



TOLERANCE IN *MADRASAH* STUDENTS BASED ON RELIGIOUS ORGANIZATION AFFILIATES

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Abstract: This article attempted to depict tolerance among public Islamic senior high school (*Madrasah Aliyah Negeri/MAN*) students. To this end, a descriptive method with a quantitative approach was applied. As tolerance serves as a key to peaceful life, Islamic senior high schools are expected to enrich the community with tolerant and inclusive Islamic teachings. One of the student development activities in MA is carried out based on their religious organizations, namely *Nahdlatul Ulama* (NU) and *Muhammadiyah*. The data were collected using tolerance instruments. The obtained data were analyzed using the paired t-test to determine the difference in students from two different organizations. The participants were MA students who were affiliated with NU and *Muhammadiyah*. The study found that the students tolerance was categorized as high. This study also found some aspects of tolerance, including equality, respecting diversity, and peace. However, the t-test result indicated no significant difference in tolerance level among students affiliated with NU and *Muhammadiyah*. The result of this study could be used as a consideration in developing peace and multicultural guidance and counseling programs in Islamic school settings.

Keywords: tolerance, students, religious organizations.

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INTRODUCTION

Tolerance plays vital role in a society that comprises ethnic, cultural, linguistic, and religious diversity in order to coexist peacefully. Tolerance and respecting diversity emerge as two important factors when establishing relationships with other nations (Sudirman, 2019; Talib & Gill, 2012). Indonesia, as a pluralistic country, certainly requires a comprehensive strategy in building tolerance in order to live together in diversity (Parker, 2014). Diversity is necessary when understanding the impact of minority and majority perspectives on dynamic interactions on various dimensions of difference (Plaut, 2010). Tolerance is widely promoted in building

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multicultural justice and peaceful coexistence (Verkuyten et al., 2020). The current practice of tolerance includes the recognition of diversity and group differences (Chistolini, 2017; Galeotti, 2015). However, failure in addressing problems in pluralism and diversity can potentially lead to social conflicts that threaten the integrity of the Republic of Indonesia (Hikam, 2006).

The tolerant personality (Allport, 1954) is an individual who is actively friendly with all kinds of individuals and does not negate differences of race, color, or belief so as to have and express a friendly and trusting attitude towards others. Tolerance can be described as an attitude that is shown by freedom of expression, peace and the granting of freedom for those who disagree about religion, race, ethnicity or customs (A. E. Galeotti, 2001; Kamen, 1967; Pasamonik, 2004). According to Hornby (1995) tolerance means the quality of tolerating opinions, beliefs, habits, which are different from oneself.

In the field of education, Vogt (1997) explains that tolerance is a deliberate effort to restrain oneself in the face of anything that is disliked, threatening, or bad behavior to maintain the order of social relations in upholding harmony. Walzer (1997) describes tolerance as the key to peaceful coexistence, as well as a necessary condition for human development. Likewise, Fiala (2002) defines tolerance as a response to the need to coexist among individuals who have various conceptions of goodness.

UNESCO (1995) declared tolerance as a virtue of peace which is demonstrated in respect, acceptance, appreciation for the world's rich cultural diversity, forms of expression and ways of being human fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tillman (2004) suggests the points of reflection of tolerance that lead to peace between individuals as follows: (a) peace as a goal; (b) tolerance is inclusive and receptive to differences; (c) tolerance respects each individual and differences; (d) tolerance is mutual respect for one another without discrimination; (e) Intolerance begins with fear and indifference; (f) tolerance begins with love; (g) tolerance does not exist if there is no love; (h) tolerance exists in situations when valuing the good in others; (i) tolerance is present when faced with difficult situations; and (j) tolerance applies to situations of living discomfort.

