**Exploration of Student Religious Tolerance Universitas Negeri Padang**

**Arjoni1, Cece Rakhmat2, Samsu Yusuf3, lfiandra4**

*1 UIN Sjech M.Djamil Djambek Bukittinggi dan Univeristas Pendidikan Indonesia* *arjonimelamindo@gmail.com*

*2* *Universitas Pendidikan Indonesia, cecerakhmat@upi.edu*

*3 Universitas Pendidikan Indonesia,* *samsuyusuf@upi.edu*

*4 Universitas Pendidikan Indonesia,* *ilfiandra@upi.edu*

 © 2020 oleh penulis. Dikirim untuk kemungkinan publikasi akses terbuka di bawah syarat dan ketentuan dari Creative Commons

Atribusi -Lisensi Internasional BerbagiSerupa 4.0 - (CC-BY-SA) (https://creativecommons.org/licenses/by-sa/4.0/)

*DOI :* [*http://dx.doi.org/10.30983/islam\_realitas.v6i2.3695*](http://dx.doi.org/10.30983/islam_realitas.v6i2.3695)

|  |  |  |
| --- | --- | --- |
| *Pengajuan: tanggal, bulan, tahun* | *Revisi: tanggal, bulan, tahun* | *Terbit: tanggal, bulan, tahun* |

**Abstrak**

Artikel ini mendeskripsikan eksplorasi toleransi beragama perspektif mahasiswa Universitas Negeri Padang (UNP). Penelitian ini dilatarbelakangi berkembangnya keberagaman konsep toleransi beragama pada konsep yang berpondasi pada kekuasaan atau otoritas negara dan konsep yang berpondasi pada kultur masyarakat. Mahasiswa merupakan bagian masyarakat akademik yang gemar berdinamika. Namun konsep toleransi beragama perspektif mahasiswa belum terbangun komprhensif, sehingga diperlukan kajian lebih lanjut seperti apa eksplorasi toleransi beragama mahasiswa di UNP. Metode penelitian ini menggunakan pendekatan kualitatif. Langkah-langkah dalam penelitian ini yakni melakukan studi pendahuluan, studi literatur, pengumpulan data, analis data dan simpulan. Informan kunci penelitian ini yakni mahasiswa aktif lintas prodi, lintas organisasi, lintas agama dan lintas budaya yang terdaftar di UNP berjumlah 50 orang dan informan pendukung 10 orang Dosen aktif yang terdaftar di UNP. Pengambilan sampel dengan teknik snowball sampling. Pengumpulan data menggunakan wawancara langsung dan tidak langsung secara mendalam, observasi dan dokumentasi. Teknik analisis data menggunakan analisis deskritif. Hasil penelitian ini mengungkap deskripsi konsep indikator toleransi beragama perspektif mahasiswa UNP yakni kesadaran berprilaku terbuka dalam perbedaan, saling menghormati dan menghargai, kesadaran berprilaku merdeka dan memberikan kebebasan dalam menjalankan ibadah serta kesadaran berprilaku interaksi positif individu dan atau kelompok lintas agama. Hasil penelitian ini dapat digunakan untuk mengkontruksi assemen toleransi beragama mahasiswa

**Kata kunci:** Toleransi Beragama, Pluralitas, Multikultural, Moderasi Beragama dan Mahasiswa

*Abstrac*

*This article describes the exploration of religious tolerance from the perspective of Universitas Negeri Padang (UNP) students. This research is motivated by the development of the diversity of the concept of religious tolerance which is based on the power or authority of the state and the concept which is based on the culture of society.* *Students are part of the academic community who like dynamics. However, the concept of religious tolerance from a student's perspective has not been developed comprehensively, so further studies are needed as to what kind of exploration of student religious tolerance at UNP. This research method uses a qualitative approach. The steps in this research are conducting preliminary studies, literature studies, data collection, data analysis, and conclusions. The key informants for this study were 50 active students across study programs, cross-organizations, cross-religious and cross-cultural registered at UNP, and 10 active supporting informants registered at UNP. Sampling with snowball sampling technique. Data collection uses in-depth direct and indirect interviews, observation, and documentation. The data analysis technique uses descriptive analysis. The results of this study reveal a description of the concept of indicators of religious tolerance from the perspective of UNP students, namely awareness of open behavior in differences, mutual respect, and respect, awareness of independent behavior, and giving freedom in carrying out worship and awareness of positive interaction between individuals and or interfaith groups. The results of this study can be used to construct student religious tolerance assessments.*

***Keywords:*** *Religious Tolerance, Plurality, Multiculturalism, Religious Moderation and Students*

**Background**

The realization of religion and belief grows and develops in human life. It has become a part of human life because humans are creatures with a spiritual dimension[[1]](#footnote-1) which requires spiritual experience[[2]](#footnote-2) for the meaningfulness of life. who need spiritual experience to lead a meaningful life[[3]](#footnote-3). The development of multicultural life is increasingly being felt, especially in the current global era of advances in information technology 5.0 so harmonious cross-religious social interaction requires the embodiment of behavior that promotes religious tolerance[[4]](#footnote-4).

The essence of religious tolerance[[5]](#footnote-5) is behavioral awareness[[6]](#footnote-6). The intended behavioral awareness is the realization of a harmonious[[7]](#footnote-7) expression of religious experience[[8]](#footnote-8). Fritjhof Schuon says; Religion is seen as exoteric, born varied. However, regardless of differences in religions, when viewed as esoteric, these religions prioritize wisdom on the supreme being[[9]](#footnote-9)

The concept of religious tolerance continues to develop along with the advancement of scientific studies, understanding, and experience of interfaith community life.

Tolerance in Latin means meekness, leeway, relief, and patience. Tolerance in Indonesian comes from the word "tolerant" which means the nature or attitude of tolerance, respect, respect, allowing, allowing the establishment of opinions, views, beliefs, habits, and behavior that is different or contrary to one's own convictions[[10]](#footnote-10). In Arabic, tolerance is termed *tasamuh[[11]](#footnote-11). Tasamuh* tends to be equated with the terms *ihtimal* (accommodating), *tasahul* (relaxing) and *samhah* (generosity and spaciousness)[[12]](#footnote-12)

UNESCO perspective tolerance is mutual respect, mutual acceptance, mutual respect amidst cultural diversity, freedom of expression, and a human character[[13]](#footnote-13).

Some of the results of construct research indicators of religious tolerance vary and the variety of studies. Among them, Wittenberg revealed indicators of religious tolerance, namely awareness of attitudes and actions that prioritize justice, equality (fairness), and concern (empathy) for others[[14]](#footnote-14). Witenberg constructs indicators of religious tolerance in terms of psychological studies, namely individual development tasks. The study is called the psychology of tolerance.

Ardiansyah reveals indicators of religious tolerance, namely mutual respect, respect for differences, and freedom to embrace a religion that is believed[[15]](#footnote-15). Ardiansyah constructs indicators of religious tolerance in terms of historical studies on the implementation of the Medina charter during the reign of Rasulullah Muhammad SAW.

