Religiosity and its Relationship with the Tolerance Attitudes of Higher Education Students

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Abstract

This study aims to examine the relationship between religiosity and tolerance among university students. This research focuses on how university students' level of religiosity relates to their attitudes towards differences in religion, culture, and views in the academic environment. The research method was a quantitative approach with a cross-sectional design. This study involved 160 students from various programs at several universities. Data were collected using a questionnaire consisting of a religiosity measurement scale and tolerance attitude measurement scale. The religiosity measurement scale includes the dimensions of belief, involvement in religious activities, and importance of religion in daily life. The tolerance attitude measurement scale assessed students' responses to statements describing openness, appreciation, and respect for differences. The results of the analysis show a positive correlation between the level of religiosity of university students and their tolerance attitudes. Students who showed higher levels of religiosity tended to have more tolerant attitudes. These findings suggest that religion can act as an important factor in shaping students' social attitudes in the academic environment. This study contributes to the understanding of the role of religion in shaping tolerant attitudes among university students. The implications of these findings can help in designing more inclusive education programs that emphasize openness to differences and respect for diversity. In addition, this study underscores the importance of opening dialogue and facilitating faith in higher education settings. Although the findings provide valuable insights, this study has limitations in terms of sample coverage and geographical area. Further research involving larger and more diverse samples from different countries or regions is expected to corroborate and expand the generalizability of these findings. Future research could also explore other factors that may influence the relationship between religiosity and tolerance among university students.

Keywords*: Religiosity, Tolerance Attitude, College Students*

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How to Cite this Article

Introduction

Indonesia is a pluralistic nation, which means it is characterized by a significant diversity of cultures, ethnicities, languages, and religions or beliefs. Pluralism recognizes and values this diversity as a fundamental aspect of the country's identity. The term "diverse cultures" indicates that Indonesia is home to numerous ethnic groups, each with its unique cultural practices, customs, and traditions. These diverse cultures coexist within the same geographical borders, leading to a rich tapestry of cultural expressions and heritage. The country's ethnic groups and races represent a varied mix of people with distinct backgrounds and histories. This diversity is a source of strength for Indonesia, as it fosters a sense of unity in diversity, a phrase often used to describe the country's motto. Language is another significant aspect of Indonesia's pluralism. The nation is linguistically diverse, with hundreds of languages spoken across the archipelago. The official language, Bahasa Indonesia, serves as a unifying factor, enabling communication and cohesion among the diverse linguistic communities. Religious diversity is also a defining characteristic of Indonesia's pluralism. The country accommodates several major world religions, including Islam, Christianity, Hinduism, Buddhism, and various indigenous belief systems. The freedom to practice one's religion is protected by the Indonesian constitution, emphasizing religious tolerance and coexistence.[1] Indonesia's pluralism is a source of pride and gratitude for its citizens. The appreciation of this diversity reflects the understanding that the richness of the nation's cultural, linguistic, and religious heritage contributes to its unique identity and national character.[2]

Indonesia has around 300 ethnic groups (tribes), each ethnic group has a cultural heritage that has developed over the centuries, influenced by Indian, Arab, Chinese, European culture, and includes its own culture, namely Malay. For example, traditional Javanese and Balinese dances have aspects of Hindu culture and mythology, such as wayang kulit which features stories about the Hindu mythological events of the Ramayana and Baratayuda. There are also many dance arts that contain Islamic values. Some of them can be found in Sumatra, such as the Ratéb Meuseukat dance and the Seudati dance from Aceh. Pantun, gurindam, and so on from various regions such as Malay rhymes, and other rhymes are often used in certain events, namely events, art performances, and so on.[3]

The statement highlights a complex reality in Indonesia: the duality of diversity as both a source of wealth and a potential threat to the country's well-being. While diversity can be a valuable asset, it also poses challenges that, if not properly addressed, may lead to conflicts and suffering. The "source of destruction and misery" implies that if the various dimensions of diversity are not managed carefully, they can lead to negative consequences for the Indonesian people. One of the potential challenges is the existence of religious and ethnic conflicts, which can result from the collision of different beliefs, cultures, and identities. On one hand, the statement acknowledges that the diversity of ethnicities and religions in Indonesia is a "wealth." This means that the country's multicultural nature brings significant benefits, such as a rich cultural heritage, a vibrant

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[1] Mawardi Mawardi dkk., "Harmony in Diversity: An Exploration of Peaceful Coexistence between Muslim and Christian Communities in Aceh, Indonesia," *Khazanah Sosial* 5, no. 1 (1 Mei 2023): 152–64, https://doi.org/10.15575/ks.v5i1.25168.

[2] Muhiddinur Kamal, "Pendidikan Multikultural Bagi Masyarakat Indonesia Yang Majemuk," *Al-Ta lim Journal* 20, no. 3 (21 November 2013): 451–58, https://doi.org/10.15548/jt.v20i3.42.

