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The Learning of Religious Tolerance among Students in Indonesia from the Perspective of Critical Study

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The Learning of Religious Tolerance among Students in Indonesia from the Perspective of Critical Study

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Abstract. Studying the understanding of religious tolerance among students is very important for the continuity of community peace in the future. No matter the number of research that have been done, there is an unfilled gap from unexplained angles of understanding. The younger generation, especially, does not yet have the capacity to explain the solutions offered in the shortest time ahead in the life of the people. This study aims to examine and inspect critically the understanding to get the latest solutions for problem caused by the outbursts of the present multidimensional conflicts. The results of the study show that there is a tendency of students to increase their religious tolerance when they understand the meaning of religious tolerance in Islamic teachings exemplified in history by the Prophet Muhammad (Peace Be Upon Him). A few other students are intolerant in religion because they are more likely to be religious exclusively with a legal-style ideology that selects only black or white options over the truth. These results indicate that students are generally able to understand good religious tolerance during the course of the investigation when they understand the actual inclusiveness of Islam from different religious societies.

1. Introduction

Religious tolerance and tolerance, in general, of the world are threatened by the terror of a "framing" strategy used by the Islamic State (IS or ISIS) to support the Salafist-takfirist doctrine. It includes calls for jihad and defensive and offensive wars throughout the world to Muslims and to mankind [1]. Yet the world, overall, is focusing on the importance of the roles of planning and legislation-and-development of laws to protect and to promote diversity and pluralism. They are all for the peace of the world and the one world of life.

Religious diversity is a basic characteristic of European citizens, and is now a daily reality of urban environments (e.g. in Italy). This diversity also affects the physical structure of a city, for example through the emergence of new places with religious characterization. To be an example, there are house of worship for minority religions [2]. The right area for this reality lies in cultural interaction. This is an optimal basis for interethnic development, international relations. Dialog enables us to assume active interaction with same subject. Cultural interaction and civilization also assume shared cultural values. Intercultural dialogue can act as a factor of reconciliation, reduce tension, create an atmosphere of trust and mutual respect. The most actual concept of intercultural dialogue resides in today's multicultural education environment. The realization of the idea of intercultural dialogue in the educational process assumes knowledge of history, ethnography, folklore from various people living in certain region; establishment an orientation towards acceptance, respect for cultural and religious differences; the

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educational process of participants' understanding of the universal value of good, peace, friendship, and mutual respect for existence in different religious and ethnic representatives. This century became clear that intercultural dialogue assumes mutual understanding and communication not only between various ethnicities, but also demands the spiritual revitalization of a very large cultural area [3].

2. Literature review

2.1. The problem of religious tolerance
The life of nation and state of the world needs peace, composure, comfort, and prosperity. All of them are often disturbed because of the emergence of triggers to make a nation become problematic. Radicalism, extremism, violence, and terrorism are seen by many parties as things that make society in conflicts. In the long journey of human history, there are claims of truth made by religious groups. The claims usually trigger competition, radicalism, extremism, violence, intolerance, and even terrorism. All of them are the cause of an unfavorable situation characterized by religious divisions and conflict [4] [5]. It is a suffering that will not stop until people feel the importance of togetherness.

Indonesia's experience of suffering has been experienced in various catastrophic events such as Tsunamis in Aceh and Yogyakarta. This suffering describes the global suffering, or 'pain of the world' as a challenge to all religions. Religious intolerance, especially which is hold by the majority of people based on the truth of religious beliefs, is something that must be repeatedly questioned in Indonesia. The advent of political freedom with the birth of multi-party system has created a challenge to establish tolerance that is nurtured by the state. The ideology of Pancasila, which does not question the claim of truth of pluralism, is accepted, but only after we expand the horizon of rationality to include the experience of people from disasters, to allow a new vision of religious tolerance [6].