Ahsanul Khalikin, et al revealed indicators of religious tolerance namely the ease of building houses of worship, interfaith interaction, and equality in fulfilling human rights[[16]](#footnote-16). Ahsanul Khalikin, et al constructed indicators of religious tolerance in terms of human rights studies.

The PPIM Team revealed indicators of religious tolerance, namely mutual respect[[17]](#footnote-17), positive social interaction, and willingness to recognize civil liberties[[18]](#footnote-18). The PPIM team constructed indicators of religious tolerance in terms of the theoretical developments of Sullivan, Pierson, and Marcus[[19]](#footnote-19).

From the various indicators of tolerance, it can be understood that the development of the concept of religious tolerance is very dynamic, as in the context of the study discussed. According to Forst, the perspective of tolerance is divided into several parts, namely the conception which is based on the power or authority of the state, and the conception which is based on the culture and desires of the people[[20]](#footnote-20). Religious tolerance cannot be fully attributed to one cause, such as personal factors, because tolerance is rooted in a wider process of social, cultural, and political interaction[[21]](#footnote-21). According to Menchik and Perpinsky religious tolerance can be understood in situational terms[[22]](#footnote-22). For example, the understanding of the local community in Padang City regarding the concept of religious pluralism turns out to be different from the concept of the MUI and liberal groups. Society understands pluralism not in mainstream theoretical frameworks but rather in dynamic, practical, and applicable meanings[[23]](#footnote-23). Likewise, the condition of religious tolerance on campus will be different from the religious tolerance of the general public.

Some psychological obstacles to the rejection of religious tolerance are influenced by cognitive capacities, epistemic abilities, identity status, intergroup attitudes, worldview protection, and personality[[24]](#footnote-24). These obstacles are related to the two main aspects of religion, namely ideas and identity[[25]](#footnote-25). Dwi Winanto Hadi reveals that religious tolerance in Indonesia tends to be low, this is influenced by the level of education, economic status, classification of residence, employment status, gender, and age of the individual[[26]](#footnote-26). Toto Sunarya revealed; religious tolerance is an actual problem of all time[[27]](#footnote-27). The actualization of religious tolerance in Indonesia is still not optimal, so it is necessary to promote sustainability, as well as to develop and foster religious tolerance, especially in the education sector.

The influence of higher education on religious tolerance in Indonesia is still rarely explored[[28]](#footnote-28), especially religious tolerance from a student perspective. Bahari mentions students as the next generation of hope for the nation as leaders and agents of change, it is necessary to develop knowledge, experience, and skills in responding to the high heterogeneity of the nation[[29]](#footnote-29). Students are an academic community that likes dynamics. The dynamics of students' thinking about religious tolerance need to be managed and developed so that it becomes an interesting study to discuss. Ironically, the concept of religious tolerance from the perspective of students has not been widely discussed. Thus it is necessary to conduct research on religious tolerance among students[[30]](#footnote-30). The results of the Research and Development Center for the Ministry of Religion in 2016 found that religious tolerance in the city of Padang is relatively low, and aspects of intolerance are quite prominent including; fulfillment of the right to education[[31]](#footnote-31).

Taking into account the recommendations for the study of the results of previous research, it is necessary to follow up by conducting exploratory research on religious tolerance for Universitas Negeri Padang (UNP) students.

UNP is a state campus with the status of an educational legal entity (BHP). Institutionally, UNP is already independent[[32]](#footnote-32). The UNP academic community has diverse life backgrounds. UNP students come from multicultural and religious backgrounds, including Minangkabau, Aceh, Gayo, Batak, Mandailing, Nias, Mentawai, Malay, Betawi, Sundanese, Javanese, and various other tribes in Indonesia, both in the central and eastern parts and even from abroad. The various religions consist of Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism[[33]](#footnote-33). In addition, there are dozens of study programs and several levels of education, so as a condition for fulfilling an exploratory study of religious tolerance from a student's point of view, as stated by Raihani religious tolerance exists when there is various social varieties interaction in a group[[34]](#footnote-34). Besides that, the uniqueness of UNP students can be seen from the development of student thinking concepts. UNP students are students who prioritize independent thinking naturally. It is formed according to UNP motto; "alam takambang jadi Guru(learn from nature )"[[35]](#footnote-35) namely, students are given the freedom to choose literacy like the universe that is used for learning. Thus the students' way of thinking is expected to develop progressive, natural, and original.

This research method uses a qualitative descriptive approach that aims to describe or describe the results of exploring religious tolerance from the perspective of UNP students. Data collection tools in this study were direct and indirect interview guidelines. Researchers conducted in-depth and intense interviews. In addition, researchers also made observations and documentation. The key informants for this study were 50 active students across study programs, organizations, cultures, and religions as well as supporting informants consisting of 10 active and registered lecturers at UNP. The sampling technique was snowball sampling, in which the researcher met and conducted in-depth interviews with informants who were considered to have the capability to provide the information and information needed until certain conditions indicated the data was saturated. The data is saturated when the information and information conveyed explains conditions that are repeated, have many similarities, and hardly find any differences. Some of the questions items that the researchers asked the informants were 1). When did you know and know the term religious tolerance? 2). From what source do you know the term religious tolerance? 3). Who gave you an explanation about religious tolerance? 4). What things are important and are indicators of religious tolerance, and 5). Why is religious tolerance important and what is the purpose of religious tolerance?. Data collected by conducting data assistance, data reduction, and data triangulation were then analyzed descriptively.

Exploration of religious tolerance is revealed when individuals have awareness of behaving according to their knowledge, experience and value system[[36]](#footnote-36). According to Forst, the perspective of tolerance is divided into two, namely conceptions based on state power or authority and conceptions based on culture and the desire of the people themselves to build understanding and respect for others[[37]](#footnote-37). This study aims to collect data and related information, knowledge, views that become the understanding and experience of UNP students regarding religious tolerance which can be conceptualized through examination of assessments and justifications for critical incidents of UNP students.

**Introduction and Student Knowledge of the Term Religious Tolerance**

Based on the results of searches and interviews with informants regarding the introduction and knowledge of students about religious tolerance, it can be identified and described in table 1 below;

Table 1 Introduction and knowledge of students about the term religious tolerance

|  |  |  |
| --- | --- | --- |
| When did you hear and know the term religious tolerance? | F | % |
| When studying at SD/MI/SDIT | 5 | 10 |
| When studying at SMP/MTs/SMPIT | 7 | 14 |
| When studying at SMA/SMK/MA/SMAIT | 20 | 40 |
| When at the start of class | 15 | 30 |
| When viral information circulates | 3 | 6 |
|  | 50 | 100 |

**(**source: arjoni research; November-December 2021)

The description of table 1 explains the number of answers from informants who know and know the term religious tolerance, students are dominated by answers when studying at high school 40% and at the beginning of lectures 30%. This shows that the development of student recognition and knowledge of the term religious tolerance begins in late adolescence and early adulthood. This research is directly proportional to the results of Witernberg research which revealed that in early adolescence and late adolescence and young adults are more able to reason about tolerance focusing on the types of judgments and justifications they experience[[38]](#footnote-38). Further investigation of student reasoning generally develops through learning in high school, as stated by DN below;

"For the first time, I got to know and know the term religious tolerance when I studied the subjects of Pancasila and Citizenship Education (PPKn), Religious and Moral Education, Sociology Education, Anthropology and Minangkabau Natural Culture Local Content at MAN"[[39]](#footnote-39)

This is in line with what was conveyed by SS:

"I learned about the importance of religious tolerance for the first time when I was studying Religious and Moral Education, PPKn, and Anthropological Sociology, and because I came from the Riau Archipelago, I also studied Arabic-Malay Local Content and also taught about religious tolerance in high school"[[40]](#footnote-40).

