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



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PPIM UIN Jakarta - UNDP Indonesia

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CONVEY REPORT

The Diversity on the Ivory Tower: Religious Tolerance in Higher Education
Vol. 4 No. 5 Year 2021

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Foreword

All praise is due to Allah, the Almighty God. By the grace of Him, we could finish this survey report entitled “Diversity in the Ivory Tower: Religious Tolerance in Higher Education.” The survey activities were carried out in all provinces in Indonesia from November 1 to December 27, 2020, with a sample of 2866 students, 673 lecturers, and university leaders (HE) selected as research samples. This survey covers all types of higher education institutions, namely State Universities (SHE), Private Universities (PHE), Religion-Based Higher Education (RBHE), and Government-Affiliated Higher Education Institution (GAHE).

Our sincere appreciation goes to the groups and individuals who have helped us complete this survey and report. With their supports, we successfully managed to complete these surveys and reports. The authors’ deepest thanks go to the senior researchers of Center for the Study of Islam and Society (PPIM), particularly Jamhari Makruf, Ismatu Ropi, Didin Syafruddin, Fuad Jabali, Saiful Umam, Arief Subhan, and Idris Thaha, for all their invaluable sources of information and assistance including their indispensable inputs on the instrument and the initial draft of the survey report.

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The authors’ sincere gratitude also goes to the students, lecturers, and higher education institution representatives selected as samples for their willingness to provide the required information for this study. Our thanks go to the enumerators and research coordinators who worked hard to generate and collect the required data. Furthermore, we also thank Meitha Dzuharia, Abdallah, Fikri Fahrul Faiz, Narsi, and friends in the survey management. They all made a significant contribution to the process of this survey implementation.

Once again, we would like to say a massive thank you to everyone who participated in the remarkable accomplishment of this survey and report. Nonetheless, any limitations and errors that might be further identified in this report are all under the authors' responsibility.

Jakarta, March 5, 2021

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Introduction

A. Background

This national survey is part of the Center for the Study of Islam and Society (PPIM) to promote evidence-based policy in education. The research findings are expected to be a salient 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, social and Indonesian issues, and the promotion of national values. Unlike several previous surveys (PPIM, 2018, 2020), which were limited to Muslims, this survey included other religious groups.

Why is this intolerance survey of students and lecturers necessary? Collectively, Indonesia still faces many challenges in addressing diversity. We still hear about social conflicts and even violence due to differences (Kumparan, 2020; Tirto, 2018, Riyadi & Hendris, 2016). Several surveys show a reasonably high intolerance level (PPIM, 2017, 2018; Wahid Foundation, 2019). Religious differences, in particular, are often a source of social conflict. The educational environment should be a place to nurture the seeds of openness. However, we cannot deny that narrow-minded views exist in our educational institutions in responding to religious differences. Ironically, policymakers seem less courageous to take policies to re-examine our education, especially those related to religious issues. In fact, in the realm of education, being a victim of religious intolerance can negatively impact the students' academic performances because they feel uncomfortable and lack focus on academic and learning goals on campus (Tholkhah, 2002; Van Tongeren et al., 2016).

Higher education institutions have an essential role in addressing differences. However, unfortunately, they are also not free from the seeds of intolerance. Some activities that tend to be intolerant occur in universities. In fact, education is expected to produce future leaders who have an inclusive attitude and respect diversity. This hope is as stated in Law (UU) Number 20 of 2003 concerning the National Education System. According to the law, the implementation of education is obliged to hold several principles that education is carried out in a democratic and just environment without discrimination 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 academic communities. For this reason, research will be more broadly concerned with the campus environment and student activities. The following are several aspects that need to be considered in researching religious tolerance among students, especially regarding the conditions of the campus environment and student activities.

1. Campus as a system: How is the teaching carried out on campus? How is the policy? Moreover, what is the general attitude of the campus in encouraging tolerance among the academic community?
2. Since students and lecturers are two essential components of campus, we need to survey lecturers and students.
3. Lecturers are an essential 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 conditions of the lecturers.
4. For students, it is necessary to know how activities on campus affect students' religious tolerance.

B. Research Questions

Some of the questions that we seek to understand the problem of intolerance are formulated in the following research questions:

1. What is the general overview of students' and lecturers' tolerance?
2. Does the practice of democracy on campus affect the tolerance attitude of students and lecturers?
3. Does the environment and religious activities on campus affect student religious tolerance?
4. Do student activities or activities affect the tolerance level of students?
5. What can be done to increase tolerance in the university environment?

The five questions will be answered through a survey. The aim is to provide critical input for policymakers at the central and campus levels on how universities can better appreciate differences.

C. Report Structure

This report consists of several chapters. After Chapter 1 or the introduction, Chapter 2 describes the theoretical basis we used in conducting this survey. Chapter 3 explains the method used to conduct the survey. Furthermore, we will present the critical findings of this survey in Chapter 4. As a closing, Chapter 5 contains conclusions and some policy recommendations based on the findings we have described in the previous chapter.

Higher Education and Tolerance: Theoretical Framework

A. Definition of Religious Tolerance

In this study, we define religious tolerance as a person's willingness to accept the civil rights of individuals or other religious groups that he or she is not preferred or approved. Three crucial components form this definition. First, tolerance requires a willingness to respect those statements or behavior that they do not like or approve of. One of the most frequently cited definitions of tolerance states that tolerance is 'the willingness to accept things that are rejected or opposed' (Sullivan, Pierson, & Marcus 1982: 2). Dislike or disapproval of the opinion or behavior of another party does not automatically allow a person to prevent the disliked or approved party from having a particular opinion or behavior.

Second, our definition emphasizes relationships with other parties of different religions as the subject of tolerant attitudes or behaviors. We disagree with the definition of religious tolerance, which focuses more on one's religious considerations not to tolerate other people's statements or behaviors. For example, a survey on religious tolerance conducted by the Wahid Institutue 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, 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 cause.

Apart from religious considerations, prejudice against other groups, economic and political competition, and other contextual factors can contribute to the growth 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 better understood if the definition of religious tolerance does not focus on the presence or absence of a religious balance that underlies intolerant attitudes or behavior towards the other parties. However, it focuses on other religious groups whose thoughts or behaviors do not like or approve others. In line with this view, some have defined religious intolerance as antagonism or hostility in relationships among people of different religious backgrounds, regardless of the cause. For example, Hobolt et al. (2011: 362) simply define religious intolerance as "intolerance towards certain religious groups."

Finally, in defining religious tolerance, this research focuses not only on parties' views or religious behavior that are not preferred or approved as religious tolerance attitudes or behavior objects. However, this study 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 noted by Avery et al. (1993), tolerance means “the willingness to recognize the civil liberties of those who disagree.”

In line with the above views, researchers have shown that tolerance varies widely and depends on the context. Tolerance cannot be entirely attributed to one 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.” The extent to which a person may or may not tolerate individuals from other religious groups will vary based on the context of the problem. For example, a person can tolerate other religious groups to live in the same neighborhood, but he does not allow these groups to build places of worship or hold public office. Since we will discuss further in the section on research methods, we will use several questions about various forms of tolerance attitudes or behavior between different religious groups to explain the phenomenon of religious tolerance.

B. Higher Education and Religious Tolerance: Findings of Previous Research

The impact of education on tolerance has been the researchers’ main concern since empirical research on religious tolerance began to develop in the mid-1950s. However, the influence of higher education on religious tolerance in Indonesia has not been explored. Research on the effect of education on tolerance usually regards education based on the amount of time a person takes education. Consequently, we can only assume that the impact of higher education is included. How universities influence or contribute to the development of attitudes and behaviors of religious tolerance among students has not yet received the attention of researchers.

A good understanding of how higher education can influence tolerance is becoming increasingly prominent by considering the inconsistencies in the results of previous studies on the effect of education on tolerance. Several authoritative studies show that the level of educational attainment affects tolerance. The higher the level of education of a person, the higher the level of political tolerance shown by that person to others (Stouffer 1957; Williams et al. 1976). However, other studies have shown mixed results. In a study using a content-controlled approach in the US, Sullivan et al. (1984) found that education had an insignificant effect on tolerance. Then, although a cross-country industrial study conducted by Coenders and Scheepers (2003) found that educational attainment had a negative effect on attitudes or acceptance of immigrants, refugees, and membership outside the group, and the effect of education on these attitudes was far less significant in newer democracies.

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 education level positively affects religious tolerance. However, with the same data, Masuda and Yudhistira (2020) find that the education level does not impact interfaith beliefs even though the higher level of education affects the lower religious considerations in the selection of mayors in the urban subsample. Using a national survey of Muslims, Mujani (2019: 331) finds various effects of education on religious tolerance. Education is positively related to tolerance on some issues but not on 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 the likelihood of rejecting political candidates from other religious groups when compared to Muslim respondents with less education.

To adequately explain the relationship between higher education and religious tolerance, researchers need to see higher education not only limited to the duration or length of time a person takes education. However, research needs to look further at the diversity of socio-religious conditions experienced by individuals in higher education. As we will discuss further in the following sections, tertiary institutions can be seen as a social system or environment that consists of various elements that can have various influences on students.

C. Higher Education as a Social Environment

Understanding the relationship between higher education and religious tolerance requires good attention to the complexity of higher education as a system or social environment. First, the higher education institution is a complex system consisting of various elements such as students, faculty, staff, and administrators. Second, higher education is an experience that goes beyond teaching in the classroom. Campus life and experiences consist of teaching or lectures and various activities and social events on campus. For this purpose, the campus must be broadly defined to include what students face in the classroom and what is encountered outside the classroom.

Normatively, many people hope that universities function as institutions for the development of science and technology and as educators for prospective community leaders or policymakers in the future. Therefore, higher education institutions are expected to produce graduates who have an open attitude and respect the differences that exist 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 considerably salient, especially in a diverse society in religion and ethnicity, such as Indonesia.

However, many scholars have different opinions. They argue that education is a means of socialization, not just liberalization. If it is true that education is a tool of socialization, 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. Therefore, the campus is an arena for thought contestation or competition between various groups to instill their influence and ideas on students. In this condition, students may be influenced by closed or narrow ideas that do not respect differences or diversity.

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 social and academic climates that develop 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 after understanding better the effect of higher education on religious tolerance among students.

D. Social Diversity and Religious Tolerance: Research Hypothesis

This study starts 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. The diversity of social interactions can lead to tolerance (including religious tolerance) of students. Social interactions with different parties allow students to know other various 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 experiences of social diversity and religious tolerance through two things, namely student social interaction and 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. Introducing or interacting with other views, especially those that contradict the views held, can encourage a person to look back at his personal views to appreciate other views more. In some cases, different environments can allow a person to interact with different groups. However, social diversity does not automatically foster tolerance. As social beings, humans tend to associate and befriend individuals who have similar characteristics (homophily). This tendency can become an obstacle to the emergence of social interaction among different individuals or groups.

Several studies have shown that social diversity alone has less influence in cultivating tolerance, although it is necessary. Even though there is diversity, a person may seek social comfort by interacting only with the same group; thus, they tend to be less exposed to the diverse perspectives of others. In a study of spiritual search 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 spiritual pursuits. The spiritual quest itself is positively correlated with religious tolerance. These results are consistent 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, the environment with many social divisions still cannot encourage students to experience diversity. This phenomenon can lead to attitudes and behaviors of lower tolerance towards other groups.

Instead of social diversity itself, it is a person's social actions that will influence his tolerance of others. Social interaction with different parties will affect the development of a person's acceptance of other parties. In a campus environment, social interaction with different parties is facilitated through various activities, both in the classroom, such as teaching conducted by lecturers, discussions among students, outside class activities such as casual conversations between faculty leaders and students or their participation in campus activities.

