THE DIFFERENCES IN RELIGIOUS TOLERANCE AMONG STUDENTS OF SANATA DHARMA UNIVERSITY FROM THE PERSPECTIVE OF THEIR HIGH SCHOOL ORIGIN

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Abstrak: Tujuan Penelitian : 1) Untuk mengetahui adakah perbedaan toleransi beragama dikalangan mahasiswa Universitas Sanata Dharma ditinjau dari asal SMAnya. 2) Untuk menilai tingkat toleransi beragama pada mahasiswa Universitas Sanata Dharma lulusan sekolah menengah negeri. 3) Untuk menilai tingkat toleransi beragama pada mahasiswa Universitas Sanata Dharma lulusan sekolah menengah swasta berbasis agama. 4) Untuk mengidentifikasi item-item skala toleransi beragama yang ditemukan suboptimal (rendah) untuk saran topik konseling selanjutnya. Penelitian ini menggunakan pendekatan kuantitatif dengan desain penelitian komparatif. Teknik pengumpulan data dengan melakukan survei skala likert dengan jumlah responden sebanyak 191 siswa yang terdiri dari 97 siswa lulusan SMA Negeri dan 94 siswa lulusan SMA Swasta berbasis agama. Hasil uji validitas diperoleh 46 item valid dari 50 item, sedangkan uji reliabilitas menggunakan perhitungan Alfa Cronbach dengan hasil sebesar 0,936 yang dikategorikan reliabilitas sangat tinggi. Selanjutnya dilakukan uji diferensial dengan menggunakan uji Independent Sample T-test. Temuan Penelitian: 1) Tidak terdapat perbedaan toleransi beragama antara mahasiswa Universitas Sanata Dharma yang berasal dari SMA Negeri dan Swasta berbasis agama. 2) Tingkat toleransi beragama pada siswa SMA Negeri ditemukan sebesar 78% dalam kategori sangat tinggi dan 22% dalam kategori tinggi. 3) Tingkat toleransi beragama pada siswa SMA swasta berbasis agama sebesar 81% berada pada kategori sangat tinggi dan 19% berada pada kategori tinggi. 4) Beberapa item teridentifikasi rendah dalam kategori tinggi, dengan 3 topik panduan yang diusulkan: terbang bersama untuk mencapai keberagaman, emosi menyakiti saya, dan tindakan berbagi yang menyemangati.

Kata Kunci : Toleransi Beragama, Pelajar, SMA Negeri, SMA Swasta Berbasis Agama

Abstract: Research objectives: 1) To determine whether there are differences in religious tolerance among students of Sanata Dharma University from the perspective of their high school origin. 2) To assess the level of religious tolerance among students of Sanata Dharma University who graduated from public high schools. 3) To assess the level of religious tolerance among students of Sanata Dharma University who graduated from religon-based private high schools. 4) To identify the items in the religious tolerance scale that are discovered to be suboptimal (low) for further suggestion of counseling topics. This research employs a quantitative approach with a comparative research design. The technique of data collection is by conducting Likert scale survey with a total of 191 students as respondents consisting of 97 students who graduated from public high schools and 94 students who graduated from religion-based private high schools. The results of validity test obtained 46 valid items out of 50 items,

while the reliability test used Alfa Cronbach's calculation with the result of 0.936 which is categorized as a very high reliability. Subsequently, a differencial test was carried out using the independent sample t-test. Research findings: 1) There is no difference in religious tolerance between students of Sanata Dharma University originating from public and religion-based private high schools. 2) The level of religious tolerance among students from public high schools was found to be 78% in the very high category and 22% in the high category. 3) The level of religious tolerance among students from religion-based private high schools was found to be 81% in the very high category and 19% in the high category. 4) Several items were identified as low in the high category, with 3 proposed guidance topics: flying together to achieve diversity, my emotions harm me, and heartening acts of sharing.
Keywords: *Religious Tolerance, Students, Public High Schools, Religon-Based Private High Schools*