From another perspective, TA students argue that namely;

"I learned the term religious tolerance when I started registering for college at UNP, besides that when I was studying Religious Education in the Church with other campus friends"[[41]](#footnote-41)

From some of the student's knowledge, it was revealed that the beginning of knowing and knowing the term religious tolerance was generally during the school years in high school and at the beginning of lectures. This strengthens the results of Witernberg research; religious tolerance begins to develop and conceptualize positive attitudes and beliefs between the ages of 6 and 24[[42]](#footnote-42). The results of this study are also in line with the research of Arjoni, et al which revealed; the religious tolerance of Xavarius Bukittinggi high school students of Minangkabau ethnicity and Batak ethnicity are in the tolerant category[[43]](#footnote-43). Besides that, the results of research by Nastasya van der Straten Waillet & Isabelle Roskam revealed several psychological obstacles to achieving religious tolerance, including being influenced by individual cognitive capacity, this shows that individual reasoning and knowledge have the potential to activate religious tolerance behavior in students in their teens and early adulthood[[44]](#footnote-44).

Furthermore, researchers explored from what sources students know the term religious tolerance.

**Information Sources for Student Knowledge About Religious Tolerance**

Based on the results of searches and interviews with informants regarding sources of information and student knowledge about the term religious tolerance, it can be identified and described in table 2 below;

Table 2

Sources of information on student knowledge about the term religious tolerance

|  |  |  |
| --- | --- | --- |
| From what source did you learn the term religious tolerance? | F | % |
| Learn from school textbooks such as PPKN, Religion, and Morals, Local Content | 7 | 14 |
| Lecture reading books both scientific and popular | 10 | 20 |
| Magazines, newspapers, and tabloids | 5 | 10 |
| Social media viral information | 9 | 18 |
| Journal articles | 4 | 8 |
| Explanation of Teachers and Lecturers | 10 | 20 |
| News on TV and Radio | 5 | 10 |
|  | 50 | 100 |

**(**source: arjoni research; November-December 2021)

­­­­

The description of table 2 explains the number of answers from informants to sources of information that students know and know about the term religious tolerance, dominated by answers sourced from lecture reading books, both scientific and popular, by 20% and from teacher and lecturer explanations by 20%, as stated by the informant DS below this:

"Sources of information know and understand the term religious tolerance which I know tends to be mostly through explanations from teachers when in high school and lecturers as well as explanations from scientific and popular reading books which tell stories about the importance of religious tolerance in life. It is known to be faster and easier to accept”[[45]](#footnote-45).

Furthermore, media information in the context of student religious tolerance tends to be known through interactive discussions with students guided by lecturers and added to the use of supporting media, as explained by informant WF below:

 "Religious tolerance is more interesting to understand through interactive discussions with fellow students who are guided by lecturers and it will be more interesting to use the media of viewing films containing religious tolerance such as films of verses of love, Assalam Alaikum Beijing, and other short story videos"[[46]](#footnote-46).

This research is directly proportional to Carol Ferrara's research regarding religious tolerance in the education system in France which reveals; certain types of learning affect students' tolerance and understanding[[47]](#footnote-47). In addition, this study reinforces the research of Maali Mohammed Jassim Alabdulhadi which reveals that from the analysis of the content of the topic of Islamic Education textbooks in Kuwaiti secondary schools, it shows that tolerance is mentioned more often, thus providing students with a broad understanding of the importance of religious tolerance[[48]](#footnote-48).

The research findings draw the attention of educators to the need for positive and creative management of learning content for the development of student religious tolerance, as conveyed by Lecturer FM (2021) below;

"Educators are creators whose role is to guide and train broader reasoning in the embodiment of religious tolerance in students, especially the example, competence, and creativity of these lecturers, especially in this independent learning curriculum. The independent curriculum is given the freedom to students in managing learning content to have wider opportunities to be creative in developing student religious tolerance”[[49]](#footnote-49).

Along with this opinion, the FIP lecturer said;

"In the current independent learning curriculum at the tertiary level, educators can apply the Self Regulated Learning learning model to develop student religious tolerance, namely an independent learning system prepared by lecturers by providing many references that students can use as the development of student religious tolerance literacy"[[50]](#footnote-50).

This explanation indicates that the source of information that becomes literacy for students' religious tolerance is obtained from references in lectures and explanations from educators. Next, the researcher traced the data related to "who gave an explanation about religious tolerance?"

**The person whose role is to provide Students Knowledge Information About Religious Tolerance**

Based on the results of searches and interviews with informants related to people whose role is to provide information and knowledge to students about religious tolerance, it can be identified and described in table 3 below;

Table 3

people who play a role in providing information on students' knowledge of the term religious tolerance

|  |  |  |
| --- | --- | --- |
| Who told you the explanation about religious tolerance? | F | % |
| Teachers, Counselors, Lecturers, and other Educators | 15 | 30 |
| Seniors in Organizations both intra and extra campus | 4 | 8 |
| Campus Friends | 6 | 12 |
| Community friends | 9 | 18 |
| Resource persons for seminars, webinars, and training | 5 | 10 |
| Religious figures, community leaders | 9 | 18 |
| Family | 2 | 4 |
|  | 50 | 100 |

**(**source: arjoni research; November-December 2021)

The description of the table above illustrates the number of answers from informants whose role is to provide information and/or knowledge to students. Knowing knowing the term religious tolerance of students is dominated by the role of teachers, counselors, lecturers, and other educators by 30% as conveyed by the following ER informants;

"As far as I know, people who play a lot of roles in explaining the importance of student religious tolerance are lecturers, teachers and counselors, and other educators. In my opinion, it is educators who are more intense in meeting students who have the opportunity to inspire students, both students, and students, in the learning process”[[51]](#footnote-51).

This statement was also corroborated by other informants as stated by FS;

"In my opinion, religious and community leaders play an important role in educating the public about the importance of religious tolerance among students, because these figures, such as religious counselors, ustad, should contribute to educating the community and society, that lecturers and other educators have the opportunity to provide guidance and training in the development of religious tolerance for us students”[[52]](#footnote-52).