In line with the view above, this study hypothesizes that inter-group social interaction positively affects religious tolerance. In the campus social environment, how 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) find that students discussing religion, spirituality, and politics with their peers are more likely to experience spiritual struggles. Spiritual struggles have a positive effect on religious tolerance.

Second, the extent to which students have various social interactions can also be seen through the types of organizations in which they participate: non-religious social organizations, both intra-and-extra-campus open 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, religious organizations, both intra-and-extra-campus, tend to have students get along with individuals with the same ideas. In addition, involvement in religious organizations has the potential to strengthen a person's socio-religious identity. Therefore, active participation in religious organizations will negatively affect religious tolerance.

H1:	Social interactions with individuals who have different religious and/or social backgrounds positively affect religious tolerance.
H2:	Active participation in non-religious organizations has a positive effect on religious tolerance.

H3:	Active participation in religious organizations has a negative effect on religious tolerance.
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2. Campus Social Climate and Religious Tolerance

Apart from the social interactions experienced by students, the campus can also influence the growth of students' religious tolerance attitudes or behavior through the social or academic climate created. Given the close relationship between tolerance and acceptance of other parties who are different or disliked, the campus respects social differences or diversity in the individuals within it. It will affect the attitude of religious tolerance in the campus environment, including students. In terms of social relations between groups, one crucial thing that can mark the social climate of the campus is the degree to which the campus respects minority groups. It can be seen how minority groups have a place in essential positions or activities held by the campus. Acceptance of minorities will have a positive effect on religious tolerance.

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

Faculties have the power to influence the type of conversation about religion, diversity, and tolerance that will take place. Henderson-King and Kaleta (2000) found that discourses on diversity can fortify negative underlying trends about how students perceive different groups. Mayhew and Engberg (2010) also suggest that the structure of conversation about diversity in the classroom influences how students perceive negative interactions with diversity. Apart from negative experiences with diversity, students' moral reasoning results are not affected in a deliberately designed class so that students are cooperative and fair when discussing diversity. In contrast, negative experiences with diversity undermine moral reasoning in a less structured class. In line with these findings, in this study, we assume that lecturers' level of religious tolerance will positively affect student religious tolerance.

H4:	Acceptance of minorities in the campus environment has a positive effect on students' religious tolerance.
H5:	Lecturers' religious tolerance has a positive effect on students' religious tolerance.

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

E. Condition and Development of Campus in Indonesia

Higher education has developed quite rapidly in Indonesia in the last few decades. The number of tertiary institutions (HE) is growing quite rapidly. The number of Indonesian students increased from around 4.2 million in 2008 to 5.9 million in 2012 (Logli 2016). According to the PDDIKTI page, this number grew to 7.38 million in the 2018/2019 academic year. With this number, Indonesia is classified as one of the countries with the most significant 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 low compared to other countries (Logli 2016: 561).

The Indonesian higher education system is divided into several sub-systems under different ministries as follows.

State public higher education institutions (hereinafter referred to as State Universities or HES). It includes the state tertiary institutions under the Ministry of Education and Culture.

Private-public higher education (hereinafter referred to as private higher education or PHE). It includes public universities under the Ministry of Education and Culture. This category also includes tertiary institutions under religious institutions such as Muhammadiyah University, Nahdlatul Ulama University, Catholic University, Christian University, etc.

Religion-based tertiary institutions (hereinafter referred to as higher education institutions or RHE). This institutions include the tertiary institutions under the Ministry of Religion. RHE includes State RHEs such as State Islamic University (UIN) or State Islamic Institute (IAIN) and private RHEs such as Islamic Religious Colleges. This survey involved Islamic RHEs as well as RHEs of other religions.

Government-affiliated tertiary institutions (hereinafter, we will call GHE). This type of tertiary education includes universities under other ministries apart from the Ministry of Education and Culture and the Ministry of Religion. For example, GHE includes the State Administration College (STAN) under the Ministry of Finance. Table 3 shows the development of students in each type of PT.

Table 1. The Increasing Number of Students by Type of Higher Education

Types of Tertiary Intitutions	2009/1010	2018/2019
State Tertiary Intitutions	1,636,122	1,917,087
Private Tertiary Intitutions	2,451,451	4,433,654
Religion-based Tertiary Intitutions	503,439	846,508
Government-affiliated Tertiary Intitutions	66,535	178,253
Total	4,657,547	7,375,502

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

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.

A. Population and Sample

This study's target population/objectives were all students and lecturers in the active and accredited tertiary institutions (PDDIKTI and BANPT 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.

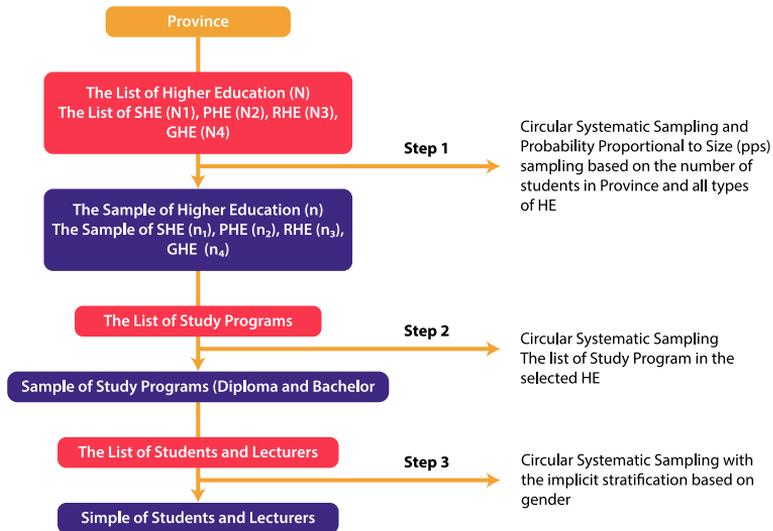


Figure 1. The Steps of Sampling Process

B. 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).

C. 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.

D. 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.

Research Findings

A. Overview of Student's Religious Tolerance

This survey seeks to capture student tolerance not only according to attitudes but also according to behavior. Tolerance is measured by the eight items above. In comparison, tolerance behavior is measured by six other items that ask directly about actions or intentions to take certain actions against adherents of other religions. However, we do not apply the same analytical method to these two types of religious tolerance, especially among students as the main subjects of this study. When we applied descriptive and inferential analysis to students' religious tolerance attitudes, we were only applying descriptive analysis to religious tolerance behavior.

Numerous studies have shown that these two manifestations of religious tolerance usually have different tendencies. A person can have an intolerant attitude towards adherents of other religions. However, for some reason, he does not translate this religious intolerance into intolerant actions towards adherents or other religious groups. As a result, the proportion of individuals who exhibit intolerant behavior in a group would usually be lower than those with intolerant attitudes. Therefore, a focus on the last wrong type of religious tolerance, namely the attitude of religious tolerance, will still provide a meaningful understanding of religious tolerance, especially among students.

Based on the religious tolerance index calculation, the description of students' religious tolerance attitudes can be seen in Figure 2. 24.89% of students have a low religious tolerance attitude, and another 5.27% are considered to have very low religious tolerance attitudes. When both of them were combined, 30.16% of students are considered to have low or very low religious tolerance. Meanwhile, 49.83% of students were found to have high religious tolerance, and 20% have very high religious tolerance towards adherents of other religions.

Tolerance Attitudes of Students

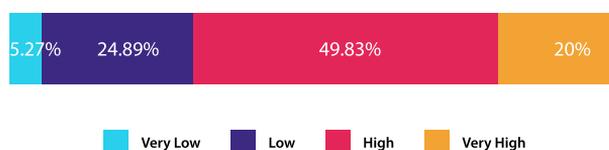


Figure 2. Attitudes of Religious Tolerance among Students

In religious tolerance behavior, Figure 3 shows that only about 11.22% of students were found to have low (10.08%) or very low (1.14%) religious tolerance behavior. The rest, around 88.78% of students, were found to have high religious tolerance behavior (17.89%) or very high (70.89%) towards adherents of other religions.

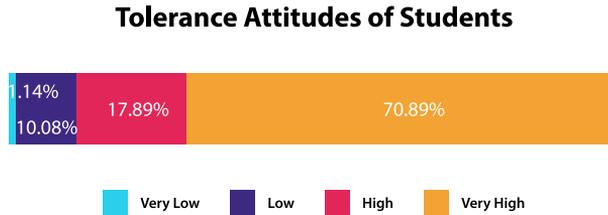


Figure 3. The Behavior of Religious Tolerance among Students

B. Comparison of Interfaith Students’ Religious Tolerance

Figure 4 shows the extent to which religious tolerance attitudes differ among different religious groups. In general, Muslim students have the lowest mean score (-0.15) compared to other students. The results of the different tests show that the religious tolerance attitude of Muslim students is lower than the average religious tolerance of students of other religions.

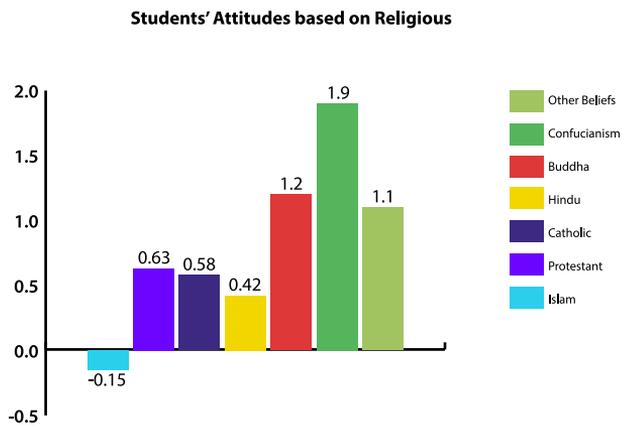


Figure 4. Religious Tolerance among Different Religious Groups

The differences in attitudes towards adherents or other religious groups between Muslim students and other students can also be seen in differences in the feeling scale or religious thermometer towards adherents of other religions. Religion thermometer is measured by asking respondents about the feeling scale (1-10, which the higher value is, the more preferable the groups are) to their religion/belief outside of their religion. Figure 5 shows that students adhering to faiths have the lowest thermometer of other religions among adherents of other religions. The average religious thermometer by adherents of the faith is 5. Meanwhile, the religious adherents with the highest thermometer are Hindus, with

an average of around 7.8. Muslim students generally have a thermometer scale of about 5.8 — lower than the thermometer for Protestant, Catholic, Hindu, Buddhist, and Confucian Christians.

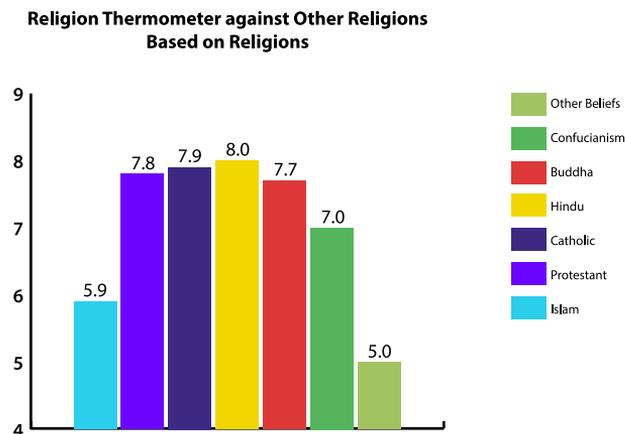


Figure 5. Perception Thermometer Towards Adherents of Other Religions

C. Comparison of Students' Religious Tolerance Between Types of Higher Education

Several reports or study results have shown that religious intolerance is found in various types of universities in Indonesia, both public and religious (Afrianty 2012; Arifianto 2018; Hidayat et al. 2020; Mubarok, 2013; Muhsin 2016; Sirry 2020). However, research on tolerance among campuses has been carried out on a limited scale in which only one or several specific campuses were involved. As a result, we did not get a systematic scheme of the debate on religious tolerance among campuses throughout Indonesia. Are attitudes of religious intolerance evenly distributed across all types of campuses?