INTRODUCTION

Diversity becomes an essential existence for Indonesian as a distinctive characteristic that is recognized worldwide. One of the diversities that is particularly highlighted is the religious diversity, with six recognized religions: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, as well as local beliefs, such as: *Kejawen, Parbegu, Marapu, Sai Baba,* and etc. As a diverse society, it is only fitting that we create the space to enhance our tolerance towards all individuals due to the fact that the fundamental purpose of living culturally and diversely is to learn to be tolerant. (Grayling as cited in Walt, 2014)

According to Suharyanto (2013), religious tolerance can be interpreted as granting freedom for every individual to pray and worship in accordance with their own beliefs, without any obstruction in practicing their faith. Meanwhile, Abhor (2020) states religious tolerance encompasses the fundamental discussion regarding the faith and divinity they adhere to. Therefore, tolerance is setting limits for oneself to not deeply intrude other places, especially those concerning beliefs (Cohen as cited in Powell & Clarke, 2013). On the other hand, Ali et.al (in Sari et.al, 2021) claims religious tolerance is open-mindedly accepting the differences in religious teachings of each individual without disturbing their beliefs.

In alignment with this, Ghufron (2016) states that religious tolerance is legalizing and accomodating the fact that individuals have the right and freedom to express their beliefs and relevant legitimate practices without necessarily endorsing their beliefs or practices.

The diversity of religious beliefs allows the emergence of pro and contra due to the differences in teachings, prohibitions, and commandments of various religions. This leads to the followers of each religion to verify which one is true and proven in their lives. This kind of

attitude can trigger religious intolerance because of the excessive fanatism towards their religious teachings and the feelings of being threatened by the teachings of other religions, which becomes the root cause of discrimination. As a result, their attitudes tend to become more defensive, aggresive, and closed off towards people who do not conform to their beliefs (Haas & Cunningham, 2013). In addition, Rusdi (as cited in Kurniawan et.al., 2022) emphasizes as the religious freedom is also regulated by the law, then the occurences of religious intolerance can lead to punishments for the perpetrators.

Based on the research conducted by Cholilurrohman (2016), the results show that the religious tolerance among high school students in Pati, to be exact, in religious-based private high schools is 77%, while in public high schools, it is 83%. This result indicates that the percentage for religious tolerance in religious-based private high schools is lower compared to the public high schools.

Therefore, according to Faridah (2013), religious tolerance in its implementation is influenced by several factors, which are: First, the understanding of one's own religion. Second, the cultural etiquette of politeness. Third, a high sense of solidarity. Moreover, Hanim et.al. (2017) claims that factors that determine tolerance includes: the development stage, personality type, hierarchy of needs, experiences, understanding, and immitation. Then, Gusnanda & Nuraini (2020) also emphasizes that religious intolerance is caused by several other factors like politics, economy, weak government oversight, and violations against the religious diversity, which may take the form of violations against religious freedom, destruction of places of worship, discrimination based on religion, and cessation of religious activities. Besides those factors, there are several aspects that also affect religious tolerance, which are perception, attitude, and cooperation (Hermawati et.al., 2016).

The tolerance that will be discussed in this research is the tolerance among university students evaluated based on their high school origins. According to Qomarudin (2021), university students are individuals that are registered under a specific higher education institution, whether it is a particular institution or academy, or university. In alignment with that, Siswoyo (as cited in Budiman & Hamdan, 2021) defines university students as individuals that are seeking knowledge in higher education insittutions or equivalent institutions, whether it is public or private.

University students are classified as in the late adolescence stage in the developmental stages. The transition in which a person is no longer categorized as teenagers, but have yet to

enter adulthood is the late adolescence phase. As stated by Arnett (in Tupan, 2016), the period between adolescence and adulthood is also called as emerging adulthood, with the age ranging from 18-25 years old. According to Arnett (in Arini, 2021), emerging adulthood is identified by several characteristics: identity exploration, age of instability, the self focused age, feeling in between, the age of possibilities.

There are two types of senior high school, which are: public high school and private high school. According to Suseno & Khory (2013), public schools are operated by the government, with the goal of pure education serving as the references. Meanwhile, schools that are operated by non-governmental institutions are called as private schools; those that enable students to acquire specialized education when the government is unable to provide, one of the examples is the religious school.