Apart from this, the contribution of friends from the organizational community also plays a role in educating students about religious tolerance among students, as revealed by NA below;

“In my opinion, friends from the organizational community also play a role in socializing the importance of religious tolerance among friends across organizations. I feel that the coaching of organizational seniors has made me more open to differences and to see diversity more broadly”[[53]](#footnote-53)

This research is directly proportional to the research by the UIN Syarif Hidayatullah Jakarta PPIM Team; the religious tolerance attitude of lecturers influences the attitude of religious tolerance in students[[54]](#footnote-54). Besides that, Raihani also revealed that religious teachers play an important role in shaping students' understanding of diversity and religious tolerance through deliberate teaching about several aspects of other religions[[55]](#footnote-55). Then the results of this study are also in line with the research by Teguh Wijaya and Anindito Aditomo and the research by PPIM UIN Syarif Hidayatullah Jakarta which revealed; Organizational friends and students' peers play a major role in developing religious tolerance. Next, the researcher reveals the informants' views on what matters are important and are indicators of religious tolerance[[56]](#footnote-56).

**Indicators of Religious Tolerance from a Student Perspective**

Based on the results of searches and interviews with informants regarding matters that are important in religious tolerance which are indicators of religious tolerance according to students, they can be identified and described in table 4 below;

Table 4

Religious Tolerance Indicator

Student Perspective

|  |  |  |
| --- | --- | --- |
| What things are important and make indicators of religious tolerance? | F | % |
| Mutual respect and appreciation | 15 | 30 |
| Provide opportunities for freedom of worship | 15 | 30 |
| Openness in differences | 10 | 20 |
| Positive social interactions | 10 | 20 |

**(**source: arjoni research; November-December 2021)

The description of table 4 reveals important things that are indicators of religious tolerance from a student perspective, namely mutual respect and respect by 30%, providing opportunities for freedom to practice worship by 30%, openness in differences by 20%, and positive social interaction by 20%. Further investigation by the researchers revealed the reasons students chose to express opinions on the two important things above, such as the views of DN, namely;

"In my opinion, the important things that must exist in religious tolerance are mutual respect and respect for each other's religious beliefs and providing opportunities for freedom in carrying out worship. I remember when I was studying local content Minangkabau Natural Culture, a Minangkabau saying was mentioned; "Elok dek awak katuju dek urang (when we behave well according to us, others also approve), what this means is that everything we do should respect and respect each other. This behavior makes the main capital to build positive social interactions to make life more harmonious and peaceful"[[57]](#footnote-57).

Furthermore, ML students (2021) also have the view;

“Religious tolerance in my opinion; is how we appreciate and respect friends who are different from us. The most important thing in religious tolerance is the way we treat someone who is different from us and how we respect the time and place of worship, and how we don't justify our own religion to different friends"[[58]](#footnote-58).

Then other students said that what needs to be considered in religious tolerance is an attitude of openness towards differences, as stated by NAN (2021);

"In my opinion, the most important thing in realizing religious tolerance is being willing and ready to accept the different concepts of faith and worship of each religion. The difference is beautiful like the rainbow of life. With differences, we can exchange knowledge, share and learn tolerance"[[59]](#footnote-59)

Furthermore, it was strengthened by students who were active in organizations (BEM members) HAS revealed;

"Efforts to realize religious tolerance apart from having an open attitude to accept differences, respecting each other, and giving freedom in practicing the worship of each religion, also require concrete positive social interaction with the diversity of campus communities, these important things can be used as a benchmark for tolerance religion on campus”[[60]](#footnote-60).

From the results of the student interviews above, indicators of religious tolerance from the perspective of UNP students can be identified, namely; mutual respect and respect, look after each other and provide freedom to practice worship, have an open attitude towards differences and build positive social interaction between adherents of religions. This research is in line with the statement of Kurtz; a tolerant society is an open, pluralistic and democratic society that respects civil liberties and human rights”[[61]](#footnote-61) and is the center of harmonious inter-group life and cooperation between people[[62]](#footnote-62). Further investigation of the researcher asks "why is religious tolerance important and what is the purpose of religious tolerance?"

**The Purpose of Religious Tolerance**

Based on the results of searches and interviews with informants regarding the goals of religious tolerance according to students, it can be identified and described in table 5 below;

Table 5 Purpose of Religious Tolerance Student Perspective

|  |  |  |
| --- | --- | --- |
| Why is religious tolerance important and what is the purpose of religious tolerance according to you? | F | % |
| In order to create positive social interaction | 15 | 30 |
| To maintain peace and harmony | 15 | 30 |
| To avoid disputes and conflicts | 10 | 20 |
| To get rid of hatred | 10 | 20 |
|  | 50 | 100 |

**(**source: arjoni research; November-December 2021)

The description of table 5 explains the urgency of religious tolerance which is dominated by answers; in order to create positive social interaction so as to create peace and harmony in life. The results of this study are directly proportional to the definition of tolerance from the UNESCO perspective, namely as mutual respect, mutual acceptance, mutual respect amidst cultural diversity, freedom of expression and human character[[63]](#footnote-63). Witenberg also revealed that tolerance is awareness of beneficial judgments and beliefs involving the principles of justice, fairness, concern (empathy) and consideration for the suffering of others[[64]](#footnote-64).

The results of this study strengthen indicators of tolerance for various previous studies as Ardiansyah revealed indicators of religious tolerance namely mutual respect, respect for differences and freedom to embrace a religion that is believed[[65]](#footnote-65). Ahsanul Khalikin, et al, revealed indicators of religious tolerance namely the ease of building houses of worship, interfaith interaction, equality in fulfilling human rights[[66]](#footnote-66). The PPIM Team revealed indicators of religious tolerance namely mutual respect, positive social interaction, and a willingness to recognize the civil liberties of those who do not agree[[67]](#footnote-67) .

The findings of this study can be synthesized and compiled into a construct indicator of student religious tolerance. This becomes an interesting concept study of religious tolerance from a student perspective, namely:

1). Consciousness behaves openly in differences. The intended awareness is awareness of positive attitudes and actions to understand, accept and maintain a religious plurality. The construct of this indicator is strengthened by the research results of Abdul Muhid's research which reveals that hospitality and openness have a positive effect on religious tolerance[[68]](#footnote-68). Friendliness and openness indicate behavior that likes to be friendly and humble so that it can encourage oneself to behave tolerantly towards anyone. Furthermore, the investigation of Joshua N. Hook, et al revealed; intellectual humility is a positive predictor of religious tolerance[[69]](#footnote-69). This is directly proportional to Casram's research which reveals open religious appreciation and practice, which has the potential to embody human values[[70]](#footnote-70). Intellectual humility, appreciation, and religious practice are an open-minded awareness to accept differences and develop human values. The construct of this indicator is specifically strengthened by the research results of Wanda Fitri which revealed; Islam in Minangkabau is known as a society that is egalitarian, open to anyone, and has a life principle "where the earth stands there the sky is upheld", which is then expressed through a model of socio-cultural tolerance naturally[[71]](#footnote-71).