In accordance with the CFA results above, we used a composite score of religious tolerance compiled using eight items of measures of religious tolerance. As we will show in the next section, the results of our analysis show that Religion-based Higher Education students have a lower level of religious tolerance than students in other tertiary institutions. In line with these findings, Figure 6 shows that Religion-based Higher Education student respondents have the lowest mean thermometer (perception of like/dislike) towards other religions than the average religious thermometer by respondents from other universities.

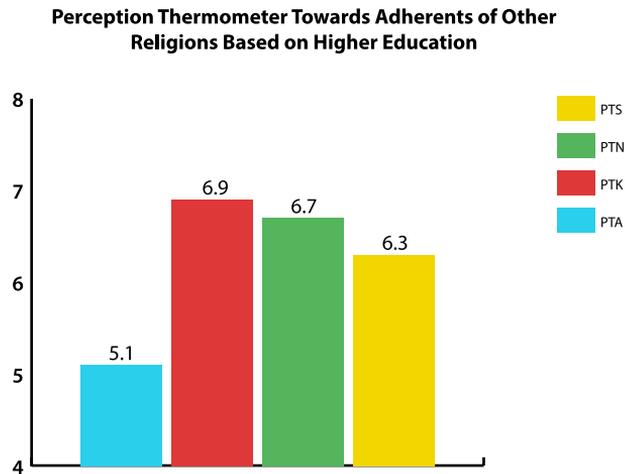


Figure 6. Perception Thermometer towards Adherents of Other Religions Based on Higher Education

D. Inter-Group Social Interaction, Campus Social Climate, and Religious Tolerance of Students

To further understand religious tolerance among students, we analyzed the aspects that affect religious tolerance. Table 2 shows the results of the analysis.

Model 1 tests the five hypotheses of this study. The regression results in Model 1 confirm these hypotheses except for Hypothesis 2. Hypothesis 2 states that participation in religious activities or organizations affects student tolerance. Model 1 shows that although the relationship between these two variables is positive (as expected), the relationship is not statistically significant. Regarding hypothesis 1, Model 1 confirms that social interactions with other religious groups affect the level of religious tolerance. The two variables we use to test this hypothesis have a significant positive relationship with religious tolerance. The regression results show that an increase of 1 standard deviation (sd.) in the intensity of discussions with other religious groups increases attitudes of religious tolerance by 0.14 sd; while an increase of 1 sd. in the intensity of socializing or cooperating with other religious groups increases the religious tolerance of students by 0.31 sd. Model 1 also confirms that participation in religious activities or organizations has a negative effect on student religious tolerance.

Model 1 also confirms that the social climate affects student tolerance. In accordance with Hypetosis 4, Model 1 shows that acceptance of minority groups positively affects the students' religious tolerance level (with a coefficient of 0.18). This relationship is statistically significant. The higher the acceptance or appreciation of the college towards minority groups, the higher the tolerance attitude of students studying in it. Model 1 also confirms

Hypothesis 5, that the tolerance attitude of lecturers has a positive effect on the tolerance level of students. The increase in the average tolerance level of lecturers by 1 sd. increases students' religious tolerance attitudes by 0.21 sd.

Table 2. Results of Students' Religious Tolerance Regression

	Model 1 (Multilevel)	Model 2 (Multilevel)	Model 3 (Multilevel)
Fixed Effects			
Inter-Group Discussion	0.139***	0.098***	0.095***
Inter-Group Relationships	0.309***	0.215***	0.213***
Non-Religious Organizations	0.016	-0.007	-0.008
Religious Organizations	-0.039*	-0.024	-0.024
Spiritual Activities	-0.075	-0.107*	-0.105*
Attitude of Higher Education Institutions to Minority	0.181**	0.118*	0.064
Lecturer Tolerance	0.212**	0.109#	0.152*
Muslim		-0.375***	-0.373***
Religious Rituals		-0.012	-0.012
Read Religious Articles		-0.064#	-0.064#
Java		0.117**	0.128**
Males		0.077*	0.078*
Perception of Threats		-0.267***	-0.268***
Parents' income > IDR 15 million		0.259*	0.245*
Poverty of Origin		-0.075#	-0.073
Religion-based Higher Education Institution			-0.214#
Government-affiliated Higher Education Institution			0.011
State Higher Education			0.046
Intercept	0.009	0.601**	0.595**
Random effects			
Intercept	0.078	0.044	0.039
Residual	0.611	0.524	0.525
No. of observations	1923	1884	1884
No. of groups	71	71	71
R2m	0.276	0.405	0.416
R2c	0.358	0.452	0.457
AIC	4636	4274	4274
BIC	4691	4440	4457

Statistical significance code: *** p <.001 ** p <.01 * p <.05 #p <.1

Models 2 and 3 control the effects of: age, commitment to democracy, openness (AOT), authoritarianism, social identity, parental income, regional religious diversity.

To test these results, Model 2 includes several control variables that, according to several previous studies, affect religious tolerance. In general, Model 2 confirms the findings in Model 1. Thus, the results of this study confirm our hypothesis except for Hypothesis 2. There is no substantial evidence to suggest that active participation in non-religious organizations affects students' religious tolerance attitudes. However, it should be noted that this study also looked at other dimensions of social interaction with adherents of other religions through the variables 'Cross-Group Discussion' and 'Cross-Group Relationships'. Confirming Model 1, Model 2 shows that social interactions with other groups positively influence attitudes of religious tolerance.

Interestingly, Hypothesis 3 is that active participation in religious activities or organizations has a negative effect on religious tolerance. Model 2 shows that active participation in campus spiritual activities (such as the Campus Da'wah Institution) has a negative effect on religious tolerance. On average, Students who are always or very active in participating in campus religious activities have a lower religious tolerance level of 0.13 sd. than those who rarely or never participated in campus spiritual activities. This confirms several previous studies showing that certain religious sects use campus religious activities to spread their religious understanding which tends to be exclusive and lacks respect for differences (Muhsin, 2007).

Another thing that also needs attention is the negative influence of reading religious articles online on religious tolerance. The above analysis results show that compared to those rarely reading religious articles online, those who read it at least three times a day had an average of 0.09 sd. less likely to tolerate people of other religious groups than those who read religious online articles less frequently or never. This needs to be a separate note because the internet has become a popular source of religious information among students.

In addition to the habit of reading religious articles online, Model 2 also shows that perception of threat has a significant negative effect on religious tolerance. An increase of 1 sd. in one's perception of threat raises the level of religious tolerance by 0.26 sd. In addition to the perception of threat, feelings of closeness (social identity) to certain religions (the religion the respondent holds) and authoritarian attitudes also have a negative effect on religious tolerance. The increase in socio-religious identity by 1 sd. will raise the level of religious tolerance of students by 0.07 sd. Meanwhile, an increase of 1 sd. in an attitude of authoritarianism will reduce the attitude of religious tolerance by 0.03 sd. However, the influence of authoritarianism with religious tolerance has a true significance level of only 0.1.

The results of this study also indicate that gender and one's religious affiliation affect religious tolerance. On average, model 2 shows that males have a religious tolerance level of

0.08 standard deviation higher than females. Regarding personal factors, Model 2 also shows that religion significantly influences a person's level of religious tolerance. Compared to those who embrace other religions, Muslim students have an average tolerance level towards adherents of other religions of 0.38 sd., which was lower than others.

Apart from the factors related to campus conditions and personal circumstances, we also looked at the extent to which economic factors and socio-demographic conditions in the regions of students' origin influenced their level of religious tolerance. Our analysis shows that the level of poverty has a negative effect on student religious tolerance. Model 2 shows that 1 percent increase in the level of poverty in the area of origin will reduce the level of religious tolerance of students by 0.10 sd. Model 2 also shows that students who had parents who had an income of IDR 15 million or more per month had a higher level of religious tolerance than those whose parents' income was IDR 2.5 million or less per month.

Furthermore, we re-tested Model 2 by entering the variable types of Higher Education. In this case, we use PHE as a basis for comparison. As shown in model 3, the religious tolerance level of RHE students is lower than the tolerance level of PHE students (lower by 0.21 sd). However, it should be noted that the inclusion of the types of HE into the regression has an effect on the level of significance of the parent income variable. It indicates that the lower economic conditions, the lower level of religious tolerance among Religion-based Higher Education students.

E. Differences in Religious Tolerance among Religious Groups

Model 2 above shows differences in religious tolerance between Muslim students and adherents of other religions. This section wants to see the extent to which the relationship between religious tolerance and personal, social and campus factors differs among religious groups.

To better understand the differences in tolerance between adherents of different religions, we reanalyzed the model we used in Model 2 by separating the sample of Muslim students and adherents of other religions. However, we should collect people from religions other than Islam into one category because of the limited number of observations when analyzed separately for each religious group.

Table 3 shows the results of the analysis. In general, there is a difference in the tendency of religious tolerance between Muslim students and adherents of other religions. On the one hand, in line with the results shown by the previous Model 2, Model 4 shows that social interactions with adherents of other religions positively affect religious tolerance. This is found not only in Muslim students but also in adherents of other religions. However, there are differences between the two groups in the relationship between religious tolerance and

activeness in campus spiritual activities and the influence of campus climate on student religious tolerance.

For Muslim students, Model 4 shows that being active in campus spiritual activities has a negative effect on student religious tolerance. Compared to those who are rarely or not active in campus spiritual activities, those who are active in spiritual activities have a lower level of religious tolerance. However, this relationship is not seen in adherents of other religions. Model 4 also shows that reading religious online articles and rituals also negatively affects religious tolerance among Muslim students. These two things have no effect on religious tolerance among adherents of other religions.

Regarding the campus climate, Model 4 shows that the religious tolerance attitude of lecturers has a positive effect on the religious tolerance attitude of Muslim students. However, this is not found in students of other religions. However, Model 5 shows that the level of campus acceptance of minority groups positively affects the religious tolerance of students of other religions. On the other hand, this is not the case for Muslim students. This difference shows that if the tolerance of lecturers has a significant influence on Muslim students who are the majority group, acceptance of the minority will have a significant influence on students of other religions as a minority group.

For adherents of other religions, the socio-demographic conditions of the region of origin actually have a significant influence. Models 4 and 5 show that the level of poverty in the area of origin has a negative effect on the religious tolerance of students of other religions other than Islam. Likewise, the relationship between the income of parents, especially those who have a monthly income of IDR 15 million or more, with the level of tolerance. The positive effects of these two things were only found in students of other religions, but this trend does not happen among Muslim students.

Table 3. Results of Students' Religious Tolerance Regression by Religion

	Model 4 (Muslim)	Model 5 (Adherents of Other Religions)
Fixed Effects		
Inter-Group Discussion	0.086***	0.153**
Inter-Group Relationships	0.231***	0.144**
Non-Religious Organizations	-0.013	0.043
Religious Organizations	-0.012	-0.056
Spiritual Activities	-0.139*	-0.002
The attitude of Higher Education to Minority	0.075	0.130 [#]
Lecturer Tolerance	0.187*	0.008
Religious Rituals	-0.065***	0.003

	Model 4 (Muslim)	Model 5 (Adherents of Other Religions)
Reading Religious Articles	-0.080*	0.029
Java	0.162***	-0.130
Males	0.058	0.116
Threat Perception	-0.258***	-0.277***
Parent income > IDR 15 million	0.222	0.438*
Poverty of Students' Place of Origin	-0.046	-0.246**
Intercept	0.277	0.369
Random effects		
Intercept	0.047	0.001
Residual	0.507	0.537
No. of observations	1548	336
No. of groups	69	49
R2m	0.353	0.363
R2c	0.408	0.364
AIC	3476	803
BIC	3631	914

Statistical significance code: *** p < .001 ** p < .01 * p < .05 # p < .1

Models 4 and 5 control the effects of: age, commitment to democracy, openness (AOT), authoritarianism, social identity, parental income, regional religious diversity.