[3] Takahiro Akita dan Mitsuhiko Kataoka, *Regional Inequality and Development: Measurement and Applications in Indonesia* (Springer Nature, 2022).

society, and a broad range of perspectives and ideas. Cultural diversity is often seen as a source of creativity, innovation, and tolerance.[4]

However, the same diversity can also be seen as a "threat" to the country. This refers to the possibility of conflicts arising from differences in religious beliefs and cultural practices. Such conflicts can arise due to misunderstandings, prejudices, and lack of appreciation for each other's customs and traditions. Religious diversity, in particular, can lead to cultural diversity, and vice versa. The interplay between culture and religion can be both enriching and challenging. While cultural assets are valuable and need attention, they can also become flashpoints for religious conflicts if not managed appropriately. The statement suggests that one of the significant factors contributing to religious conflicts is the "lack of understanding of the reality of religious diversity in Indonesia." This highlights the importance of promoting interfaith dialogue, religious education, and cultural exchange programs to foster mutual understanding, respect, and appreciation among different religious and ethnic groups. Addressing the potential threats of diversity requires proactive measures to ensure that the richness of Indonesia's multicultural society can be harnessed for the collective benefit rather than leading to divisions and animosities. Encouraging inclusive policies, promoting social cohesion, and fostering a sense of national identity that embraces diversity are essential steps toward building a harmonious and united Indonesia.[5]

Religion as a study becomes an important variable because it touches most of the human experience.[6] Scholars understand religion in different perspectives according to their scientific sub-disciplines. For example: developmental, cognitive, social and cultural at the core aspects of human experience.[7] Religious means surrender, submit, obey. The forms and functions of religious ritual practice, conversion experiences, and spiritual struggles are explored into other key topics, including religion as a system of meaning, the influence of religion on prosocial and antisocial behavior, and psychotherapy.[8] Thus, religion actually emerges from various psychological mechanisms and systems that evolve for other functions.

Religiosity has long been studied, but the problem of understanding religiosity is still a matter of debate today. There is no consensus on the idea of religiosity among experts. This is because religion is something complex.[9] Agorastos stated that although religiosity and spirituality are important parameters in human experience, there is still no agreement on the definition of

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[4] Galang Asmara, "The principles of religious tolerance and harmony among the people of Sasak tribe in Lombok Island, Indonesia," *Journal of Legal, Ethical and Regulatory Issues* 21, no. 1 (2018): 1–6.

[5] Zaenuddin Hudi Prasojo dan Mustaqim Pabbajah, "Akomodasi Kultural Dalam Resolusi Konflik Bernuansa Agama Di Indonesia," *Aqlam: Journal of Islam and Plurality* 5, no. 1 (13 Juni 2020), https://doi.org/10.30984/ajip.v5i1.1131.

[6] Robert A. Emmons dan Raymond F. Paloutzian, "The Psychology of Religion," *Annual Review of Psychology* 54, no. 1 (2003): 377–402, https://doi.org/10.1146/annurev.psych.54.101601.145024.

[7] H. Clark Barrett, "Towards a Cognitive Science of the Human: Cross-Cultural Approaches and Their Urgency," *Trends in Cognitive Sciences* 24, no. 8 (1 Agustus 2020): 620–38, https://doi.org/10.1016/j.tics.2020.05.007; Ashley E. Martin dan Michael L. Slepian, "The Primacy of Gender: Gendered Cognition Underlies the Big Two Dimensions of Social Cognition," *Perspectives on Psychological Science*, 9 Juni 2020, 1745691620904961, https://doi.org/10.1177/1745691620904961; Mark Nielsen dkk., "The Persistent Sampling Bias in Developmental Psychology: A Call to Action," *Journal of Experimental Child Psychology* 162 (1 Oktober 2017): 31–38, https://doi.org/10.1016/j.jecp.2017.04.017.

[8] Raymond F. Paloutzian dan Crystal L. Park, *Handbook of the Psychology of Religion and Spirituality, Second Edition* (Guilford Publications, 2014).

[9] Peter C Hill dan Kenneth I Pargament, "Advances in the Conceptualization and Measurement of Religion and Spirituality: Implications for Physical and Mental Health Research," *Psychology of Religion and Spirituality* 5, no. 1 (2016): 3–17.

religiosity and spirituality.[10] Religiosity can also be associated with a person's social attitudes. A person's social attitude can be manifested in the form of mutual respect for differences. The results showed that the Tolerance Index among religious communities in Bandung was 3.82 which was categorized as high, indicating that social interaction among religious communities in Bandung had gone well.[11] While the tolerance index in East Java was 3.34, while the tolerance index was based on student respondents in East Java which was 3.42.[12] Meanwhile, the religious harmony tolerance index in Kediri is in the high category, namely at 3.91.[13]

Religiosity becomes important if it is related to religious tolerance in society. Tolerance is respect for other people's principles. This does not mean that a person has to give up his beliefs or principles but must reflect a strong attitude of belief (Lely Nisvilyah, 2013). There are at least 5 principles of tolerance between religions, namely: (1) There are no obstacles in religion, free to choose religion based on their beliefs; (2) Humans have the right to choose and adhere to the religion in which they believe and worship according to this belief; (3) Will not force someone to follow certain beliefs; and (4) Almighty God does not forbid the lives of people who do not know or have a religion, hoping to avoid enmity.[14] Religion has described two relationships that must be carried out by its adherents, namely: a vertical relationship and a horizontal relationship, and tolerance is a horizontal relationship. The forms of tolerance that must be upheld are: (1) religious tolerance and (2) social tolerance. Religious tolerance involves beliefs related to faith, namely a broad attitude to provide opportunities for adherents of other religions to adhere to the religion they believe in. Meanwhile, social tolerance is an attitude and action that respects the diversity of backgrounds, views, and beliefs among people in the social environment.[15]

