

The Relationship between the Frequency of Attending Islamic Learning Activities and the Development of Students Tolerance Attitudes towards Religious Different

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ABSTRACT

This research explores the link between students' attendance at Islamic learning activities and the development of tolerance towards religious diversity. Conducted in Sukabumi, Indonesia, the study involves 100 high school students from various backgrounds. Results indicate a positive correlation between frequent Islamic studies attendance and heightened tolerance attitudes. The findings emphasize the potential of integrating Islamic learning activities into educational practices to promote inclusivity.

Keywords: Attending Islamic Learning Activities; Tolerance Attitudes; Religious; Students

INTRODUCTION

Religiosity in Indonesia is characterized by the coexistence of multiple religions, with Islam being the predominant faith. The country officially recognizes Islam, Christianity (Protestantism and Catholicism), Hinduism, Buddhism, and Confucianism. Despite the predominance of Islam, Indonesia is a unitary state without an established state religion, and its philosophical foundation, Pancasila, emphasizes belief in "the one and almighty God". Religion permeates various aspects of Indonesian society, including education, politics, economy, and cultural life. While Islam is the dominant religion, non-Muslims enjoy the freedom to practice their faiths and religious duties. Religiosity is deeply ingrained in Indonesian society, with religion playing an essential role and showing little sign of secularization (Saragih, 2020). The concept of institutional religious freedom in Indonesia emphasizes the complex social embeddings that influence individual religious freedom (Hefner, 2021). Furthermore, religiosity dimensions are related to support for interreligious conflict in Indonesia, reflecting the social division between the majority and minority populations in terms of religion (Setiawan et al., 2021).

Interreligious conflicts in Indonesia have been a significant concern. Several studies have explored the potential causes and implications of such conflicts. The potential for interreligious conflicts in Indonesia is influenced by various factors, including perceived threat (Setiawan et al., 2020), religiosity dimensions (Setiawan et al., 2021), colonial history (Regus, 2020), and political and economic disparities (Priyadipa et al., 2022). These studies provide valuable insights into the complexities of interreligious tensions in Indonesia. A report by the International Crisis Group highlighted the growing risk of conflict between Muslims and Christians in Indonesia's Papua, partly fueled by migration and a growth in fundamentalism. The report emphasized communal tensions in Papua and other parts of Indonesia, such as the Maluku islands, due to factors like ongoing Muslim migration, discrimination concerns, and the influx of exclusivist groups in both communities.

In an effort to reduce the level of religious conflict in Indonesia, instilling the values of tolerance must be carried out as early as possible. Tolerance is an important attitude for students in Indonesia, especially in a diverse country with various ethnicities, religions, and languages. The importance of tolerance in Indonesia is highlighted by the fact that people often experience conflicts due to intolerance

(Sumadi et al., 2021). Tolerance education is essential for shaping and developing students' attitudes towards diversity and pluralism (Aditya, 2019). A tolerant attitude can help counteract intolerance and radicalism among students, which can lead to conflicts and negative social impacts (Rahmat & Yahya, 2022). Students with a tolerant attitude can influence their peers to adopt similar attitudes, fostering a more inclusive and harmonious learning environment (Rahmat & Yahya, 2022).

This research was carried out to answer an important issue: "Does the frequency of attending Islamic studies help foster an attitude of tolerance among high school students?". This research focuses on the geographical area in Sukabumi which is known as one of the Islamic student cities in Indonesia. The study aims to contribute to our understanding of tolerance, particularly in the context of religious diversity. Tolerance is a crucial aspect of social harmony and coexistence, and understanding how certain factors, such as attending religious recitations, may influence it is valuable for fostering a more inclusive society. If the study finds a positive relationship between attending recitations and the development of tolerance attitudes, it could have implications for educational practices. Schools and educational institutions may consider incorporating strategies or activities related to religious diversity to promote tolerance among students. If there are significant findings, policymakers also can use the results to inform the development of policies that promote religious tolerance within educational settings. This could have broader implications for social policies aimed at fostering diversity and inclusivity.

Literature Review

a. Islamic Learning Activities

Islamic learning encompasses various types of educational activities related to Islam and Muslims. It includes education of Muslims in their Islamic faith, education for Muslims, teaching Islam, and teaching about Islam. Islamic education aims to pass along the heritage of Islamic knowledge primarily through the Qur'an and the Sunnah, and it can take place in mosques, schools, universities, and other Muslim-established organizations (Douglass, 2004). Islamic learning activity is guided by the appropriate use of knowledge, reason, intellect, and heart (Peterson et al., 2010).