F. Differences in Religious Tolerance among Higher Education Institutions

This section looks at how the relationship between personal, campus and social demographic factors in the places of origin and religious tolerance differs between universities. Thus, we reanalyzed Model 2 by separating students based on their campuses. However, due to the limited number of observations in the GHE, this section only analyzes three different types of tertiary institutions, namely SHE, PHE, and RHE.

Table 4. Results of Student Religious Tolerance Regression by Types of Tertiary Institutions

	Model 6 (SHE)	Model 7 (PHE)	Model 8 (RHE)
Fixed Effects			
Inter-Group Discussion	0.078*	0.118***	0.141*
Inter-Group Relationships	0.213***	0.212***	0.217***
Non-Religious Organizations	0.009	-0.015	0.028
Religious Organizations	-0.050	-0.029	0.046
Spiritual Activities	-0.151#	-0.061	-0.029

	Model 6 (SHE)	Model 7 (PHE)	Model 8 (RHE)
The attitude of HE to Minority	0.042	0.096	-
Tolerance of Lecturer	0.042	0.228*	0.780*
Muslim	-0.451***	-0.177#	0.266
Religious Rituals	0.029#	-0.023*	-0.030
Read Religious Articles	-0.110#	-0.059	0.064
Java	0.166*	0.089	0.202#
Man	0.030	0.143**	0.092
Perception of Threats	-0.300***	-0.269***	-0.188***
Parent income > IDR 15 million	0.346*	-0.019	-
Poverty in the Places of Origin	-0.164	-0.021	-0.149
Intercept	0.480	0.200	-0.518
Random effects			
Intercept	0.015	0.039	0.005
Residual	0.476	0.550	0.403
No. of observations	621	976	204
No. of groups	22	38	8
AIC	1376	2285	448
BIC	1508	2432	534
R2m	0.419	0.438	0.446
R2c	0.437	0.475	0.453

Statistical significance code: *** p <.001 ** p <.01 * p <.05 #p <.1

Models 6, 7 and 8 control factors of age, commitment to democracy, openness (AOT), authoritarianism, social identity, parental income, religious diversity in the area of origin

Table 4 shows that generally, the effect of social interaction among diverse groups on religious tolerance is found in students of all types of HE. However, Table 5 also shows some important differences in the tendencies of religious tolerance in different types of HE. The regression results show that religious activities such as activeness in campus religious activities and the habit of reading online religious articles on religious tolerance are not the same between student groups. These two things tend to have a negative effect on religious tolerance in SHE students, but not for RHE and PHE students.

The relationship between lecturers' religious tolerance and student religious tolerance also shows a different tendency between types of HE. Table 5 shows that the religious tolerance of lecturers has a positive effect on the religious tolerance of RHE and PHE students. However, a similar effect was not found in SHE students. The differences between universities can also be seen in the effect of parents' income on students' religious tolerance. The effect of this

variable on students' religious tolerance was found to be significant only for SHE students but not for PHE students.

Differences among types of HE are also evident in the effect of threat perceptions on religious tolerance. Although the effect of this variable appears to be negative on all types of HE, the magnitude of the coefficient differs from one type of HE to another. The negative effect of threat perceptions on religious tolerance was the strongest in SHE and the lowest in RHE.

G. Variations in Students' Religious Tolerance Attitudes and Behaviors

As stated by Menchik and Pepinsky (2018), tolerance is perhaps situational. How a person can be tolerant towards people or adherents of other religions can depend on the type of behavior or statements of the last party. Therefore, to provide a better picture of religious tolerance among students, this section discusses the extent to which students show tolerance to various circumstances or actions. We measure this tolerance not only in attitudes but also in behavior.

1. Religious Attitude

Religious attitudes measure how far a respondent objects/does not object to several matters relating to adherents of other religions. It seems that minority groups are generally more accepting of adherents of other religions. A more detailed analysis (see attachment) shows that compared to religious minorities, the proportion of Muslim students who strongly object to and object to constructing houses of worship for other people in their environment is significantly higher (32.5%). Meanwhile, the proportion of adherents of other religions who strongly object to and object to the worship house establishments of other religions is between 15-23%. Muslim students also generally objected more to the religious events celebrated by adherents of other religions in their environment (23%) compared to the level of objections of religious minorities to holding religious activities of adherents of religions outside them (5-14%).

Muslim students also strongly object if the leadership of student organizations is held by religious minorities (34%). It is, of course, far above the level of the objection of religious minorities to the leadership by adherents of other religions (10-12%). Finally, Muslim students unquestionably have very strong objections and fair objections that religious minorities become regional heads and presidents. More than 50% of Muslim students expressed strong objections and fair objections to the leadership by this minority. As well known, Muslim students especially objected if a minority group became president.

However, there is no significant difference between Muslim and non-Muslim students in attitudes towards whether or not adherents of other religions can live in the neighborhood; whether adherents of other religions can be buried in the surrounding public cemetery; whether adherents of other religions comment about the religion concerned. In terms of burying adherents of other religions in nearby public cemeteries, Hindu students had a higher level of objection (25%), slightly higher than Muslim students (23.3%).

2. Behavior/practice in diversity

Regarding behavior in diversity, we asked student respondents their experiences and plans regarding several actions related to interactions with (adherents) of other religions. In general, there was no significant difference in the scores of student respondents' religious behavior across all the religion categorizations.

In more detail, a small proportion of Muslim, Protestant, and Catholic student respondents have prevented the political participation of adherents of other religions, banned religious symbols, and held demonstrations against other religions. However, those who have done these actions feel sorry and will not repeat them. However, unfortunately, compared to those who have regretted carrying out these actions, there were more student respondents who had the intention to take this action if there was an opportunity in the future. Those who intend to do this also include Hindu and Buddhist student respondents, in addition to respondents from the three religions. In terms of proportion, Muslim student respondents who have plans to take this action are more than other student respondents. Even so, the proportion of student respondents who have never done and will not do these actions is much higher. In general, it indicates that there are still many students who behave tolerantly towards adherents of other religions.

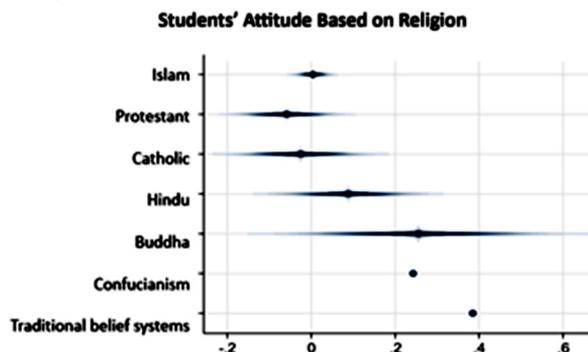


Figure 7. Student's Religious Tolerance Attitude

Some student respondents from all religions did this in the category of positive actions (congratulating religious holidays, attending religious ceremonies, and receiving assistance). However, the proportion of Muslim student respondents who said they never had and would not perform these actions is more than the proportion who did and would do it again (see attachment), which contrasts with most respondents from religious minorities.

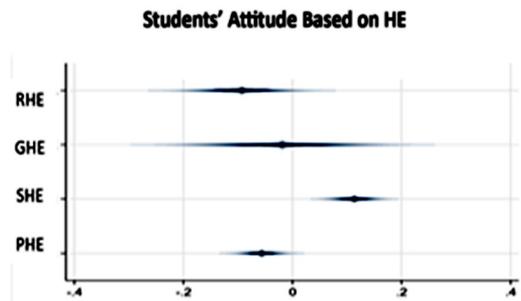


Figure 8. Students' Religious Tolerance Attitudes based on HE

However, from the perspective of the categorization of HE, the religious behavior score of the SHE student respondents was statistically higher than the religious score of the RHE and PHE student respondents. Meanwhile, the scores for the religious behavior of SHE students themselves are not statistically different from the scores for the religious behavior of the GHE student respondents.

H. Student Social and Religious Life

In providing a clearer picture of the conditions or matters that affect religious tolerance among students, this section will further discuss the dynamics of student social and religious life. This section will investigate whether the identified independent variables significant for their effect on tolerance are spread out in a systematic pattern among religious groups and types of tertiary institutions. We will dissect each independent variable that is significant under these two categories.

1. Perception of Threats

Perception of threats is a variable with a negative effect with high significance and the most significant magnitude of the effect among the variables in regression model 2. Are these variables evenly distributed among religious groups and types of universities? We found that threat perceptions varied between groups.

Figure 9 shows how the average feeling of threat for each religious group is. Threat perceptions are measured by four questions, each of which asks how detrimental or beneficial the existence of the unpreferred group is to the economy, the integrity of the

people, livelihoods, and beliefs (on a scale of 0-10, in which 0 is very beneficial and 10 is very detrimental/threatening). Muslim respondents tended to have a greater sense of threat than respondents from other religious groups. The variation in the threat feeling among Muslim respondents tended to be minor, so the threat among Muslim respondents was similar. Protestant and Catholic Christian respondents had a much lesser sense of threat than Muslim respondents, even though their group confidence interval was more extensive than that of Muslim respondents. Then the average value of the feeling of intimacy of Hindu and Buddhist respondents was lower than that of Muslim respondents, even though the confidence interval of that group was the largest. Meanwhile, the feeling of threatening Confucianism and traditional belief systems is difficult to interpret because one respondent represents each group only.

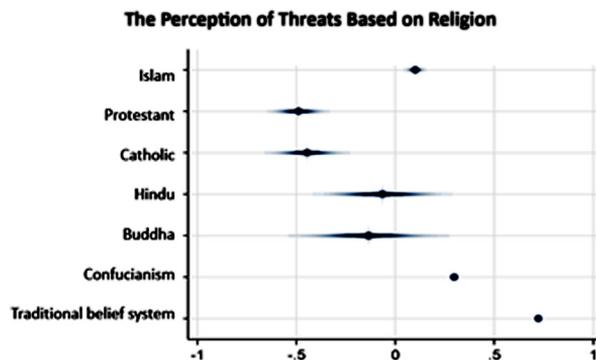


Figure 9. Students' Perception of Threat

Meanwhile, when observed based on HE types, student respondents from RHE generally have a higher perception of threats than other HE students. According to the mean data and the confidence interval, it can be concluded that feelings of threat differ between religious groups and between types of tertiary institutions.

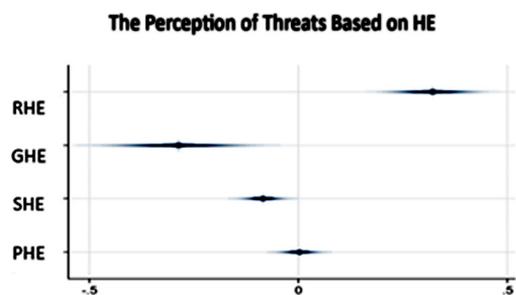


Figure 10. Perception of Threats in Students Based on Higher Education Institutions

2. Religious Rituals

Religious rituals are not significant in model 2, but this variable is significant for Muslim respondents. The regression findings suggest that the variation in the intensity of religious rituals within Muslim respondent groups is significant. In Figure 11, respondents from all major religious groups show a similar intensity of religious rituals. There were no striking differences between groups in terms of religious rituals.