Tolerance is needed because various kinds of empirical differences that inevitably turn out to be prone to disintegration. Individual humans need tolerance in religion. The same applies to plural and multicultural societies, because tolerance also means an intensification of the experience of religiosity.[16] On the other hand, religiosity becomes important if it is related to the religious tolerance of society. Indonesia is a plural and multicultural country that has received praise from the world for the tolerant attitude of its people.[17] The research findings explain (1) internalization of religious values occurs when there is harmony in work; (2) the development of values of tolerance which is proven empirically in the openness of society to various religious rituals and

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[10] Agorastos Agorastos, Cüneyt Demiralay, dan Christian G Huber, "Influence of religious aspects and personal beliefs on psychological behavior: focus on anxiety disorders," *Psychology Research and Behavior Management* 7 (10 Maret 2014): 93–101, https://doi.org/10.2147/PRBM.S43666.

[11] Rina Hermawati, Caroline Paskarina, dan Nunung Runiawati, "Toleransi Antar Umat Beragama di Kota Bandung," *Umbara : Indonesian Journal of Anthropology* 1, no. 2 (23 Maret 2017), https://doi.org/10.24198/umbara.v1i2.10341.

[12] Haidlor Ali Ahmad, ed., *Potret Kerukunan Umat Beragama Di Provinsi Jawa Timur* (Jakarta: Kementerian Agama RI Badan Litbang dan Diklat Puslitbang Kehidupan Keagamaan dan Maloho Jaya Abadi Perss, 2011).

[13] I Komang Aris Darmawan, "Indeks Toleransi Kerukunan Umat Beragama di Kota Kediri Tinggi," RMOLJATIM, 12 Februari 2021, https://www.rmoljatim.id/2021/02/12/indeks-toleransi-kerukunan-umat-beragama-di-kota-kediri-tinggi.

[14] A. Jauhar Fuad, "Pembelajaran Toleransi: Upaya Guru Pendidikan Agama Islam Dalam Menangkal Paham Radikal Di Sekolah," dalam *Proceedings: Annual Conference for Muslim Scholars* (Surabaya: Kopertais Wilayah IV, 2018), 561–71, http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/159.

[15] Maali Mohammed Jassim Alabdulhadi, "Religious tolerance in secondary Islamic Education textbooks in Kuwait," *British Journal of Religious Education* 41, no. 4 (2 Oktober 2019): 422–34, https://doi.org/10.1080/01416200.2019.1585329.

[16] M. Akmansyah, "Membangun Toleransi Dalam Perspektif Pendidikan Spiritual Sufistik," *KALAM* 10, no. 2 (30 Desember 2016): 517–36, https://doi.org/10.24042/klm.v10i2.12.

[17] Depi Gunawan, "Pujian untuk Toleransi Beragama di Indonesia," 15 Mei 2018, https://mediaindonesia.com/read/detail/160993-pujian-untuk-toleransi-beragama-di-indonesia.

harmonious relations between congregations and members of the local community, including non-Muslims.[18]

The novelty of this research is the relationship between religiosity and tolerance of students in public and religious colleges. There are not many studies that link religious understanding with student tolerance. Most of the religiosity associated with the variable: preventing free sex,[19] personality,[20] self concept,[21] worry,[22] and spiritual.[23]

Methods

Researchers used quantitative research methods with an export facto design. Researchers conducted a survey by distributing questionnaires to students at Public Universities and Religious Colleges in the city of Kediri, Indonesia. The selection of the city of Kediri won the top 10 for Tolerant City Index Awards 2020 which was organized by the Setara Institute in collaboration with the Pancasila Ideology Development Agency (BPIP) and the Ministry of Home Affairs. This is the first time Kediri City has succeeded in breaking into the top 10 for Tolerant City Index. Kediri City was ranked 8th out of 94 cities surveyed by the Setara Institute, previously Kediri City was still in the ranking 29.[24]

This study has a population of 2512 students at two universities. The sample technique used cluster random sampling with a total sample size of 160 students from both universities. The development of a questionnaire was carried out through a grammar and indicator suitability test in consultation with linguists and psychologists. There were two questionnaires developed, first, a questionnaire on tolerance and second, a questionnaire on religiosity. Tolerance is developed based on indicators: acceptance, appreciation, patience, freedom.[25] Religiosity with indicators; ideology, worship, appreciation, knowledge, and practice.[26] The tolerance and religiosity questionnaire was developed into 25 statement items which were then tested for validity and reliability. The instrument that developed a valid tolerance questionnaire was 16 while the valid religiosity was 15. The reliability of the two instruments was above 0.8. Analysis is used to calculate

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[18] Imam Sutomo, "Implementasi Nilai Religiusitas Dan Toleransi Dalam Pemberdayaan Masyarakat Pada Jamaah Masjid Al-Hikmah Sidomukti Salatiga," *INFERENSI: Jurnal Penelitian Sosial Keagamaan* 8, no. 1 (21 September 2015): 93–114, https://doi.org/10.18326/infsl3.v8i1.93-114.

