 – 10 (0 means disagree while 10 means agree), the PPIM 2020 National Survey asks respondents to what extent religion can play a role in the public sphere. This role is seen in two different ways: the application of sharia and the role of the ulama in politics. Figure 12 shows the distribution of Muslim respondents’ answers to the two questions. In general, it appears that respondents have a more positive attitude towards the role of the ulama in politics than the application of sharia in the public sphere. This attitude is generally evenly distributed across all campus types, except that RHE students, on average, have greater support for the role of the ulama in politics. In addition, the results of this survey also show that there is no significant difference between male and female respondents in their agreement with the role of religion in the public sphere. Male respondents have an average approval level of 4.6 on the application of sharia, while female respondents have an average approval

level of 4.4. Regarding the role of the ulama in politics, both groups of respondents have an average approval level of 6.3.

Figure 14. The Role of Religion in the Public Area



Source: PPIM 2020 National Survey

## CORRELATION OF RELIGIOUS ANXIETY WITH RELIGIOUS LIFE AND VIEWS

This section describes the results of the analysis of the correlation between religious anxiety and students' religious life and views. The first analysis, namely the correlation between religious anxiety and religious life, is intended to explore the factors that influence the experience of religious anxiety among Muslim students. In this case, we analyze the correlation between variables about various aspects of student religious life described in the previous section and the experience of religious anxiety among students.

In contrast to the first analysis, the second analysis, namely the correlation between religious anxiety and religious views, is intended to explore the extent to which religious anxiety can affect the development of students' religious and political-religious views. As noted by researchers such as Exline and Rose (2005), religious anxiety can have a positive effect on improving a person's life in some ways. Religious anxiety can be a source of religious transformation, especially in a more open direction.

In line with these views, we hypothesize that religious anxiety can lead one to think more openly about diversity and be receptive to others

with different views. Therefore, religious anxiety will be positively correlated with views on the need for reinterpretation of religion, freedom of religion, and the role of religion in the public sphere. Of the two variables regarding the reinterpretation of religion that we discussed in the previous section, this paper limits itself only to the need not to reinterpret religion. We consider this variable to be more able to describe a person's open attitude than other variables. Regarding religious freedom, of the two variables on religious freedom discussed in the previous section, this analysis focuses on freedom of religion. The previous explanation suggests that this variable is more able to show one's view of respect for the religious rights of other parties. As for the effect of religious anxiety on the view of the role of religion in the public domain, the analysis will be carried out both on the view of the application of sharia regulations and the political role of the ulama.

As seen in Table 6 below, the intensity of performing rituals, in particular, is negatively correlated with the likelihood of experiencing religious anxiety. The more regularly a person performs religious rituals, the less likely the person is to experience religious anxiety. Although the correlation coefficient is small, this number, except for the habit of attending religious recitations, is statistically significant. In addition, the results of our analysis also show that social interaction with people of other faiths is positively correlated with the experience of religious anxiety. This positive relationship is clearly seen in social interactions involving cognitive processes, such as discussions, especially discussions about religion.

Another interesting finding to note is the negative correlation between reading religious articles online and the experience of religious anxiety. If following the previous findings, that cognitive processes that involve exchanging ideas with people of other faiths have the potential to increase the likelihood of experiencing religious anxiety, the negative correlation between the habit of reading religious articles online and religious anxiety more or less confirms the view of some that online activities tend to be closed. A person's network of friends or online interactions tends to be closed to those who share the same view.

Table 6. Correlation of Religious Anxiety with Religious Life and Views

	<b>Spearman's Rho</b>	<b>Kendall's Tau</b>
<b>Student Religious Life</b>		
Five Daily Prayer	-0.096***	-0.086***
Reading Holy Qur'an	-0.08***	-0.071***
Sunnah Prayer	-0.083***	-0.083***
Religious Studies	-0.043#	-0.039#
Changes in Worship Ritual	-0.027	-0.021
Religious Consultation with Friends	-0.005	-0.004
Religious Consultation using Internet	0.004	0.003
Religious Discussion with Friends of Different Religions	0.1***	0.085***
Discussion with Close Friend of Different Religion	0.1***	0.088***
Reading Online Religious Article	-0.054*	-0.046*
Getting Along with People Different Religions	0.04#	0.036#
Working with People of Different Religions	0.044#	0.04#
Intra-Campus Religious Organization	-0.0002	-0.0002
Extra-Campus Religious Organization	0.012	0.011
<b>Student's Religious Views</b>		
The Need for a Re-Interpretation of Religion	0.083***	0.078***
Religion Freedom	0.15***	0.13***
Syriah Regional Regulations	0.024	0.02
The Political Role of the Clergy	-0.1***	-0.083***

Source: *The Result of Writer Analysis*

Regarding the effect of religious anxiety on religious development, the results of our analysis show that religious anxiety is positively correlated with views on religious freedom and the need for religious reinterpretation. The higher the intensity of a person experiencing religious anxiety, the more likely that person is to respect the religious rights of others and be open to the need for reinterpretation of religious teachings so that they remain relevant to the times. Moreover, as might be expected, religious anxiety is negatively correlated with views on the role of religion in the public sphere. Although the experience of religious anxiety does not correlate with views on the application of sharia regulations, it does

have a negative correlation with views on the role of the ulama in politics. These findings are in line with the results of research by Braynt and Astin (2008), which shows that religious anxiety is positively correlated with religious tolerance.

## **CONCLUSIONS AND RECOMMENDATION**

By utilizing the 2020 PPIM National Survey results, this paper aims to discuss the issue of religious anxiety and its correlation with the lives and religious views of students. This study looks at the things that affect the possibility of religious anxiety and the effects that may be caused by religious anxiety. For this last point, three main things become the focus of attention in this paper: the view on the need for reinterpretation of religion, freedom of religion, and religion's role in the public sphere. Meanwhile, to explore the things that affect religious anxiety, this paper looks at the main aspects of students' religious life, namely the ritual, cognitive and social aspects of religion. Simultaneously, this paper describes these aspects to provide a comprehensive picture of the dynamics of student religious life, especially Muslim students.

The analysis results show that there are interesting differences between male and female Muslim respondents in their religious life. Compared to male respondents, female respondents showed higher intensity in carrying out religious rituals. Gender is also an important differentiating factor in seeing the development of students' religious life. When average female Muslim students showed an increase in the intensity of carrying out their religious rituals, male Muslim students, on the contrary, showed a decrease in the intensity of carrying out their religious rituals. In addition, similar differences were also found between types of HE. Compared to high school, RHE and PHE respondents increased the intensity of carrying out religious rituals after studying at universities. On the other hand, SHE and GHE respondents showed a decrease in the intensity of carrying out religious rituals compared to high school years.

Still related to the differences between HE types, our analysis also shows a number of other interesting findings. First, this analysis shows that discussions about religion with students from other religions are not common among students in terms of interfaith social interaction. This practice tends to differ between sexes and HE. Compared to respondents



in the other three types of HE, RHE respondents have a lower level of comfort to interact or cooperate with students from other religions/beliefs. In addition, female respondents have a lower tendency than male respondents to interact with someone from another religion or belief.

This analysis also found that not many students were actively involved in student organizations, both religious and non-religious organizations. Especially for religious organizations, the 2020 PPIM National Survey results show that intra-campus religious organizations are more popular among students than extra-campus religious organizations. In addition, the popularity of religious organizations differs between SHE and GHE on the one hand and RHE and PHE on the other. In SHE and GHE, the proportion of students who actively participate in intra-campus religious organizations (Campus Da'wah Institutions) is much higher than the proportion of students involved in extra-campus religious organizations (HMI, IMM, KAMMI, or PMII). In RHE and PHE, the popularity of intra- and extra-campus religious organizations is relatively more balanced among respondents.

Further analysis of the experience of religious anxiety shows that this experience is positively correlated with the routine of carrying out religious rituals, especially the five daily obligatory prayers, reading the Quran, and circumcision prayers. The more regularly a person performs religious rituals, the less likely he is to experience religious anxiety. The results of our analysis also show that religious anxiety is negatively correlated with the intensity of reading religious articles online. It confirms the view that social networks in cyberspace tend to be closed where people tend to hang out and exchange information with people who have similar tendencies. As a result, the more often a person reads religious articles online, the more he or she is exposed to views of the same kind that he or she previously believed. Therefore, it is understood that the intensity of reading religious articles online is negatively correlated with the experience of religious anxiety. In line with this, we also find that social interaction with people of other religions/beliefs is positively correlated with religious anxiety.

This study also finds that religious anxiety is positively correlated with positive views on the need for religious reinterpretation and attitudes towards religious freedom. In addition, religious anxiety is negatively

correlated with views on the role of religion in the public sphere, particularly in relation to the political role of religion. This finding confirms several previous studies that religious anxiety does not necessarily have a negative impact on a person's religious development. On the other hand, religious anxiety can be a source of religious transformation or the emergence of religious views and attitudes that are open and respectful of diversity (Ellison and Lee, 2010; Exline and Rose, 2005). Overall, this finding is also in line with the findings of the PPIM research team on the effect of social interaction across religious groups and the habit of reading religious articles online on religious tolerance (Nisa et al., 2021). This analysis shows that cross-religious social interaction and the habit of reading religious articles online can affect the experience of religious anxiety, which in turn can affect one's religious views and attitudes to be more open and respectful of others.

Some of the above findings, particularly regarding social interactions across religious or belief groups and the popularity of religious organizations, have important implications for policymakers. Efforts to promote social life on campus require different policies or strategies between campuses. In the academic realm, the above findings raise a number of important questions about the influence of religion in the future social development of Indonesian society. Given the large influence of religion in a multi-religious society such as Indonesia and the role of educated groups in the social development of society, the extent to which differences in trends and developments in religious life among students affect the social dynamics and politics of religion is a major issue that needs attention in subsequent studies. In addition, the extent to which campus life shapes one's religious behavior and views also need further attention from researchers and policymakers.

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# UNDERSTANDING RELIGIOUS TOLERANCE OF STUDENT AND LECTURERS: CONSIDERING THE CONSISTENCY OF MEASURING INSTRUMENTS

*Cornelia Istiani*

This paper aims to understand religious tolerance among students in Indonesia. Several studies related to the topic of understanding religious tolerance show differences. Studies with a political science approach generally use a religious attitude approach to describe religious tolerance. Several studies seem to give fairly consistent results, but studies on the consistency of student religious tolerance factors in Indonesia have not been applied in depth. This study uses an instrument of religious attitudes widely used in several similar studies in Indonesia and other countries. This study was conducted by comparing the samples of students and lecturers with 543 respondents from each sample of lecturers and students regarding data analysis. This study employed a confirmatory factor analysis method which finds significant differences between the item structure of students and lecturers. The model that was prepared is quite good in describing the two factors and eight items of religious attitudes as evidenced by the model suitability index, namely the value of Chi-Square 47 ( $p=0.01$ ), Goodness Fit Index (GFI) = 0.99, Rooted Mean Square Error (RMSEA) = 0.049, Comparative Fit Index (CFI) = 0.99 and Bentler-Bonett Normed Fit Index (NFI) = 0.98. Referring to these differences, universities need to develop different strategies for students and lecturers in handling religious tolerance.

Keywords: religious tolerance, religious attitudes, students, lecturers, confirmatory factor analysis.

## INTRODUCTION

Indonesia is a country that has natural and social capital. Indonesia has a very large natural capita from the islands stretching from Sabang to Merauke, is very large. Meanwhile, the number of islands is more than 1000. It indicates the diversity of the population with their respective lifestyles—the lifestyle of each of these residents, which in turn forms the social capital in Indonesia. Social capital is reflected in various sides: culture, ethnicity, race, ethnicity, language, and religion. This diversity is a uniqueness that may be rare to find in other places. However, diversity has another side that has the potential cause of conflict. It is a challenge for a pluralistic society. This phenomenon often gets the attention of the mass media. At a certain level, religion has the potential to trigger conflict. At this point, society is easily influenced when it comes to religion.

To a certain extent, conflicts based on religion have greater destructive power than conflicts that are not based on religion. Ethnic conflicts, for example, a conflict that occurred in Kalimantan, did not spread to other areas. In contrast, conflicts related to religion in one area would be straightforward to spread because it could arouse emotions for its adherents. At this level, religion becomes a social identity that is positively correlated with national identity. In some cases, identity-based religion is often more dominant than national identity (Wibisono, 2021).

In Indonesian religious society, religion has an important role in life because it is related to emotions. Therefore, this can explain why religion is easy to manipulate for certain interests, for example, in the arena of identity politics, such as the case in the Regional Head Election (Pilkada) and Presidential Election (Pilpres). Several studies confirm that religion-based conflicts are mostly not caused by theological problems but because of social factors, such as economic inequality (LSI, 2018; Yusuf, Sidiq and Hariyadi, 2020; PPIM, 2021).

Based on several research results, it shows an increase in cases of intolerance in society, especially among young people. In 2013, the Research and Development Center (Puslitbang) for Religion and Religious Education, Ministry of Religious Affairs (Kemenag) RI, conducted a study on religious attitudes and the potential for radicalism among students. This study shows that the potential for extremized religious understanding that causes intolerance to some students actually occurs in all groups of

students from all religions in Indonesia. In 2017, the National Counterterrorism Agency (BNPT) reported the results of a survey related to radicalism, namely, 39 percent of students in 15 provinces in Indonesia indicated that they were interested in radicalism. The survey results strengthen the notion that the younger generation is the target of the spread of radicalism and campuses as educational institutions are quite vulnerable to being a seedling ground (Antara, 2017).

Meanwhile, a study by the Indonesian Institute of Sciences (LIPI) study revealed that the influence of radical ideology is increasingly growing among strategic groups, especially students (Jakarta Koran, 2017). In 2018, the results of a national survey from Center for the Study of Islam and Society (PPIM) UIN Jakarta showed that 63.07% of teachers had an intolerant opinion of adherents of other religions. This result is also in line with the results of the Indonesian Survey Institute study (2018), which shows that intolerance of Muslim groups is increasing. In 2019, the Setara Institute found a strengthening of religious movements that could potentially threaten Pancasila in 10 State Universities (SHE). Furthermore, in 2020, the Wahid Institute study shows that intolerance and radicalism increase from 46% (2019) to 54% (2020).

The most recent survey results still show the potential for religious intolerance. The PPIM UIN Jakarta survey (2021) shows a very low and low categorization of student religious tolerance, reaching 30.16%. Although the percentage is below 50%, this condition shows serious potential for student intolerance due to conceptually using an approach from intolerance to measure it. In the observations of Akindele, Olaopa, and Salaam (2009), the reaction that will naturally arise from intolerant individuals, compared to tolerant attitudes, is a greater intention to cause violence and intimidation in other groups of different religions, especially those that do not like religion. Several studies show that factors at the individual level with an impact on intolerant attitudes include authoritarian personality (Duckitt, J. and Sibley, CG, 2010), threat perception (Chsunayah, T., 2012), contact (Hazama, Y., 2011), education and demographics such as socioeconomic status (Yusuf, Sidiq and Hariyadi, 2020), religion (Yeşilada, BA and Noordijk, P., 2010), and contextual factors such as government systems/government policies, and the internalization of democratic norms (Hagendoorn, L. and Poppe, WH, 2012).

This paper focuses on religious and educational factors to understand the tolerance attitude of students and lecturers. These two factors are interesting enough to be discussed further by considering the context of higher education, especially because there is a curriculum of related national compulsory subjects, namely religious education and civic education, and government regulations regarding student organizations for student organizations fostering the Pancasila ideology. This paper will discuss the conceptualization of religious tolerance, measured using an attitude approach and a concept invariance test between lecturers and students. Furthermore, this discussion will analyze the types and accreditations of higher education institutions. It is done to ensure that, conceptually, it applies equally in two samples with different education levels, psychological maturity, and social experience.

## **CONCEPTUALIZING RELIGIOUS TOLERANCE**

In general, tolerance is defined as an acceptable limit that is applied either generally or personally. In a study, for example, the acceptable error limit is within a certain range. According to the Big Indonesian Dictionary (KBBI), tolerance is defined as a tolerant trait or attitude between two different groups and cultural aspects being closely related to tolerance. Unacceptance is the opposite meaning of tolerance. Furthermore, in Webster's New World Dictionary (1995), intolerance is defined as an unwillingness to allow different opinions, beliefs, etc. In the Dictionary of the American Psychological Association (APA), it states that the meaning of tolerance is acceptance of actions, trust/beliefs, physical capabilities, religion, ethnicity, nationality, and others that are different from their own; or an objective attitude toward a different view of oneself; or accept differences in particular from a certain value or standard.