2). Awareness to respect and value each other. This awareness is a positive attitude and action to take care of religious symbols, to be tolerant in worship and to commemorate religious holidays, to provide support for adherents of religions and streams of belief to develop faith and devotion to God Almighty, and to appreciate adherents of religions and streams of belief in carrying out benevolence and humanity. The construct of this indicator is strengthened by historical studies of religious tolerance, namely the application of the Medina charter which has been exemplified directly by Rasulullah Muhammad SAW at the forefront of warning when religious intolerance occurs after clashes between groups. This is contained in his words: "Whoever hurts a zimmi, he really hurts me and whoever hurts me, he hurts Allah (HR. Thabrani). This wise and prudent attitude of Rasulullah SAW attracted the sympathy of Jews and Paganists in Medina, so that they acknowledged the existence of Muhammad SAW's leadership[[72]](#footnote-72). Thus the awareness to respect and respect each other can be an indicator of religious tolerance.

3). Awareness of independent behavior in providing opportunities for worship. Awareness of attitudes and actions to provide opportunities to worship, to grant permission to build places of worship in accordance with applicable regulations, and to invite adherents of religions and/or beliefs to worship in their respective places of worship. This indicator construct strengthens the results of Joe Julian's research; uncovering the problem of freedom of religion which is not managed properly and triggers social interaction disturbances, thus a manager of religious freedom education is needed[[73]](#footnote-73). In addition to this, Roberto Buonamano's research revealed that the concept of freedom of religion requires development to maintain the integrity of human rights[[74]](#footnote-74). Thus the awareness of independent behavior in providing opportunities for worship can be an indicator of religious tolerance.

4). Awareness builds positive social interactions. This awareness is a positive attitude and action to build interfaith cooperation in the fields of order and security, preserving nature, caring for humanity, education, social economy, and law in the life of the nation, state, and religion. The construct of this indicator is directly proportional to the research results of Carolin Rapp and Markus Freitag which revealed that there is a positive relationship between associational diversity and tolerance[[75]](#footnote-75). Furthermore, the findings of Hariani Santiko revealed that religious tolerance and the character of the nation, in terms of archeology, have shown that the character of the Indonesian nation is accustomed to the behavior of mutual cooperation and deliberation[[76]](#footnote-76). The habit of mutual cooperation and deliberation is part of a multicultural personality. This finding is directly proportional to the research by Rafida Azmi and Anisia Kumala which revealed that multicultural personality has a positive effect on tolerance in students[[77]](#footnote-77). Besides that, the results of a more specific study by Nofiardi and Syafwan Rozi reveal that positive social interaction in the West Sumatra region has taken place in adulthood, this is indicated by the development of intercultural tolerance in the people of West Sumatra (Rao Pasaman) and even created intense cultural acculturation[[78]](#footnote-78).

From the results of this study, it was revealed that the findings of various indicators of religious tolerance from a student perspective were constructed based on theoretical and empirical studies in the context of religious tolerance from the perspective of UNP students, namely awareness of open behavior, independence, respect and building positive social interactions between individuals and or groups towards individuals and interfaith groups and or the flow of belief, so as to achieve a life in harmony, peace, and harmony in society, nation, and religion.

**Conclusion**

Exploration of religious tolerance from the perspective of UNP students reveals several things that can be concluded, namely;

Early UNP students know the term religious tolerance in general during their studies at SMA/MA/SMK equivalent and at the beginning of lectures at UNP.

UNP students know and know the term religious tolerance in general, it comes from school/lecture books and study explanations by teachers and lecturers.

UNP students know and understand religious tolerance from the statements of lecturers, teachers, counselors and other educators.

Important things that become indicators of religious tolerance from a student's perspective are awareness of open behavior in differences, awareness of mutual respect and respect, awareness of independent behavior and giving freedom in carrying out worship and awareness of positive social interaction between individuals and or interfaith groups.

The goal of religious tolerance is to create positive social interaction, to maintain peace and harmony, to avoid disputes and conflicts, to be free from hostility.

**Referensi**

Ahsanul Khalikin, Fathuri, *Toleransi Di Daerah Rawan Konflik*, ed. by Fathuri Ahsanul Khalikin (Jakarta: Puslitbang Kehidupan Keagamaan 2016, 2016) <http://www.puslitbang1.kemenag.go.id>

Alabdulhadi, Maali Mohammed Jassim, ‘Religious Tolerance in Secondary Islamic Education Textbooks in Kuwait’, *British Journal of Religious Education*, 41.4 (2019), 422–34 <https://doi.org/10.1080/01416200.2019.1585329>

Ardiansyah, ‘Madinia Vol.XVIII, No. 2, Deember 2014’, *Madinia*, Vol.XVIII.2 (2014)

Arjoni, Arjoni, Charles Charles, and Intan Sari, ‘Religious Tolerance of Minangkabau and Batak Ethnic Students in Xaverius Bukittinggi High School’, *JOMSIGN: Journal of Multicultural Studies in Guidance and Counseling*, 4.1 (2020), 79–100 <https://doi.org/10.17509/jomsign.v4i1.22398>

Azmi, Rafida, and Anisia Kumala, ‘Multicultural Personality Pada Toleransi Mahasiswa’, *TAZKIYA: Journal of Psychology*, 7.1 (2019), 1–10 <https://doi.org/10.15408/tazkiya.v7i1.13493>

Boyle, Kevin, and Juliet Sheen, *Freedom of Religion and Belief: A World Report*, *Freedom of Religion and Belief: A World Report*, 2013 <https://doi.org/10.4324/9780203411025>

Buonamano, Roberto, ‘Religious Freedom in a Secular Human Rights Order’, *Politics, Religion and Ideology*, 21.1 (2020), 68–91 <https://doi.org/10.1080/21567689.2020.1732935>

Buzan, Tony, *The Power of Spiritual Intelligence*, I (New York, USA: Harper Collins Publishers, 2002) <http://library1.nida.ac.th/termpaper6/sd/2554/19755.pdf>

Casram, Casram, ‘Membangun Sikap Toleransi Beragama Dalam Masyarakat Plural’, *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 1.2 (2016), 187–98 <https://doi.org/10.15575/jw.v1i2.588>

Diane, Tillman, *Pendidikan Nilai Untuk Kaum Dewasa-Muda ; Living Values Activities for Young Adult*, *Textbook*, 2004

Ferrara, Carol, ‘Religious Tolerance and Understanding in the French Education System’, *Religious Education*, 107.5 (2012), 514–30 <https://doi.org/10.1080/00344087.2012.722481>

Forst, Rainer, and Rainer Forst, *The Tolerant Society*, *Tolerance in Conflict*, 2013 <https://doi.org/10.1017/cbo9781139051200.016>

Gouws, James L.Gibson & Amanda, *Overcoming Intolerance in South Africa*, firs publi (New York, USA: Cambridge University Press, 2003) <www.cambridge.org>

H. Bahari, MA, *Toleransi Beragama Mahasiswa (Studi Tentang Pengaruh Kepribadian, Keterlibatan Organisasi, Hasil Belajar Pendidikan Agama, Dan Lingkungan Pendidikan Terhadap Toleransi Mahasiswa Berbeda Agama Pada 7 Perguruan Tinggi Umum Negeri)*, ed. by MA H. Bahari, Cet I (Jakarta: Maloho Jaya Abadi Press, Jakarta, 2010)