[19] Dini Rakhmawati, "Religiusitas Sebagai Faktor Protektif Perilaku Seks Pra Nikah Di Kalangan Mahasiswa," *Satya Widya* 36, no. 1 (2020): 56–63.

[20] Danang Satrio, Arif Budiharjo, dan Dyah Prasetyani, "Hubungan Religiusitas Dan Kepribadian Terhadap Perilaku Prososial Pada Perawat," *Pena Jurnal Ilmu Pengetahuan Dan Teknologi* 34, no. 1 (31 Maret 2020): 77–85, https://doi.org/10.31941/jurnalpena.v34i1.1205.

[21] Tuti Maisalfa, M. Nazir Basyir, dan Hetti Zuliani, "Hubungan Antara Konsep Diri dengan Perilaku Religiusitas Siswa Man Rukoh Banda Aceh," *JIMBK: Jurnal Ilmiah Mahasiswa Bimbingan & Konseling* 1, no. 1 (6 Agustus 2016), http://jim.unsyiah.ac.id/pbk/article/view/310.

[22] Ekka Nur Maisaroh dan Falasifatul Falah, "Religiusitas Dan Kecemasan Menghadapi Ujian Nasional (Un) Pada Siswa Madrasah Aliyah," *Proyeksi: Jurnal Psikologi* 6, no. 2 (3 Maret 2021): 78–88, https://doi.org/10.30659/jp.6.2.78-88.

[23] Zaki Abdullah dan Hasse Jubba, "Pengaruh Religiusitas Dan Kegiatan Spiritual Terhadap Persepsi Tingkat Keamanan Di Indonesia," *Jurnal Studi Agama dan Masyarakat* 16, no. 1 (29 Juni 2020): 10–23, https://doi.org/10.23971/jsam.v16i1.1709; Denny Najoan, "Memahami Hubungan Religiusitas Dan Spiritualitas Di Era Milenial," *Educatio Christi* 1, no. 1 (30 Januari 2020): 64–74.

[24] Nanang Masyhari, "Kota Kediri Raih Penghargaan Indeks Kota Toleran Award 2020 Dari Setara Institute | Beritajatim.Com," 26 Februari 2021, https://beritajatim.com/politik-pemerintahan/kota-kediri-raih-penghargaan-indeks-kota-toleran-award-2020-dari-setara-institute/.

[25] Punjul Supriati, "Pengembangan instrumen pengukuran toleransi pada mahasiswa sekolah menengah pertama," *Wiyata Dharma: Jurnal Penelitian dan Evaluasi Pendidikan* 6, no. 2 (7 September 2018): 117–23, https://doi.org/10.30738/wd.v6i2.3390.

[26] J. Osafo dkk., "Influence of Religious Factors on Attitudes Towards Suicidal Behaviour in Ghana," *Journal of Religion and Health* 52, no. 2 (1 Juni 2013): 488–504, https://doi.org/10.1007/s10943-011-9487-3.

the average of each variable. Different test analysis using Student's t-distribution, for relations using the correlation formula.

Literature Review
Religiosity

Religiosity is the level of one's conception of religion and the level of one's commitment to religion. The level of conception is the level of individual knowledge about religion, while the level of commitment that is meant is something that must be comprehensively understood so that there are various ways for individuals to become religious. Religion is a system of institutional symbols, belief systems, value systems and behavior systems, all of which focus on life's issues as the most important. Religious labor relations perceive what is believed to be a being higher than human.

Scholars see religiosity in a variety of ways. For example: the concept of religious orientation (intrinsic and extrinsic intrinsic) to describe aspects of religious motivation, the concept of religious commitment to explain how strong a person's commitment to religious substances, namely: knowledge, beliefs, practices, feelings, and consequences. Various approaches and perspectives show that the true dimensions of religiosity have not yet been agreed upon.[27]

Religion is referred to as a type of social order. This is to illustrate that religion is a social phenomenon or social event. Social systems can be analyzed, because they consist of complex rules and regulations that are linked and directed to a specific goal. Meanwhile, the religious axis lies in non-experimental strength. This expression indicates that religion is usually associated with the power of the outside world which is believed to be a power higher than human power. It is possible for humans to use the above powers to benefit themselves and the community around them. Salvation is meant as salvation in this world today and salvation in another world that humans will enter after death.

There are five dimensions of religiosity, including: first, the dimension of ideology or belief, namely the dimension of diversity concerning what to believe. For example: faith in the existence of God, angels, paradise, and others. Religious belief is the most basic dimension. Second, the dimension of worship, namely diversity after being associated with a number of behaviors, where behavior is determined by religion, such as worship, baptism, confession, fasting, prayers, or special rituals on holy days. Third, the dimension of appreciation, a dimension that comes from the religious feelings of followers of a religion or the extent to which a person can experience religious rituals, for example when praying. Fourth, the dimension of knowledge, which is related to individual understanding and knowledge of their religious teachings. Fifth, the applied dimension, which is related to the consequences of the religious teachings they adhere to, and which are applied through attitudes and behavior in everyday life.[28]

Attitude of Religious Tolerance

Tolerance is an open attitude in dealing with differences, mutual respect and respect.[29] Tolerance is also defined as respect for the principles of others. However, this does not mean that

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[27] J. Osafo et al., "Influence of Religious Factors on Attitudes Towards Suicidal Behaviour in Ghana," *Journal of Religion and Health* 52, no. 2 (June 1, 2013): 488–504, https://doi.org/10.1007/s10943-011-9487-3.