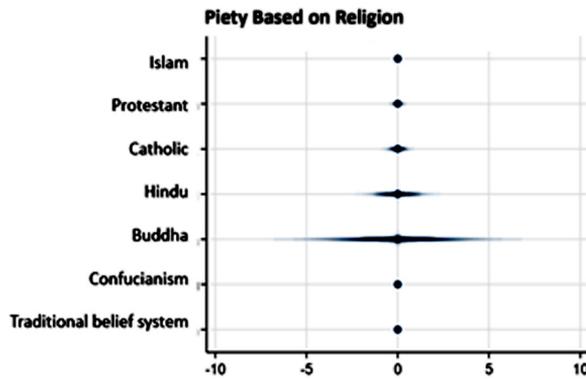


Figure 11. Student Religious Rituals Based on Religion

Meanwhile, based on the type of university, RHE and GHE student respondents, in general, had a higher average intensity of religious rituals than those of SHE and PHE students. This difference is quite significant because it can be seen that the RHE or GHE confidence interval does not overlap with the SHE or PHE confidence interval. The conclusion is that religious rituals do not differ among religious groups, but they do among types of universities.

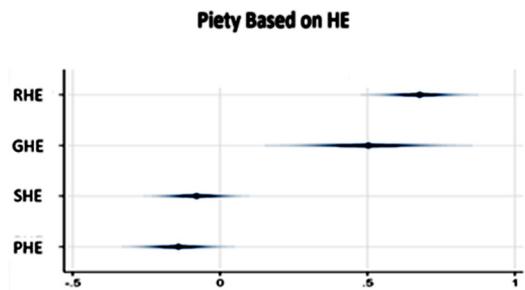


Figure 12. Student Religious Rituals Based on HE

3. Campus Religious Activities

A campus religious activity is a variable that has a significant negative effect on students' tolerance attitudes in model 2 and the sample of Muslim respondents.

What is interesting in Figure 13 is that the intervals of beliefs overlap, although the average value of campus spiritual activity per religious group is different. It indicates that the differences between religious groups are actually not significant. On average, Catholic students are the most active in campus religious activities, followed by Buddhist, Protestant, Muslim, and then Hindu groups. Then, Confucianism and Beliefs have only one respondent, respectively, so the data group is difficult to interpret.

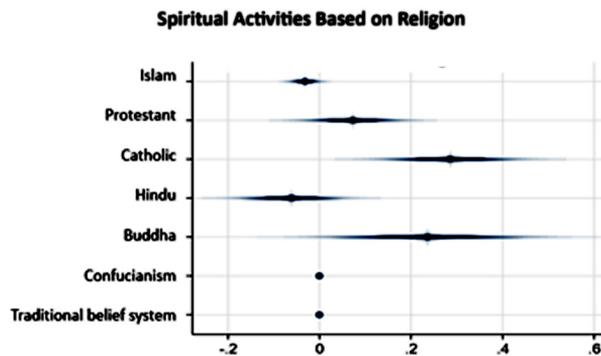


Figure 13. Active Participation in Campus Spiritual Activities

Based on the types of HE, there was no significant difference in the scores of students' spiritual activities. Although the mean scores of SHE students' religious activities were lower than students from other HE types, there was no statistically significant difference in the scores of religious activities among universities because their confidence intervals were overlapping.

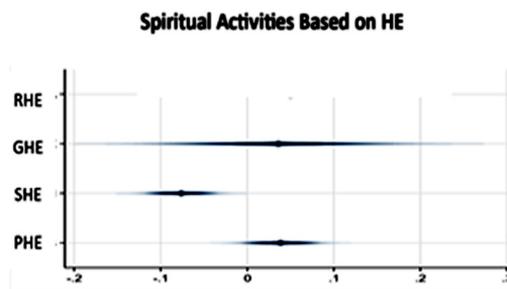


Figure 14. Active Participation in Campus Spiritual Activities Based on HE

4. Inter-Group Relationships

Inter-group relations are measured by combining two elements, namely student interactions between religions and across ethnicities. The inter-group relationship is the variable with the most positive influence with the most significant effect and

high significance. This variable is also significant for Muslim respondents, but it is not significant for respondents with a religion other than Islam. Figure 15 shows that Muslim respondents have a much lower experience of inter-group relationships than student respondents from other religions. Although it is not surprising that as the majority religion, the opportunity to interact with fellow Muslims is much more tremendous than that of adherents of other religions, it should be remembered that this variable also includes interaction among ethnic groups. As a country with a very diverse ethnic group, it is surprising that Islamic respondents also have much lower inter-ethnic interaction than other respondents.

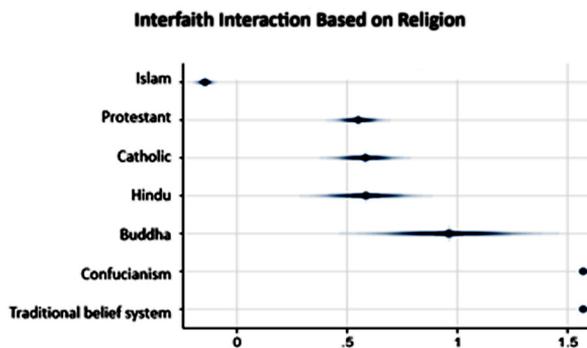


Figure 15. Inter-Group Relationships Based on Religion

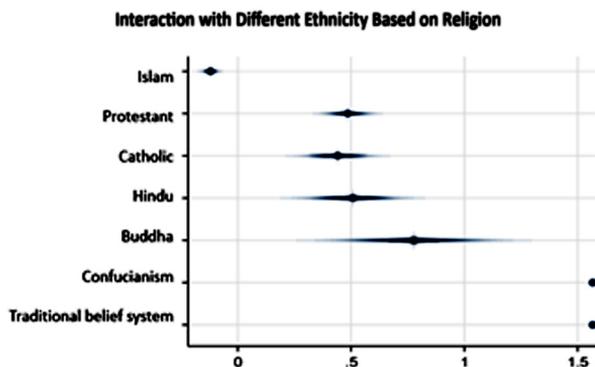


Figure 16. Inter-Group Relationships Based on Religion

Based on the type of HE, figure 17 shows that the average score of interaction between religions and ethnicities of RHE student respondents is also lower than students from other universities. Again, this is a surprising finding. Although understandably, RHE students tend to have low inter-religious interaction because the diversity of religions in an RHE is undoubtedly low, with the high diversity of ethnic

groups in Indonesia, RHE students should have the opportunity to interact with various ethnic groups.

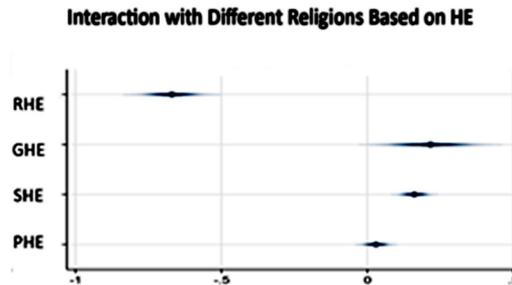


Figure 17. Relations Between Religious Groups Based on HE

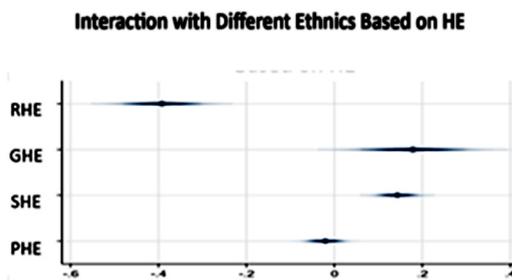


Figure 18. Relations Among Ethnic Groups Based on HE

5. Discussions with Friends of Different Religions / Religious Understanding

In addition to the relationship or interaction between groups, the score of discussion experience between groups is also a variable that significantly affects tolerance. Similar to the trend of inter-group relations above, the scores of discussion experiences with different groups by Muslim students were lower than the mean scores by other religious groups. This variable includes various groups such as people of different religions, religious views (tradition, denomination, religiosity), politics, and ethnicity. Again, even though Islam is the majority religion, Islamic students should have the opportunity to have discussions with people having different views on Islam, political views, and ethnic groups.

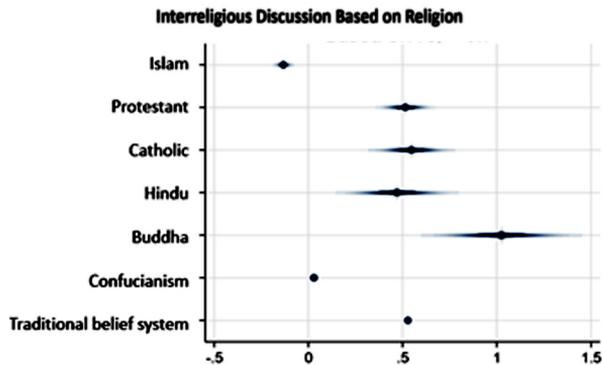


Figure 19. Discussions about Different Themes of Religion/Religious Views

When viewed based on the types of HE, the score of interfaith discussion among RHE student respondents was also the lowest among the other three types of HE. Statistically, the score for interfaith discussion of GHE student respondents was the same as the score for interfaith discussion of SHE and PHE student respondents. However, compared to RHE and PHE, the interfaith discussion of SHE student respondents was much higher.

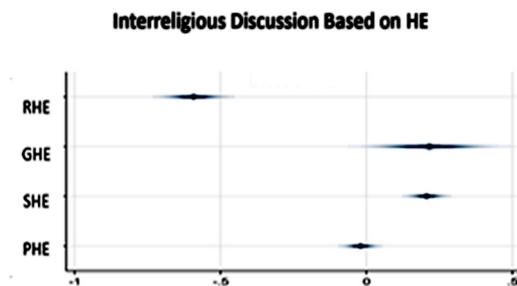


Figure 20. Discussions about Different Themes of Religion/Religious Views based on HE

6. Parents' Income

Parents' income is a variable with a positive influence on the tolerance attitude of students, although the significance is not as high as other variables. There are pretty striking differences between RHE and other HEs. The majority of RHE students (more than 70%) reported that their parents' income was below IDR 2.5 million. Although the number of students with parents' income below IDR 2.5 million is also prominent in SHE and PHE, the proportion is much smaller than that in RHE, around 40%.