Tolerance is also triggered by daily social interactions by viewing individuals with respect and dignity (Walt, 2012). Education is the right approach to develop tolerance and maintain peace and overcome the problems

of intolerance that occur in order to develop human mental qualities (Parker, 2014; Shajhelislamov, 2014). In fact, the development of tolerance can be the key to peaceful coexistence (Walzer, 1997), as well as being actively involved in differences, creating a peaceful mindset and behavior, peaceful life, and a culture of peace in a tiered process from early childhood education to higher education, even in formal, non-formal and informal education settings (Kartadinata, 2018).

The formation of tolerance is the key to the strategic goal of 21st century education, namely individuals who care and are responsible for being open to other cultures, respecting freedom, respecting humans, preventing or resolving conflicts without violence (Safina & Abdurakhmanov, 2016). The big challenge in the world of education today lies in empowering students who are powerless to voice and motivate different and diverse students (Dulabaum, 2011). The pedagogical meanings of education for tolerance include acceptance of ideologies, beliefs, life systems that are different from oneself and recognition of validity (Ruocco, 1962). Education has an impact on the level of trust and tolerance, namely there is still a lack of clarity about the role played by education (Borgonovi, 2012). So that education needs to prioritize various alternatives to respect basic rights regardless of views on differences (Balint, 2010).

Increased diversity is one of the hallmarks of schooling in the 21st century (Purgason & Boyles, 2016). Students in schools are required to understand diversity by not only expressing personal representations such as opinions, attitudes, experiences, and emotions (Mirza, 2019). However, an educational experience that considers diversity is very important as a foundation in the educational process (ÖZGEN, 2018). In a diverse environment, students are expected to come into contact with values that are different from their values, learn to live and work together, and respect each other (Aydin, 2013). In the midst of differences, tolerance serves to foster students' multicultural competence (Supriyanto, 2017). Finally, the development of tolerance is one of the strategic goals of educational institutions, teachers and students in particular (Verbitsky, Berezhnaya, & Iliazova, 2019).

Madrasah Aliyah (MA) as part of the national education system has an important role in increasing the capacity of the adolescent population. Most of the teaching materials are Islamic religious education so that students who graduate from *Madrasah Aliyah* are expected to be able to provide enrichment

to the community regarding tolerant and inclusive Islamic teachings (Nur, 2019). One of the student development activities at *Madrasah Aliyah* is carried out by religious organizations such as *Nahdlatul Ulama* and *Muhammadiyah* which are followed culturally in the family environment, and structurally by joining at the student organization level (Novianti, 2008). *Nahdlatul Ulama* and *Muhammadiyah* are Islamic community organizations that have strong influence, have many members and congregations, and are affiliated with the majority of the Indonesian Muslim community (Ali, 2010). *Nahdlatul Ulama* has a way of preaching tolerance, namely religious moderation which is the embodiment of the value of *tasamuh* or tolerance (Hilmi, 2016). Meanwhile, *Muhammadiyah* has a way of preaching tolerance called *tajdid*, namely *Istiqamah* and being active in Islamic da'wah by practicing *amar ma'ruf nahi munkar* in all fields, so that it becomes *rahmatan lil al-'alamin* for the people, nation and the world of humanity (Nur Falaq, 2018).

Religious organizations have a central role in shaping tolerance and instilling a normative understanding of the role of religion in social life (Menchik & Pepinsky, 2018). Furthermore, religious organizations both maintain a culture including a mindset in solving ummah problems and aim to produce cadres who excel in the fields of knowledge, technology, faith and piety in accordance with the guidance of Allah SWT and His Messenger Muhammad SAW, as well as being a part that can adapt so as to create a strong unity (Rofiqoh, 2020). In tolerance research, there are not many studies that discuss the importance of inter-group relationships that emphasize individual identity and freedom that offer diversity (Verkuyten & Yogeewaran, 2017). For the most part, interactions between groups that occur in schools indicate that class plays a role in explaining the development of tolerance among the 16-18 year age group (Balint, 2010). The results of a systematic mapping review illustrate that there are research gaps in the area of philosophical papers, evaluation papers, and experience papers.