Islamic learning activities have been found to have a positive impact on fostering tolerance attitudes. A study conducted by (Surip et al., 2019) revealed that Islamic Education Teachers (IETs) practicing dynamic shura demonstrated high levels of tolerance, promoting positive shifts in school management activities. Additionally, a study on the impact of inclusive Islamic education teaching materials on Indonesian students showed that students' tolerance is influenced by Islamic teachings from social media and religious communities (Rahmat & Yahya, 2022). Furthermore, tolerance teaching and learning in Islamic education classrooms have been associated with benefits such as acquiring compassion for creation, engaging in positive citizenship, and developing reason and critical thinking.

b. Tolerance

Tolerance can be conceptualized as a value orientation towards difference. It can be defined as an abstract and value-laden concept that does not capture attitudes towards specific social groups, behaviors, or values (Hjerm et al., 2020). Another definition about tolerance also stated by (Mosher-williams, n.d.) responding to the diversity of others with the moral obligation to care for and do no harm. An article notes that tolerance entails acceptance of the very things one disagrees with, disapproves of, or dislikes (Hjerm et al., 2020).

Tolerance is an important characteristic for individuals and societies to develop and demonstrate, especially given the increasing diversity in contemporary democracies (Hjerm et al., 2020). Tolerance is not indifference or neutrality but involves not interfering with others' beliefs or practices that are evaluated negatively. It is important to note that tolerance is not relativism and no individual or group can be tolerant of everything (Verkuyten, 2021). Tolerance is often taught in formal and non-formal educational environments, such as schools and communities, and requires a process of application and time. The exercise of tolerance can be beneficial for individuals and societies, as it promotes peaceful coexistence and harmony in difference (Sumadi et al., 2021).

METHOD

a. Design

This research uses a mixed methods approach to answer the research questions as stated in the previous section. This approach can provide statistical data on the frequency of attending Islamic learning activities and its correlation with tolerance attitudes, while also capturing the nuanced perspectives and experiences of the students involved. Mixed-methods studies have been used in various educational and religious research contexts, such as (Muhtadin et al., 2023; Ridlo, 2013). These studies demonstrate the effectiveness of mixed methods in exploring complex educational and religious phenomena, making it a suitable choice for the proposed study.

b. Sample Size and Sampling Technique

A total of 100 students from various high schools, both public and private, Islamic schools and public schools, in the Sukabumi area were the samples for this research and represent all high school level students in Sukabumi. This number has followed the sample criteria based on (Joseph F. Jr. Hair et al., 2010). These hundred students were obtained using purposive techniques to ensure that several criteria that support and become requirements for this research are in accordance with their qualifications. These prerequisites include:

- a) Students are high school level students or equivalent located in the Sukabumi area, both City and Regency.
- b) Students are Muslim.
- c) Students have attended religious learning activities both at school and other institutions at least 5 times.
- d) Students have non-Muslim friends, relatives, family or acquaintances.

c. Data Collection

Data collection was carried out using survey methods and structured interviews. The survey was carried out using a questionnaire as a data collection tool which consists of various statement items which can be measured on a 1-5 Likert scale. Meanwhile, interviews were conducted with 8 high school students from several public schools in Sukabumi armed with 10 question points. The survey was conducted to meet the need for quantitative data which will then be analyzed statistically so that it can be generalized while interviews were conducted to meet the need for qualitative data, especially regarding students' perspectives and experiences in being tolerant.

d. Data Analysis

Next, after the data has been collected correctly, the data analysis stage is carried out and divided into two. The first is quantitative data analysis using the PLS

SEM approach and the second is qualitative data analysis using conventional narrative. Data analysis with PLS SEM will be divided into two main stages, namely outer model analysis which consists of testing validity, reliability, Inner and Outer VIF value, Model Fit, and R Square. This stage is carried out using the PLS Algorithm feature found in the SmartPLS application. The second stage is inner model testing of hypothesis testing by utilizing the bootstrapping feature in the SmartPLS application. After that, the analysis will be enriched with narratives sourced from qualitative data from interviews with resource persons to produce a more in-depth analysis.

RESULTS AND DISCUSSION

Result

a. Respondent Demographic

Table 1. Respondent Demographic

Gender	N	%
Male	54	54%
Female	46	46%
Age	N	%
15-16 Years	62	62%
17-18 Years	33	33%
19-20 Years	5	5%
Education	N	%
Public High School	50	50%
Islamic High School	50	50%
School Location	N	%
Sukabumi Regency	30	30%
Sukabumi City	72	72%

Source: Primary Data, 2023

The table offers a comprehensive demographic snapshot of a sample population across various categories. In terms of gender distribution, the sample consists of 54% males and 46% females. The age composition reveals that 62% of individuals fall within the 15-16 age group, 33% in the 17-18 age range, and 5% in the 19-20 age bracket. Regarding education, the sample is evenly split between public high school attendees (50%) and those from Islamic high schools (50%). Geographically, the majority of individuals reside in Sukabumi City, constituting 34.28% of the sample, while 14.28% are from Sukabumi Regency. This table succinctly presents key characteristics of the sample population, encompassing gender, age, education, and school location.