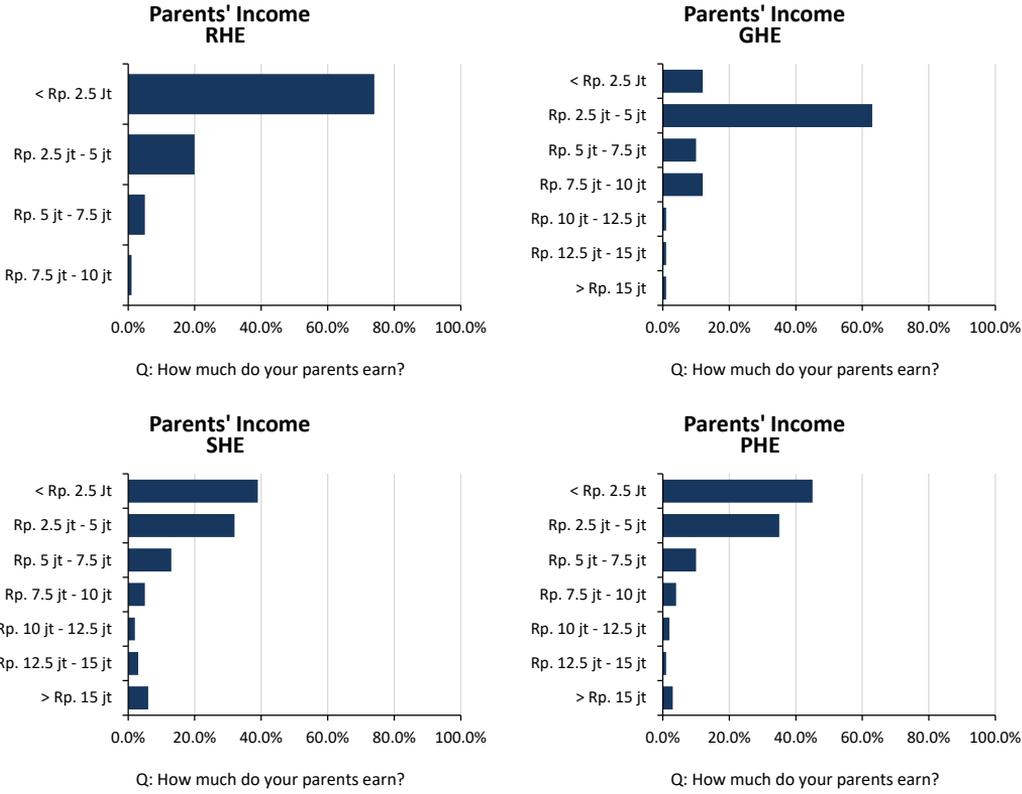


Figure 21. Economic Conditions of Student Parents Based on HE

Based on religion, Figure 22 shows that the average income of parents of Muslim and Catholic students tends to be lower than the average income of other students. However, the confidence interval in Catholic student groups makes it difficult to distinguish statistically from Christian, Hindu, and Buddhist groups.

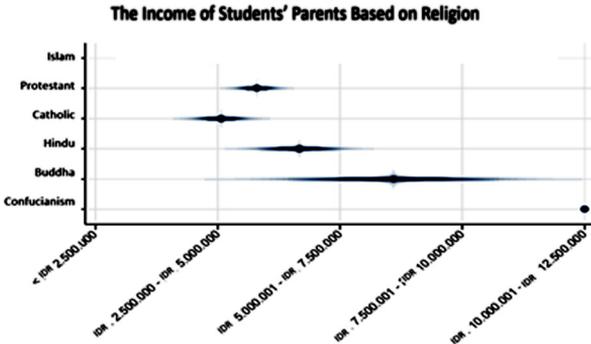


Figure 22. Economic Condition of Parents Based on Religions

7. Lecturers' Tolerance

The aggregate tolerance attitude of lecturers in a HE has a positive effect on the tolerance attitude of students, especially in the sample of Muslim students. Figure 23 shows that the difference in lecturers' attitudes among types of PT is not significant because their confidence intervals overlap with each other, even though the average tolerance for lecturers is the highest in RHE. What needs to be emphasized is the regression results based on aggregate data on lecturers' attitudes in a HE, but it is not per type of HE as shown in Figure 23.

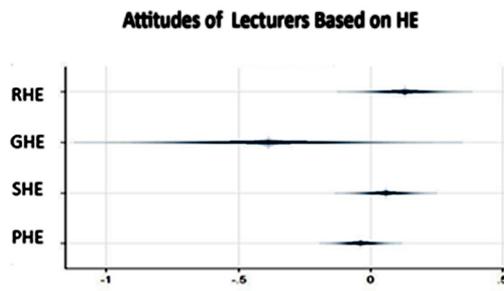


Figure 23. The attitude of Lecturers by Types of HE

8. Exposure to online religious articles

Based on the types of higher education institutions, students from religion-based higher education institutions are generally more often exposed to online religious articles than students from other types of universities. It is shown by the higher proportion of students from religion-based higher education institutions who access online religious articles more than once a day than students from other universities (Figure 24). However, the active trend of students in accessing online religious articles was also seen in GHE and PHE. In SHE, the proportions of students who access online religious articles more than once a day are fewer than those who access them once or less.

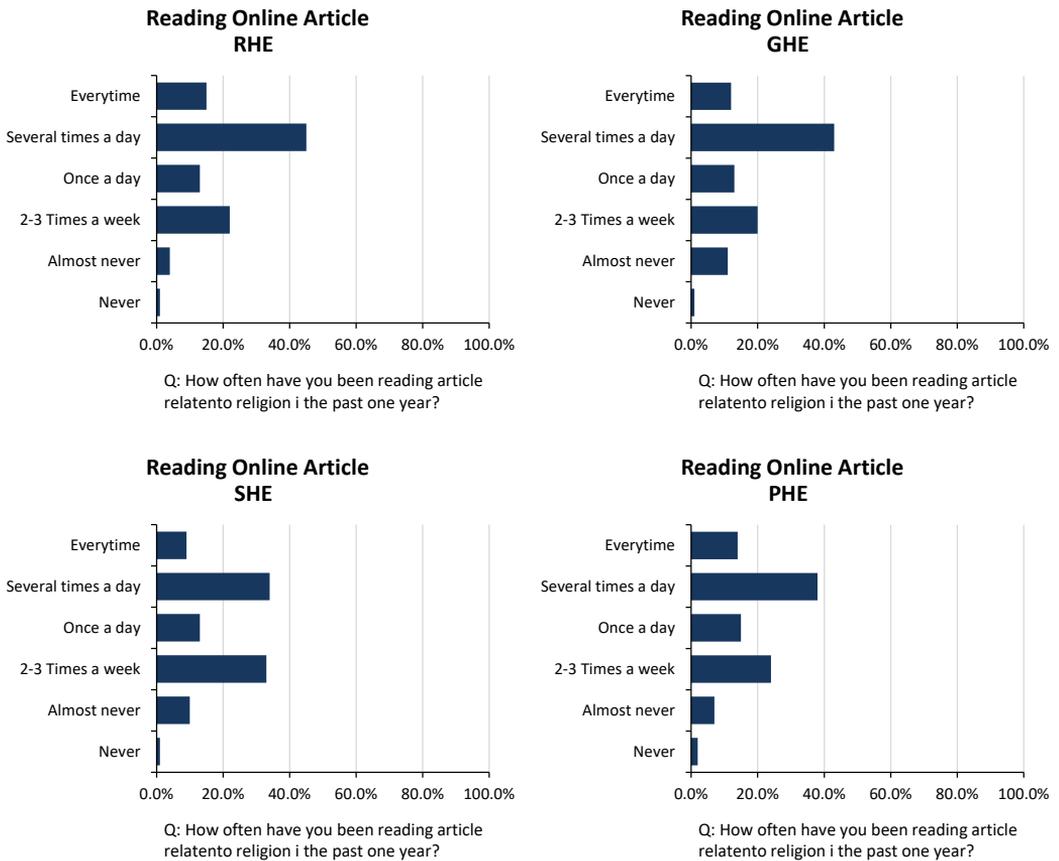


Figure 24. Student Exposure to Online Religious Articles Based on PT

Based on dissecting data on the dynamics of student social and religious life per respondent's religious group and HE types, it can be concluded that there are relatively systematic differences between groups on several independent variables. When comparing groups of respondents by religion, Muslim students tended to have higher feelings of threat, lower relationships and discussion experiences with different groups, and parents with low income (although the average was very similar to Catholic respondents). When the focus of the comparison was among types of HE, RHE students tended to have higher feelings of threats, higher religious rituals (although similar to the GHE groups), lower relationships, and discussion experiences between groups and parents with low income.

9. Condition of Higher Education

Although there was no significant difference in the treatment (appreciation) of minorities in various types of tertiary institutions, the average attitude of respect for minorities in RHE was lower than that of respect for minorities in other universities.

On the other hand, the average attitude of respect for minorities in GHE is much higher than respect for minorities in other tertiary institutions. However, because there is no statistically significant difference in the attitude of this appreciation between universities, we can conclude that respect for minorities is relatively the same in all HE types.

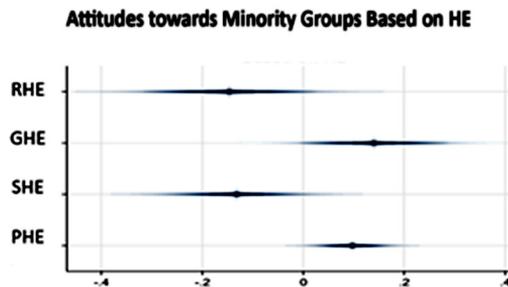


Figure 25. Treatment of Minorities by Tertiary Education Institution

Conclusion and Recommendations

A. Conclusion

This study aims to obtain a systematic description of religious tolerance in the HE environment, especially among students. In contrast to previous studies which the investigation coverage was usually limited to specific campuses, this research was on a national scale. With survey as the method, the research was conducted in the entire provinces of Indonesia with a sample frame representing the national HE population. The results of this study are expected to provide a more complete and systematic overview of the conditions of religious tolerance in tertiary institutions, especially among students.

The results show two important things that have a significant influence on student religious tolerance. First, social interaction with different groups, especially other religious groups, positively affects religious tolerance towards adherents of other religions. Interaction between these groups can occur in social relations, cooperation, discussion, or exchange of ideas with fellow students. At the same time, this study shows that certain religious activities, such as campus da'wah institutions, have a negative effect on religious tolerance.

Second, this research also shows that the campus social climate also positively affects student religious tolerance. We found that campus policies towards student religious minority groups and attitudes of religious tolerance from lecturers positively affected student religious tolerance. The higher the average religious tolerance level of the lecturers

and the acceptance or respect of the campus towards minority groups, the higher the religious tolerance of students on the campus. The second thing (respect for minorities) affects the religious tolerance of student groups of other religions, who are classified as minorities nationally. Meanwhile, the religious tolerance attitude of lecturers has a positive effect on the religious tolerance attitude of Muslim students.

Furthermore, we also found some differences between student groups or types of universities that need serious concerns. The positive relationship between lecturers' religious tolerance and student religious tolerance was primarily found in PHE and RHE. Meanwhile, the influence of parents' economic conditions on religious tolerance is primarily concentrated in SHE. These differences, in several respects, indicate that there are significant differences between students in various types of HE. For example, from the economic background of parents, the results of this survey indicate that the average income of parents of RHE students is lower than that of students in other types of HE. In terms of the intensity of religious rituals, this study also found that the average intensity of the religious rituals of RHE and GHE students, in general, was higher than the religious ritual intensities of SHE and PHE students. The cross-group relationship also differs between these groups of students. The average relationship between groups of RHE students was lower than their average relationship with different groups.

Apart from all types of HE, several significant differences were also found between religious groups. In terms of inter-group social interaction, this study found that the average social interaction with different groups of Muslim students was lower than the average social interaction with different groups of adherents of other religions. In terms of economic background, this survey also found that the average income of Muslim students' parents was lower than the average income of students of other religions. In addition, we also found that the threat perceptions of Muslim students were, on average, lower than the threat perceptions of students of other religions.

These findings have several important implications for universities or related policymakers in formulating the right policy or campus climate to foster religious tolerance among students. The heterogeneity of universities and students indicates the need for sensitive and responsive policies to existing socio-demographic conditions. A single policy may not work effectively to foster an attitude of religious tolerance amidst the diverse conditions of students and HE. In addition, having religion affects students' religious tolerance shows that efforts to foster religious tolerance among students require a strategic and comprehensive approach involving or touching various actors. Not only do lecturers and campuses, but also these efforts need to involve parties outside the campus.

B. Recommendations

In general, the results of this survey indicate that the majority of students have high and very high religious tolerance. However, as we showed earlier, the proportion of students whose tolerance for diversity is low or very low is quite high. 35.9% of students or an average of one and three students have low or very low religious tolerance. This condition certainly needs serious attention from policymakers and other related parties.