Based on the above background, this study aims to determine the profile of tolerance, aspects of tolerance, and differences in tolerance of students of *Madrasah Aliyah Negeri* based on the affiliation of religious organizations *Nahdlatul Ulama* and *Muhammadiyah*.

METHOD

This study uses a descriptive method with a quantitative approach. The steps in this research are preliminary study, literature study, data collection, data

analysis, and research conclusions. The population of this study was the students of class X *Madrasah Aliyah Negeri* as many as 120 people. The population is students who have quite a lot of experience in interacting with fellow students at school. The sampling technique used was purposive sampling technique by identifying and verifying students who were affiliated with *Nahdlatul Ulama* and *Muhammadiyah* religious organizations as many as 64 students consisting of 39 female students and 25 male students. Students who are affiliated with religious organizations in question are students who are identified and culturally and structurally recognized as individuals who follow the understanding of the religious organizations of *Nahdlatul Ulama* and *Muhammadiyah*.

The reason the researcher studied this population was that it was found that the phenomenon in *Madrasah Aliyah Negeri* had a diversity of religious organization affiliations. The dominant population among several students in the school are students who are affiliated with the religious organizations of *Nahdlatul Ulama* and *Muhammadiyah*.

The data collection technique in this study used a tolerance instrument which was developed with reference to several tolerance theories, including Allport (1954) and Vogt (1997). Theoretic constructs are synthesized by researchers without changing their meaning and substance. This instrument consists of several aspects and indicators. Aspects of tolerance in question are aspects of peace, respect for differences, and equality. The indicators of the peace aspect include caring, fearlessness, and love. Indicators of respect for differences include respect for one another, respect for the differences in others, and respect for oneself. Indicators of the aspect of equality include respect for the kindness of others, being open and receptive. The instrument was distributed to class X *Madrasah Aliyah Negeri* with the results of the validity test being .304 and the reliability test being .913. Data analysis in this study used a t-test to reveal differences in tolerance between groups of students affiliated with the religious organization *Muhammadiyah* and *Nahdlatul Ulama*.

FINDINGS AND DISCUSSIONS

Tolerance profile data was obtained by distributing the instrument to sixty-four students of a public Islamic senior high school (MAN) students, consisting of 39 female and 25 male students.

The tolerance instrument is a development of the construct of tolerance personality theory by Allport (1954) and Vogt (1997) which reveal aspects of peace, respect for differences, and equality. The indicators of the peace aspect include caring, fearlessness, and love. Indicators of respect for differences include respect for one another, respect for the differences in others, and respect for oneself. Indicators of the aspect of equality include respect for the kindness of others, being open and receptive.

The scoring of the tolerance instrument is by using a Likert scale with five answer choices, namely *Sangat Setuju*, *Setuju*, *Kurang Setuju*, *Tidak Setuju*, and *Sangat Tidak Setuju*. The favorable score statement item obtained is worth five on the *Sangat Setuju* option, sequentially to get the lowest score of one on the *Sangat Tidak Setuju* answer choice. On the other hand, the unfavorable statement item scored a score of five on the *Sangat Tidak Setuju* option, sequentially until it got the lowest score of one on the *Sangat Setuju* answer choice.

Profile of Student Tolerance at Madrasah Aliyah Negeri Affiliated with Nahdlatul Ulama and Muhammadiyah Religious Organizations

The results of the categorization of the tolerance profile of students at *Madrasah Aliyah Negeri* which are affiliated to the religious organizations of *Muhammadiyah* and *Nahdlatul Ulama* obtained the results that 73.4% are in the high category with 47 students, while 26.6% are in the medium category with 17 students. The following Table 1 is a description of the tolerance categories for students of *Madrasah Aliyah Negeri* which are affiliated with the religious organizations of *Muhammadiyah* and *Nahdlatul Ulama*.