Furthermore, UNESCO (1994) states that the symptoms of intolerance can be detected in the form of certain behaviors and actions. One of the characteristics of this form of intolerance is that it has the potential to create social problems threatening social life. Some of the behaviors and acts of intolerance dehumanize groups, cultures, races, nationalities, or genders; having negative stereotypes against certain individuals or groups; insulting; prejudice against certain members or groups; shifting



responsibility to other groups for traumatic events from social problems; discriminating on the basis of prejudice; harassing, bullying, expelling, ignoring, separating, oppressing, and crushing other members or groups.

In particular, tolerance is related to certain contexts, such as those oriented to politics, gender, ethnicity/race, and so on. In understanding religious tolerance in plural life together from the opposite side, intolerance is a broad understanding that includes negative prejudices motivated by certain religious beliefs, affiliations, or practices (Putra & Nurhamida, 2020). If in the context of religious life, based on the meaning in the KBBI, it is the lack of tolerance for religions different from oneself. On the Religious Tolerance page, intolerance is defined more operationally, namely as an act and or attitude that does not respect the rights of others to adhere to religious beliefs that are different from one's own.

In general, the meaning of religious tolerance involves the context of political tolerance. One of the significant factors that have an impact on the strength or weakness of political tolerance is the religious factor (Yeşilada, B. A. and Noordijk, P., 2010). It indicates that the implications of religious life are included in the socio-political realm, especially for people with a fairly high level of religiosity. Thus, in this study, the concept of religious tolerance is carried out from the perspective of (in)tolerance of politics. According to Gibson (2006), political tolerance is defined as the willingness of a person or group to accept the actions, talks, and views of individuals and other groups that are different. Understanding political tolerance, in general, is done from the side of intolerance, which has a stronger behavioral potential than tolerance. This notion concerns support for civil liberties from groups that are not preferable or are not popular. In practice, tolerance allows minority groups to express their cultural and religious identity, access resources and rights, protects them from violence.

Tolerance discussions are often carried out from the perspective of intolerance. It can be based on the potential for discriminatory and violent acts to occur easier than tolerance (Akindele, Olaopa, and Salaam, 2009). One source of conflict that is easily triggered is intolerance. Meanwhile, what we want to achieve in a peaceful life that is diverse is tolerance for the harmonious life we have together.

So far, political intolerance is the most studied phenomenon in modern political science and has become a reference for many studies. According to Immanuel (in Chusniyah, Hidayat, and Firdaus, 2020), political intolerance is a critical issue because individuals who have political intolerance react by committing violence and intimidation, and political intolerance leads to cultural conformity. Because of this, the effects of political intolerance are getting worse and worse, which in turn makes people act against each other.

In several surveys, references to political intolerance are used to discuss religious intolerance. This fact is understandable that religion is a source of conflict, often more dominant than other sources of conflict. Wahid Institute (2018) states that there are four forms of actions and attitudes that describe religious intolerance, namely; (1) inter-religious relations, (2) intra-religious relations, (3) relations from religious groups to secular groups; and (4) the relation of secular groups to religious groups. These actions and attitudes can be seen as follows:

1. Spreading misinformation about a group's beliefs or practices even though the inaccuracy of the information can be easily checked and corrected;
2. Spreading hatred about the whole group; for example, state or imply that all group members are malicious, behave immorally, commit criminal acts, etc.;
3. Insulting and underestimating all religious groups because of their sincerely held beliefs and practices;
4. Trying to impose religious beliefs and practices on others against their will;
5. limiting the human rights of identifiable religious group members;
6. Underestimating other beliefs as worthless or evil; and
7. Limiting a person's freedom to change religion.

In addition, the Wahid Institute (2018) provides limits on things that are not included in religious intolerance, namely:

1. Debating or criticizing certain religious claims, such as criticizing the assumption of conformity of teachings with certain concepts or claims of superiority of one religion over another;
2. Condemning or prohibiting illegal acts; and
3. Rejecting the claim of a movement "in the name of religion" if there is sufficient evidence that religion is only used as a cover (politicization of certain religions).

As a latent construct, religious intolerance has degrees or levels; Synek divides it into three levels, as follows:

1. Intellectual criticism of certain religious practices or ideas;
2. Weak social acceptance that can encourage stigmatization and marginalization, or even trigger physical violence against others; and
3. The use of legal and political instruments to limit or prohibit religious beliefs or sects.

This study refers to the concept of Gibson (2006) in operationalizing the concept of political tolerance into religious life, hereinafter referred to as religious tolerance. This study tries to operationalize religious tolerance by referring to Cogen and Almagor (2006). For measurement purposes, religious intolerance is not respecting the civil rights of others, not respecting the freedom of expression of others, and not respecting other people's beliefs. Conceptually, there are two main dimensions, namely political life, and social life, which are operated as follows:

1. Establishing houses of worship for other religious groups in the neighborhood
2. Adherents of other religious groups live in the neighborhood.
3. Neighbors from other religious groups may hold religious events in the neighborhood's public space where they live.
4. Adherents from other religious groups may lead campus student organizations.
5. If adherents of other religious groups die, their bodies may be buried in a public cemetery in the neighborhood where they live.
6. Adherents of other religious groups may become regional heads.
7. Adherents of other religious groups may become president.
8. Adherents of other religions may comment on my religion in public.

Furthermore, religious tolerance is measured using an attitude approach. In general, social scientists measure individual attitudes by placing attitudes on a continuum of judgments that are bipolar and one-dimensional. According to the concept of attitude from a traditional perspective, the attitude is a positive or negative feeling towards the attitude object, but the two feelings do not appear simultaneously (Haddock and Maio, 2005). This study uses Azjen's (2005) explanation that attitudes have dimensional properties, namely multidimensional or unidimensional. The

multidimensional attitude explains the evaluation of the attitude object that arises from feelings or emotions, beliefs or cognitions, and intentions related to the attitude object. In the attitude of religious tolerance, there are all elements in the dimensions of feeling or emotion, belief, cognition, and intention.

## **DISCUSSION OF FINDINGS**

### **1. CONFIRMATORY FACTOR ANALYSIS**

This study tries to test the validity of the theoretical concept of religious tolerance using Confirmatory Factor Analysis (CFA). This method is used to provide higher accuracy than other methods in explaining latent variables. The following is a brief explanation regarding the choice of methods used to test the concept of religious tolerance.

Conceptually, Factor Analysis (FA) is a procedure characterized by data analysis techniques concerning the latent variable test (Royce, 1958). FA is a statistical technique used to investigate the relationship between manifest and latent variables. Manifest variables are tested as an indication of latent variables or latent constructs. The procedure used will depend on the research objectives which are generally used to determine the variables/factors from the data associated with certain items. Therefore, the structure of variables or factors is known to be the theoretical basis behind the model that has been built.

Operationally, there are two types of variables in FA, namely manifest variables and latent variables. Manifest variables in FA are observable variables, and scores are obtained from empirical measurement instrument items. In contrast, latent variables are latent constructs or factors with no empirical data; then, it shows the magnitude of the latent variable. In FA, the number of the latent variables will be obtained through the latent variable score (LVS) (Jöreskog, 2000; Bollen, 2000). The use of FA is to identify items based on similarity. The similarity is indicated by the loading factor value or high correlation value. The grouping of items or variables with high factor loading or correlation values will form one latent factor or variable. Based on these similarities, the LVS would be obtained according to the magnitude of the latent variable.

Theoretically, Cronbach & Meehle (1955) introduce and explain a “nomological” theoretical relationship of a construct. Both emphasize the

importance of separating the operational definition of the observed variable from the latent construct. Moreover, it is described in the model that has been built. FA is a breakthrough in the development of statistics as a latent construct analysis procedure. It can be distinguished in two ways: exploratory FA (EFA) and confirmatory FA (CFA). EFA is used to find similarities between items, while CFA is used to test hypotheses on items as representatives of latent variables. The assumption employed in using the two methods is that EFA depends on a certain hypothesis, while the selection of CFA requires a theory of the latent variable in question.

Furthermore, the choice of the CFA method allows testing of the two postulated models. The two models are the measurement model and the structural equation model (SEM). The measurement model is a model that describes the relationship between items and latent variables or between manifest variables and latent variables. While the structural model is a set of hypothetical relationships between latent variables and theoretical construction. Thus, FA allows researchers to test the accuracy of the theoretical model (goodness of fit test) of the dependent variable (DV) of religious intolerance as a latent construct; to test the equality of the unit of measurement between items; to test the reliability of items on each latent variable or factor being measured; to test the invariance of items in the population. This CFA factor analysis is carried out using open source software—the latest version of JASP.

The CFA has been established as an important analytical tool for the field of social and behavioral sciences. CFA belongs to a family of structural equation modeling techniques to investigate the causal relationships between latent and observable variables in a priori-derived theory-defined model. The main advantage of CFA lies in its ability to assist researchers in bridging the often observed gap between theory and observation. In contrast to exploratory methods, the strength of CFA lies in its disconfirmatory nature: models or theories may be rejected, but results may also point to potential modifications to be investigated in subsequent analyses.

To test the reliability of the measuring instrument used in this study, especially the instrument used to measure religious intolerance, the CFA (Confirmatory Factor Analysis) validity test was used. The instrument used to measure religious intolerance consists of two factors: religious

attitudes, behavior, and intentions. In addition to testing the model of the concept of religious tolerance, CFA is used for the following reasons:

1. There is a latent concept that is operationally defined so that questions or statements can be formulated to measure it. The latent concept will be referred to as a factor, while the measurement of this factor is carried out through an analysis of the responses to the items.
2. The theorization of each item is unidimensional as it only measures one sub-factor and each sub-factor also only measures one factor.
3. The available data is used to estimate the correlation matrix between items that should be obtained if it is unidimensional. This correlation matrix is called sigma ( $\Sigma$ ) compared with the matrix of empirical data called S matrix. If the theory is true (unidimensional), then there is no difference between the  $\Sigma$  and S matrix, or it can also be expressed as  $\Sigma - S = 0$ .
4. The statement is used as a null hypothesis tested with chi-square. If the chi-square results are not significant,  $p > 0.05$ , then the null hypothesis is “not rejected.” This means that the unidimensionality theory can be accepted that the item only measures one factor or use other fit indicators commonly used, as follows:
  - a. Relative 2 ( $\chi^2/df$ ) according to Kline (2005) with a ratio of 3:1 and adjusts the sample size.
  - b. Root Mean Square Error of Approximation (RMSEA) with a value  $< 0.03$ ; if  $< 0.07$  is still acceptable (Steiger, 2007).
  - c. Goodness of fit index (GFI) with a value  $> 0.95$ .
  - d. SRMR has a value of  $< 0.08$  (Hu and Bentler, 1999).
  - e. NFI is with a value  $> 0.95$ . NFI assesses relative fit to the baseline model, which assumes no covariance between the observed models.
  - f. CFI with value  $> 0.95$
5. If the model is fit, then the next step is to test whether the item is significant or not, measuring what you want to measure using a t-test. If the results of the t-test are not significant, then the item will not be significant in measuring items measured; if necessary, such items will be dropped and vice versa.

6. If there are items with negative factor loading coefficients from the CFA results, those items must be dropped. It is not based on the nature of the item, which is positive (favorable).

For this reason, the tolerance attitude concept test was carried out on each group of students and lecturers and continued with the invariance test for these two sample groups. The following are the results obtained.

## 2. TESTING MODEL ON LECTURERS AND STUDENTS

### a. General Model in Student Sample

The test results were carried out on a sample of students who passed the attentional checker by 2556 students from 34 provinces. The following are the results of testing the constructed model of religious tolerance on students:

Table 1. GoF Model of Students

Index	Value	p
$X^2$ (df=20)	210.389	<.001
Root mean square error of approximation (RMSEA)	0.063	
Standardized root means square residual (SRMR)	0.059	
Goodness of fit index (GFI)	0.991	
Comparative Fit Index (CFI)	0.985	
Bentler-Bonett Normed Fit Index (NFI)	0.983	

Based on Table 1 GoF Student Model, it can be concluded that the student model is fit. All parameters fit indices are met. In the testing process, certain items are modified to avoid cross-loading. It is so that the model does not change and the original theory can be justified theoretically. The covariant items are Item 6 and Item 7 between item 2 and item 5. Table 2 shows the loading factor of each of these items:

Table 2. Loading Factor of Student Religious Tolerance

No.	Attitude Indicators	Index
1.	I approve of constructing other religions' houses of worship that are not preferred in the neighborhood.	0.574
2.	I approve of followers of other religions that are not preferred to live in the neighborhood.	0.447
3.	I approve of neighbors from unfavored religions to hold religious events in the public space of the environment where they live.	0.486
4.	I approve adherents of unfavored religions to lead campus religious organizations.	0.620
5.	I approve that adherents' dead bodies from unfavored religions be buried in public cemeteries in the neighborhood where they live.	0.364
6.	I approve adherents of unfavored religions to be the heads of regions.	0.694
7.	I approve adherents of unfavored religions to become president.	0.623
8.	I approve adherents of unfavored religions comment on their own religion in public.	0.244

In table 2: Loading Factors of Student Religious Tolerance, it can be seen that several items need special attention because their contribution to the construct of religious tolerance is relatively less significant. These items are item 8 and item 5. The two items do not function well in describing the construct of religious tolerance.

### b. General Model in Lecturer Sample

The test results were carried out on a sample of lecturers who passed the attentional checker by 543 people. The following table 3 shows the results of testing the various tolerances construct models on lecturers.

Table 3. GoF Model of Lecturer

Index	Value	p
$\chi^2$ (df=20)	39.243	<.006
Root mean square error of approximation (RMSEA)	0.042	
Standardized root means square residual (SRMR)	0.055	
Goodness of fit index (GFI)	0.994	
Comparative Fit Index (CFI)	0.994	



<b>Index</b>	<b>Value</b>	<b>p</b>
Bentler-Bonett Normed Fit Index (NFI)	0.988	

Based on Table 3: Lecturer’s GoF Model, it can be concluded that the lecturer’s model is fit. All parameters fit indices are met. In the testing process, certain items are modified to avoid cross-loading. Thus, the model does not change, and the original theory can be justified theoretically. The covariant items are Item 6 and Item 7 between item 2 and item 5. The following table 4 shows the loading factor of each item.

Table 4. Lecturer’s Religious Tolerance Loading Factor

<b>No.</b>	<b>Attitude Indicator</b>	<b>Index</b>
1.	I approve of constructing other religions’ houses of worship that are not preferred in the neighborhood.	0.648
2.	I approve of followers of other religions that are not preferred to live in the neighborhood.	0.400
3.	I approve of neighbors from unfavored religions to hold religious events in the public space of the environment where they live.	0.585
4.	I approve adherents of unfavored religions to lead campus religious organizations.	0.629
5.	I approve that adherents’ dead bodies from unfavored religions be buried in public cemeteries in the neighborhood where they live.	0.345
6.	I approve adherents of unfavored religions to be the heads of regions.	0.793
7.	I approve adherents of unfavored religions to become president.	0.760
8.	I approve adherents of unfavored religions comment on their own religion in public.	0.168

Table 4: Lecturer’s Religious Tolerance Loading Factor shows that the loading factor requires special attention because the contribution to the religious tolerance construct is small. The items were no. 8 and no. 5. The two items did not function well in describing the construct of religious tolerance.

### **3. Lecturer and Student Model Invariance Test**

This invariance test aims to examine the measurement of the construct of religious tolerance that does not depend on the group. Thus, the measurement results can be compared (Chen, 2007). Based on the

characteristics of the construct of religious tolerance, the items used to measure might not function generally but depend on the group, especially the type of sample depending on the student group and the lecturer group. The method used in the invariance test between groups of students and lecturers is the metric invariance test with the same requirements as the configural method due to one condition in which the load factor loading value is conditioned the same. It is because of the characteristics of the two different samples.

The different groups in this paper are samples of students and lecturers. Group differences have the potential to affect their response to the items on the measuring instrument used to measure religious tolerance. In testing these conditions, a multi-group structural equation modeling (SEM) method was used. This modeling test aims to explain the extent to which the measurement results of religious tolerance attitudes are generally valid and parallel. Moreover, this result can be generalized to the two sample groups. If the results are consistent, it can be ensured that the measurements made are invariant. It means that the measurements carried out only depend on individual attributes and not based on groups or when the measurements were made.