Therefore, based on the analysis results presented in the previous chapters, this report recommends the following recommendations.

First, it is essential to promote or enrich the diversity of social experiences and social interactions between religious groups among students. The results of this survey indicate that inter-group social interactions have a significant positive effect on attitudes of religious tolerance. However, there are still quite a lot of students who have pretty limited inter-group social interaction. Although nationally, Indonesia is classified as a heterogeneous country in terms of religion and ethnicity, many Indonesian people are homogeneous at the local level. The differences between students' hometowns and the HE location where they are taking higher education are located do not necessarily increase the diversity of social interactions they have. Many of the movements are carried out in one province so that their migration does not have significant contributions to enrich the inter-group social interactions.

Therefore, HE and the government need to seek policies or programs that can encourage social interaction between these groups. It can be done with various policies or activity programs at both the campus and student levels. For example, campuses can promote student activities and religious activities in inter-group/ interfaith at the tertiary level. The government can also encourage campuses to carry out programs to enrich social interaction between these groups by implementing supporting policies such as budget allocations for increasing social diversity in the composition of students or student activities.

Second, it is essential to improve the campus social climate by increasing the culture of religious tolerance among lecturers and respect for diversity and minority groups. The results of this survey also show that the campus social climate has an essential effect on the development of student religious tolerance. Two main aspects of the social climate highlighted in this report are the religious tolerance of lecturers and the culture of respect for minorities developed by the campus. However, not all universities have a high level of lecturer tolerance and respect for minorities. It is a challenge for the government and the campus to make improvements in the campus environment.

Regarding the religious tolerance of lecturers, universities can seek improvements by, for example, helping lecturers to develop social competencies, particularly concerning social interactions among religious groups. Universities can also seek better supervision of

lecturers by developing lecturer assessment tools that pay attention to the importance of lecturers' religious tolerance attitudes and behavior.

Meanwhile, efforts to increase respect for minorities in the campus environment can be made by strengthening anti-discrimination regulations against minority groups. Efforts to increase respect for minorities can also start with the simple steps of providing denominational disaggregated data and other social identities important in respecting social diversity on campus. The socio-religious disaggregated data will be beneficial to respect the existence of minority groups in the campus environment. More than that, this data will be required to mainstream awareness of social diversity in making important decisions in the campus environment.

Third, it is also vital to strengthen programs or policies to increase student religious tolerance by paying attention to the peculiarities of the HE social context and the socio-demographic conditions of students. It must be admitted that universities and students are not homogeneous. The condition of each type of HE and its students shows relatively high social diversity. This diversity is found not only in the level of religious tolerance of students but also in the social dynamics of campus life and the social demographic conditions of students. Therefore, efforts to increase student religious tolerance require a comprehensive approach involving various actors on and off-campus. This survey found that the economic background of the family also affects students' religious tolerance. In addition, feelings of being threatened have a sizeable negative effect on student religious tolerance. In some ways, this attitude of being threatened is also related to economic conditions. It suggests that efforts to increase student religious tolerance require a broader approach than just a campus.

On-campus, the diversity of universities and students means that a single or uniform policy or program for all types of universities or students is unlikely to succeed in achieving the desired goals. The program needs to be structured or adjusted to take into account the peculiarities of the conditions of universities and students. For example, in the RHE environment, religious moderation programs need to be enriched with elements of interfaith social interaction. Meanwhile, efforts to increase student religious tolerance at SHE need to pay special attention to religious activities in the campus environment not to influence student religious tolerance negatively.

C. Closing

This survey attempted to map and explain student religious tolerance in various types of universities in Indonesia. In contrast to previous studies, which were usually limited to specific campuses, this survey attempted to provide a more complete and systematic picture of the condition of student religious tolerance and the extent to which the campus influenced

it. However, we are aware that what we are doing is still far from perfect for explaining student religious tolerance.

Limited data means that this report can only look at the religious tolerance and respect for minorities, especially from the lecturers' perspective on analyzing the influence of the campus social climate on student religious tolerance. Ideally, the social climate can be better measured by considering the conditions of the social diversity of the campus. However, the limited availability of data on the socio-religious diversity of students at the campus level does not allow the report to look further at the conditions of campus social diversity. In addition, this report relies on cross-sectional analysis. An explanation of the influence of the campus on a stronger student social tolerance requires an analysis that is not limited to cross-sectional. However, this analysis needs to look at changes in time to examine the extent to which the campus affects one's religious tolerance. Therefore, further studies on the influence of HE on religious tolerance need to seek longitudinal data collection or use.

Finally, the results of this survey indicate the importance of diversity in social interactions among religious groups to increase religious tolerance. However, data limitations do not allow this study to discuss further how and under what conditions social interaction among these groups can be developed. These questions challenge future researchers to explain better religious tolerance and how to care for or enhance it.

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Institution Profile

Center for the Study of Islam and Society (PPIM) UIN Jakarta is an autonomous research institute under the Syarif Hidayatullah State Islamic University (UIN) Jakarta. Established in 1994, PPIM UIN Jakarta has been continuously conducting research, advocacy, and publication on Indonesia's religious life and education issues. Together with UNDP Indonesia, PPIM UIN Jakarta, since 2017, has run the Countering Violent Extremism for Youth (CONVEY) Indonesia program. This program aims to promote peaceful and inclusive societies in Indonesia based on the potentials of religious education by investigating and exploring issues of tolerance, diversity, and violence among the younger generation. In addition, since its establishment, PPIM UIN Jakarta has published the *Studia Islamika* Journal, an internationally reputed journal that focuses on Islamic studies in Indonesia and Southeast Asia.

Attachments

Appendix 1. Instrument Test Results

We tested the instruments respectively on the student and lecturer groups. In addition, we also performed an invariance test in these two groups. This section displays the test results of the instrument.

1.A. Student Group

1.A.1. General Model Test

The test results were carried out on a sample of students who passed the attentional checker, namely 2556 people. The following are the results of testing the religious tolerance construct model in students:

Tabel 1.1. GoF Student Model

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	
The goodness of fit index (GFI)	0.991	
Comparative Fit Index (CFI)	0.985	
Bentler-Bonett Normed Fit Index (NFI)	0.983	

Based on Table 1.1, it can be concluded that the model for students is classified as fit. All parameters of fit indices are met. In the testing process, certain items were modified to avoid cross-loading. It means that the model does not change, and the theory of origin can be justified theoretically. The items turned into covariance were Item 6 and Item 7, and those between item 2 and 5. Table 1.2 shows the loading factor of each of these items.:

Table 1.2. Loading Factors of Students' Religious Tolerance Items

No.	Behavior Indicators	Index
1.	I agree with the construction of houses of worship of other religions that are not preferred in the neighborhood where they live	0.574
2.	I agree with adherents of other religions who are not liked and live in the neighborhood	0.447

No.	Behavior Indicators	Index
3.	I agree that religious neighbors are not preferred to hold religious events in the public space of the neighborhood	0.486
4.	I agree that peers whose religions are not preferred can lead campus religious organizations	0.620
5.	I agree that the dead bodies of people believing in religion are not preferred to be buried in the public cemetery in the neighborhood where they live	0.364
6.	I agree with religious adherents who are not favored to the region	0.694
7.	I agree with religious adherents who are not favored to become president	0.623
8.	I agree with adherents of an unfavored religion to comment on their religion in public	0.244

It appears that several items need special attention because their contribution to the construct of religious tolerance is relatively insignificant. These items are item 8 and item 5. Both of these items do not function well in describing the construct of religious tolerance.

1.A.2. Student Religious Tolerance Model Based on Types of HE and Genders

In accordance with the study's objectives, a measurement invariance test was established to check the alignment of the constructs between groups. This invariance test aims to check that the measurement of religious tolerance is not dependent on the group. It is necessary so that the measurement results can be compared (Chen, 2007). Referring to the characteristics of the construct of religious tolerance, the items used to measure may not generally function but depend on the type of HE type and gender. This survey uses the configural invariance estimation method because 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 respondents.

Table 1.3. GoF Model Invariance Testing on Students

Indels	Values Jenis PT	Jenis Kelamin	P
χ^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 1.4 shows that the religious tolerance construct model in the student sample is equivalent between groups of HE types and genders. These results indicate that the construct of religious tolerance in students can be applied to these groups because the measurement only depends on the individual attributes measured and not based on group membership. Table 1.4 below shows the loading factor in each group.

Table 1.4. Loading Factors in the Types of HE and Genders

No.	Behavior Indicators	Types of HE				Genders	
		SHE	PHE	RHE	GHE	F	M
1.	I agree with the construction of houses of worship of other religions that are not preferred in the neighborhood	0.536	0.603	0.537	0.550	0.590	0.555
2.	I agree with adherents of other religions which are not preferred to live in the neighborhood	0.405	0.484	0.306	0.445	0.445	0.445
3.	I agree to religious neighbors whose religion is not preferable to hold religious events in the public space of the neighborhood	0.495	0.511	0.281	0.532	0.493	0.476
4.	I agree with adherents of religions whose religion is not preferable to lead campus religious organizations	0.370	0.371	0.223	0.272	0.632	0.601
5.	I agree that the corpse of people who have a religion are not preferred to be buried in the public cemetery in the neighborhood where they live	0.651	0.603	0.450	0.727	0.356	0.370
6.	I agree with religious adherents whose religion is not favored to the region	0.638	0.726	0.621	0.797	0.700	0.682
7.	I agree with religious adherents whose religion is not favored to become president	0.567	0.652	0.494	0.699	0.603	0.649
8.	I agree with adherents of an unpreferable religion to comment on their own religion in public	0.227	0.279	0.136	0.368	0.240	0.244

It can be seen that item no. 8 has the lowest index in all groups, followed by item no. 4 in the group of HE types and no. 5 in the Gender group.

1.B. Lecturer Group

1.B.1. General Model Test

The test results were carried out on a sample of lecturers who passed the attentional checker with a total of 543 people. Table 1.5 below shows the results of testing various tolerance construct models for lecturers.

Table 1.5. Lecturer Model GoF

Index	Value	p
X 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	
Bentler-Bonett Normed Fit Index (NFI)	0.988	

Based on Table 1.5, it can be concluded that the lecturer model is fit. All parameters of fit indices are met. In the testing process, certain items were modified to avoid cross-loading. It is so that the model does not change and the theory of origin can be justified theoretically. The items identified in covariance were Item 6 and Item 7 and those between item 2 and item 5. Table 1.6 shows the loading factor of each item.

Table 1.6. Loading Factor of Lecturer Religious Tolerance Items

No.	Behavior Indicator	Index
1.	I agree with the construction of houses of worship of other religions that are not preferred in the neighborhood	0.648
2.	I agree with adherents of other religions which are not preferred to live in the neighborhood	0.400
3.	I agree with the religious neighbors whose religion is not preferable to hold religious events in the public space of the neighborhood	0.585
4.	I agree with adherents of religions whose religion is not preferable to lead campus religious organizations	0.629
5.	I agree that the corpse of people who have a religion are not preferred to be buried in the public cemetery in the neighborhood where they live	0.345
6.	I agree with religious adherents whose religion is not favored to the region	0.793
7.	I agree with religious adherents whose religion is not favored to become president	0.760

8.	I agree with adherents of an unpreferable religion to comment on their own religion in public	0.168
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It appears that the loading factor needs special attention because it contributes to the form of religious tolerance is small. The items are no. 8 and no. 5. Both of these items do not function well in describing the construct of religious tolerance.