[28] Rooney Stark and Charles Y Glock, *Dimensi-Dimensi Keberagamaan" Dalam Agama Dalam Analisa Dan Interpretasi Sosiologis* (Jakarta: Raja Grafindo Persada, 1993).

[29] Muhammad Yasir, "Makna Toleransi Dalam Al-Qur'an," *Jurnal Ushuluddin* 22, no. 2 (December 1, 2014): 170–80, https://doi.org/10.24014/jush.v22i2.734.

a person has to give up his beliefs or principles, but must reflect a strong attitude to hold beliefs.[30] Religious tolerance means human freedom to express their beliefs, practice their religion freely, give freedom to someone to think differently, respect each other, help each other and cooperate among religious communities in building a safe and prosperous society.[31] The value of tolerance is one way to be understood and applied to prevent religious conflicts.[32] Religious tolerance is an attitude of being willing to accept the diversity and freedom of religion that other groups adhere to and believe.[33] Tolerance can be seen from the following indicators: (1) acceptance, accepting people as they are;[34] (2) appreciation, instinctively, humans like to be appreciated;[35] (3) patience, if interpreted in the form of tolerance, patience is defined as a sympathetic attitude towards the different views and attitudes of others;[36] (4) freedom, namely a condition that is free from pressure and coercion to do or not do something.[37]

Results and Discussion
Differences of Religiosity and Tolerance in Higher Education

The description of the level of religiosity and tolerance of students at two universities is presented in table 1. The data interval is made on a scale of 1-100, the level of religiosity of students in religious colleges is in the high category, and general universities are in the medium category. Meanwhile, the tolerance for both campuses is in the high category.

Table 1. The level of religiosity and tolerance of students

Dimensions	Campus	N	Mean
Religiosity	Religion Campus	94	80.51
	Public Campus	66	77.37
Tolerance	Religion Campus	94	82.02
	Public Campus	66	87.50

Personal data of research results

Table 2 explains the differences in the level of religiosity and tolerance at the two universities. The level of religiosity at the two tertiary institutions did not have a significant difference. In both religious and public colleges, the t count is 1,946 with a probability level of 0.053.

The results of this study are in line with research conducted by Aryani. He explained that in terms of religious orientation there were three groups of students, proving the same type of

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[30] Lely Nisvilyah, "Toleransi Antarumat Beragama Dalam Memperkokoh Persatuan Dan Kesatuan Bangsa (Studi Kasus Umat Islam Dan Kristen Dusun Segaran Kecamatan Dlanggu Kabupaten Mojokerto)," *Kajian Moral Dan Kewarganegaraan* 2, no. 1 (May 24, 2013): 382–96.

[31] Ali Rohmad, *Kapita Selekta Pendidikan* (Surabaya: PT. Bina Ilmu, 2004).

[32] Pujiono Pujiono et al., "Sosialisasi Hukum Tentang Penanaman Nilai Bertoleransi Dalam Kehidupan Kebebasan Beragama Bagi Siswa Smk Di Kota Semarang," *Jurnal Pengabdian Hukum Indonesia (Indonesian Journal of Legal Community Engagement) JPHI* 1, no. 2 (February 24, 2019): 101–22.

[33] Baidi Bukhori, "Toleransi Terhadap Umat Kristiani Ditinjau Dari Fundamentalisme Agama Dan Kontrol Diri (Studi Pada Jamaah Majelis Taklim Di Kota Semarang)," Monograph, July 16, 2012, http://eprints.walisongo.ac.id/3961/.

[34] Said Agil Husain al-Munawar, *Fikih Hubungan Antaragama* (Jakarta: Ciputat Press, 2003).

[35] Rohmat Kurnia, *Akhlak Mulia: Menjadi Dirimu yang Terbaik* (Jakarta: Imperial Bhakti Utama, 2011).

[36] Khisbiyah, *Menepis Prasangka, Memupuk Toleransi Untuk Multikulturalisme: Dukungan Dari Psikologi Sosial* (Surakarta: PSB-PS UMS, 2007).

[37] Budhi Munawar Rachman, *Islam Pluralis: Wacana Kesetaraan Kaum Beriman* (Jakarta: Raja Grafindo Utama, 2004).

religious orientation. Some aspects of religious life, their differences are not quite clear.[38] The religious orientation of students on public and religious campuses is the same. This can be caused by several factors. For example, public campuses have religious organizations as student activity units, extra-campus organizations such as the Indonesian Islamic Student Movement (PMII), the Islamic Student Association (HMI), the Nahdlatul Ulama Student Association (IPNU / IPPNU) and other extra campus organizations.

The same level of religiosity between public universities and religious colleges cannot be separated from the characteristics of a religious Indonesian society. Students in all tertiary institutions in Indonesia learn about the values that exist in their respective religions. The Indonesian nation has an emphasis in terms of harmony in the life of its people. This can be seen in the first principle of Pancasila, namely God Almighty. Therefore, the development of religious values in the life of Indonesian society is considered very important.[39] Each university has a dakwah institution, as a vehicle that becomes a source of students to implement their knowledge and becomes a collaborator vehicle for Islamic religious education.[40]

Students in Indonesia in the first semester receive religious lecture material according to their respective beliefs.[41] Religious material in Indonesia is mandatory for study, and the organizing institution has an obligation to provide religion lecturers.