The test was carried out after the data collection in the student group was carried out randomly as many as 543. It was done to balance the number of samples in the lecturer group. The following are the results of the invariance test in the two sample groups as presented in table 5:

Table 5. GoF Invariance between Students and Lecturers

<b>Indeks</b>	<b>Values</b>	<b>p</b>
<b>X<sup>2</sup> (df=47)</b>	106.878	< 0.001
Root mean square error of approximation (RMSEA)	0.049	
Standardized root means square residual (SRMR)	0.063	
Goodness of fit index (GFI)	0.991	
Comparative Fit Index (CFI)	0.990	
Bentler-Bonett Normed Fit Index (NFI)	0.983	

Table 5: GoF Invariance between Students and Lecturers shows that the constructed model of religious tolerance applies equally between groups. These results show that the construct of religious tolerance, in

general, can be applied to groups of lecturers and students. Thus, it can be understood that constructively, there are differences between the tolerance of lecturers and students, which can be seen in Table 6 below:

Table 6. Comparative Religious Tolerance of Lecturers and Students

No.	Attitude Indicator	Index	
		Lecturer	Student
1.	I approve of constructing other religions' houses of worship that are not preferred in the neighborhood.	0.648	0.574
2.	I approve of followers of other religions that are not preferred to live in the neighborhood.	0.400	0.447
3.	I approve of neighbors from unfavored religions to hold religious events in the public space of the environment where they live.	0.585	0.486
4.	I approve adherents of unfavored religions to lead campus religious organizations.	0.629	0.620
5.	I approve that adherents' dead bodies from unfavored religions be buried in public cemeteries in the neighborhood where they live.	0.345	0.364
6.	I approve adherents of unfavored religions to be the heads of regions.	0.793	0.694
7.	I approve adherents of unfavored religions to become president.	0.760	0.623
8.	I approve adherents of unfavored religions comment on their own religion in public.	0.168	0.244

Based on table 6: Comparative Religious Tolerance Attitudes of Students and Lecturers, it can be seen that in the lecturer group the religious tolerance attitude construct is stronger than in the student group. It can be seen from the magnitude of the factor load that appears in each group. In the order of items starting from the highest, the first is related to the election to the regions, and the second is the president's choice from unfavored religions. Both groups share similarities in religious attitudes implemented in political life, specifically on who is the leader of the region and country. In the third, there are differences in the lecturer group, especially on social life attitudes related to establishing houses of worship. While in the student group, it is related to the choice of the head of the campus student organization.

## 4. Religious Tolerance of Lecturers and Students

### a. Model-Based on Type of HE and Gender in Student Sample

Based on the objectives of this study, a measurement invariance test was conducted to check the congruence of constructs between groups. The objective of this invariance test is to check that the measurement of the construct of religious tolerance did not depend on the group. Thus, the measurement results can be compared (Chen, 2007). Based on the characteristics of the construct of religious tolerance, the items used to measure may not generally function but depend on the groups of HE and gender. By using the configurational invariance estimation method, each group has the same item structure. The following are the results of the measurement invariance test based on the type of HE and the gender of the respondent.

Table 7. GoF Model Invariance Testing on Students

Indeks	Values	Values	P
	Type of HE	Gender	
$\chi^2$	241.025 (df=80)	219.147 (df=40)	< .001
Root mean square error of approximation (RMSEA)	0.059	0.061	
Standardized root means square residual (SRMR)	0.062	0.060	
Goodness of fit index (GFI)	0.989	0.991	
Comparative Fit Index (CFI)	0.986	0.986	
Bentler-Bonett Normed Fit Index (NFI)	0.980	0.982	

Table 7: GoF Testing Model Invariance on Students shows that the construct model of religious tolerance in the student sample applies equally between groups of HE and gender. These results show that the construct of religious tolerance in students can be applied to these groups because the measurement only depends on the individual attributes being measured and it not based on group membership. The following table 8 shows the loading factor in each group.

Table 8. Loading Factors in the Group of HE and Gender

No.	Attitude Indicator	Type of HE				Gender	
		SHE	PHE	RHE	GHE	F	M
1.	I approve of constructing other religions' houses of worship that are not preferred in the neighborhood.	0.536	0.603	0.537	0.550	0.590	0.555
2.	I approve of followers of other religions that are not preferred to live in the neighborhood.	0.405	0.484	0.306	0.445	0.445	0.445
3.	I approve of neighbors from unfavored religions to hold religious events in the public space of the environment where they live.	0.495	0.511	0.281	0.532	0.493	0.476
4.	I approve adherents of unfavored religions to lead campus religious organizations.	0.370	0.371	0.223	0.272	0.632	0.601
5.	I approve that adherents' dead bodies from unfavored religions be buried in public cemeteries in the neighborhood where they live.	0.651	0.603	0.450	0.727	0.356	0.370
6.	I approve adherents of unfavored religions to be the heads of regions.	0.638	0.726	0.621	0.797	0.700	0.682
7.	I approve adherents of unfavored religions to become president.	0.567	0.652	0.494	0.699	0.603	0.649
8.	I approve adherents of unfavored religions comment on their own religion in public.	0.227	0.279	0.136	0.368	0.240	0.244

Table 8: Loading Factors in the Group of HE and Gender shows that item no. 8 has the lowest index in all groups, followed by item no. 4 in the HE type group and no. 5 in the Gender group. Based on this description, it can be seen that there are slight differences in the level of behavioral indicators as the reference for measuring religious tolerance. In university

life, attitudes towards comments about one’s religion in public by adherents of other religions and attitudes towards leaders of campus organizations come from students with unfavored religions, both of which have low contributions, especially at RHE. Meanwhile, based on gender, there is a difference in the attitude of leading campus organizations whose contribution is quite high with 0.6.

**b. Model-Based on Type of HE, Accreditation, and Gender in Lecturer Sample**

In accordance with the study’s objective, the measurement invariance test was also carried out to check the congruence of constructs between groups in the sample of lecturers. The objective of this invariance test is to examine the measurement of the religious tolerance construct independent of the group. Thus, the measurement results can be compared (Chen, 2007). Based on the characteristics of the construct of religious tolerance, it is very possible that the items used to measure do not function generally but depend on the type of HE, type of HE accreditation, and Gender. By using the configurational invariance estimation method, each group has the same item structure. Table 9 below shows the results of the measurement invariance test on a sample of lecturers.

Table 9. GoF Model Invariance Testing for Lecturers

Indeks	Values			p
	Jenis PT	Accreditation of HE	Gender	
X <sup>2</sup>	45.265 (df=64)	45.858 (df=60)	39.982 (df=40)	0.963; 0.911; 0.471
Root mean square error of approximation (RMSEA)	0.000	0.000	0.000	
Standardized root means square residual (SRMR)	0.058	0.060	0.055	
Goodness of fit index (GFI)	0.992	0.992	0.994	
Comparative Fit Index (CFI)	1.000	1.000	1.000	

Indeks	Values			p
	Jenis PT	Accreditation of HE	Gender	
Bentler-Bonett Normed Fit Index (NFI)	0.986	0.986	0.988	

Table 9: GoF Testing, the Invariance of Models for Lecturers, shows that the model of religious tolerance constructs in the sample of lecturers applies equally between groups of HE accreditation and gender. These results show that the construct of religious tolerance for lecturers can be applied to these groups because the measurement only depends on the individual attributes being measured. It is not based on group membership. Table 10 shows the factor loading in each group. It can be seen that item no. 8 has the lowest index in all groups, followed by item no. 4.

Table 10. Loading Factors in Each Group

No.	Attitude Indicator	Type of HE				HE Accreditation			Gender	
		SHE	PHE	RHE	GHE	A	B	C	1	2
1.	I approve of constructing other religions' houses of worship that are not preferred in the neighborhood.	0.616	0.639	0.708	0.806	0.677	0.616	0.607	0.642	0.655
2.	I approve of followers of other religions that are not preferred to live in the neighborhood.	0.384	0.434	0.261	0.501	0.396	0.394	0.449	0.367	0.437
3.	I approve of neighbors from unfavored religions to hold religious events in the public space of the environment where they live.	0.583	0.586	0.578	0.502	0.590	0.534	0.618	0.568	0.619
4.	I approve adherents of unfavored religions to lead campus religious organizations.	0.671	0.665	0.354	0.654	0.617	0.534	0.788	0.595	0.661

No.	Attitude Indicator	Type of HE				HE Accreditation			Gender	
		SHE	PHE	RHE	GHE	A	B	C	1	2
5.	I approve that adherents' dead bodies from unfavored religions be buried in public cemeteries in the neighborhood where they live.	0.340	0.371	0.236	0.573	0.358	0.263	0.475	0.330	0.363
6.	I approve adherents of unfavored religions to be the heads of regions.	0.829	0.792	0.647	0.778	0.806	0.735	0.833	0.783	0.797
7.	I approve adherents of unfavored religions to become president.	0.748	0.764	0.730	0.773	0.712	0.793	0.882	0.748	0.763
8.	I approve adherents of unfavored religions comment on their own religion in public.	0.124	0.168	0.157	0.450	0.130	0.174	0.274	0.143	

Table 10: Loading Factors in Each Group shows that the items' structure is generally similar. There is a difference in the HE type group, especially in RHE, where the attitude towards neighbors of unfavored religions to held events in the neighborhood's public space was stronger than the choice of the head of the campus student organization.

## DISCUSSION AND CONCLUSION

### 1. Discussion

Paradigm to explain humans can be done by understanding their behavior. Because it involves complex factors, one of the factors that are quite complex is human attitudes towards various things. However, it is difficult to explain in the case related to religious life in the world of political and social practice, popularly known as the attitude of religious tolerance. Ajzen (2005) states that attitude is a predisposition to act happy or unhappy, agree or disagree with certain objects: people, institutions, or events. The characteristic of attitude is that there is a natural evaluative element in responding to something. Thus, attitude becomes one way of understanding human behavior, and changes in attitudes will affect behavior change.



Furthermore, to explain the attitude of religious tolerance, there is an individual assessment of other unfavored religious groups. Attitude emphasizes the individual's evaluation of the attitude object, such as the definition proposed by Edwards and Osgood (in Azjen, 2005). Attitude is described in the assessment of happy / not happy with an object because it is evaluative. It explains the findings that the items that measure religious life in the political realm are vulnerable to threat perception factors (PPIM, 2021), either symbolically or realistically. Examples of these items are disapproval of adherents of other religions becoming president or becoming regional heads. The two items contributed significantly with a strong index of 0.715 and 0.733 in the sample of lecturers. Meanwhile, the students seemed to have a difference by 0.648 and 0.768. This difference is very possible because attitude is a mental or neutral readiness organized through experience and directs the individual's response to all related objects or situations. The different index is very possible for students because the regional head is closer emotionally and directly involved in daily life than the president.

Furthermore, other findings show that it is related to the individual's social life in the living environment. Two items that are quite strong are related to the establishment of houses of worship and religious celebrations in the neighborhood's public space where they live. There is no difference between students and lecturers. As citizens, how to respond to individuals belonging to other religions in their neighborhood is almost the same.

Almost the same findings were also found in the two samples of students and lecturers. Based on the findings by type of university and accreditation, the index of the student sample is slightly lower. Political life as a manifestation of religious life plays an important role in shaping or building the concept of religious tolerance in a sample of students and lecturers in Indonesia.

In political life, the index of contribution to defining the concept of tolerance is stronger than social life. It can be explained from the characteristics of attitudes, which are mental readiness organized through experience and directing individual responses to all related objects or situations, so the results between lecturers and students look different. It makes sense and explains the difference in the rate of the contribution

index that builds the concept of religious tolerance. According to Azjen (2005), the attitude concept explains the response category; expressions related to beliefs represent cognitive aspects; expressions of feelings towards religion as affective aspects; expressions of behavioral intentions are conative aspects. It explains the difference in the contribution index between groups of lecturers and students and explains the dynamics in each type of HE.

## **2. Conclusion**

Based on the discussion of the invariance test results, the concept of religious tolerance is strongly influenced by political life, especially related to public leadership and social life. Thus, we can conclude that a tolerant person allows:

1. Adherents of other religious groups to become president
2. Adherents of other religious groups to become regional heads.
3. Adherents from other religious groups to lead campus student organizations.
4. Establishment of houses of worship for other religious groups in the neighborhood where they live
5. Adherents of other religious groups live in their neighborhoods.
6. Neighbors from other religious groups hold religious events in the public space of the neighborhood where they live.

## **RECOMMENDATIONS**

According to the analysis results using CFA, it can be concluded that, at the item level, six items have a significant contribution to the concept of religious tolerance, most of which come from political tolerance. The following are theoretical recommendations that can be compiled:

1. Re-examine with instrumentation from several different perspectives of the political science approach.
2. This study is the beginning of the process of developing an instrument for measuring religious tolerance in Indonesia. Thus, it is necessary to include local concepts in further studies.

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# GENDER AND RELIGIOUS TOLERANCE IN STUDENTS AND LECTURERS

*Jennifer Frentasia*

## INTRODUCTION

Many social studies in western countries such as the United States and European countries have found that men and women have different political attitudes and behaviors, including tolerance for different groups. The classic research conducted by Stouffer (1955) on the tolerance of American society towards communists, atheists, and socialists found differences between men and women in the attitude of tolerance. Women are more intolerant of groups considered outside the system. The gender variable remained significant even after considering other explanatory variables such as religiosity, education, anxiety, and exposure to diversity. This finding is quite confusing because it contradicts the findings that women tend to be more pro-peace and social equality, so it is called the women and peace hypothesis (Pratto et al., 1997). Many scholars argue that women are more pro-peace because of the social position of most women as mothers or caregivers, and the inequality of power both socially and economically between men and women makes women prefer the persuasive way. Those who believe in this hypothesis assume that women should also be more tolerant of other marginal groups, including ethnic or religious minorities.

At the same time, several studies of comparative political attitudes do not support the women and peace hypothesis. Several studies in the Middle East did not find a strong correlation between gender and support for conflict (Tessler and Warriner, 1997; Tessler et al., 1999). A multi-national study in the Pacific region (China, Indonesia, Japan, South Korea, and the United States) also disseminated the findings in the Middle East (Bjarnegard and Melander, 2017). Bjarnegard and Melander argue that

the attitude of gender equality plays a more important role in explaining tolerance besides gender differences. A report by Monash University and UN Women on violent extremism (Johnston et al., 2020) also found a link between sexism and support for violence against women correlated with support for violent extremism. This hypothesis is known as the feminism hypothesis, where someone who believes in feminism or gender equality—both men and women—will also believe in equality for other groups. With academic findings and debates between the women’s hypothesis and the peace versus feminism hypothesis, the intersection between gender and tolerance issues is now about comparing attitudes between men and women and attitudes to gender equality. Therefore, subsequent studies on gender and tolerance in Indonesia should explore and explain the relationship between gender and religious tolerance and consider gender equality.

Similar to Stouffer’s findings, the research on “Religious Tolerance in Higher Education” conducted by Center for the Study of Islam and Society (PPIM) UIN Jakarta and the CONVEY program also found that there were significant differences between groups of Indonesian female and male students in attitudes of religious tolerance, namely female students tend to have lower tolerance attitudes (Nisa et al., 2020). This finding differs from the conclusion of a descriptive study conducted by the Wahid Institute and the Indonesian Survey Institute (2018) on Muslim respondents that women tend to be more tolerant, although the target population of our study is different.

The main objective of this chapter is to explore and analyze further research data descriptively using a regression model per gender group to provide a clearer empirical picture to answer the following questions: what are the differences in tolerance between male and female students?; why female and male students differ in their attitude of religious tolerance?; and what are the causes of different tolerance attitudes between male and female students? In addition, this chapter will also present the distribution of gender equality attitudes among Indonesian students as a trigger for discussion on the feminism hypothesis in the next tolerance research in Indonesia.

There are several interesting findings in this chapter. First, the differences in the tolerance attitudes of female and male students are significant on political survey items. Second, there are some striking differences,



although there are many similarities between male and female student groups regarding the variables that affect tolerance attitudes. The variables regarding the higher education condition were only strongly significant in the male student group, while the background variables were only significant in the female student group. Third, gender gaps appear consistently in descriptive analyzes of gender equality attitudes. Female students are always more pro-equality than male students, regardless of the conditions. The implications of these findings will be discussed in the last section of this chapter.

## **RELIGIOUS AND GENDER TOLERANT ATTITUDE**

This section aims to describe the attitude of tolerance between different male and female students. Based on data from 2,213 students from various religions and 92 universities (higher education) that passed the attention check in the survey on Religious Tolerance in Higher Education by PPIM UIN Jakarta, the researchers found that the average score of female students' religious tolerance was -0.055, while the mean attitude score of male students is 0.088. The results of the two-sample t-test indicated that we could reject the null hypothesis that the two groups were not different. So it can be interpreted that the difference in the aggregate attitudes of the male and female groups is significant. The analysis results in this PPIM report also found that the gender variable remained significant in explaining the attitude of religious tolerance in students after considering various other variables (Nisa et al., 2020).