The emergence of freedom of speech, opinion, politics, and religion on the one hand is favored as a reform that is expected by the previously constrained nation. Higher tolerance when the journey is framed as an issue of freedom of speech. Participants who value the freedom of speech exhibit higher tolerance when this value is either reinforced or contradictory to a freedom of media frame. The concern about a safe and comfortable society can be predicted by the presence of tolerance, especially in the matter of Islamic fundamentalists [7] existence in Indonesia. In national life, tolerance is protected by the laxatives and rules that are applied to a term known as 'political tolerance'. It is so because political tolerance is the basis for a democratic system in an increasingly diverse society. Broadly speaking, Wilson (1985) [8] defines tolerance as "the willingness to install by expressing ideas or interests even when they are rejected".

2.2. Research on religious tolerance vs multiculturalism
Among the interesting studies of religious tolerance, there are Patriarchs Gennadios and George Amiroutzes. They can be seen as major supporters of a school of thought that advocates Christian conciliation and conformity with Islam. Gennadios is distinguished by his theological pragmatism; He combines religious and political demands of his time with the vision of the universality of revelation from Religion. Amiroutzes proposes a non-polemical approach to understanding Islam, defending Christianity in a way that does not apologize but on the basis of personal commitment, assertiveness of argument, and the use of philosophical discourse to support theological argument [9]. However, the majority of Muslims do not want to compete with an increasingly powerful minority, generating radical acts of intolerance and widespread conflict in society. The freedom of reform in Indonesia come after Soeharto's New Order era which once had a tolerant, multicultural, and humble version of Indonesia by hiding certain forms of racism and intolerance. Also, as described by Chris Earle [10] (2015) in the midst of American-Muslims, they creatively use the language of tolerance, liberal Neo-multiculturalism, and exceptionalism to claim as owners and guardians against intolerances. It is important considering the anti-Islamic intolerance is circulating in public debates. Further forms of tolerance claims may be hidden in the form of systematic intolerance as a tolerant and multicultural nation [11].

3. Methodology

3.1. Phase I

The participants of this study were 67 students (30 men and 27 women). All of them took the course of Indonesian Religious Studies at a University in Indonesia. They were divided into groups consisting of five to seven men and women respectively. Each group was assigned to conduct a survey and an in-depth interview to each religious leader (priest or imam). The interviewees became data source for religious tolerance. These interviewees were assigned in their respective places of worship. This activity was legally licensed and determined for voluntary research purposes. The participants were trained specifically to conduct such surveys and interviews. The activities and all contents are enshrined in written notes, recorded in video, and photographed.

3.2. Phase II

Each Participant Group in this phase became the Focus Group and submitted the survey report and the interview in the form of a working paper in an FGD. Each group of participants can be a resource as well as a participant to explore the weight of work papers presented by other groups. Each group was given 15 minutes to deliver the results and was responded by other groups and the moderator.

The focus group was conducted in June 2017 in a room designed for interviews and focus groups. A trained moderator led each session, and video recording (with the consent of the participant) allows for transcription for analysis. The principal investigator watched the session from behind a two-way mirror in the room. When an unanticipated theme emerges, the primary investigator brought a note to the room to instruct the moderator to further investigate the respondent. Following the greetings, introductions, and explanations of the purpose of this focus group, the moderator "sets the ground rules for the discussion," beginning each focus group discussion with the first question, and then led the group by following the question list. Each focus group discussion lasted 30 to 45 minutes. The first sessions of the analysis took place according to the session taken by the principal investigator. Each focus group discussion was held; the principal investigator assessed and recorded the first impression of other group responses. The focus group discussion is recorded in video and transcribed, with observation records arranged into dialogs when present. Participants' responses were taken from transcripts, separating each "new thought or idea", which is inserted into the database and themed at each entry or every question. Common themes were determined by searching for recurring keywords, and the theme was numbered to allow sorting for commonality. A strong category and subcategory that emerged from the response revealed the motivation of the focus group participants. In analyzing the data, this study used qualitative analysis for example [12] [13] [14].