Tabel 1. Tolerance Category

Category	Frequency	Percent
Medium	17	26.6
High	47	73.4
Total	64	100.0

Overview of Tolerance Aspects of Students of MAN Affiliated with Nahdlatul Ulama and Muhammadiyah Religious Organizations

The general description of the aspect of tolerance which consists of aspects of peace, aspects of respect for differences and individuals, and aspects of equality, is illustrated in the Figure 1.

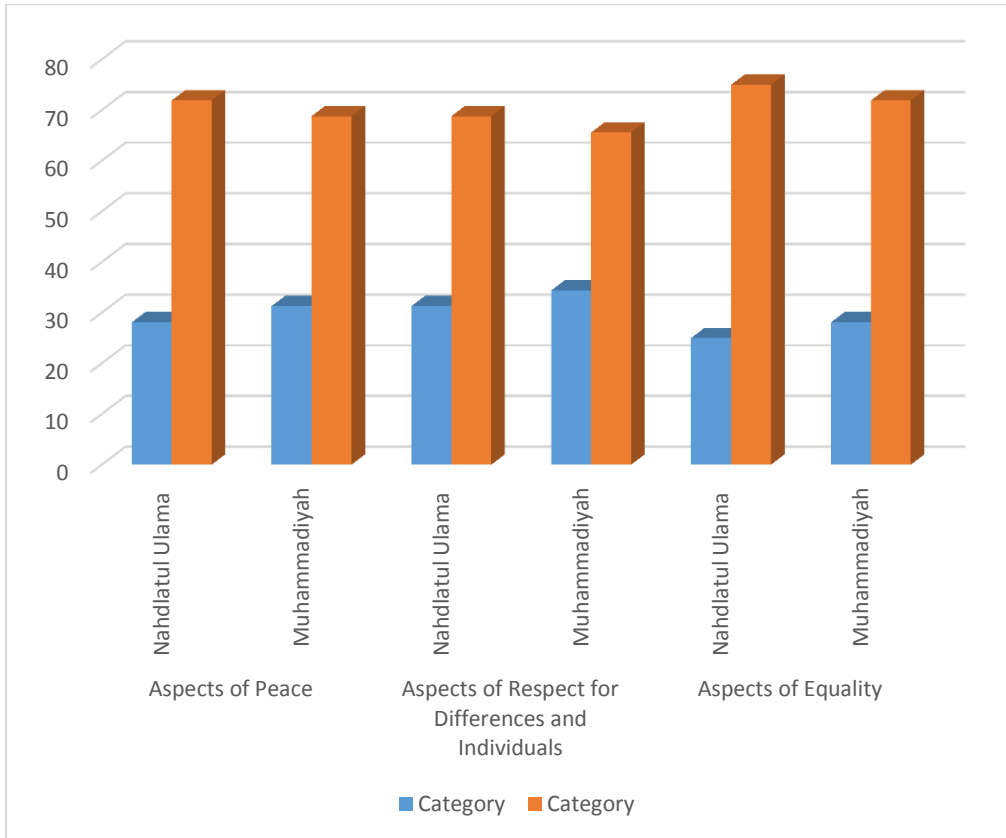


Figure 1. Overview of Tolerance Aspects of Students of MAN Affiliated with Nahdlatul Ulama and Muhammadiyah

Regarding the aspects of tolerance, this study found that the majority of students affiliated with NU (71.9%) reported high level of peace attitude while some of them were reported to have medium category of peace attitude (28.1%). The students who are affiliated with *Muhammadiyah* are in the high category of 68.8% and the medium category of 31.3%. Aspects of respecting differences and individual students of *Madrasah Aliyah Negeri* affiliated with *Nahdlatul Ulama* are in the high category of 68.8% and the medium category of 31.3%. The students who are affiliated with *Muhammadiyah* are in the high category of 65.6% and the medium category of 34.4%. The aspect of equality of students of *Madrasah Aliyah Negeri* which is affiliated with *Muhammadiyah* is in the high category of 71.9% and the medium category of 28.1%. The students who are affiliated with *Nahdlatul Ulama* are in the high category of 25% and the medium category of 75%.