If the latent form of religious tolerance is broken down into every survey question item, we can identify on which issues male and female students differ. Table 1 summarizes the answers of student respondents who belonged to the "no objection" category (a combination of "strongly do not mind" and "no objection"). In all questions, the proportion of male students who answered "no objection" is more than 50 percent, so it can be interpreted that on most issues, the majority of male students are tolerant, although the proportion varies from 91.19 percent ("live in the neighborhood") to 52.84 percent ("to become president"). According to the female student group, on most issues, the proportion of students who did not object was also higher than 50 percent, except for the issue of "being president" (45.67 percent) and "commenting about my religion

in public” (47.19 percent). Interestingly, the proportion of female students who belonged to the “no objection” category is smaller than the proportion of male students in all questions. When comparing this proportion with the t-test, the differences between men and women are significant on political issues, namely<sup>1</sup>: “leading a student organization,” “becoming a regional head,” “being president,” and “commenting on my religion in front of the public.”

Table 1. Percentage of male and female students who stated “No Objection” in the survey of religious tolerance attitudes.

Religious Tolerance	Percentage “No Objection”	
	Female	Male
Establishing a house of worship	69.15	72.35
Living in the neighborhood	90.35	91.19
Holding religious events	78.19	79.60
Leading student organizations	<b>68.01</b>	<b>73.80</b>
Being Buried in a public cemetery	78.72	80.60
Becoming a regional head	<b>52.89</b>	<b>58.64</b>
Becoming president	<b>45.67</b>	<b>52.84</b>
Commenting about my religion in public	<b>47.19</b>	<b>54.63</b>

*The bold numbers mean that the t-test result is significant at the p level < 0.05*

## CAUSES OF DIFFERENCES IN ATTITUDES OF WOMEN AND MEN

What causes the students’ tolerance attitude, and why are the causes different between female and male students? To answer these two questions, the authors conducted a regression analysis with tolerance as the dependent variable and independent variables that are often identified as explanations for tolerance attitudes in the HE environment, namely social interaction, HE conditions, activities related to religion, identity, gender, factors psychology, and background. The analysis will be carried out on the sample as a whole, then on each gender group to see which variables are significant in explaining the attitude of tolerance in each group. Table 2 shows the results of the regression with the fixed-effect model in universities as follows:

1 The scores mentioned in this chapter are the factor scores of each latent variable.

$$\begin{aligned}
& \textit{Tolerance Score}_i \\
& = \beta_0 + \beta\textit{SocialInteraction}_i + \beta\textit{HECondition}_j + \beta\textit{ReligiousActivities}_i \\
& + \beta\textit{ReligiousIdentity}_i + \beta\textit{Gender}_i + \beta\textit{Psychology}_i + \beta\textit{Background}_i \\
& + \alpha_j + \varepsilon_i
\end{aligned}$$

Where  $\beta\textit{SocialInteraction}_i$  is a collection of social interaction variables (cross-group discussions, cross-group relations, and non-religious organizations).  $\beta\textit{HECondition}_j$  is a collection of HE condition variables (HE treatment on minorities, the average attitude of lecturers, and the dummy variable for Religion Higher Education).  $\beta\textit{ReligiousActivities}_i$  is a collection of activity variables related to religion (spiritual activities, religious organizations, and dummy variables of online religious articles).  $\beta\textit{ReligiousIdentity}_i$  is a collection of variables related to religious identity (Islamic dummy variables, religious rituals, and social identity).  $\beta\textit{Gender}_i$  is the male gender dummy variable.  $\beta\textit{Psychology}_i$  is a collection of psychological variables (threat perception, actively open-minded thinking, authoritarian parenting, and democratic values).  $\beta\textit{Background}_i$  is a collection of variables regarding background (dummy variable parents' income if it is above 15 million Rupiah per month, poverty level in the area of students' origin, religious diversity in the area of their origin, and categorical variables in the archipelago in the area of their origin). Models 2 and 3 are similar to model 1, but they are different in terms of sampling in which model 2 analyzes the male sub-sample and model 3 analyzes the female sub-sample.

Table 2. Regression results in various tolerance attitudes

	(1) All respondents	(2) Male	(3) Female
<b>Social interactions</b>			
Cross group discussion	0.114*** (5.40)	0.105** (3.14)	0.123*** (4.56)
Cross-group relations	0.202*** (9.29)	0.229*** (6.67)	0.187*** (6.61)
Non-religious organizations	0.00548 (0.27)	-0.00305 (-0.10)	0.0150 (0.57)

	(1) All respondents	(2) Male	(3) Female
<b>HE conditions</b>			
Treatment towards minority	0.0472 (1.25)	0.0150 (0.25)	0.0463 (0.94)
The average attitude of lecturers	0.146*** (3.49)	0.263*** (3.80)	0.0893 (1.67)
RHE	-0.287*** (-4.06)	-0.421*** (-3.44)	-0.208* (-2.36)
<b>Religious Activities</b>			
Spiritual activities	-0.0293 (-1.55)	-0.0281 (-0.90)	-0.0299 (-1.25)
Religious organization	-0.0366 (-1.83)	-0.0602 (-1.77)	-0.0230 (-0.92)
Religious online articles	-0.117** (-3.13)	-0.109 (-1.83)	-0.118* (-2.46)
<b>Religious Identity</b>			
Islam	-0.277*** (-4.48)	-0.252** (-2.73)	-0.289*** (-3.39)
Religious rituals	-0.0190* (-2.11)	-0.00889 (-0.74)	-0.0263 (-1.90)
Social identity	-0.0751*** (-3.92)	-0.102*** (-3.45)	-0.0575* (-2.29)
<b>Gender</b>			
Man	0.0614 (1.63)		
<b>Psychology</b>			
Threat perception	-0.284*** (-14.54)	-0.326*** (-10.11)	-0.257*** (-10.34)
Actively open-minded thinking	0.0436* (2.39)	0.00860 (0.30)	0.0564* (2.33)
Authoritarian parenting	-0.0342 (-1.82)	-0.0928*** (-3.39)	0.0262 (1.00)
Value of democracy	0.0215 (1.07)	0.0206 (0.65)	0.0280 (1.07)

	(1) All respondents	(2) Male	(3) Female
<b>Background</b>			
Parents' income above 15 million	0.198 (1.89)	-0.100 (-0.63)	0.471*** (3.35)
The poverty rate in the area of origin	-0.00356 (-0.94)	-0.00366 (-0.63)	-0.00305 (-0.60)
The religious diversity of the area of origin	0.000829 (0.57)	-0.000727 (-0.31)	0.00235 (1.27)
<b>Island of origin (Sumatra for comparison)</b>			
Java	0.308*** (6.80)	0.123 (1.70)	0.445*** (7.50)
Bali	-0.0324 (-0.11)	-0.452 (-0.82)	0.282 (0.82)
Nusa Tenggara	-0.00208 (-0.02)	-0.166 (-1.06)	0.186 (1.15)
Kalimantan	0.200** (2.64)	0.120 (0.98)	0.266** (2.75)
Sulawesi	0.0782 (0.87)	0.0649 (0.44)	0.141 (1.24)
Maluku	-0.0135 (-0.12)	-0.384 (-1.87)	0.181 (1.29)
Papua	0.269 (1.50)	0.172 (0.73)	0.425 (1.42)
_cons	0.136 (1.55)	0.331* (2.48)	0.000559 (0.00)
N	1758	701	1057

*t*-statistic: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$

Based on Model 1 in Table 2, the following variables predict a significant positive effect on tolerance: cross-group discussions, cross-group relationships, average lecturer attitudes, and actively open-minded thinking. While the RHE variables, online religious articles, Islam, religious rituals, social identity, and threat perception negatively affect tolerance attitudes. The next subsection will elaborate on the significant variables further and describe the different regression results in the male and female

subsample. Significance levels will be simplified as follows: high ( $p < 0.001$  or \*\*\*), moderate ( $p < 0.005$  or \*\*), and sufficient ( $p < 0.05$  or \*).

### **1. Social Interactions**

The cross-group relationship variable had a greater positive effect than the cross-group discussion variable. The cross-group relationship effect was of high significance in the student group and in each of the female and male subsample groups. The cross-group discussion variable was also significant in the male and female subsample; however, the significance was higher in the female subsample (high significance level) than in the male subsample (moderate significance level).

### **2. Higher Education Condition**

In Model 1, the mean score of the lecturers' attitude and the RHE dummy variable was very significant at a high level. However, the trends of the two variables are different: the average effect of the lecturer's attitude is positive (the higher the average tolerance of the lecturer, the higher the student's tolerance attitude), while the trend of the effect of the RHE variable is negative. (students from RHE have a lower tolerance attitude than other types of GHE students). Interestingly, the mean lecturer attitude variable was significant in the male sub-sample and not completely significant in the female sub-sample. Figure 1 illustrates the bivariate correlation between the average tolerance of lecturers of each university and student tolerance. It can be seen that the correlation gradient is slightly sharper in the male sub-sample of female students. It indicates that the bivariate correlation between the average tolerance of lecturers of every university and student tolerance is greater in the male student group than in the female student group.

The RHE variable was significant in the male and female sub-sample, but the significance level was higher in the male sub-sample (high level) and lower in the female sub-sample (medium level). It can be seen in Figure 2 that the average tolerance attitude of RHE students is indeed lower than students from other types of HE, both in male and female sub-samples.

Figure 1. Correlation of tolerance attitudes between lecturers and students in the female and male sub-sample.

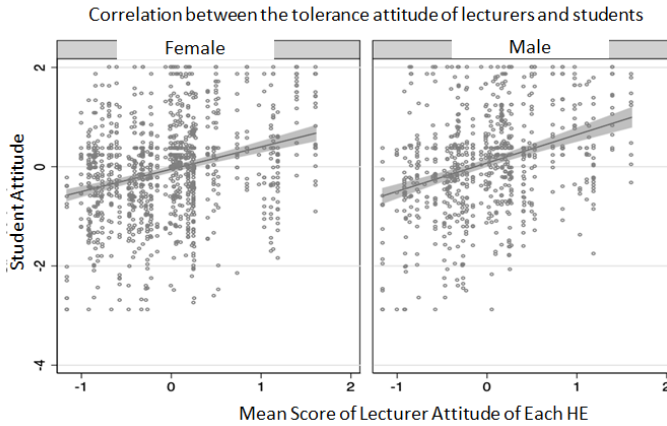
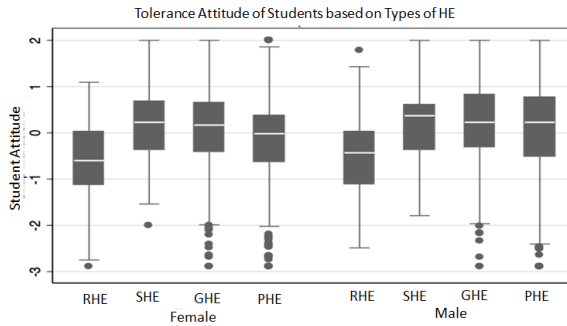


Figure 2. Box plot containing the average tolerance attitude of students every type of HE based on the female and male subsample.



### 3. Religious Activities

The dummy variable of online religious articles negatively affects the moderate level of significance in Model 1. Students who read online religious articles more than once a day had a lower tolerance attitude than students who read online religious articles less frequently. When the sub-samples were divided into males and females, the effect was only significant in the female sub-sample. This finding is quite interesting because the proportion of male students who read religious articles online more than once a day is greater (50.72 percent) than the proportion of female students (42.97 percent). So, this activity had more influence on the tolerance attitude of female students after taking into account other variables

even though a larger proportion of male students read religious articles online very often.

Table 3. Frequency of reading religious articles online in groups of women and men.

Frequency of Reading Religious Articles Online	Female	Male
Once a day or less	57.03	49.28
More than once a day	42.97	50.72

#### 4. Religious Identity

All variables in the religious identity group were significant in Model 1 in a negative direction. It means: Muslim students have a lower tolerance attitude than non-Muslim students; students whose religious rituals are more intense have less tolerance than students whose religious rituals are less intense; students with higher socio-religious identities had lower tolerance attitudes than students with lower social identities. The Islamic dummy variable and social identity were significant at the high level, while the religious ritual variable was significant at the moderate level. The religious ritual variable was not significant in the sub-sample regression in Models 2 and 3.

The Islamic dummy variable remained significant in the male and female sub-sample regressions; only the significance level differed slightly. In the male sub-sample, the Islamic variable had a slightly lower significance (medium level) than the female sub-sample (high level). Figure 3 illustrates the bivariate correlation between the dummy variable Islam and student tolerance in the two sub-samples. In Figure 3, the mean scores of Muslim male and female student groups were not significantly different, so was the comparison between non-Muslim female and male student groups.

The significance of the social identity variable was quite different between the male and female sub-samples. In the male sub-sample, the significance was high, but the significance was at a moderate level in the female sub-sample. The magnitude of the effect is also quite different (-0.102 for male students and -0.0575 for female students). The regression results were consistent with the bivariate correlation in Figure 4, where the correlation gradient was sharper in the male sub-sample than in the female sub-sample. Interestingly, based on the distribution of social



identity across each gender group in Figure 5, the proportion of female students with very high social identity scores is slightly larger than that of male students. So the interpretation was that the effect of social identity on tolerance is greater and significant for male students, although the proportion of female students with high social identity was greater than males.

Figure 3. Box plot containing the average tolerance attitude of students based on every religious group (Islam vs. non-Islam) in the female and male sub-samples.

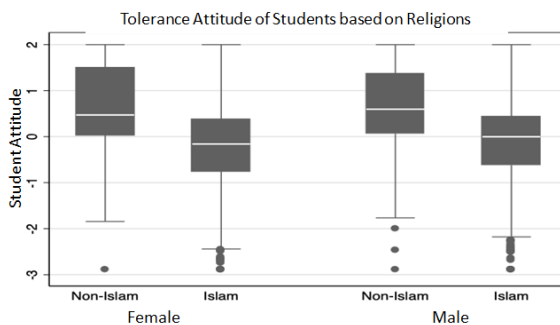


Figure 4. Correlation between social identity and student tolerance in female and male subsamples.

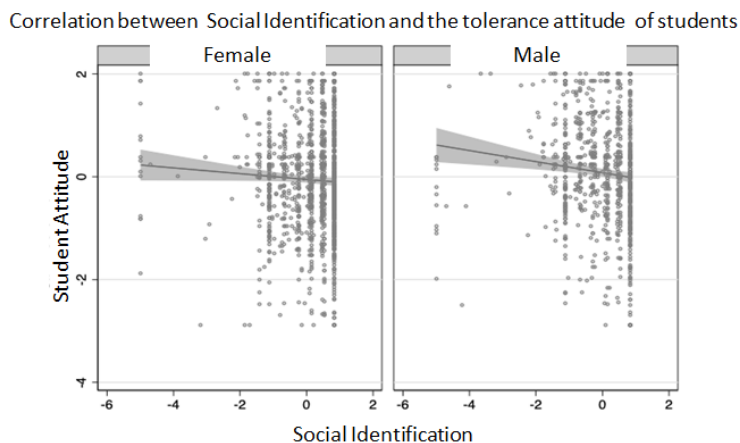
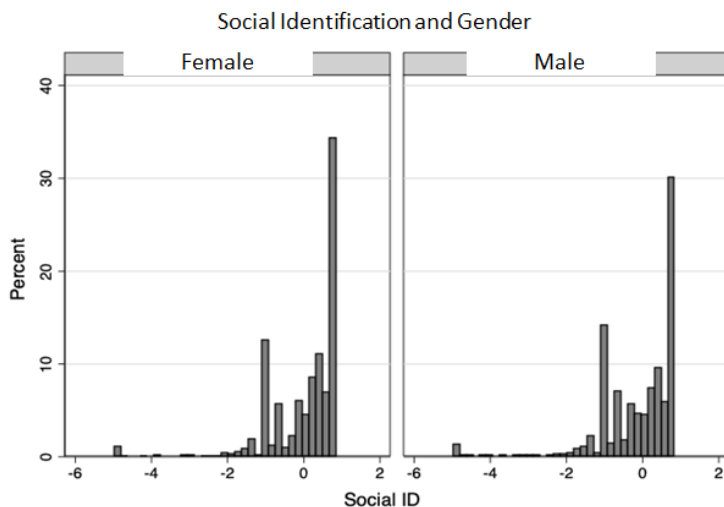


Figure 5. Distribution of social identity scores based on female and male students.



## 5. Psychology

Among psychological variables, the threat perception had the greatest effect with consistently high significance in both male and female sub-samples. Students who had a higher threat perception have a lower tolerance. The authoritarian parenting style variable confirming the respondents' parenting preferences also had a significant negative effect which occurred only on the male student sub-sample. The difference in these effects can also be seen in Figure 6, where the negative correlation between authoritarian parenting and tolerance is much larger (the gradient is sharper) in the male sub-sample than in the female sub-sample. Interestingly, the mean score of authoritarian parenting is higher in the female group than in the male group. Although female students have a higher preference for authoritarian parenting, this preference only significantly explains the tolerance attitude of male students.