Public schools are also known as coeducational school, as stated by Ardiyanti (2013), coeducational schools are defined as schools that accept both female and male students; these schools are also known as heterogeneous schools. They are not only heterogeneous in terms of gender, but also in ethnicity and religion (Novansha, 2022). This heterogeneity becomes the reason for the schools to implement multicultural education.

Hiemstra & Brink (2006) claims religious-based schools that are operated in public identify themselves with one particular religion, affiliate with religion groups, and they are operated by a certain religion group. Meanwhile, Sinaga (2017) states private schools are operated with guidance, namely the religious and denominational schools. These schools provide religious teachings (religiosity) along with the other academic lessons to reinforce the students' traditions and beliefs.

Private schools are also known as non-coeducational schools, as stated in Ardiyanti (2013), in which non-educational schools are recognized for their homogeneous trait; thus, private schools are also referred to as homgeneous school. The similarities or uniformity in terms of students' characteristics, including the religion, ethnicity, social class, and economic background is the characteristic of private schools (Azizah, 2013).

Schools that serve diversities can implement multicultural education, for the interaction of all students depend on different backgrounds: the culture, ethnicity, economic background, gender, and religion (Munadlir, 2016). According to James Bank (as cited in Amin, 2018), multicultural education has several dimensions, one of which is the prejudice reduction, where various diversities can determine the right methods for teaching and train the students to

interact with the whole school community that comes from different backgrounds to create tolerance and inclusivity in academic culture.

METHODOLOGY

This research employs the quantitative approach with a comparative research design. The research is conducted in Sanata Dharma University by using Likert scale survey as the technique of data collection. The survey gathered a total of 191 students as respondents consisting of 97 students who graduated from public high schools and 94 students who graduated from religious-based private high schools. Afterwards, the validity and reliability test are completed. The result of validity test shows 46 valid items out of 50. On the other hand, reliability test employs Cronbach's alpha calculation, and the result obtained is 0.936, which falls into a very high category. Further analysis was conducted using an Independent Sample T-test.

RESULTS AND DISCUSSIONS

The analysis of the results will be linked to the research objectives. The presented analysis is based on the scores obtained from the religious tolerance questionnaire. The sample consisted of 191 participants, divided into two groups which are 97 students from public high schools and 94 students from private religious-based high schools. The analysis was conducted using JASP 0.16.3.0 for Windows. Initially, the validity of the research instrument was examined, revealing that out of 50 research items, 4 items were declared invalid because the value of r <0.03. After the valid items were obtained, the reliability test was carried out, resulting in a Cronbach's Alpha coefficient value of 0.936, indicating a very high reliability.

Subsequently, a normality test was conducted, resulting in p-values of 0.002 for public high schools and 0.004 for private religious-based high schools, this indicates that the value is < 0.05. Therefore, it can be interpreted that the data the data from both public high schools and religious-based private high schools are considered to be abnormal. Typically, for data to be considered normal in a normality test, the p-value must be > 0.05.

Table 1. Normality test results

		W	p
TOTAL	Public High Schools	0.953	0.002
	Privated religious-based High Schools	0.957	0.004

Furthermore, a homogeneity test was conducted, resulting in a p-value of 0.205, indicating that the p-value is > 0.05. When the p-value is greater than 0.05, it indicates that the data meets the assumption of homogeneity. Therefore, it can be concluded that both sample groups are homogeneous.

Table 2. Homogeneity test results

	F	df_1	df_2	p
TOTAL	1.619	1	189	0.205

Subsequently, a t-test was conducted, resulting in a p-value of 0.592, which indicates that the p-value is > 0.05, while the significant requirement of the t-test value is <0.05, it can be concluded that the results of the t-test are not significant.