Test of Differences in Tolerance of Students Affiliating with Muhammadiyah and Nahdlatul Ulama Religious Organizations.

The results of the t-test using the SPSS 16 application on two groups of students showed a sig value of .264 (<.0), indicating that there is no significant difference in tolerance between groups of students affiliated with Muhammadiyah and NU. The following table 2 shows the results of the t-test for two groups of students.

Table 2. Test Result t-test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
profil .toleransi	Equal variances assumed	.255	.875	1.126	62	.264	4.531	4.023	-3,510	12.572
	Equal variances not assumed			1.126	61.815	.264	4.531	4.023	-3,510	12.573

Discussion

The research findings show that there is no significant difference between groups of students affiliated with NU and Muhammadiyah. This finding may be accounted for by three factors: students' homogeneity, their appreciation of the two organizations, and their participation in the organizations.

Tolerance can grow when individuals actively interact with others and, otherwise, would not develop in a homogeneous population. In this regard, the population of this study tend to be homogeneous in terms of religious preference, namely Islam. Furthermore, most of them were raised in an environment that follow the traditions of the two organizations. According to Supardi & Silvia (2020) homogeneity in religion-based schools can still develop students' social awareness and tolerance. The tolerance developed in the school where this study was conducted did not last long. Allport (1954) revealed that the more intense the interaction in school and family environments, the stronger the tolerance personality. Research conducted by

Arjoni et al., (2020) found similar result, that there was no significant difference in identity attributes of the students.

Regarding the students' appreciation of NU and *Muhammadiyah*, students in MAN are not like their parents who live deeply the view of the organizations. The dimension of appreciation concerns with religious experiences obtained from the surrounding environments (Glock., 1993). Appreciation is related to the psychological condition of the religious diversity of adolescents who still follow their parents religion, which means that adolescents believe in God and carry out religious teachings as a result of the religious education of their parents (Darajat, 1991; Loretha, Nurhalim, & Utsman, 2017). Adolescent appreciation of the practice of religious teachings and behavior is related to adolescent development (Rakhmat, 2003). Factors that influence the appreciation of youth diversity include heredity and environmental factors such as psychological and affective development, social consideration, moral, attitude and interest, and worship rituals (Hamali, 2016; Thaib, 2015).

The third factor accounting for students' insignificant difference in tolerance level is their organizational participations. Eight students were found to actively involved in NU students association (IPNU) while three students involved in *Muhammadiyah* Student Association (IPM). Although most of students did not actively involve in the organization, they still follow the organizations' religious view in their family environment. In the student phase, students who are affiliated with religious organizations have not fully implemented and practiced organizational values, but tend to apply personal values (Azizah, 2020). Of course, this is related to the current role of religious organizations in fostering teenagers by internalizing normative religious teachings, especially in fostering the implementation of prayer and fasting. However, the religious organization have not reached the stage of internalizing religious appreciation and social worship (Novianti, 2008). Religious development in adolescents can foster spiritual intelligence (Kinanti, 2019). In addition, religious development in student organizations emphasizes unity and kinship, as well as improving Islamic education and culture (Sahar, 2019).

Research trends conducted by Menchik & Pepinsky (2018) NU and *Muhammadiyah* cadres have a high level of political tolerance, tolerance in public life, civic tolerance, tolerance for public demonstrations on inter-religious issues, educational tolerance, and religious tolerance in Indonesia. The tolerance taught by NU and *Muhamadiyah* has several implications. First,

they spread the view of contextual understanding of religious teachings. Second, they use religion as source of understanding related to modern science. Third, religious scholarship develops according to contextual understanding and the development of its meaning in line with the times (Indriyanti & Khoiruroh, 2020).