Figure 6. Correlation of authoritarian parenting and student tolerance attitudes in the female and male subsamples.

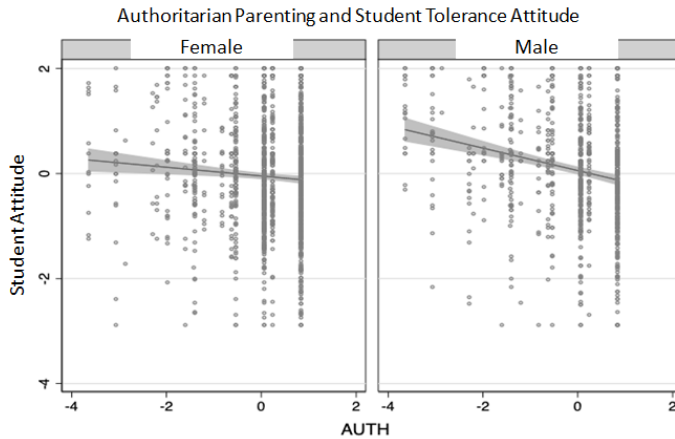
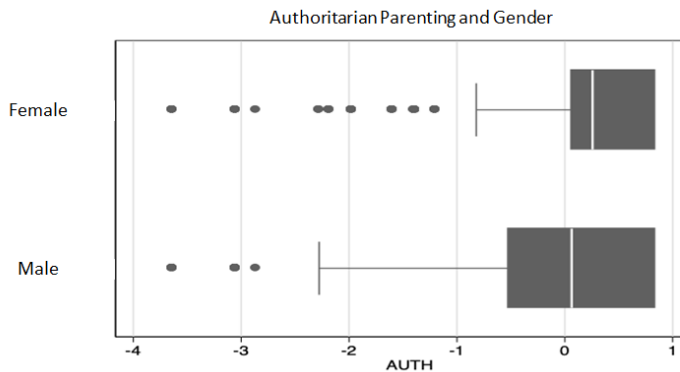


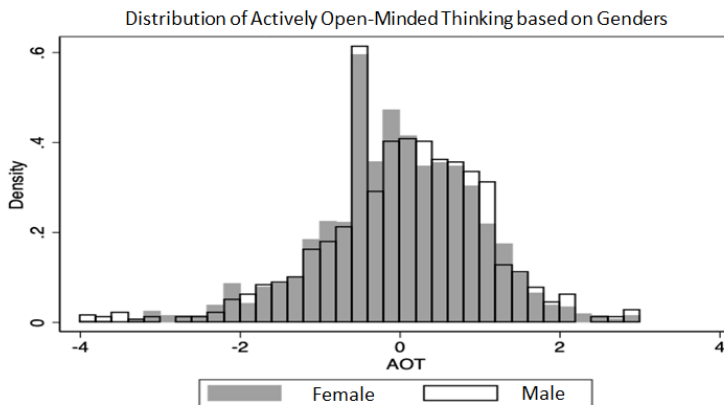
Figure 7. Box plot containing the mean score of authoritarian parenting in the female and male subsample.



The variable of the actively open-minded thinking (AOT) had a positive effect on the attitude of tolerance in Model 1 even though its significance is lower (at a sufficient level), and its figure was also smaller than the threat perception variable. In comparing the male and female sub-sample, this variable was only significant in the female sub-sample. Interestingly, according to Figure 8, the distribution of male students with positive AOT scores was greater than the distribution of female students with positive AOT scores. So AOT did not explain the tolerance attitude of male students and instead explained the tolerance attitude of female

students, although the proportion of male students with high AOT scores is greater than females.

Figure 8. Distribution of AOT scores by gender.



## 6. Background

In the background variables, the trend of female students is very different from that of male students. The dummy variable of parents' income above 15 million Rupiah had a high significance, and the magnitude of the effect was very large in the female subsample but not significant in the male sub-sample. This trend is interesting because the descriptive graph illustrates that the average score of tolerance for each income group is slightly different in the male student sub-sample than that of female students, except for the income category above 15 million Rupiah in Figure 9.

Similar to the difference between the male and female sub-sample in the parents' income variable, the variable based on the islands of the respondent's origin was also significant only in the female sub-sample but not in the male sub-sample. Thus, the significance of this variable in the general Model 1 seemed to be driven by the effect of the female sub-sample. In using Sumatra as a reference, Java and Kalimantan had a significant positive effect on the attitude of tolerance in the sub-sample of female students. A descriptive illustration for the students' origin variable can be seen in Figure 10.

Figure 9. Box plot containing the average tolerance attitude score of each income group in the female and male sub-sample.

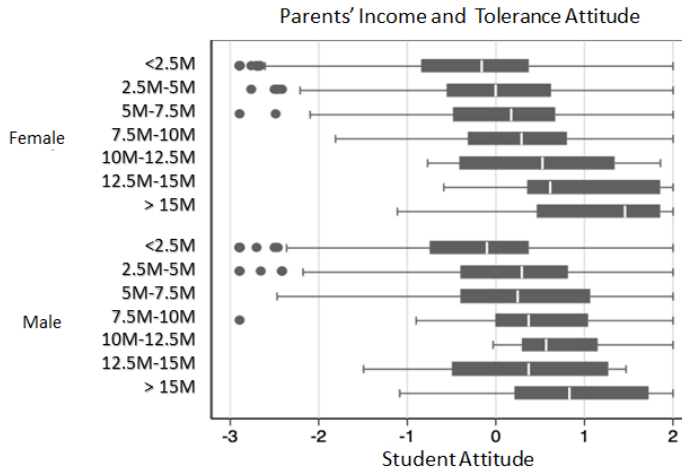
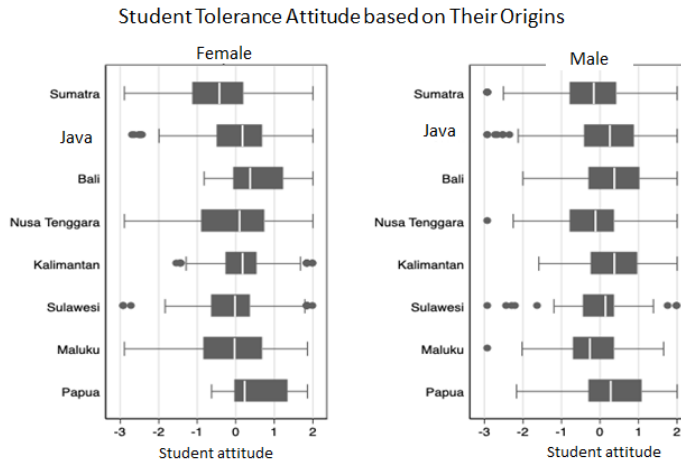


Figure 10. The box plot containing the average tolerance attitude score per island/origin of students in the female and male sub-samples.



## 7. Gender Equality

The purpose of this section is not to test the hypothesis that gender equality plays a more important role in explaining tolerance than gender categorization. However, it is to spark further discussion and research on the relationship between gender equality attitudes and tolerance attitudes in Indonesia by describing the distribution of gender equality attitudes in Indonesian student groups. Gender issues were measured in this

survey with six questions, and student respondents were asked to answer whether to agree or disagree. Table 4 changes the scope of the statements and summarizes the percentage of female and male students whose statements are in line with support for gender equality to facilitate interpretation of the results.

There are some interesting trends that we can see in Table 4. First, the percentage of female students who are pro-equality is greater than the percentage of male students on each issue. Almost all of these proportion differences are significant when tested by t-test, except for the issue of “modesty of women’s clothing.” Second, on most issues, the majority of female respondents are pro-equality (the proportion is greater than 50 percent), except for the issue of “modesty of women’s clothing.” Like the trend for female students, most male students were also pro-equality on almost every issue except “modesty of women’s clothing” and “women’s capacity or eligibility as political leaders.”

Table 4. Gender Equality Issues

Gender equality issue	Percentage of pro-gender equality	
	Female	Male
The role of women in the family and household	74,39	53,07
Modest female fashion	21,12	19,96
The ability or eligibility of women as political leaders	56,91	40,02
Validity of women’s feelings towards degrading comments or jokes	67,10	59,75
Equal pay for women	89,44	84,39
Sexual relations between husband and wife cannot be forced (must be consensual)	80,55	69,57

In measuring the latent variable of gender equality, the researchers made a gender equality factor score using six questions about gender equality. The average gender equality attitude score for male students is -0.23, lower than the average gender equality attitude score for female students, which is 0.19. The difference between the two groups was significant when tested by t-test.

How is the distribution of gender equality attitudes? Table 5 presents the tabulation results of the average gender equality score in each

type of HE. There are some interesting patterns. First, students from RHE have lower aggregate scores of gender equality attitude than students from other HE types. The RHE aggregate scores remained lowest when the student cohorts were divided based on genders. Second, similar to the pattern mentioned earlier, female students consistently scored higher on gender equality than male students, regardless of HE types. The difference in scores between male and female students is greatest in RHE, followed by PHE, SHE, and GHE.

Table 5. Gender equality in each type of HE

Type of HE	Student mean score			Average Difference
	All genders	Female	Male	
RHE	-0,32	-0,14	-0,66	0,52
GHE	0,14	0,19	0,00	0,19
SHE	0,18	0,35	-0,07	0,42
PHE	-0,03	0,16	-0,27	0,43

When divided based on religious groups, it can be seen in Figure 11 that Muslim students, both female and male students, tended to have lower gender equality attitudes than students who embrace other religions. Then, again, female students were more pro-gender equality than male students, regardless of religion. Similar to the findings on religion and gender equality, based on the income group of parents in Table 6, female students in any parents' income group always have a higher average gender equality score than male students. In addition, there is a positive correlation trend between income and gender equality attitudes. Regarding the male and female subsamples, the higher income students have, the higher gender equality attitudes scores they show.

Figure 11. Box plot containing the mean gender equality attitude scores based on every religious group in the female and male subsample.

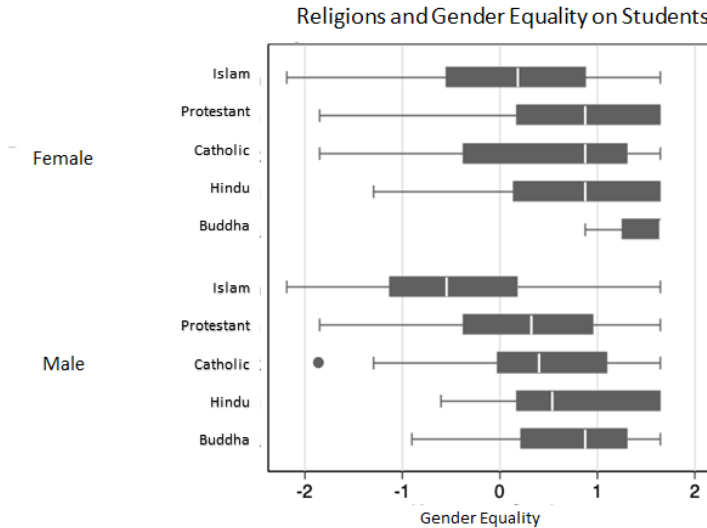


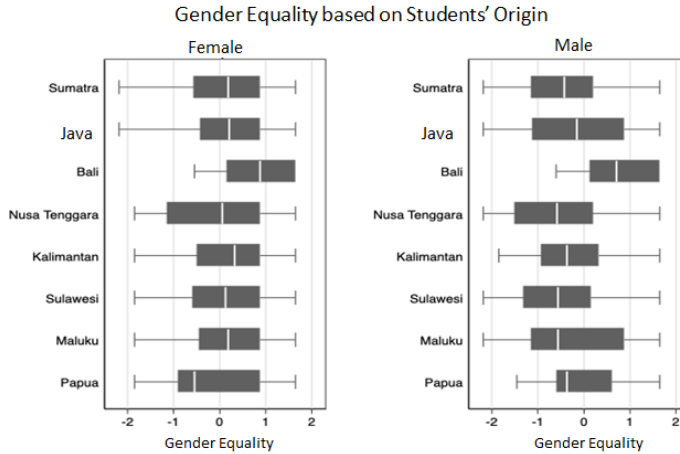
Table 6. Parents' income and gender equality

Parent's income group (in Rupiah)	Average gender equality score	
	Female	Male
Less than 2.5 million	0,007	-0,457
2.5 – 5 million	0,258	-0,149
5 – 7.5 million	0,385	0,042
7.5 – 10 million	0,787	0,230
10 – 12.5 million	0,963	0,470
12.5 – 15 million	0,765	0,362
More than 15 million	0,978	0,676

The different patterns between female and male students were also found per region, except for areas from Papua. Figure 12 shows that the mean gender equality score of female students is mostly higher than that of male students, regardless of students' origins. The exception is only students from Papua: the average gender equality score of female students is lower than that of male students.

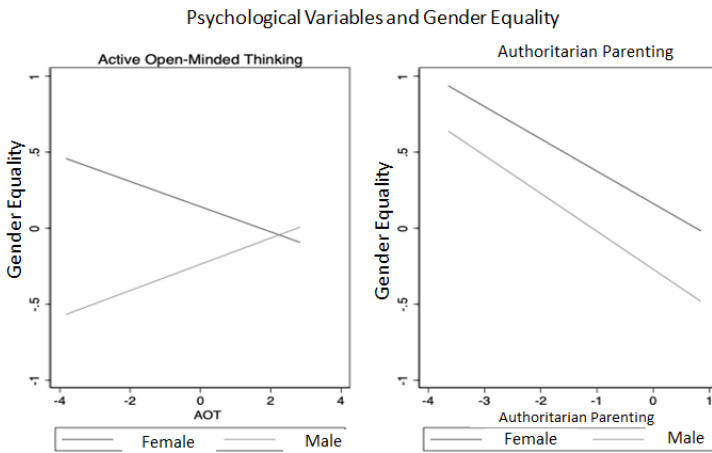


Figure 12. Box plot containing mean gender equality attitude scores per island of origin in female and male sub-samples.



Then what is the relationship between psychological variables such as AOT and authoritarian parenting with gender equality attitudes? Figure 13 illustrates the bivariate correlation between AOT and gender equality and authoritarian parenting and gender equality. In the AOT variable, the AOT correlation and gender equality attitudes are different in the female and male sub-samples. The higher the AOT score was in the male sub-sample, the higher the gender equality score would be. However, in the female sub-sample, the higher the AOT score was, the lower the gender equality score would be. Next, authoritarian parenting was negatively correlated with gender equality attitudes, both in the female and male sub-samples. The correlation gradient is also quite similar; however, the gender equality score of female students was consistently higher than that of male students.

Figure 13. Correlation of psychological variables with gender equality attitudes.



## DISCUSSION OF FINDINGS

There are several important findings regarding gender which have been presented in this chapter. First, although there are many similarities about the variables that explain the tolerance attitude of male and female students, there are some variables that have quite different effects. Among the variables with the highest level of significance in male students, the variable with the largest positive effect is the average attitude of the lecturers, and the variable with the largest negative effect is the RHE dummy variable. The two variables did not have the same effect on female students. These variables describe the effect of HE on students, and the initial conclusion of this study is that male students are more open to the influence of experience than female students at HE.

On the other hand, the variables that were significant and had the greatest effect on female students are parents' income, students' origin, and Islam. Those variables are characters that are not easily changed because they are determined from their birth or childhood. However, parents' income and area of origin were not totally significant for male students. So it can be concluded that innate factors from childhood or their origin affect the tolerance attitude of female students more than male students. In addition, reading religious articles is also significant at a moderate level in the female group, but not completely in the male group.

Why are certain variables significant in the male student group but not in the female student group and vice versa? Further research is needed to answer this question. Many theories in gender studies, such as access to power, or socialization of gender roles, have not been tested in this paper. However, the policy implication of this initial research is that policy interventions on the student experience in higher education can be more effective on male than female students. In contrast, interventions in youth in their origins can be more effective on female respondents than male respondents.

The second important finding is how consistent the gap in gender equality attitudes is between female and male students. In almost all variables and categories, female students consistently have higher gender equality than male students. If gender equality attitudes are an important component that explains tolerance attitudes, such as the feminism hypothesis, then society, government, and universities must pay more attention to encouraging male students as pro-gender equality partners. Further studies are needed to identify the variables that influence the attitude of gender equality in male students. Furthermore, it can be about whether the variable gender equality is more influential than gender identity in explaining the attitude of tolerance.