Table 2 Differences in the level of religiosity and tolerance of students

	Religiosity	Tolerance
T	1.946	-3.967
Df	158	158
Sig. (2-tailed)	.053	.000
Mean Difference	3.13185	-5.45745

Personal data of research results

The level of religiosity in table 2 is the same in the two universities. However, the level of tolerance is different, this is due to different religious backgrounds. At least in religion-based colleges, all students are Muslim, while at public universities, students come from various religious backgrounds. This is in line with research conducted by Muhid and Fadeli which states that the higher the social prejudice, the lower the religious tolerance. Social prejudice is associated with the

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[38] Sekar Ayu Aryani, "Orientasi, Sikap Dan Perilaku Keagamaan (Studi Kasus Mahasiswa Salah Satu Perguruan Tinggi Negeri Di DIY)," *Religi Jurnal Studi Agama-Agama* 11, no. 1 (August 14, 2016): 59–80, https://doi.org/10.14421/rejusta.2015.1101-04.

[39] Mardan Umar, "Urgensi Nilai-Nilai Religius Dalam Kehidupan Masyarakat Heterogen Di Indonesia," *Jurnal Civic Education: Media Kajian Pancasila dan Kewarganegaraan* 3, no. 1 (June 8, 2019): 71-77–77, https://doi.org/10.36412/ce.v3i1.909.

[40] Lukis Alam, "Internalisasi Nilai-Nilai Pendidikan Islam Dalam Perguruan Tinggi Umum Melalui Lembaga Dakwah Kampus," *Istawa : Jurnal Pendidikan Islam* 1, no. 2 (August 3, 2016): 101-119–119, https://doi.org/10.24269/ijpi.v1i2.171.

[41] Soleman Kawangmani and Irawan Budi Lukmono, "Efektivitas Pembelajaran Agama Kristen Melalui Mata Kuliah Pendidikan Agama Kristen Di Perguruan Tinggi Terhadap Pemahaman Mahasiswa Kristen Tentang Gambar Diri," *Jurnal Gamaliel : Teologi Praktika* 2, no. 1 (March 30, 2020), https://doi.org/10.38052/gamaliel.v2i1.48; Lilik Nur Kholidah, "Pola Integrasi Nilai-Nilai Keislaman Dalam Pembelajaran Pendidikan Agama Islam Pada Lembaga Pendidikan," *At-Ta'dib* 10, no. 2 (December 8, 2015), https://doi.org/10.21111/at-tadib.v10i2.459; Sigit Purwanto, "Pendidikan Nilai Dalam Pagelaran Wayang Kulit," *Ta'allum: Jurnal Pendidikan Islam* 6, no. 1 (March 6, 2018): 1–30, https://doi.org/10.21274/taalum.2018.6.1.1-30.

student organizations chosen by students.[42] Meanwhile, the choice of student organizations will have a tendency to increase the religious level of students.

Table 2 shows that the tolerance attitude between students at religious colleges and public universities has a difference with the t count of 3,967 and the probability is 0,00. This illustrates that students in public universities are more tolerant than students of Religion colleges. This finding raises the question whether there is a connection between the shift in the way of religion on the public campus and on the campus on Religion? Students in tertiary institutions Student religion tends to be homogeneous, at least in terms of the religion adhered to by students. It could be that the homogeneity of students is the reason they are not more tolerant than general college students. Public university students interact more often with followers of other religions when compared to religious colleges. The environment in which students study becomes a cultural field in interacting with others of the same religion or of different religions, so that it can influence their mindset in understanding cultural, ethnic and religious diversity.

Religious fundamentalism on campus can be the root of exclusivism and intolerant behavior.[43] This exclusivity has the potential to cause intolerance in the religious life of students.[44] Students of UIN Bandung and UIN Jakarta tend to be fundamentalist in character.[45] The results show that students' tolerance is manifested in the form of mutual respect, mutual respect, mutual opportunity and openness in social relationships. An attitude of tolerance has a good effect in creating harmony. By practicing a tolerant attitude in their environment, students provide an example of living tolerance in uniformity, always opening up and working together to build a more harmonious and colorful living environment.[46]

Islam should be developed at the Religion Campus to become the center for the development of Islam in Indonesia. To this day, the Religion Campus remains one of the most strategic and systematic cultural institutions in developing Islam rahmatan lil alamin. Set up a nursery of values and build religious views that are open and respectful to differences.[47] An open (inclusive) religious attitude tends to make people tolerant and a closed (exclusive) religious attitude tends to make people intolerant.[48] Students can interact and collaborate with anyone comfortably without mutual suspicion.[49] The results of this study, although general university students are more tolerant, does not mean that students of religious colleges are intolerant, because the scores of both are at the

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[42] Abdul Muhid and Mohammad Ivan Fadeli, "Korelasi Antara Prasangka Sosial Dan Toleransi Beragama Pada Mahasiswa Aktivis Organisasi Kemahasiswaan Di Perguruan Tinggi Umum," *Al Qodiri: Jurnal Pendidikan, Sosial Dan Keagamaan* 15, no. 2 (2018).