1.B.2. Lecturer Religious Tolerance Model Based on Type of HE, Status of Accreditation, and Gender

In accordance with the study’s objectives, the invariant measurement test was also carried out to check the alignment of the constructs between groups in the sample of lecturers. This invariance test aims to check the measurement of the construct of religious tolerance independent of the group. It is necessary so that the measurement results can be compared (Chen, 2007). Referring to the characteristics of the construct of religious tolerance, the items used to measure may not function in general but depend on the type of PT group, the type of PT accreditation, and gender. This survey uses the configural invariance estimation method because each group has the same item structure. The following table 1.7 shows the results of the measurement invariance test on a sample of lecturers.

Table 1.7. GoF Model Invariance Testing on Lecturers

Index	Values			p
	Types of HE	Accreditation	Gender	
χ^2	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	
Bentler-Bonett Normed Fit Index (NFI)	0.986	0.986	0.988	

Table 1.7 shows that the religious tolerance construct model in the sample of lecturers is equivalent between groups of HE type, the status of accreditation, and gender. These results indicate that the construct of religious tolerance in lecturers can be applied to these groups because the measurement only depends on the individual attributes measured and not based on group membership. Table 1.8 shows the loading factor in each group. It can be seen that item no. 8 has the lowest index in all groups, followed by item no. 4.

Table 1.8. Loading Factor in Each Group

No.	Behavior Indicator	Types of HE				Accreditation			Gender	
		SHE	PHE	RHE	GHE	A	B	C	1	2
1.	I agree with the construction of houses of worship of other religions 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 agree with adherents of other religions which 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 agree with religious neighbors whose religion is not preferable to hold religious events in the public space of the neighborhood	0.583	0.586	0.578	0.502	0.590	0.534	0.618	0.568	0.619
5.	I agree that the corpse of people who have a religion are not preferred to be buried in the public cemetery 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 agree with religious adherents whose religion is not favored to the region	0.829	0.792	0.647	0.778	0.806	0.735	0.833	0.783	0.797
7.	I agree with religious adherents whose religion is not favored to become president	0.748	0.764	0.730	0.773	0.712	0.793	0.882	0.748	0.763
8.	I agree with adherents of an unpreferable religion to comment on their own religion in public	0.124	0.168	0.157	0.450	0.130	0.174	0.274	0.143	

1.C. Invariance Test between Student and Lecturer groups

This invariance test aims to examine the measurement of tolerance for religious tolerance independent of groups. It is necessary so that the measurement results can be compared (Chen, 2007). Referring to the characteristics of the construct of religious tolerance, it is very possible that the items used to measure do not function in general. However, they 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 student and lecturer groups is the metric invariance test, with the exact requirements as the configural method with one condition—the same loading factor load value. It is because the characteristics of the two samples are different. The following are the results of the measurement invariance test on a sample of lecturers:

Table 1.9. GoF Invariance Testing Between Students and Lecturers

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

Table 1.9 shows that the constructed model for religious tolerance applies equally between groups. These results indicate that the construct of religious tolerance generally can be applied to groups of lecturers and students alike. Table 1.10 shows the magnitude of the loading factor in each group. It can be seen that item no. 8 has the lowest index in all groups, followed by item no. 5.

Based on the above analysis, in general, it can be concluded that the constructs of religious tolerance used in this survey can be applied to a sample of lecturers and students in Indonesia after eliminating items number 8 and number 5 because they have the smallest index in all sample groups.

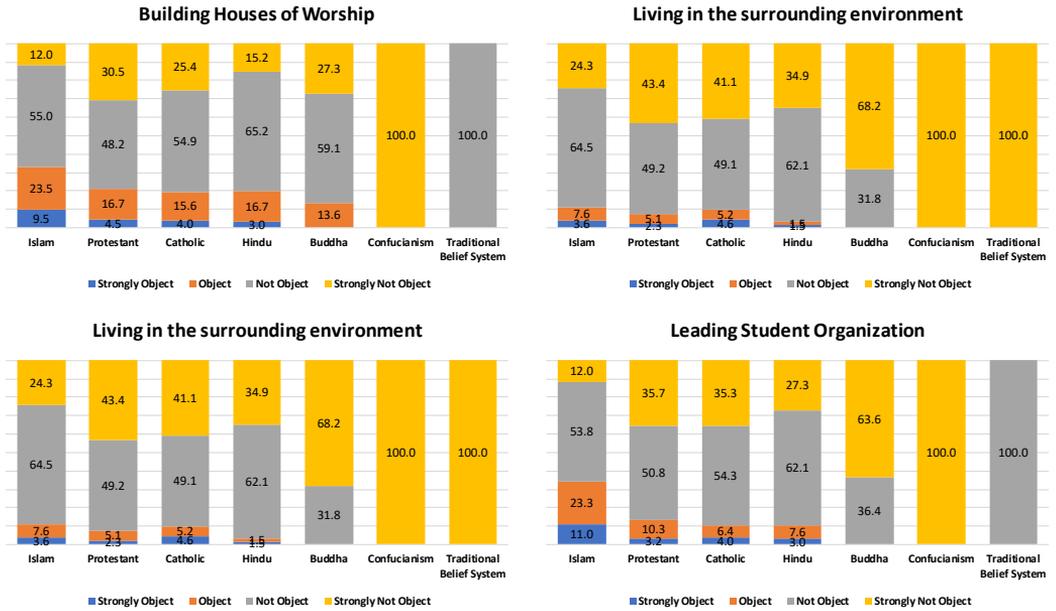
Table 1.10. Loading Factors in Lecturer and Student Groups

No.	Behavior Indicator	Status	
		Lecturer	Student
1.	I agree with the construction of houses of worship of other religions that are not preferred in the neighborhood	0.634	0.631
2.	I agree with adherents of other religions which are not preferred to live in the neighborhood	0.454	0.357

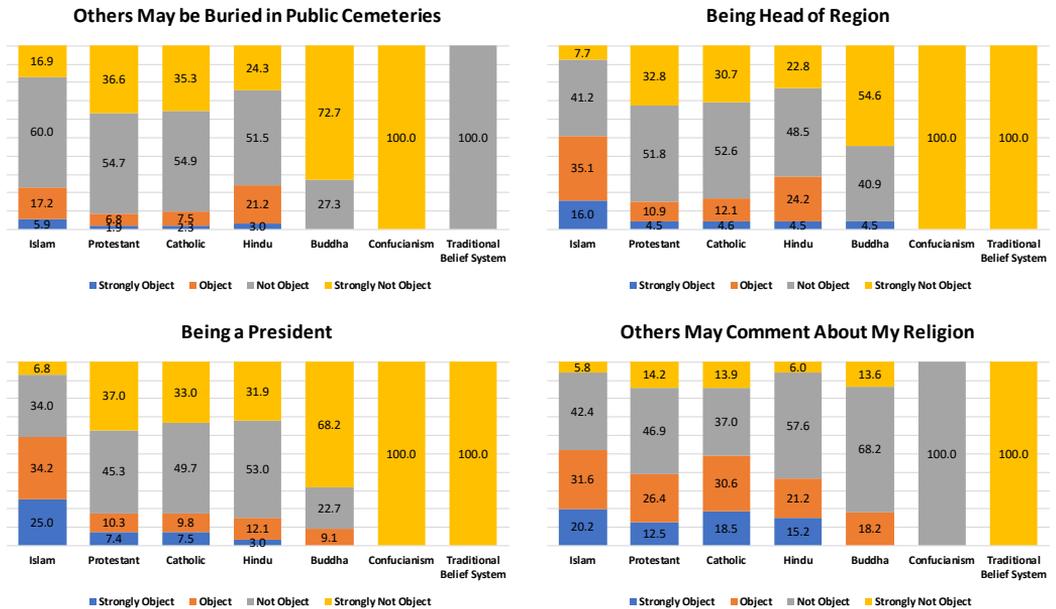
No.	Behavior Indicator	Status	
		Lecturer	Student
3.	I agree with religious neighbors whose religion is not preferable to hold religious events in the public space of the neighborhood	0.567	0.555
4.	I agree with adherents of religions whose religion is not preferable to lead campus religious organizations	0.636	0.665
5.	I agree that the corpse of people who have a religion are not preferred to be buried in the public cemetery in the neighborhood where they live	0.391	0.327
6.	I agree with religious adherents whose religion is not favored in the region	0.733	0.768
7.	Agree with religious adherents whose religion is not favored to become president	0.715	0.648
8.	I agree with adherents of an unpreferable religion to comment on their own religion in public	0.195	0.201

Appendix 2

Religious Attitudes

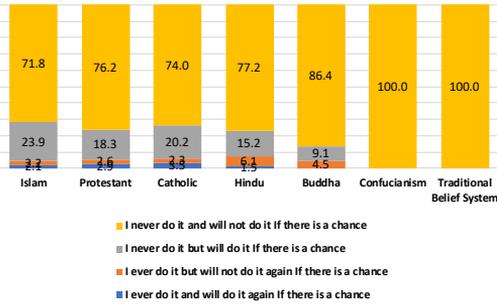


Religious Attitudes-2

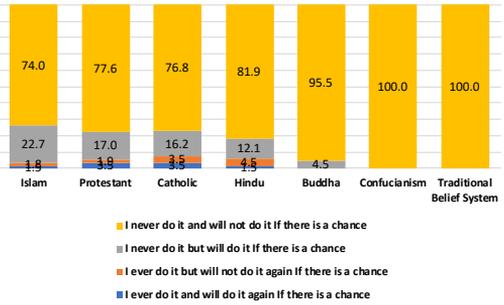


Religious Attitudes

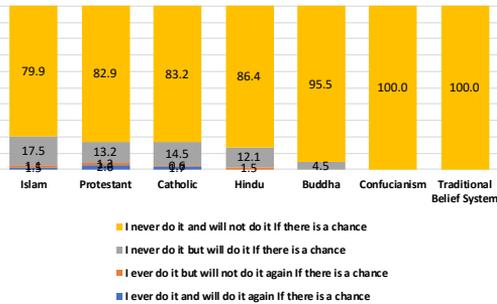
Preventing from Political Participation



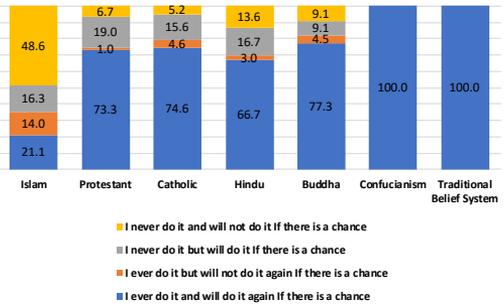
Forbidding Religious Symbols



Demonstration against Other Religion

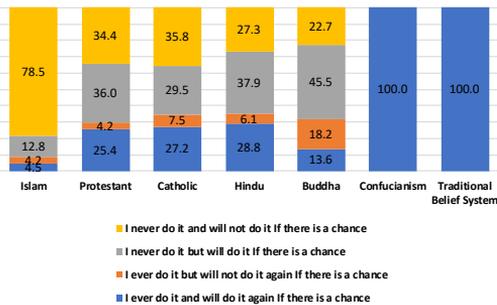


Congratulating Others' Religious Holidays

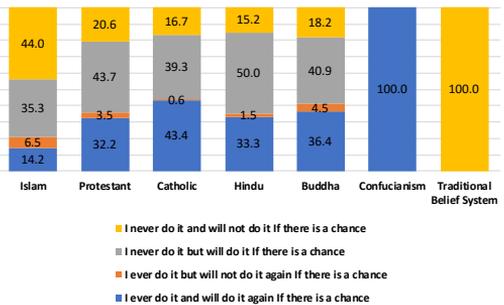


Religious Attitudes - 2

Attending Others' Religious Ceremony



Receiving a Help





**Empowering Educational Actors and Institutions
to Promote Religious Moderation in Preventing Violent Extremism**

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