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# **STUDENTS' RELIGIOUS TOLERANCE: THE DEMOGRAPHICS AND ECONOMIC BACKGROUND OVERVIEW**

*Bambang Ruswandi dan Fikri Fahrul Faiz*

This section aims to provide an overview of students' economic background by looking at their parents' income and their relationship to students' attitudes and behavior in religious tolerance. First of all, this section will present data related to parents' income based on the type of Higher Education and religion of the students who are respondents. Furthermore, this section will analyze the relationship between parents' income and the frequency in which students access religious knowledge online. The relationship between parental income and students' social and political attitudes will also be studied. A further review of the relationship between parents' income and students' religious tolerance will also be presented at the end of this section.

## **PARENTS INCOME BY TYPE OF HIGHER EDUCATION**

Higher education plays an important role in preparing students to become community members who have high professional and academic abilities. In Indonesia, the number of universities is growing quite rapidly. In fact, "Indonesian Higher Education Statistics 2019" noted that the number of universities in Indonesia had reached 4,621. Among that numbers, 122 of them are State Higher Education (SHE), 3,129 Private Higher Education (PHE), 1,192 Religion-based Higher Education (RHE), and 178 are Government-affiliated Higher Education (GHE). In general, parents want their children to attend state universities. Apart from the quality of the campus, the low-cost factor is also considered important. However, due to the limited number of state universities, as an alternative, parents can send their children to private universities. The amount of income students'

parents have can be one of the reasons why their children will be sent to certain types of universities. The following is a description of the parents' income in terms of the type of Higher Education.

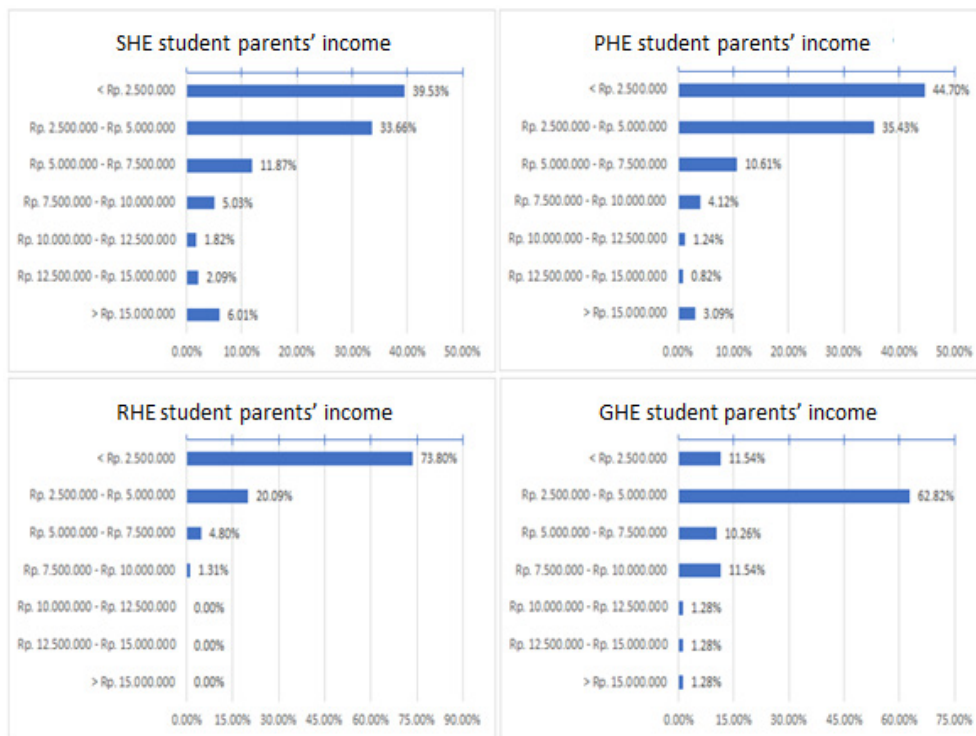


Figure 1. Parents' income based on the Higher Education (HE) type

From the results of the observations, it can be seen that there are quite striking differences in the parents' income between the RHE and other types of Higher Education (HE). It was reported that the majority (70%) of parents' income of the RHE students was below 2.5 million rupiahs. Likewise, for students in SHE and PHE, most of their parents earn below 2.5 million rupiahs, 39.53% (SHE) and 44.7% (PHE). However, this is not as dominant as in RHE students, where many parents earn between 2.5 million - 5 million (33.66% for SHE and 35.43% for PHE). As for GHE students, the majority (62.82%) of parents' income is around 2.5 million to 5 million rupiahs.

The figure also shows that there are differences in the characteristics of students based on their parents' income, as seen from the type of Higher

Education where they study. It is based on the results of statistical tests where the calculated  $\chi^2$  value is 156.394 and the p-value (0.000) which is smaller than 0.05, which indicates that there is a significant relationship between parents' income and the type of Higher Education although with the degree of association which is very low. It means that parents' income will impact the type of Higher Education their children will choose to pursue higher education. Differences in parental income by type of Higher Education can be seen in the following figure:

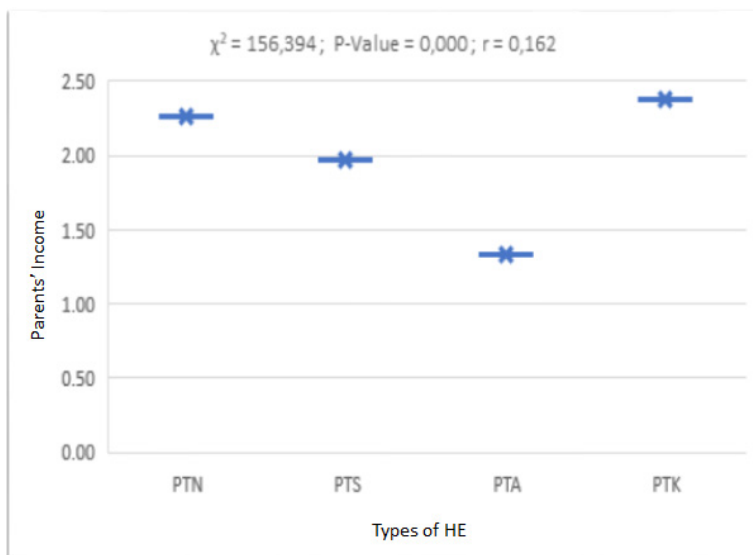


Figure 2. The Comparison of Parents' Income based on Type of Higher Education

The figure above shows that the highest average parental income is owned by GHE students, followed by SHE students and PHE students. Meanwhile, the lowest parental income on average is owned by RHE students. These findings certainly cannot be separated from the tuition fees charged to students. Religious universities under the auspices of the ministry of religion generally have lower tuition fees than other types of universities. Thus, this religious Higher Education is more affordable for the lower classes who have low incomes.

## PARENT'S INCOME BASED ON STUDENT RELIGION

This section will further review the distribution of parental income based on the religion adopted by students. The following is a description of the results of data processing:

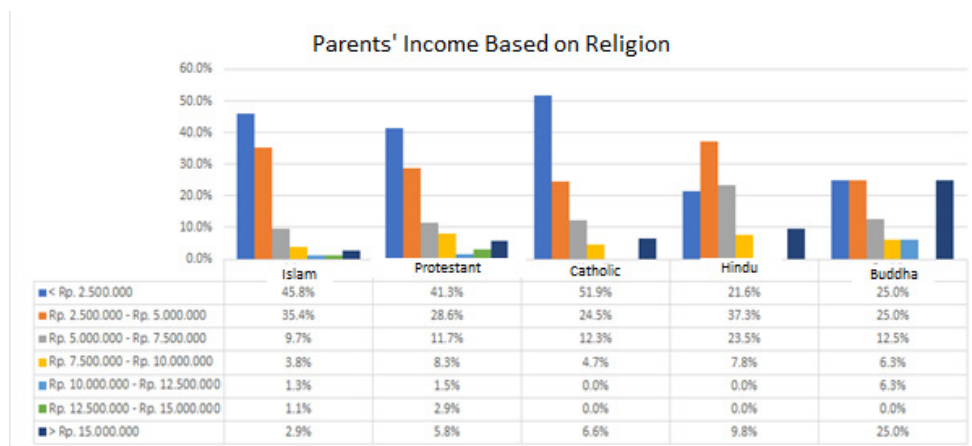


Figure 3. Parents' income based on religion

According to the graph of the data processing result above, it can be explained that for Muslim, Protestant, and Catholic students, most of their parents earn under 2.5 million. In details 45.8% (Muslim), 41.3% (Protestant Christian) ) and 51.9% (Catholic). Meanwhile, most parents of Hindu students earn between 2.5 million - 5 million, which is 37.3%. As for students who are Buddhist, there is no dominance of parental income, where each 25% of their parents earn below 2.5 million, 2.5 million – 5 million, and above 15 million. On average, the description of parents' income based on the religion adopted by students can be seen in the following graph:



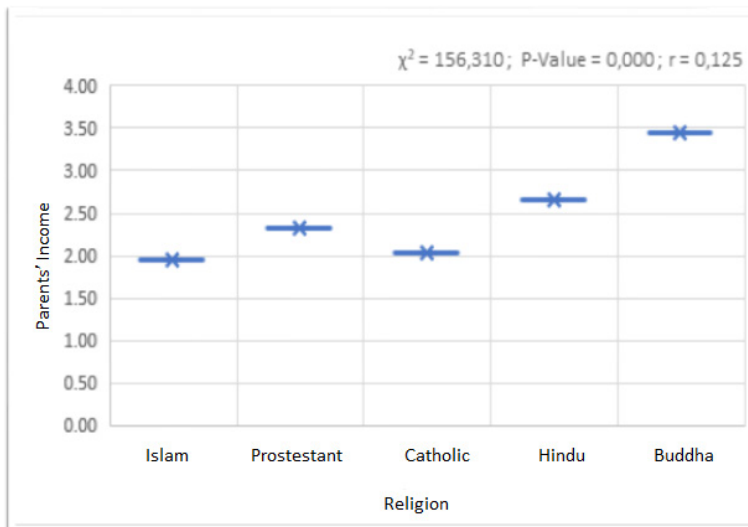


Figure 4. The Comparison of Parents' Income based on religion

Based on the religion adopted by students, the figure above shows that the average income of the parents who are Muslim and Catholic tends to be lower than the average income of other religions parents. Buddhist students have the highest average parental income.

In general, there is a significant difference in parents' income based on the religion of the students. It is based on the results of statistical tests with a calculated 2 value of 156.31 and a p-value of 0.000, which is smaller than 0.05.

### ACCESSING INTERNET ATTITUDE BASED ON PARENTS' INCOME

The amount of parents' income can impact the allowance received by their children studying in Higher Education. In today's digital era, some of this allowance is used for internet access. This section will present the relationship between parents' income and the frequency of accessing the internet in general, including the social media among students in Indonesia. The following is a description of the results of data processing:

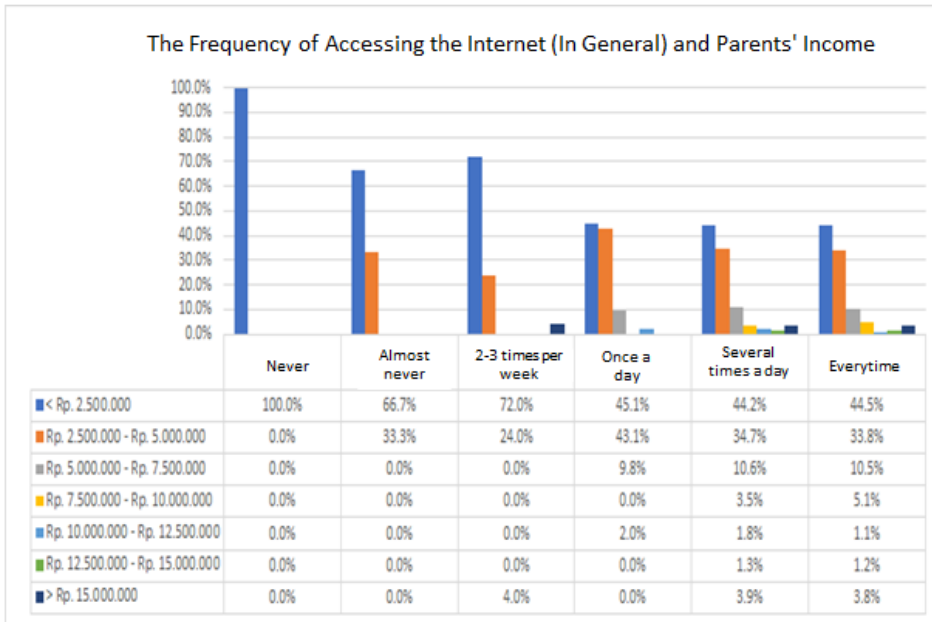


Figure 5. The General Internet Access Activity based on the Income of Parents

Based on observational data, it can be seen that there is no consistent fluctuation pattern between the frequency of accessing the internet in general and the income level of parents. For students whose parents' income is below 2.5 million, the proportion who has never accessed the internet, in general, is 100%. Then it decreased to 66.7% in the proportion of those that rarely access the internet. However, it rose again to 72% at the proportion of accessing the internet 2-3 times a week. This pattern continues to occur until the proportion that accesses the internet all the time. This condition also occurs at all income levels of other parents. It shows that students whose parents' income is low have a relatively similar pattern in the frequency of accessing the internet in general with students whose parents' income is high. This attitude is reflected in the following graph.

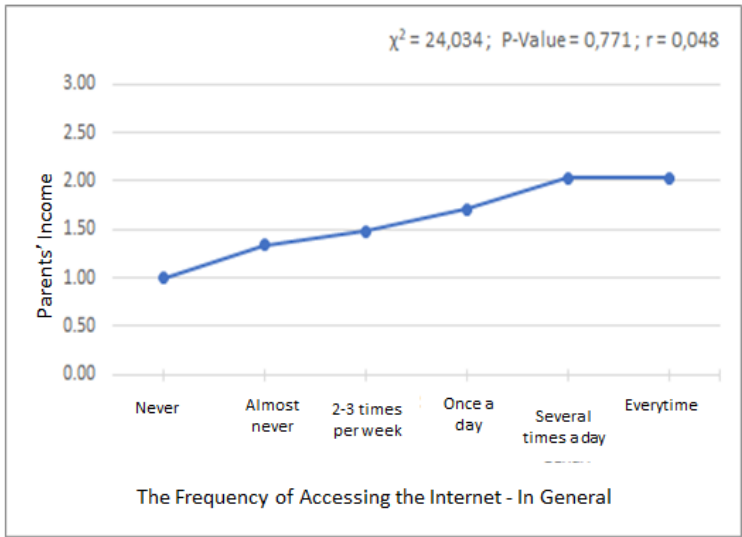


Figure 6. The Comparison of Accessing the Internet in general based on Parental Income

This description is strengthened by the statistical tests where the calculated  $\chi^2$  value is 24.034 with a *p-value* of 0.771, which is greater than 0.05. This result indicates no significant relationship between parental income and the frequency of accessing the internet in general among students in Indonesia. Although the graph above shows an increase from the frequency of “never” to the frequency of “at any time”, the movement is not significant. It is indicated by the correlation coefficient value that is close to zero, which is 0.048. It means that students have the same interest in accessing the internet in general, both from high-income and low-income parents.

These results indicate that accessing the internet attitude has become necessary and is no longer distinguished by social status. Currently, almost all stratifications of society have social media accounts such as Whatsapp, Facebook, etc. Moreover, many alternatives can be chosen to get internet access these days. In addition to using the credit quota, the Wi-Fi network has also spread widely from schools, campuses, and tourist attractions to places to eat, which can be used as a convenient place to access the internet even for free.