[43] Maria Fatima Bona, "Setara Institute: Mahasiswa Kampus Keagamaan Lebih Fundamentalis," beritasatu.com, 2019, https://www.beritasatu.com/nasional/562138/setara-institute-mahasiswa-kampus-keagamaan-lebih-fundamentalis.

[44] Dhanang David Aritonang, "Eksklusivitas Beragama Merebak di Perguruan Tinggi Negeri," Kompas.id, June 30, 2019, https://kompas.id/baca/utama/2019/06/30/eksklusivitas-beragama-merebak-di-perguruan-tinggi-negeri/.

[45] Mohammad Bernie, "Riset Setara Institute: UIN Jakarta dan UIN Bandung Fundamentalis," tirto.id, 2019, https://tirto.id/riset-setara-institute-uin-jakarta-dan-uin-bandung-fundamentalis-edma.

[46] Ignasius Resky Alsuka Randa, Sulistyarini, and Rustyarso, "Sikap Toleransi Mahasiswa Lintas Etnis Dan Agama Di Asrama Bujang Malaka Kabupaten Kubu Raya," *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa* 6, no. 3 (March 29, 2017), https://jurnal.untan.ac.id/index.php/jpdpb/article/view/19274.

[47] Moh Sulhan, Hasbiyallah Hasbiyallah, and Dadan Nurul Haq, "Prophetic Bases of Islamic Moderation of State Islamic Higher Education (PTKIN)" (Atlantis Press, 2018), https://doi.org/10.2991/icie-18.2018.10.

[48] Fatimah Husein, *Muslim-Christian Relations in the New Order Indonesia: The Exclusivist and Inclusivist Muslims' Perspectives* (PT Mizan Publika, 2004).

[49] Muhammad Anas Ma`arif, "Internalisasi Nilai Multikulutural Dalam Mengembangkan Sikap Toleransi (Studi Di Di Pesantren Mahasiswa Universitas Islam Malang)," *Nazhruna: Jurnal Pendidikan Islam* 2, no. 1 (March 24, 2019): 164–89, https://doi.org/10.31538/nzh.v2i1.179.

same high interval (see table 1). The two universities are equally tolerant, this can be an illustration that students in Indonesia have a tolerant attitude.

Relation between Religiosity and Tolerance

Overall student religiosity has a relationship with tolerance with a correlation coefficient of 0.183 with a probability of 0.021 with 160 students as respondents. This figure shows that the religious relationship with tolerance is in the very low category. If the correlation coefficient in table 3 is squared, then the figure is 0.0334 or religiosity contributes to tolerance by 3.34%.

Table 3 Relation of Religiosity and Tolerance

Dimensions		Attitude of Tolerance
Religiosity	Pearson Correlation	.183[*]
	Sig. (2-tailed)	.021
	N	160

Personal data of research results

Several previous research results show that there is no relationship between the level of religiosity and religious tolerance in Salatiga.[50] The results of other studies indicate that there is a significant positive relationship between emotional intelligence and religious tolerance.[51]

Tolerance is related to maturity in religion. Religious maturity in the ideal concept requires awareness of the existence of God or other cosmic reality which is reflected in the experience of "in" and "out". The characteristics of religious maturity are as follows: (1) More critical, creative, and autonomous in religion, (2) Religious maturity expands its attention to things outside of itself, (3) religious maturity is not satisfied only with ritual routines and verbalization.[52] These three characteristics of religious maturity are important, which may be overlooked by people in the way they live their religion.

Adults who do not have a religion by taking actions contrary to divine, humane, and even social values. But if there are religious people who regularly perform their religious rituals, but still commit crimes, according to the "religious maturity" theory, this person is not a mature religion. He formally embraced religion and performed rituals well, except that the religion was immature.[53]

Immature religiosity is not sufficient to allow perpetrators of violence to live in divinity, society and humanity at the same time, so it is far from tolerated. Religious adults always give birth to social behavior that respects human values, is coherent, morality without violence, and others that make sense. Therefore, he will be born of mature religious people, intrinsic religious orientation, attitudes and behavior (life based on religion), which of course includes a life that is completely tolerant of all differences.

Acknowledging diversity is evidence of human faith. However, not all accept it and understand the meaning of diversity. Therefore, tolerance education is a solution to foster mutual recognition, mutual respect and respect for one another. Education is the right place for

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[50] Ardi Utama, "Hubungan antara Tingkat Religiusitas dengan Toleransi Agama di Salatiga" (Thesis, Salatiga, Program Studi Psikologi FPSI-UKSW, 2015), http://repository.uksw.edu/handle/123456789/10164.

[51] M. Nur Ghufron, "Peran Kecerdasan Emosi Dalam Meningkatkan Toleransi Beragama," *Fikrah* 4, no. 1 (2016): 138–53.

[52] Walter Houston Clark, "The Psychology of Religion," *Pastoral Psychology* 9, no. 4 (May 1, 1958): 49–55, https://doi.org/10.1007/BF01741070.