Table 3. T-test results

	W	df	p
TOTAL	4764.000		0.592

After obtaining these results, a categorization of the level of religious tolerance behavior among students at Sanata Dharma University based on their high school origin was conducted, resulting in the following outcomes:
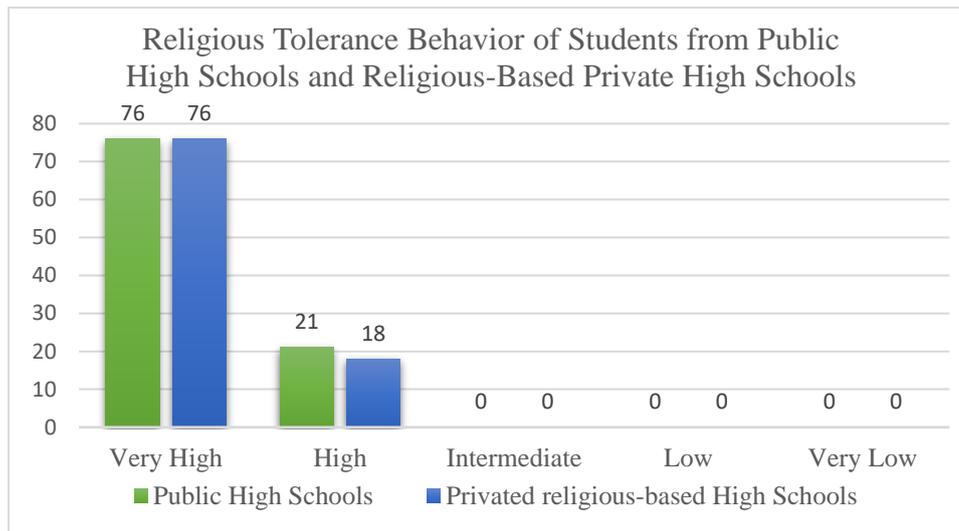
Table 4. Categorization of Religious Tolerance Behavior among Students of Sanata Dharma University Based on High School Origin

Categorization	Interval	Public High School		Religon-Based Private High Schools	
		Total	Percentage	Total	Percentage
Very High	149,5 < X	76	78%	76	81%
High	126,5 < X ≤ 149,5	21	22%	18	19%
Intermediate	103,5 < X ≤ 126,5	0	0%	0	0%
Low	80,5 < X 103,5	0	0%	0	0%
Very Low	X ≤ 80,5	0	0%	0	0%
Total		**97**	**100%**	**94**	**100%**

There are 76 (78%) students from public high schools categorized as having a very high level of religious tolerance behavior. There are 21 (22%) students from public high schools categorized as having a high level of religious tolerance behavior. There are 76 (81%) students from religious-based private high schools categorized as having a very high level of religious

tolerance behavior. There are 18 (19%) students from religious-based private high schools categorized as having a high level of religious tolerance behavior.

Figure 1. Diagram of religious tolerance behavior of students at Sanata Dharma University based on high school origins.

Furthermore, the categorization of items on the religious tolerance scale was carried out, aiming to determine the score of items from very high to very low, with a focus on low-scoring items to be used as guidance topics. The categorized items are as follows:

Table 5. Analysis of achievement scores for religious tolerance behavior items.

Categorization	Interval	No Item	Total	Percentage Frequency
Very High	626,75< X	2, 4, 6, 11, 12, 14, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 34, 36, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50	38	83%
High	525,25< X ≤ 626,75	5, 7, 8, 10, 13, 15, 33, 37	8	17%
Intermediate	429,75< X ≤ 525,25	0	0	0%
Low	334,25 < X 429,75	0	0	0%
Very Low	X ≤ 334,25	0	0	0%
Total			**46**	**100%**

There are 36 (83%) items categorized as very high. There are 8 (17%) items categorized as high. Based on the data analysis, it can be determined that there is no difference in religious tolerance among Sanata Dharma University students who come from religion-based private high schools and public high schools. This conclusion is drawn from the t-test result, where the

p-value is 0.592, indicating that the value is > 0.05. This happens because public schools are inseparable from multicultural education which implement a prejudice reduction learning process. It means that during the learning process, students are encouraged to interact with peers from diverse backgrounds, particularly in terms of religious differences (James Bank as cited in Amin, 2018).

The difference in backgrounds, particularly in terms of religious diversity, provides students with a broader perspective on peers from different religious backgrounds. From this perspective, it raises mutual respect or courtesy towards existing differences, so with the end result of these interactions, it brings up a high attitude of solidarity and mutual cooperation and help (Faridah, 2013).