Tolerance teaches the younger generation, especially teenagers, to build dialogue, negotiation, and build mutually beneficial relationships based on mutually developed rules (Orekhovskaya et al., 2017). High tolerance in adolescents also correlates with the meaning of life, meaning that adolescents can interpret their existence in life, be grateful, and appreciate the diversity of each individual (Supardi & Silvia, 2020). This is in line with the aspect of tolerance, namely respecting diversity and individuals. Diversity requires individuals to be open and able to appreciate diversity. According to Lickona (2006) respect diversity refers to one's attempt to find the best in each individual, just like trying to find the best in oneself.

Blum, (1999) argues that tolerance values can be useful for appreciating individual differences in diversity. The results of research from Witenberg (2007) raises three main categories of beliefs, namely the first belief that others should be treated fairly, with empathy, and logic in managing judgments. Justice exists as a belief that is used to support tolerant judgment. The most commonly used combinations of beliefs are justice or empathy linking tolerance with moral reasoning, rules, and values. In particular, it can be seen that in the childhood phase they tend to ask for more justice than when they grow up in the adolescent phase. Students use greater trust to support tolerance, which is shown in the development of cognitive maturity.

In line with the research of Hjerm et al., (2020) which expresses tolerance as an introduction to the value of differences which are expressed in three forms, including acceptance, respect, and appreciation for diversity. This is related to Forst (2017) view that there are four understandings of tolerance. The first and second relate to tolerance as a permissive relationship between different groups. In this view, groups do not interfere with each other but accept each other's existence. Third, the respect shown by individuals for diversity by looking at the same groups that are morally and politically different despite differing in beliefs, practices, and lifestyles. Fourth, tolerance is an appreciation for diversity.

Efforts to appreciate differences and individuals as aspects of tolerance can be done with presentations. Presentations are used to introduce cultural

values that play an important role in encouraging students to understand each other, so as to foster respect, tolerance, and mutual understanding (Serin, 2017). Presentations were made in instilling tolerance, namely by explaining the culture of each religious organization in various perspectives, both constitutionally, regeneration and ideological patterns, theological views, sharia, etc.

In the aspect of peace, tolerance can produce peace as expressed by Vogt (1997) that tolerance in the field of education or especially in schools as an effort to maintain the order of social relations in order to uphold harmony. Peace according to Galtung (1996) is what individuals have when creative conflict transformation takes place without violence, peace can be seen as a characteristic of the system that forms non-violent and creative actors. Meanwhile, according to Kartadinata (2015) peace is a condition of being through the process of becoming. Peace is interpreted as a process, a state of becoming towards being. The process of peace is in peace. Peace is more fully defined as a dynamic state of being peace and has a strong adaptability to environmental changes. The optimum condition of a state of peace occurs in the first individual conditions that will foster self-peace, secondly social groups that will foster social peace, and thirdly nations and countries that will foster peace.

Tolerance is one of the skills of human values needed to create an order that allows various identities or groups to live in harmony in a peaceful environment based on tolerant and human values that will ensure every individual to live in diversity (Tanyel & Kıralp, 2021). The harmony that leads to peace at school can be seen from the self-acceptance of students who can easily be accepted by their friends. So that a sense of empathy grows, as well as the development of the values of friendship, honesty, and respect.

The message of peace from tolerance can be conveyed by different groups in interacting with each other. More specifically, the message was delivered by the leader of a religious organization group (Grossman, et al., 2021). However, in the adolescent phase, the peace that is obtained is the result of dialectics and tolerance carried out in the classroom and in the school environment. Peace can also foster reconciliation of conflicts both between individuals and between groups. Reconciliation skills can be obtained by students from their families or environments which are then brought to school, but can also be obtained through education in schools to be brought into social life (Tumanggor & Mularsih, 2020).