Hook, Joshua N., Jennifer E. Farrell, Kathryn A. Johnson, Daryl R. Van Tongeren, Don E. Davis, and Jamie D. Aten, ‘Intellectual Humility and Religious Tolerance’, *Journal of Positive Psychology*, 12.1 (2017), 29–35 <https://doi.org/10.1080/17439760.2016.1167937>

Julian, Joe, ‘On Religious Freedom and Civic Learning’, *Intercultural Education*, 11.2 (2000), 137–44 <https://doi.org/10.1080/713665238>

MacDonald, Douglas A., Roger Walsh, and Shauna L. Shapiro, *Meditation: Empirical Research and Future Directions*, *The Wiley‐Blackwell Handbook of Transpersonal Psychology*, 2013 <https://doi.org/10.1002/9781118591277.ch24>

Menchik, Jeremy, ‘Islam and Democracy in Indonesia: Tolerance without Liberalism, Kongres Muhammadijah Ke 20 Di Jogja’, 1931, pp. 1–214

Muhid, Abdul, ‘Religious Tolerance among College Students : How It ’ s Influenced by Religious Orientation and Personality Traits ?’, *Humanitas Indonesian Psychological Journal*, 17.1 (2020), 55–63 <https://doi.org/10.26555/humanitas.v17i1.12222>

Nofriadi, Safwan Rozi, ‘Penerapan Nilai Toleransi Antar Budaya Dalam Pelaksanaan Hukum Kewarisan Islam Pada Masyarakat Perbatasan Di Rao Pasaman Sumatera Barat’, *Ijtihad, Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 17.1 (2017), 85–112 <https://doi.org/10.18326/ijtihad.v17i1.85-112>

Pelaporan, Tim, *Laporan Kinerja Tahun 2019* (Padang)

Raihani, ‘Creating a Culture of Religious Tolerance in an Indonesian School’, *South East Asia Research*, 22.4 (2014), 541–60 <https://doi.org/10.5367/sear.2014.0234>

Rapp, Carolin, and Markus Freitag, ‘Teaching Tolerance? Associational Diversity and Tolerance Formation’, *Political Studies*, 63.5 (2015), 1031–51 <https://doi.org/10.1111/1467-9248.12142>

Santiko, Hariani, ‘Toleransi Beragama Dan Karakter Bangsa : Perspektif Arkeologi’, *Sejarah Dan Budaya*, 7.1 (2013), 1–8

Schuon, Frithjof, *The Transcendent Unity of Relegions*, Second pri (United States America: Theosophical House, 2005) <www.quesbooks.net>

Shorrock, Andrew, ‘The Transpersonal in Psychology, Psychotherapy and Counselling’, *The Transpersonal in Psychology, Psychotherapy and Counselling*, 2007, 1–260 <https://doi.org/10.1057/9780230591165>

Sullivan, Christopher M.Federico& Jhon, *The Political Psychology of Democratic Citizenship* <https://www.ptonline.com/articles/how-to-get-better-mfi-results>

Suryana, Toto, ‘Konsep Dan Aktualisasi Kerukunan Antar Umat Beragama’, *Pendidikan Agama Islam -Ta’lim*, 9.2 (2011), 127–36

TIM PPIM UIN Jakarta (Yunita Faela Nisa, Dkk., *Kebinekaan Di Menara Gading Toleransi Beragama Di Perguruan Tinggi*, ed. by Abdullah Afrimadona, Dididn Syafrudidin, *PPIM UIN Jakarta*, Pertama (Jakarta, 2021), iv

Umar, Nasaruddin, *Islam Nusantara Jalan Panjang Moderasi Beragama Di Indonesia.Pdf* (Jakarta: Elex Media Komputindo, 2019)

Waillet, Nastasya Van Der Straten, and Isabelle Roskam, ‘Religious Education : The Official Journal of the Religious Education Association Are Religious Tolerance and Pluralism Reachable Ideals ? A Psychological Perspective’, October 2014, 37–41 <https://doi.org/10.1080/00344087.2013.747873>

Wanda Fitri, ‘Pluralisme Di Tengah Masyarakat Santri Minang Sebuah Pengenalan Pluralitas Lokal Di Smuatra Barat’, *Islam Realitas Journal of Islamic & Social Studies*, 1.1 (2015), 55–68 <http://ejournal.iainbukittinggi.ac.id/index.php/Islam\_realitas>

Wijaya Mulya, Teguh, and Anindito Aditomo, ‘Researching Religious Tolerance Education Using Discourse Analysis: A Case Study from Indonesia’, *British Journal of Religious Education*, 41.4 (2019), 446–57 <https://doi.org/10.1080/01416200.2018.1556602>

Wilber, Ken, *Up from Eden: A Transpersonal View of Human Evolution*, *The Collected Works of Ken Wilber. Vol. 2*, 1999

Witenberg, Rivka T., ‘Subordination of Racial Tolerance to Freedom of Speech: Some Considerations for Education in Contemporary Multicultural Societies’, *Australian Psychologist*, 39.2 (2004), 114–17 <https://doi.org/10.1080/00050060410001701825>

———, *The Psychology of Tolerance Conception and Development*, 1st edn (Singapore: Springer, 2019) <https://doi.org/https://doi.org/10.1007/978-981-13-3789-5>

***Wawancara***

DN, Mahasiswa (Prodi BK UNP), wawancara, {November 2021}

DS, Mahasiswa (Prodi Pendidikan Sosiologi Antropologi UNP), wawancara, {November 2021}