## ACCESSING ARTICLES / ONLINE RELIGIOUS NEWS ATTITUDE BASED ON THE INCOME PARENTS

This section examines the relationship between parental income and the frequency of accessing the internet to read religious articles among students in Indonesia. The following is a description of the results of data processing:

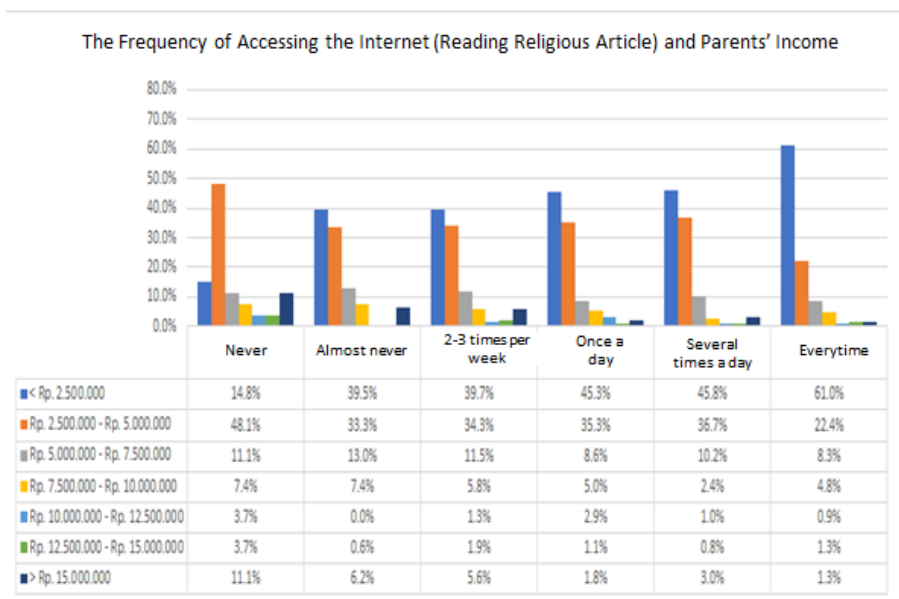


Figure 7. Accessing the internet to read Religious Articles Attitude based on Parents' Income

From the observations, it can be concluded that when parents' income is below 2.5 million, the frequency of students who never access the internet to read religious articles is the lowest, at 14.8%. However, this frequency keeps increasing exponentially to the point where students always access the internet to read religious articles, which is as much as 61%. This characteristic is inversely proportional to students whose parents earn above 15 million, where the frequency of students who never access the internet to read religious articles is the highest at 11.1%. This frequency continues to decrease exponentially to the point where students access the internet for the sake of reading religious articles, which is 1.3%.

This description shows that the pattern formed from the relationship between parents' income and the frequency of accessing the internet to

read religious articles among students is inversely proportional. It means that the lower the parent's income, the higher the frequency of accessing the internet to read religious articles. Otherwise, the higher the parents' income, the frequency of accessing the internet to read religious articles is even lower. This attitude is reflected in the following graph.

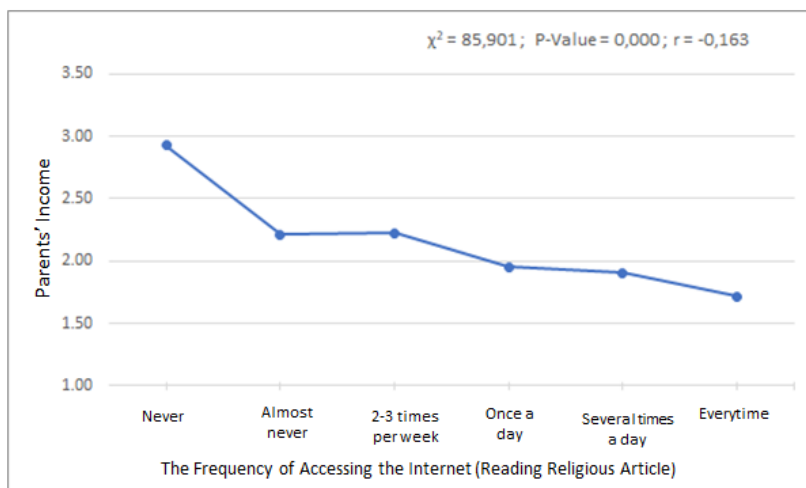
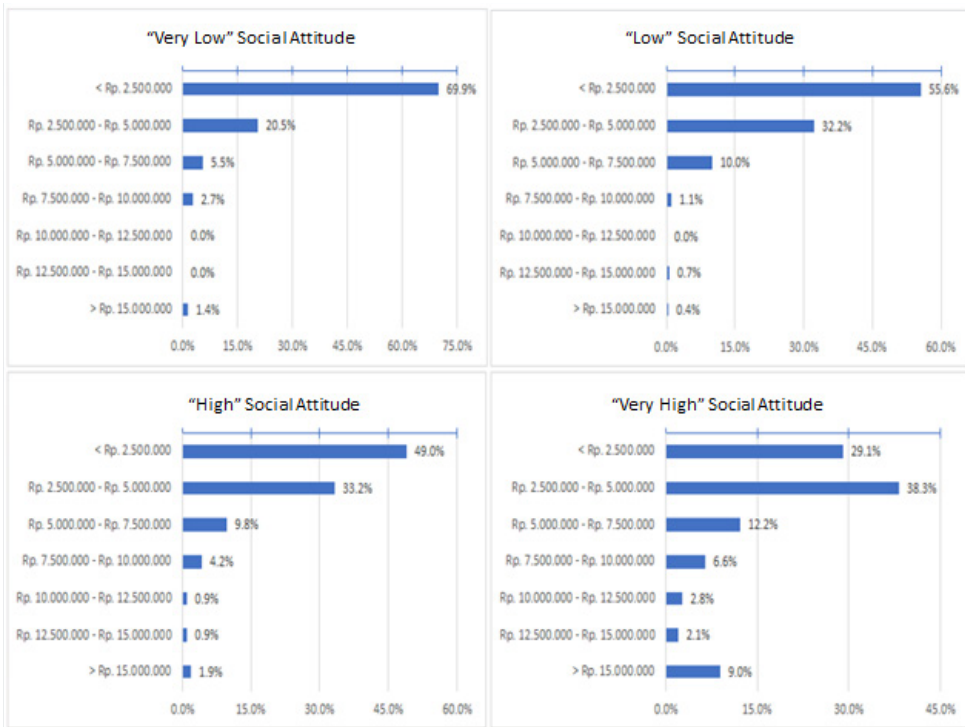


Figure 8. The Comparison of Internet Access Activities to read Religious Articles based on Parents' Income

This description is strengthened by the results of statistical tests where the calculated  $\chi^2$  value is 89.901 with a p-value of 0.000, which is smaller than 0.05. These results indicate a significant relationship between parental income and the frequency of accessing the internet to read religious articles among students in Indonesia. In addition, the direction of the relationship between the two variables is inversely proportional to the value of the correlation coefficient, which is negative even though the degree of closeness is very low, namely 0.163.

## STUDENT SOCIAL ATTITUDE BASED ON PARENTS' INCOME

The social attitude of students is an important part to be seen further. This section will look at the relationship between parental income and social attitudes among students in Indonesia. The following is a description of the results of data processing:



**Figure 9.** Students Social Attitude based on Parents' Income

From the result of the observation, it can be seen that parents with the highest income at below 2.5 million have students with very low social attitudes (69.9%). The amount of income below 2.5 million continues to decrease until the student's social attitude is very high, reaching 29.1% of the total percentage. However, this situation is inversely proportional when parents' income is above 15 million. When students' social attitudes are very low, there are 1.9% of parents whose income is above 15 million. The amount of income above 15 million continues to increase until the student's social attitude is very high by 9%.

This description shows that the pattern formed from the relationship between parents' income and students' social attitudes is directly proportional. It means that the lower the income of parents, the lower the social attitudes of students. On the other hand, the higher the parent's income, the higher the student's social attitude. This attitude is reflected in the following graph.

This description shows that the pattern formed from the relationship between parents' income and students' social attitudes is directly

proportional. It means that the lower the income of parents, the lower the social attitudes of students. On the other hand, the higher the parent's income, the higher the student's social attitude. This attitude is reflected in the following graph.

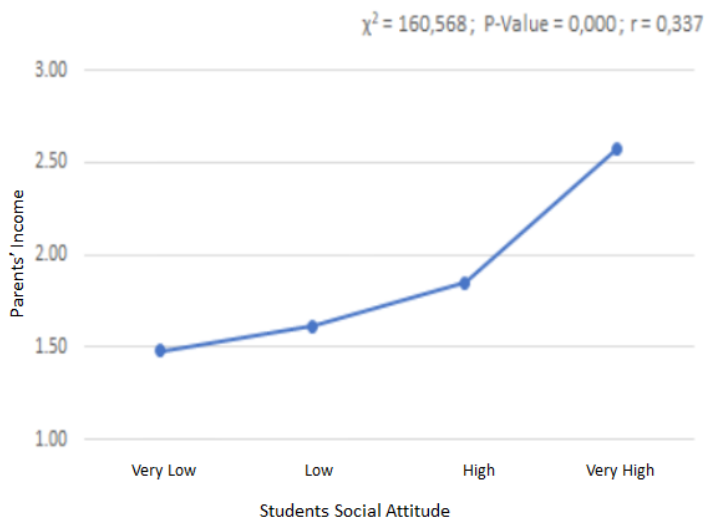


Figure 9. The Comparison of Students Social Attitudes based on Parents' Income

This description is reinforced by the results of statistical tests where the calculated  $\chi^2$  value is 160.568 with a p-value of 0.000, which is smaller than 0.05. These results indicate that there is a significant relationship between parental income and student social attitudes in Indonesia. In addition, the direction of the relationship between the two variables is directly proportional to the value of a positive correlation coefficient with a low degree of closeness of 0.337.

### **STUDENTS' POLITICAL ATTITUDE BASED ON PARENTS' INCOME**

This section examines the relationship between parental income and political attitudes among students in Indonesia. The following is a description of the results of data processing:

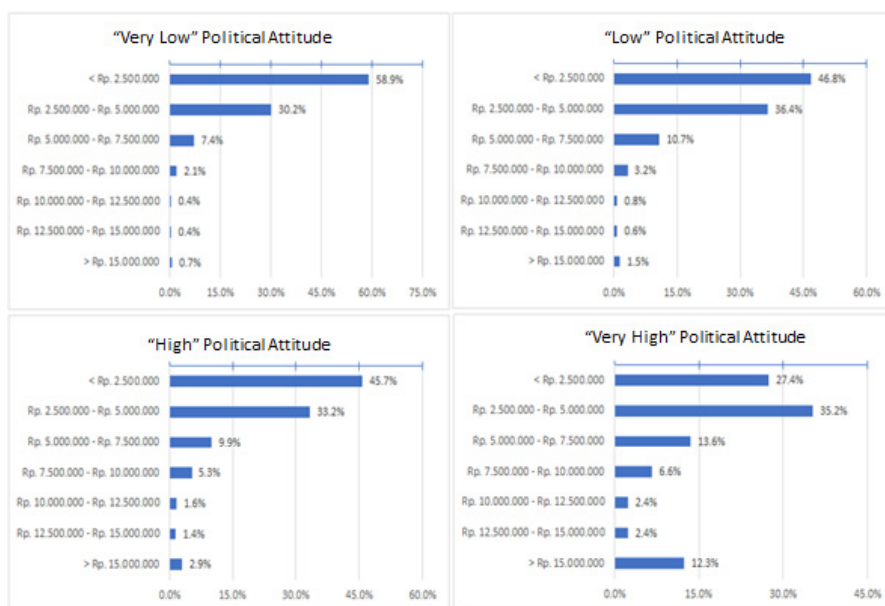


Figure 10. Students Political Attitude based on Parents' Income

From the observations, it can be seen that the income of parents with the amount below 2.5 million is the highest is in the condition of the students with very low political attitude, which is 58.9%. The amount of income below 2.5 million continues to decrease until the student's political attitude is very high at 27.4%. Nevertheless, this situation is inversely proportional to the opinion of parents above 15 million. When the political attitude of students is very low, parents whose income is above 15 million are 0.7%. The amount of income above 15 million continues to increase until the student's political attitude is very high at 12.3%.

This description shows that the pattern formed from the relationship between parents' income and students' political attitudes is directly proportional. It means that the lower the parent's income, the lower the student's political attitude. On the other hand, the higher the parent's income, the higher the student's political attitude. This attitude is reflected in the following graph.



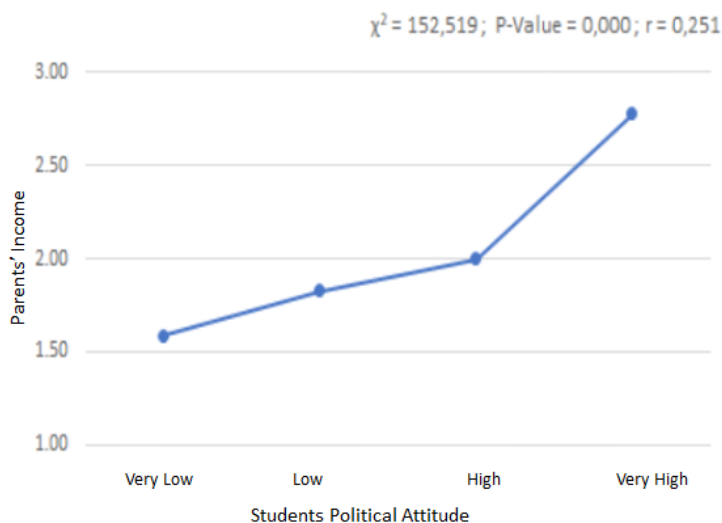


Figure 11. The Comparison of Students Political Attitudes based on Parents' Income

This description is supported by the statistical results where the calculated 2 value is 152.519 with a p-value of 0.000, which is smaller than 0.05. These results indicate that there is a significant relationship between parental income and student political attitudes in Indonesia. In addition, the direction of the relationship between the two variables is directly proportional to the value of a positive correlation coefficient with a low degree of closeness of 0.251.

### **STUDENTS' RELIGIOUS TOLERANCE BASED ON PARENTS' INCOME**

In maintaining the diversity of Indonesia, religious tolerance is important for all people, including students. In this section, how the relationship between parental income and religious tolerance among students in Indonesia will be analyzed. It is important to do this to review further how economic background correlates with students' religious tolerance. The following is a description of the results of data processing:

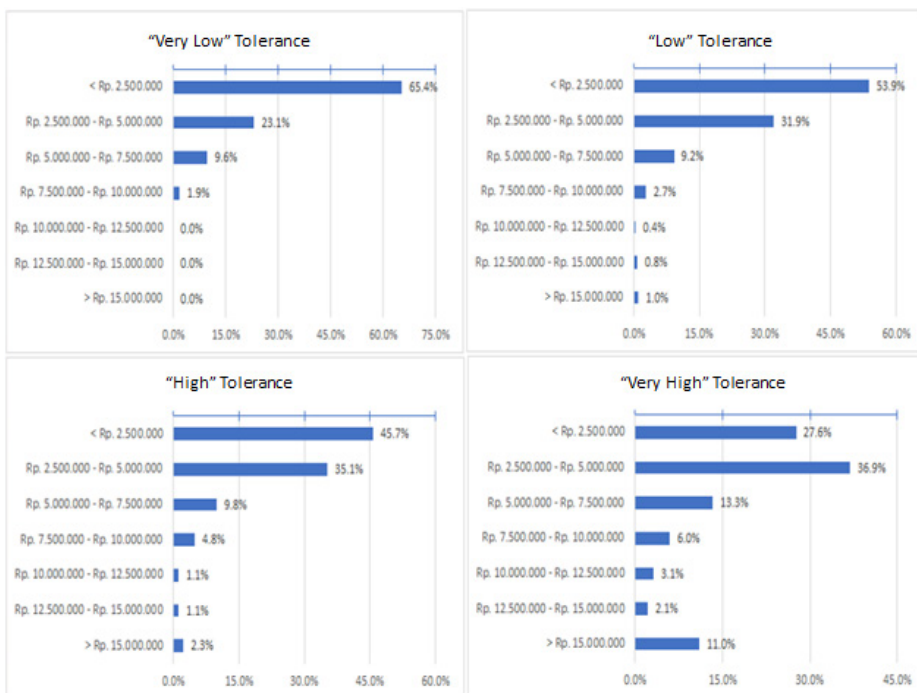


Figure 12. Students' Religious Attitude Based on Parents' Income

From the observations, it can be seen that the income of parents with the amount below 2.5 million is the highest in conditions of very low religious tolerance, which is 64.5%. The amount of income below 2.5 million continues to decrease until the condition of religious tolerance is very high, namely 27.6%. However, this situation is inversely proportional to the opinion of parents above 15 million. When conditions of religious tolerance are very low, there is no parent whose income is above 15 million. The amount of income above 15 million continues to increase until the condition of religious tolerance is very high, namely 11%.

This description shows that the pattern formed from the relationship between parents' income and religious tolerance is directly proportional. It means that the lower the parent's income, the lower the student's religious tolerance attitude. On the other hand, the higher the parent's income, the higher the student's religious tolerance. This attitude is reflected in the following graph.