Individuals who carry out tolerance consistently do not only produce temporary peace, but can have implications for sustainable peace conditions. According to Coleman & Deutsch (2012) individuals who form sustainable peace show commitment which is the embodiment of universal human values, patriotism, loyalty and regardless of differences. Asal (2013) explains that individuals who live in a sustainable peaceful environment are constructed by social consensus. So when not respecting diversity will be seen as a problem in a consensus culture, but this can be prevented by developing tolerance.

The peace that is the fruit of tolerance can even integrate the segregation of various differences in socio-cultural factors (Orekhovskaya et al., 2017). One of the differences at *Madrasah Aliyah Negeri* is the affiliation of the religious organizations *Nahdlatul Ulama* and *Muhammadiyah* which the students participate in in the end does not become a barrier or barrier to be able to live side by side with each other in an atmosphere of peace to study together.

The last aspect of tolerance is equality or egalitarian. Equality is an effort to respect and equalize the rights of the majority or minority who are discriminated against (Kanišauskas, 2010). Equality can occur in individuals with diverse backgrounds such as different education, culture, economy, or ethnicity (Guinote et al., 2015). In the early adolescent phase, the equality aspect reaches its peak accompanied by an altruistic attitude (Fehr et al., 2013). This is certainly driven by the influence of the development of equality in adolescence which contributes to an increase which is a prerequisite for smooth social interactions later in life in the adult phase. The tendency to accept inequality will actually harm adolescence and even increase attention to efficiency is a mirror finding and confirmation (Almás et al, 2010).

Equality does not come from a conscience that allows violating tolerance only within limited limits, but is an innate sense of self-defense. Conscience works within the scope of the feature of tolerance as a sense of self-defense that allows for questioning what happens if differences will deviate from the constant disharmony required. However, the equality requirement to equate the moral rights of minority groups with the rights of the majority can disrupt the proportion of diversity (Kanišauskas, 2010).

Education also has an important influence in constructing equality (Chatard & Selimbegovic, 2007). The effect of education is very complex, non-linear, and inconsistent. However, cultural factors may mediate the relative contributions of both individuals and groups. Individual factors play a

role in individual culture, while collective factors are scattered in collectivist cultures. Finally, equality has a major influence in shaping students' attitudes and behavior.

The results of another study on the aspect of equality showed that there was a relationship between students' egalitarian beliefs and biased feelings in different groups (Rabinowitz et al., 2005). Equality arises from the individual's willingness and positive feelings to interact with members of different groups (Sidanius & Pratto, 1999). The predictive value of the belief equivalence section justifies attempts to design interventions to induce belief. The level of student prejudice can be reduced in several ways, including First, interventions that can increase equality can reduce prejudice. Second, the intervention can increase the recognition of different groups, then students will tend to increase the attitude of equality. Interventions that can influence attitude change among members of groups with high social status can pave the way for better intergroup relations at school. These results indicate that fostering equality and introducing positive attitudes towards different groups will be a way to reduce prejudice among students.

Coordinated efforts to increase student equity and a positive orientation towards interaction with outgroups go hand in hand with encouraging a positive intergroup classroom climate so as to reduce affirmative action (Rabinowitz et al., 2005). This can happen in the long term in two ways, namely firstly promoting the condition of students from all groups to reach their maximum academic potential and convincing policy makers in the field of education that can maintain social diversity as a standard for multicultural groups. However, for students who have weak equality, it will have implications for a mediation relationship that is not strong. In other words, creating a receptive environment for contact between different groups can positively increase group recognition rates and can decrease in-group identification rates especially among individuals who tend to favor equality.

CONCLUSION AND RECOMMENDATION

The conclusion of this study is that the tolerance profile of the students of MAN is in the high category, consisting of aspects of equality, respect differences and individuals, and peace. The result of the student tolerance test is that there is no significant difference between students affiliated with NU and *Muhammadiyah*. Future studies are recommended to investigate tolerance in heterogeneous population, such as in high schools (SMA) or vocational

high schools (SMK). In addition, the tolerance instrument used can be further developed.

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