ER, Mahasiswa (Prodi Teknik Bangunan UNP), wawancara, {November 2021}

FIP, Dosen (Prodi Pendidikan Seni Budaya UNP), wawancara, {Desmeber 2021}

FM, Dosen (Prodi BK UNP), wawancara, {Desmeber 2021}

FS, Mahasiswa (Prodi Manajemen Perhotelan UNP), wawancara, {November 2021}

HAS, Mahasiswa (Prodi PG PAUD UNP), wawancara, {Desember 2021}

ML, Mahasiswa (Prodi PPkn UNP), wawancara, {Desember 2021}

NA, Mahasiswa (Prodi PLS UNP), wawancara, {November 2021}

NAN, Mahasiswa (Prodi Ekonomi UNP), wawancara,{November 2021}

SS, Mahasiswa (Prodi Psikologi UNP), wawancara, {November 2021}

TA, Mahasiswa (Prodi Ekonomi UNP), wawancara, { November 2021}

WF, Mahasiswa (Prodi Pendidikan Fisika UNP), wawancara, {November 2021}

1. Ken Wilber, *Up from Eden: A Transpersonal View of Human Evolution*, *The Collected Works of Ken Wilber. Vol. 2*, 1999. [↑](#footnote-ref-1)
2. Andrew Shorrock, ‘The Transpersonal in Psychology, Psychotherapy and Counselling’, *The Transpersonal in Psychology, Psychotherapy and Counselling*, 2007, 1–260 <https://doi.org/10.1057/9780230591165>. [↑](#footnote-ref-2)
3. Douglas A. MacDonald, Roger Walsh, and Shauna L. Shapiro, *Meditation: Empirical Research and Future Directions*, *The Wiley‐Blackwell Handbook of Transpersonal Psychology*, 2013 <https://doi.org/10.1002/9781118591277.ch24>. [↑](#footnote-ref-3)
4. Rivka T. Witenberg, *The Psychology of Tolerance Conception and Development*, 1st edn (Singapore: Springer, 2019) <https://doi.org/https://doi.org/10.1007/978-981-13-3789-5>. [↑](#footnote-ref-4)
5. Tony Buzan, *The Power of Spiritual Intelligence*, I (New York, USA: Harper Collins Publishers, 2002) <http://library1.nida.ac.th/termpaper6/sd/2554/19755.pdf>. [↑](#footnote-ref-5)
6. Tillman Diane, *Pendidikan Nilai Untuk Kaum Dewasa-Muda ; Living Values Activities for Young Adult*, *Textbook*, 2004. [↑](#footnote-ref-6)
7. Casram Casram, ‘Membangun Sikap Toleransi Beragama Dalam Masyarakat Plural’, *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 1.2 (2016), 187–98 <https://doi.org/10.15575/jw.v1i2.588>. [↑](#footnote-ref-7)
8. Casram. [↑](#footnote-ref-8)
9. Frithjof Schuon, *The Transcendent Unity of Relegions*, Second pri (United States America: Theosophical House, 2005) <www.quesbooks.net>. [↑](#footnote-ref-9)
10. Ardiansyah, ‘Madinia Vol.XVIII, No. 2, Deember 2014’, *Madinia*, Vol.XVIII.2 (2014). [↑](#footnote-ref-10)
11. Ardiansyah. [↑](#footnote-ref-11)
12. Nasaruddin Umar, *Islam Nusantara Jalan Panjang Moderasi Beragama Di Indonesia.Pdf* (Jakarta: Elex Media Komputindo, 2019). [↑](#footnote-ref-12)
13. Kevin Boyle and Juliet Sheen, *Freedom of Religion and Belief: A World Report*, *Freedom of Religion and Belief: A World Report*, 2013 <https://doi.org/10.4324/9780203411025>. [↑](#footnote-ref-13)
14. Witenberg, *The Psychology of Tolerance Conception and Development*. [↑](#footnote-ref-14)
15. Ardiansyah. [↑](#footnote-ref-15)
16. Fathuri Ahsanul Khalikin, *Toleransi Di Daerah Rawan Konflik*, ed. by Fathuri Ahsanul Khalikin (Jakarta: Puslitbang Kehidupan Keagamaan 2016, 2016) <http://www.puslitbang1.kemenag.go.id>. [↑](#footnote-ref-16)
17. Christopher M.Federico& Jhon Sullivan, *The Political Psychology of Democratic Citizenship* <https://www.ptonline.com/articles/how-to-get-better-mfi-results>. [↑](#footnote-ref-17)
18. . TIM PPIM UIN, Dkk. Jakarta (Yunita Faela Nisa, *Kebinekaan Di Menara Gading Toleransi Beragama Di Perguruan Tinggi*, ed. by Abdullah Afrimadona, Dididn Syafrudidin, *PPIM UIN Jakarta*, Pertama (Jakarta, 2021), iv. [↑](#footnote-ref-18)
19. TIM PPIM UIN Jakarta (Yunita Faela Nisa, iv. [↑](#footnote-ref-19)
20. Rainer Forst and Rainer Forst, *The Tolerant Society*, *Tolerance in Conflict*, 2013 <https://doi.org/10.1017/cbo9781139051200.016>. [↑](#footnote-ref-20)
21. James L.Gibson & Amanda Gouws, *Overcoming Intolerance in South Africa*, firs publi (New York, USA: Cambridge University Press, 2003) <www.cambridge.org>. [↑](#footnote-ref-21)
22. Jeremy Menchik, ‘Islam and Democracy in Indonesia: Tolerance without Liberalism, Kongres Muhammadijah Ke 20 Di Jogja’, 1931, pp. 1–214. [↑](#footnote-ref-22)
23. Wanda Fitri, ‘Pluralisme Di Tengah Masyarakat Santri Minang Sebuah Pengenalan Pluralitas Lokal Di Smuatra Barat’, *Islam Realitas Journal of Islamic & Social Studies*, 1.1 (2015), 55–68 <http://ejournal.iainbukittinggi.ac.id/index.php/Islam\_realitas>. [↑](#footnote-ref-23)
24. Nastasya Van Der Straten Waillet and Isabelle Roskam, ‘Religious Education : The Official Journal of the Religious Education Association Are Religious Tolerance and Pluralism Reachable Ideals ? A Psychological Perspective’, October 2014, 37–41 <https://doi.org/10.1080/00344087.2013.747873>. [↑](#footnote-ref-24)
25. Waillet and Roskam. [↑](#footnote-ref-25)
26. Dwi Winanto Hadi, *Analisis Sikap Toleransi Di Indonesia Dan Faktor-Faktor Di Indonesia* (Jakarta, 2017). [↑](#footnote-ref-26)
27. Toto Suryana, ‘Konsep Dan Aktualisasi Kerukunan Antar Umat Beragama’, *Pendidikan Agama Islam -Ta’lim*, 9.2 (2011), 127–36. [↑](#footnote-ref-27)
28. TIM PPIM UIN Jakarta (Yunita Faela Nisa, iv. [↑](#footnote-ref-28)
29. H. Bahari, *Toleransi Beragama Mahasiswa (Studi Tentang Pengaruh Kepribadian, Keterlibatan Organisasi, Hasil Belajar Pendidikan Agama, Dan Lingkungan Pendidikan Terhadap Toleransi Mahasiswa Berbeda Agama Pada 7 Perguruan Tinggi Umum Negeri)*, ed. by MA H. Bahari, Cet I (Jakarta: Maloho Jaya Abadi Press, Jakarta, 2010). [↑](#footnote-ref-29)
30. H. Bahari. [↑](#footnote-ref-30)
31. Ahsanul Khalikin. [↑](#footnote-ref-31)
32. Tim Pelaporan, *Laporan Kinerja Tahun 2019* (Padang). [↑](#footnote-ref-32)
33. FM, *Transkip Hasil Wawancara Tentang Eksplorasi Toleransi Beragama Mahasiswa UNP* (Padang, 2021). [↑](#footnote-ref-33)