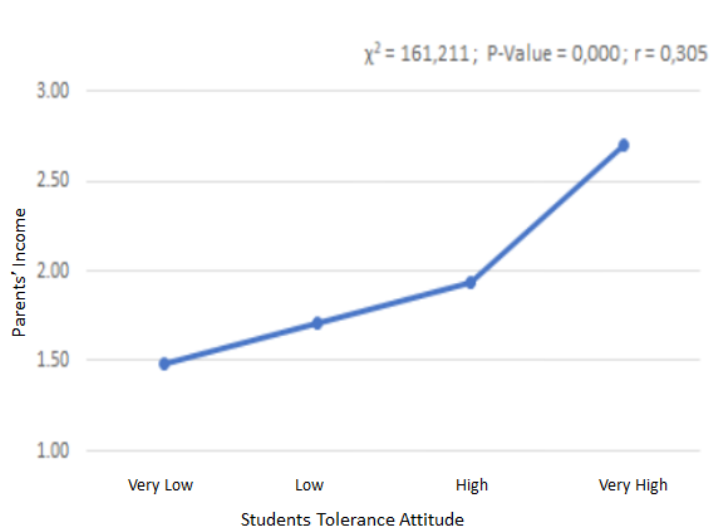


Figure 13. The Comparison of Students' Religious Tolerance Based on Parents' Income

The description is supported by the results of statistical tests where the calculated  $\chi^2$  value is 161,211 with a p-value of 0.000, which is smaller than 0.05. These results indicate a significant relationship between parental income and the religious tolerance of students in Indonesia. In addition, the direction of the relationship between the two variables is directly proportional to the value of a positive correlation coefficient with a low degree of closeness of 0.305.

## DISCUSSION AND CONCLUSION

Based on the discussion of the findings above, several things can be drawn as conclusions. First, there is a significant relationship between parental income and the type of Higher Education, although with a very low degree of association. This relationship shows that there are differences in student characteristics seen from the income of parents based on the type of Higher Education. It means that parents' income will impact the type of Higher Education their children will choose to pursue higher education. Parents of students at RHE become a Higher Education with a lower average income and have a significant difference compared to the other three types of universities. While GHE is a university with a higher average of parents' income than other types of HE, it is not significantly

different from SHE and PHE. Meanwhile, the average income of parents of SHE students is higher than that of PHE and GHE students and has a significant difference.

Second, based on the religion adopted by students, there is a significant difference in parents' income. The average income of parents of Muslim and Catholic students tends to be lower than the average income of the parents of other religions. Students who are Buddhist, on the other hand, their parents have a higher average income than any other religions.

Third, the amount of income of parents will certainly impact the allowance received by their children who are studying in Higher Education. One of the uses of that allowance is to buy internet access. However, the test results show that the parents' income has no impact on the frequency of students accessing the internet in general, including accessing social media. It means that students have the same attitude in accessing the internet, both from high-income and low-income parents. Nowadays, many alternatives can be chosen to get internet access. In addition to using the credit quota, the Wi-Fi network has also spread widely at schools, campuses, tourist attractions, to places to eat, which can be used as a convenient place to access the internet for free.

On the other hand, parents' income has an inversely proportional effect on students' habits in accessing the internet to read religious articles. It means that the higher the parents' income, the lower the intensity of students accessing the internet to read religious articles. Meanwhile, for parents with low incomes, the intensity of students accessing the internet to read religious articles is even higher.

It may indicate that students who have families with economic status are better off seeking religious knowledge through other means than through the internet. A good economic background allows students to be more flexible in attending exclusive recitations or having a private religion teacher. On the other hand, it is not possible for students with poor economic backgrounds. Thus, scrutinizing religious knowledge through the internet is an easier thing to do. However, the amount of religious knowledge that contains radicalism and intolerance on the internet is a concern in itself. The open and seemingly borderless nature of the internet has made propaganda containing extreme religious teachings spread. Therefore, the more often students access religious knowledge on the internet,

the more vulnerable they are to being exposed to intolerant and radical religious beliefs.

Fourth, this study found that the economic background positively influenced students' social and political attitudes. The higher the income of parents, the higher the social and political attitudes of students are. On the contrary, the lower the parents' income, the lower the social and political attitudes of students. In this case, better economic status gives students greater opportunities to socialize with their surroundings. This situation also allows students to get more information and knowledge, which is the basis for students' political attitudes. On the other hand, lower economic status can be one obstacle for students to engage in politics and socialize with the wider environment.

Finally, in this study, parental income positively influences students' religious tolerance attitudes in the university environment. Students who come from families with higher socioeconomic status tend to behave tolerantly in religion. On the other hand, students from families with lower socioeconomic status tend to behave intolerantly in religion. A better economic background is an important capital that supports students to interact with a wider group, including those of different religions. This social interaction then makes students have an inclusive attitude that can respect differences and be tolerant in religion. On the other hand, economic limitations can become one of the obstacles for students to interact more broadly in their environment, both in the campus environment and the environment where they live. Lack of experience exposed to diversity can be one factor that makes students tend to be exclusive in religion.



# CONCLUSION AND RECOMMENDATIONS

## CONCLUSION

This book summarizes important topics or issues emerging from our research on religious tolerance in higher education, especially among students. In contrast to the previous studies, whose scope of the study is usually limited to certain campuses, this research is on a national scale. The research was conducted in all provinces in Indonesia with a sample frame representing the HE population nationally by using the survey method. The results of this study are expected to provide a more complete and systematic portrayal of the condition of religious tolerance in the higher education environment, especially among students and lecturers.

The findings in this book show two important factors that influence students' religious tolerance. First, the social interaction with different groups, especially other religious groups, has a positive influence on religious tolerance towards people who uphold other religions. The interaction between these groups can occur in social interaction, cooperation, and discussion or the exchange of ideas with fellow students. At the same time, this research shows that certain religious activities, such as campus *da'wah* communities, harm religious tolerance.

Second, this study also shows that the social environment in higher education also positively affects students' religious tolerance. We found that the university's policies towards student religious minorities and lecturers' religious tolerance positively affected students' religious tolerance. The higher the average level of religious tolerance of lecturers and campus acceptance/respect for minority groups, the higher the religious tolerance attitude of students. The second thing (respect for minorities) affects the religious tolerance of students of other religions, who are nationally classified as minorities. Meanwhile, the religious tolerance attitude of lecturers has a positive effect on the religious tolerance attitude of Muslim students.

In addition, we also found that there were some differences between groups of students and types of higher education that needed attention. The positive connection between the lecturer's religious tolerance and student's religious tolerance attitude was mostly found in PHE and RHE. Meanwhile, the influence of parents' economic conditions on religious tolerance is mostly concentrated in state universities.

It shows that there are significant differences between students in various types of higher education. For example, in terms of the economic background of parents, the results of this survey show that the average income of RHE students' parents is lower than the income of students in other types of higher education. In terms of the intensity of religious rituals, this study also found that the average intensity of religious rituals for RHE and GHE students was generally higher than the intensity of religious rituals for SHE and PHE students. The cross-group relationships also differed between these groups of students. The average cross-group relationship of RHE students is lower than the average cross-group relationship of other RHE students.

In addition to the types of HE, several important differences were also found between religious groups. In terms of social interaction, this study found that the average cross-group social interaction of Muslim students was lower than the average cross-group social interaction among the followers of other religions. In terms of economic background, this survey also found that the average income of parents of Muslim students is lower than the average income of parents of students of other religions. In addition, we also found that the threat perception of Muslim students on average was also lower than the threat perception of students of other religions.

Another interesting finding from the analysis in this book is that the influence of the university environment on student tolerance attitudes and behavior is moderated by student gender. In general, men are more open to social experiences on campus than women. For male students, the campus environment will determine whether a student can be tolerant or intolerant. For women, on the other hand, it is the family environment and childhood experiences that have a greater influence on their tolerant attitudes and behavior. In addition, the analysis in this book also finds that women tend to have greater gender equality attitudes than men. In other



words, it is common knowledge that men tend to be patriarchal in some ways confirmed in the analysis in this book.

These findings have several important implications for universities or related policymakers in formulating appropriate policies or campus environments to foster religious tolerance among students. The heterogeneity of universities and students indicates the need for sensitive and responsive policies to the existing socio-demographic conditions. A single policy may not work effectively to foster religious tolerance in various conditions for students and the HE. In addition, religion, which has been proven to affect student religious tolerance, shows that efforts to foster religious tolerance among students require a strategic and comprehensive approach, involving or reaching various actors. Not only lecturers and campuses, but these efforts also need to involve parties outside the campus.

## **RECOMMENDATIONS**

The analysis in this book indicates several policy implications that need attention from various stakeholders, especially the government.

First, promote or enrich the diversity of social experiences and social interactions across religious groups among students. The analysis in this book shows that cross-group social interaction has a significant positive effect on religious tolerance. However, there are still quite a lot of students who have limited cross-group social interaction. Although Indonesia is classified as a religiously and ethnically heterogeneous country, many Indonesians are homogeneous at the local level. The departure of students from their hometowns to the city or district where their higher education is located does not necessarily increase the diversity of their social interactions. Many of these transfers were carried out in one province, so it did not mean much to enrich social interaction across groups.

Therefore, universities and the government need to establish policies or programs to encourage the development of cross-group social interaction. It can be done through various policies or program activities at the campus and student levels. For example, at the university level, campuses can promote student and religious activities that involve various groups of religion. The government can also encourage campuses to carry out programs to enrich social interaction across these groups by implementing

supporting policies such as budget allocations for increasing social diversity in the composition of students or student activities.

Second, improve the campus social environment by increasing the lecturers' culture of religious tolerance and respect for diversity and minority groups. The analysis in this book also shows that the social environment at universities has a huge influence on the development of student religious tolerance attitudes. The two main aspects of the social environment highlighted in this report are the religious tolerance of lecturers and the culture of respect for minorities developed by the university. However, not all universities have a high level of lecturer tolerance and respect for minorities. It is therefore becoming a challenge for the government and the university to make improvements.

Regarding the religious tolerance of lecturers, universities can seek improvement by, for example, helping lecturers develop social competence, especially related to interfaith social interaction. Higher education institutions can also seek better supervision of lecturers by developing assessment tools for lecturers who pay attention to the importance of lecturers' religious tolerance attitudes and behavior.

Meanwhile, efforts to increase respect for minorities in the university environment can be done by strengthening anti-discrimination regulations against minority groups. Efforts to increase respect for minorities can also start from the simple step by providing disaggregated data on religious groups and other social identities important in respecting social diversity. The disaggregated data by the socio-religious group will be very useful to respect the existence of minority groups in the campus environment. Moreover, the data will be needed to foster awareness about social diversity in making important decisions in the campus environment.

Third, strengthen programs or policies to increase student religious tolerance by taking into account the specifics social context of higher education and the socio-demographic conditions of students. It must be admitted that universities and students are not homogeneous. The condition of each type of university and its students shows a fairly high social diversity. This diversity is found in the level of religious tolerance of students and the social dynamics of campus life, and students' demographic and social conditions. Therefore, efforts to increase student religious tolerance require a comprehensive approach that involves various actors inside and outside

the campus. This survey found that the family's economic background also influences students' religious tolerance. In addition, feelings of threat have a large negative influence on students' religious tolerance. In some ways, this attitude of threat is also related to economic conditions. It suggests that efforts to increase student religious tolerance require a broader approach than only in the university context.

On-campus, the diversity of higher education and students suggests that a single or uniform policy or program for all types of universities or students may not succeed in achieving the expected goals. The program needs to be prepared or adjusted by taking into account the unique conditions of the HE and students. For example, in the RHE environment, religious moderation programs need to be enriched with elements of inter-faith social interaction. Meanwhile, efforts to increase student religious tolerance at SHE need to pay special attention to religious activities in the campus environment to prevent students' religious tolerance from a negative influence.

## **CLOSING**

This book attempts to map and explain the religious tolerance of students and lecturers in various types of universities in Indonesia based on a national survey of students and lecturers conducted by PPIM UIN Syarif Hidayatullah Jakarta. In contrast to the previous studies, which are usually limited to certain campuses, this survey attempts to provide a more complete and systematic picture of the condition of student religious tolerance and to what extent the university influence it.

However, we are aware that what we are doing is still far from perfect especially in explaining the religious tolerance of students and lecturers.

The lack of data make the analysis in this book also has limitations. For example, the campus social environment can only be seen from the degree of religious tolerance of the lecturers and the campus' appreciation for minorities, which are again observed from the lecturer's perspective. Ideally, the social environment can be better measured by taking into account the conditions of campus social diversity. However, the limited availability of data on the socio-religious diversity of students at the university level does not allow further analysis to see the condition of campus

social diversity. Nevertheless, the analysis of the influence of campus social environment on student religious tolerance is sufficient to provide preliminary evidence that campuses play an important role in shaping students' (in)tolerant attitudes and behavior. In addition, the analysis in this book is only based on cross-sectional survey data. An explanation of the influence of universities on stronger student social tolerance requires an analysis that is not limited to cross-sectional. However, the analysis needs to look at changes in time to test to what extent universities affect a person's religious tolerance attitude. Therefore, further studies on the influence of the HE on religious tolerance need to seek the collection or the use of longitudinal data.

Finally, the results of the analysis in this book show the importance of diversity in social interactions across religious groups to increase religious tolerance. However, the limited data does not allow this study to further discuss how and under what conditions cross-group social interactions can be developed. These questions are a challenge for future researchers to provide a better explanation of religious tolerance and how to maintain or improve it.

## THE AUTHOR AND RESEARCHER PROFILES

**Yunita Faela Nisa** began to join PPIM UIN Jakarta in the research of “Religious Attitudes to Islamic Education Teachers” (2016). In 2017, she was trusted to be the coordinator of the PPIM national survey on “Religious Attitudes of School Students/University Students and Teachers/Lecturers in Indonesia.” The following year, 2018, she was again appointed as the coordinator of the PPIM national survey on “Diversity of School/Madrasah Teachers in Indonesia.” In 2020, she returned to serve as coordinator of the PPIM national survey on “Diversity in the Ivory Tower: Religious Tolerance in Higher Education,” the results of which were in the form of this book. Her experience in the Summer Course on Advanced Statistics and Research Methodology at Guelph University, Ontario, Canada, and Massey University, New Zealand, supports her research. Yunita works as a lecturer at the Faculty of Psychology, UIN Jakarta.

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**Bambang Ruswandi** is a statistician at the PPIM National Survey on Tolerance for Students and Lecturers in Indonesia (2020), the National Survey on the views of Indonesian Parliament Members on Democracy, Nationality and Religious Education (2019), and the National Survey of Diversity Attitudes of School Students/University Students and Teachers/Lecturers in Indonesia (2017 and 2018). He got a Bachelor Degree in Mathematics at Syarif Hidayatullah State Islamic University, Jakarta and Master Degree in Statistics from Padjadjaran University. He works as a lecturer at the Faculty of Political Science in UIN Syarif Hidayatullah Jakarta.

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**Abdallah** is a researcher at PPIM UIN Jakarta and has joined this institution since 2015 until now. The focus of the study is on the socio-religious field. He completed his education at the Arabic Language and Literature Study Program, Faculty of Adab and Humanities, UIN Jakarta. Since 2017, he has been actively involved as a researcher, and program officer in various surveys and research on religious education and religious life in the CONVEY Indonesia program carried out by PPIM UIN Jakarta in collaboration with UNDP Indonesia. He also frequently writes various journal articles such as *Studia Islamika*; many books, both as authors and editors; and columnists in various mass media, both print and online, such as *Tempo*, *Media Indonesia*, *Warta Kota*, *Radar Banten*, *Geotimes*, *Beritagar.id*, and others.





## INSTITUTION PROFILE

Center for the Study of Islam and Society (PPIM) UIN Jakarta is an autonomous research institution under the Syarif Hidayatullah State Islamic University (UIN) Jakarta. PPIM UIN Jakarta was established in 1994 and continuously conducts research, advocacy, and publications on religious life and education issues in Indonesia. Collaborating with UNDP Indonesia, PPIM UIN Jakarta has conducted the Countering Violent Extremism for Youth (CONVEY) Indonesia program since 2017. A program aims to build peace in Indonesia based on the potential of religious education by touching on issues of tolerance, diversity, and violence among the younger generation. In addition, since its establishment, PPIM UIN Jakarta has also published *Jurnal Studia Islamika*, a reputable international journal that focuses on Islamic studies in Indonesia and Southeast Asia.





# THE DIVERSITY ON THE IVORY TOWER: RELIGIOUS TOLERANCE IN HIGHER EDUCATION

This book summarizes essential topics or issues that emerged from the results of our survey on religious tolerance in universities, especially among students. In contrast to previous surveys, whose scope of the study was limited to certain campuses, this survey covers a national scope as all provinces in Indonesia with a sample frame that represents the population of higher education institutions nationally and from various religious groups (Islam, Catholic, Protestant, Hindu, Buddhist, Confucianism and Traditional Belief System). The results of this survey are expected to provide a more complete and systematic explanation of religious tolerance in the Higher Education environment, especially among students and lecturers.