Religious-based private schools also implement similar educational practices. These schools embrace multicultural education as a foundation for creating a conducive learning environment by applying basic multicultural values such as mutual respect and understanding among students. The process of enhancing these values can begin by improving intergroup relations through effective communication with groups or individuals from different backgrounds (Jati, 2014).

The management of education within school institutions is a form of serve to people (public) irrespective of religion, ethnicity, or race, as everyone has the right to receive education. This principle aligns with the teachings of the Catholic Church. Consequently, many private schools under the auspices of Catholic foundations are not only open to students of the same religion but also welcome students from different religious backgrounds (Jati, 2014). The presence of students from various religions in these religiously-affiliated schools enhance more diverse interactions and communications.

In addition to multiculturalism, the school also provides religiosity instructions. If the school is affiliated with a specific religious foundation and lacks a religious teacher for students of other faiths, religiosity instruction is provided. This instruction teaches universal values, focusing not only on the relationship between humans and God but also on the relationships among humans who mutually need one another and interactions with the surrounding environment. Therefore, religiosity instruction offers universality values such as love, tolerance, compassion, respect, honor, and peace (Jati, 2014). In line with this, according to Asroni (as cited in Jati, 2014) religiosity instruction carries the mission of universalizing

religious values. The goal is to uphold human dignity and peace, reflecting the teachings of the Abrahamic religions.

The transformation of students from public high schools and religious-based private high schools who become students at Sanata Dharma University is certainly influenced by the values upheld by the university itself. Sanata Dharma University, being a Catholic foundation, warmly welcomes students from different religious backgrounds. It is known that Sanata Dharma University is a Catholic foundation that warmly welcomes students from different religious backgrounds. This diversity certainly becomes a unique attraction for Sanata Dharma University. It brings positive impacts, enhancing mutual respect and appreciation among students. This aligns with one of the core values of Sanata Dharma University, which is to respect diversity.

Sanata Dharma University prioritizes the comfort of all its students by promoting diversity through the creation of religious student activity units. These units encompass groups for each religion represented at the university, giving each faith a platform for expression. Moreover, religious activities of all kinds can proceed without any obstacles, as there are no prohibitions against conducting religious events on campus life. This approach significantly enhances the positive image of religious tolerance at Sanata Dharma University.

Additionally, in line with Sanata Dharma University's motto, "intelligent and humane," the institution encourages its students to be not only intellectually capable but also to embrace humanistic values. These values emphasize the importance of recognizing individuals as beings who need one another and respecting their freedom to make personal choices, including their religious beliefs and expressions, while ensuring the rights of others are upheld. The religious tolerance at Sanata Dharma University is further symbolized in its logo, particularly the five-pointed lotus. These points represent Pancasila, with the first principle reflecting the commitment of the university to religious tolerance, promoting harmony among people of different faiths, and fostering belief in God Almighty.

Based on the categorization of item scores, no items were found to fall into the intermediate, low, or very low categories. Consequently, the researcher decided to use the guidance topics based on the items in the high category, specifically items 5, 7, 8, 10, 13, 15, 33, and 37. These 8 items are distributed across 3 aspects as follows: 1) Items 5, 7, 8, 10, 13, and 15 fall under perception aspect, with the guidance topic of flying together to achieve diversity. 2) Item 33 falls under behaviour aspect, with the guidance topic of my emotions harm

me. 3) Item 37 falls under cooperation aspect, with the guidance topic being "Sharing to Enrich the Heart."

CONCLUSION

Based on the results of the analysis calculation, it can be concluded that: 1) There is no difference in religious tolerance in Sanata Dharma University students based on high school origin. 2) The level of religious tolerance exhibited by students from public high schools is categorized as high. This indicates that students who come from public high schools are able in demostrating the aspects of perception, attitude, and cooperation effectively. 3) The level of religious tolerance exhibited by students from religious-based private high schools is also categorized as high. This indicates that students from religious-based private high schools are capable of demonstrating the aspects of perception, attitude, and cooperation well. 4) The items that are identified as low in the categorization of items that are in the high categorization that can be used as guidance topics are in the perception aspect with 1 topic, the attitude aspect with 1 topic, and the cooperation aspect with 1 topic.

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