4. Results and Discussion

The results found in this study are, first, that all the surveyors and interviewers were active in the discussion and raised the answers of various questions they had extracted from the resources. All religious leaders recognize the similarity of their theological understanding in Indonesia within the framework of Belief in the One Supreme God, the highest God for each of the religions, whether it is called Allah, Father, or just God. This theology is the basis of religious tolerance that can be used as a common ground for mutual respect and respect for each of the followers of religion. Second, face-to-face experience with the religious leaders in places of worship gives a unique process to understand differences with the sanctity of each religion without any a priori, cynical, or prejudiced view of the different streams. Third, the experience of knowing the religious leaders of different religions unveils a tolerable and appreciated variant. Fourth, hospitality that accepts distinction in places of worship is a form of mutual respect and understanding at the highest level of tolerance in the presence of God. Fifth, a deep positive dialogue about the differences of religious belief is a peaceful and harmonious religious contact. Sixth, the need for contact and mutual understanding of religious beliefs is a harmonious life for the unity of life in shared worlds of social, political, economic, and cultural differences. Finally,

there is a need for further research to deepen the understanding and implementation of religious tolerance.

The findings illustrate that the higher knowledge and experience of a student's knowledge of a different religion makes someone to be more tolerant and able to appreciate differences. Any surveyor who understands other religions will be more familiar with the religious position to make him understand further the true position of a devout adherent of the religion. Therefore, a research confirms that the right to demand education in the democratic process that encourages tolerance is actually happening. Evidence from an experimental design reveals that exposure to claims made by pastors on the release of participation in similar sex rites acts as prime to increase tolerance of least favored groups, of great importance to evangelical Protestants [15]. The experience of several countries (eg Kazakhstan) can be reinforced in the development building. The inclusion of religious tolerance teaching in the teaching of Religious Studies creates its own legislative and regulatory framework that will help to coordinate the relationship between education and religion. In a relatively short time, Kazakh experts of religious studies have been able to achieve professional results. This all requires serious thinking from a scientific, theoretical, legal, and methodological standpoint. Overall, improving the quality of religious studies training is a dynamic open process that should address the problems of modern society and respond to emerging challenges of religious and political extremism and religious conflict. A high-quality religious studies training should contribute to the stability of a larger world community [16]. Although interfaith research has been conducted, however, new research in the field of philology manuscripts especially that focuses on the idea of "whole book" shows some new interpretive views that can sharpen our understanding of tolerance and continue to be examined. There is a result of such an approach that complicates the traditional Christian-Muslim binaries we normally encounter in the study of the Crusades or the medieval outlook of non-Christians, underlining how a medieval reader community thought about the issue of religious conflict in some temporal territories, geographical, and conceptual dimensions [17]. Another research offers an iconic model through the religious architecture of Amsterdam, the Netherlands. Examining the Fatih Mosque located in the former Catholic Church in the center of the city, we look at how the icon-building effort of this mosque was shaped by the iconic area of the building, with which we show its association with other religions (religious and non-religious) sites in the past and present. This iconic area is characterized by a chain of conversions that precedes the mosque, a material and discursive heritage of "hidden" and contemporary symbolic interactions with nearby sites such as the Western Church. By developing an analysis of the temporal and spatial attachment of mosques in the city hall of Amsterdam, the research seeks to revitalize the neglected relational and diachronic approaches, especially in socio-scientific studies of mosques in the West. Instead of seeing a single place of worship at any given moment, we draw attention to the relationship between Islamic religious architecture and other religions and in a way in which the mosque intersects the genealogy and geography of a wider religion that establish inclusiveness in religious tolerance [18].

5. Conclusions
This conclusion shows that students are generally better able to understand good religious tolerance during the study period and when they understand the actual inclusiveness of Islam from different religions. The results show that learning from different religions where Muslim students learn and understanding basic understanding can change the attitude of religious tolerance. The results concluded that learning from different religions in which Muslim students learn and understanding the basics of different understandings can change their tolerance of diversity better. It can also strengthen religious beliefs and tolerances and provide understanding, confidence and tolerance with different believers.

Disclosure Statement
No potential conflict of interest was reported by the author.

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