[53] Roni Ismail, "Konsep Toleransi Dalam Psikologi Agama (Tinjauan Kematangan Beragama)," *Religi Jurnal Studi Agama-Agama* 8, no. 1 (January 31, 2012): 1–12, https://doi.org/10.14421/rejusta.2012.0801-01.

transformation to spread the values of tolerance; humanism, brotherhood, peace, democracy and justice. With tolerance education, there will be a millennial generation who uphold these values in the life of the nation and state.[54] This research negates that two tertiary institutions in Indonesia have instilled a good tolerance value that is planned in the education system (curriculum).

Humans determine that attitudes do not violate and conflict with the basic requirements for creating order, peace, harmony and internal and inter-religious harmony, is the belief that attitudes and structures of tolerance among human beings must be closely related to every religious community. To create conditions of harmony between religious communities and a spirit of harmony and dynamism, unity and integrity.[55] On the basis of this description, one can understand that religious tolerance is not tolerance in a religion where one religion and another is mixed, but tolerance in the form of cooperation manifests itself in social activities. For example, building bridges, repairing public places, helping people affected by floods and helping victims of road accidents.

There is a great principle in religion,[56] so it is important to understand, namely: *first*, the principle that is the essence of religion is "The Golden Rule", namely the principle of virtue. This principle is written in all major religious scriptures. Even the principle of virtue has also become the main teaching of Stoic philosophy, which has existed three hundred years before the birth of Christianity, and 900 years before the birth of Islam. Virtue is the only value that is valuable. Other values have meaning only in terms of their effect on virtue. All property, power, knowledge, action becomes meaningful if it brings goodness. If it brings badness and evil, then property, power and knowledge will become dangerous.

Second, the principle of "Power of Giving". Give what you can to help others, to grow others, to make others happy. Apply this principle especially to those who are less fortunate. This is another treasure that exists in all major religions. You live by what you take. But you are happy from what you give. Charity or giving does not always mean material. But the main thing is dedication to grow other people. This principle is also present in many religions and schools of spirituality.

Third, the principle of "The Oneness". The principle of all things is one. Do we believe that God exists or not, whether God is in the form of a personal God, impersonal God, the gods, or we understand it from the perspective of deism, pantheism, agnosticism. All these beliefs cannot deny that there is something outside us, the Most Vast, and Most Mysterious.

Research also proves how power of giving, a life of charity, giving, makes life happier and more meaningful. Research also proves. How a sense of unity "the oneness" with the environment also makes life happy and meaningful. How religious rituals, such as going to church, to the mosque, to the temple, meditation, contemplation, as far as one can imagine, the Most Loving, the Most Merciful, also makes life happier and more meaningful. These are the three blue diamonds found in an ocean of spirituality.

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[54] Edi Sugianto, "Pendidikan Toleransi Beragama Bagi Generasi Milenial," *Misykat Al-Anwar Jurnal Kajian Islam Dan Masyarakat* 30, no. 1 (January 23, 2019), https://doi.org/10.31904/ma.v30i1.3611.

[55] Mukti Ali, *Pluralisme Agama Di Persimpangan Menuju Tuhan* (Salatiga: STAIN Salatiga Press, 2006).

[56] Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought (IIIT), 2008); Syukur Prihantoro, "Maqasid Al-Syari'ah Dalam Pandangan Jasser Auda: Sebuah Upaya Rekontruksi Hukum Islam Melalui Pendekatan Sistem," *At-Tafkir* 10, no. 1 (October 14, 2017): 120–34.

A person can be tolerant if he has a sense of maturity in religion or if it is called a mature religion. Religious maturity defines religion as an inner experience with a clear influence on real behavior in life. When someone is actively trying to align their life with God.

Conclusion

This research can draw the following conclusions: There is no difference in the level of religiosity of general students and religious tertiary institutions with a t-test result of 1,946 and a probability of 0.053. Students at all tertiary institutions in Kediri are required to take religion courses. The subject of Religion is a field of study that is specifically regulated in the law of the national education system which must be taught to all students. There are differences in tolerance, public college students are more tolerant when compared to religious colleges with a t-test result of 3,967 and a probability of 0.000. This is because state university students are more heterogeneous, while religious university students are more homogeneous. This difference does not indicate an intolerant religious college, because both have the same high tolerance value. There is a relationship between student religiosity and tolerance, although the correlation between the two is small with the results of the r-count test of 0.183 and a probability of 0.021.

This explains that the higher the religiosity of students, the more tolerant students will be. This relationship is going well because of the maturity of Kediri students in religion. The values of tolerance and religiosity in Kediri are taught in two fields of study in tertiary institutions through the subjects of Religion and Citizenship Education, as well as a good environment to form an attitude of tolerancek. Although the findings provide valuable insights, this study has limitations in terms of sample coverage and geographical area. Further research involving larger and more diverse samples from different countries or regions is expected to corroborate and expand the generalizability of these findings. Future research could also explore other factors that may influence the relationship between religiosity and tolerance among university students. By acknowledging these limitations and suggesting areas for further investigation, the researchers emphasize the importance of continuous exploration and development of knowledge. Conducting more robust studies with diverse samples and considering various influencing factors can lead to a better understanding of the complex dynamics between religiosity and tolerance, ultimately contributing to the promotion of harmony and mutual respect in diverse societies.

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