34. Raihani, ‘Creating a Culture of Religious Tolerance in an Indonesian School’, *South East Asia Research*, 22.4 (2014), 541–60 <https://doi.org/10.5367/sear.2014.0234>. [↑](#footnote-ref-34)
35. FIP, *Transkip Hasil Wawancara Tentang Eksplorasi Toleransi Beragama Mahasiswa UNP* (Padang, 2021). [↑](#footnote-ref-35)
36. Witenberg, *The Psychology of Tolerance Conception and Development*. [↑](#footnote-ref-36)
37. Forst and Forst. [↑](#footnote-ref-37)
38. Witenberg, *The Psychology of Tolerance Conception and Development*. [↑](#footnote-ref-38)
39. DN, *Transkip Hasil Wawancara Tentang Eksplorasi Toleransi Beragama Mahasiswa UNP* (Padang, 2021). [↑](#footnote-ref-39)
40. SS, *Transkip Hasil Wawancara Tentang Eksplorasi Toleransi Beragama Mahasiswa UNP* (Padang, 2021). [↑](#footnote-ref-40)
41. TA, *Transkip Hasil Wawancara Tentang Eksplorasi Toleransi Beragama Mahasiswa UNP* (Padang, 2021). [↑](#footnote-ref-41)
42. Witenberg, *The Psychology of Tolerance Conception and Development*. [↑](#footnote-ref-42)
43. Arjoni Arjoni, Charles Charles, and Intan Sari, ‘Religious Tolerance of Minangkabau and Batak Ethnic Students in Xaverius Bukittinggi High School’, *JOMSIGN: Journal of Multicultural Studies in Guidance and Counseling*, 4.1 (2020), 79–100 <https://doi.org/10.17509/jomsign.v4i1.22398>. [↑](#footnote-ref-43)
44. Waillet and Roskam. [↑](#footnote-ref-44)
45. DS, *Transkip Hasil Wawancara Tentang Eksplorasi Toleransi Beragama Mahasiswa UNP*, 2021. [↑](#footnote-ref-45)
46. WF, *Transkip Hasil Wawancara Tentang Eksplorasi Toleransi Beragama Mahasiswa UNP* (Padang, 2021). [↑](#footnote-ref-46)
47. Carol Ferrara, ‘Religious Tolerance and Understanding in the French Education System’, *Religious Education*, 107.5 (2012), 514–30 <https://doi.org/10.1080/00344087.2012.722481>. [↑](#footnote-ref-47)
48. Maali Mohammed Jassim Alabdulhadi, ‘Religious Tolerance in Secondary Islamic Education Textbooks in Kuwait’, *British Journal of Religious Education*, 41.4 (2019), 422–34 <https://doi.org/10.1080/01416200.2019.1585329>. [↑](#footnote-ref-48)
49. FM. [↑](#footnote-ref-49)
50. FIP. [↑](#footnote-ref-50)
51. ER, *Transkip Hasil Wawancara Tentang Eksplorasi Toleransi Beragama Mahasiswa UNP* (Padang, 2021), Desember. [↑](#footnote-ref-51)
52. FS, *Transkip Hasil Wawancara Tentang Eksplorasi Toleransi Beragama Mahasiswa UNP* (Padang, 2021), November. [↑](#footnote-ref-52)
53. NA, *Transkip Hasil Wawancara Tentang Eksplorasi Toleransi Beragama Mahasiswa UNP* (Padang, 2021), November. [↑](#footnote-ref-53)
54. TIM PPIM UIN Jakarta (Yunita Faela Nisa, iv. [↑](#footnote-ref-54)
55. Raihani. [↑](#footnote-ref-55)
56. Teguh Wijaya Mulya and Anindito Aditomo, ‘Researching Religious Tolerance Education Using Discourse Analysis: A Case Study from Indonesia’, *British Journal of Religious Education*, 41.4 (2019), 446–57 <https://doi.org/10.1080/01416200.2018.1556602>. [↑](#footnote-ref-56)
57. DN. [↑](#footnote-ref-57)
58. ML, *Transkip Hasil Wawancara Tentang Eksplorasi Toleransi Beragama Mahasiswa UNP* (Padang, 2021). [↑](#footnote-ref-58)
59. NAN, *Transkip Hasil Wawancara Tentang Eksplorasi Toleransi Beragama Mahasiswa UNP* (Padang, 2021), ii. [↑](#footnote-ref-59)
60. HAS, *Transkip Hasil Wawancara Tentang Eksplorasi Toleransi Beragama Mahasiswa UNP* (Padang, 2021). [↑](#footnote-ref-60)
61. Witenberg, *The Psychology of Tolerance Conception and Development*. [↑](#footnote-ref-61)
62. Witenberg, *The Psychology of Tolerance Conception and Development*. [↑](#footnote-ref-62)
63. Boyle and Sheen. [↑](#footnote-ref-63)
64. Rivka T. Witenberg, ‘Subordination of Racial Tolerance to Freedom of Speech: Some Considerations for Education in Contemporary Multicultural Societies’, *Australian Psychologist*, 39.2 (2004), 114–17 <https://doi.org/10.1080/00050060410001701825>. [↑](#footnote-ref-64)
65. Ardiansyah. [↑](#footnote-ref-65)
66. Ahsanul Khalikin. [↑](#footnote-ref-66)
67. TIM PPIM UIN Jakarta (Yunita Faela Nisa, iv. [↑](#footnote-ref-67)
68. Abdul Muhid, ‘Religious Tolerance among College Students : How It ’ s Influenced by Religious Orientation and Personality Traits ?’, *Humanitas Indonesian Psychological Journal*, 17.1 (2020), 55–63 <https://doi.org/10.26555/humanitas.v17i1.12222>. [↑](#footnote-ref-68)
69. Joshua N. Hook and others, ‘Intellectual Humility and Religious Tolerance’, *Journal of Positive Psychology*, 12.1 (2017), 29–35 <https://doi.org/10.1080/17439760.2016.1167937>. [↑](#footnote-ref-69)
70. Casram. [↑](#footnote-ref-70)
71. Wanda Fitri. [↑](#footnote-ref-71)
72. Ardiansyah. [↑](#footnote-ref-72)
73. Joe Julian, ‘On Religious Freedom and Civic Learning’, *Intercultural Education*, 11.2 (2000), 137–44 <https://doi.org/10.1080/713665238>. [↑](#footnote-ref-73)
74. Roberto Buonamano, ‘Religious Freedom in a Secular Human Rights Order’, *Politics, Religion and Ideology*, 21.1 (2020), 68–91 <https://doi.org/10.1080/21567689.2020.1732935>. [↑](#footnote-ref-74)
75. Carolin Rapp and Markus Freitag, ‘Teaching Tolerance? Associational Diversity and Tolerance Formation’, *Political Studies*, 63.5 (2015), 1031–51 <https://doi.org/10.1111/1467-9248.12142>. [↑](#footnote-ref-75)
76. Hariani Santiko, ‘Toleransi Beragama Dan Karakter Bangsa : Perspektif Arkeologi’, *Sejarah Dan Budaya*, 7.1 (2013), 1–8. [↑](#footnote-ref-76)
77. Rafida Azmi and Anisia Kumala, ‘Multicultural Personality Pada Toleransi Mahasiswa’, *TAZKIYA: Journal of Psychology*, 7.1 (2019), 1–10 <https://doi.org/10.15408/tazkiya.v7i1.13493>. [↑](#footnote-ref-77)
78. Safwan Rozi Nofriadi, ‘Penerapan Nilai Toleransi Antar Budaya Dalam Pelaksanaan Hukum Kewarisan Islam Pada Masyarakat Perbatasan Di Rao Pasaman Sumatera Barat’, *Ijtihad, Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 17.1 (2017), 85–112 <https://doi.org/10.18326/ijtihad.v17i1.85-112>. [↑](#footnote-ref-78)