b. Outer Model

Validity and Reliability Construct

Table 2. Questionnaire and Loading Factor

Variabel	Item	Code	Loading Factor
Frequency of Attending Islamic Learning Activities	CA= 0,710 ,CR= 0,891,AVE= 0,624		
	1. I regularly attend Islamic lectures or sermons at my local mosque.	ILA.1	0,823
	2. I participate in weekly Islamic study circles or discussion groups.	ILA.2	0,766

Variabel	Item	Code	Loading Factor
Tollerant Attitude	3. I consistently attend Islamic workshops or seminars to enhance my knowledge.	ILA.3	0,723
	4. I engage in online Islamic learning platforms (webinars, courses, etc.) on a regular basis.	ILA.4	0,877
	5. I actively participate in community-driven Islamic educational events or programs.	ILA.5	0,711
	CA= 0,847, CR= 0,722 , AVE= 0,629		
	1. I am open-minded and accepting of diverse opinions and beliefs.	TA.1	0,777
	2. I respect the cultural practices and traditions of different religious groups.	TA.2	0,777
	3. I am comfortable interacting with people from different ethnic backgrounds.	TA.3	0,751
	4. I believe in the importance of dialogue and understanding between people of different faiths.	TA.4	0,882
	5. I support equal rights and opportunities for individuals, regardless of their cultural or religious background.	TA.5	0,935

Source: Data Analysis Result, 2023

The table outlines the measurement model for two latent constructs, namely "Frequency of Attending Islamic Learning Activities" and "Tolerant Attitude." Each construct comprises multiple items with corresponding codes, loading factors, and reliability statistics. In terms of reliability, both constructs meet the criterion, as evidenced by Cronbach's Alpha (CA) and Composite Reliability (CR) values exceeding 0.7, indicating robust internal consistency. Furthermore, the constructs demonstrate good validity, with Average Variance Extracted (AVE) values for "Frequency of Attending Islamic Learning Activities" and "Tolerant Attitude" exceeding 0.5, suggesting a substantial proportion of shared variance among the indicators. The loading factors for all items in both constructs surpass the 0.7 threshold, indicating a strong association between the items and their respective constructs. In summary, the measurement model exhibits satisfactory reliability and validity, affirming the quality of the assessment of the latent constructs.

Inner VIF Value

Table 3. Inner VIF Values

	ILA	TA
ILA		2,546
TA		

Source: Data Analysis Result, 2023

The table above shows how the data avoids multicollinearity cases with VIF values below 3,000 referring to suggestions from (Hair et al., 2006). Thus the analysis can proceed to the next stage.

Model Fit

Table 4. Model Fit

	Saturated Model	Estimated Model
SRMR	0,072	0,083
d_ ULS	0,755	0,744
d_ G	0,626	0,656
Chi Square	1771,840	1800,923
NFI	0,822	0,822

Source: Data Analysis Result

Assessment of the model fit criteria also needs to be researched by utilizing the features available in the SmartPLS application. The indicator that two models are said to be good referring to the opinion (Hair et al., 2010) is an SRMR value that is below 0.02, 0.10, or 0.08. Table 4 above shows that the model used in this study is appropriate and good with an SRMR value of 0.083 (below 0.10) and very close to 0.08. Thus, the analysis can proceed to the next stage, namely measuring the coefficient of determination and measuring the hypothesis.

R Square

Table 5. R Square

	R Square	R Square Adjusted
TA	0,562	0,551

Source: Data Analysis Result

R Square is a statistical measure that represents the proportion of the variance in the dependent variable (the variable you are trying to predict) that is explained by the independent variable in a regression model. It ranges from 0 to 1, where 0 indicates that the model does not explain any variability in the dependent variable, and 1 indicates that the model explains all the variability. R-squared is a statistical measure that represents the proportion of the variance in the dependent variable that is predictable from the independent variable. In simpler terms, it indicates the goodness of fit of the regression model. An R-squared value of 0.562 means that approximately 56.2% of the variability in the dependent variable can be explained by the independent variable which means the frequency of attending islamic learning activity of students moderately can explain the variance of tolerance attitude of high school students in Sukabumi.

c. Inner Model Hypothesis Test

Table 6. Hypothesis Test

	Original Sample	Sample Mean	STD DEV	T Statistics	P Values	Result
ILA -> TA	0,425	0,351	0,062	3,802	0,030	Support

Source: Data Analysis Result, 2023

Table 6 shows the results of testing the only hypothesis in this study. Referring to (Hair, 2017) the P Value can be used as a basis for decision making, namely where the P Value has a value smaller than 0.05, it can be stated that the hypothesis can be accepted in the sense that there is a positive and significant influence between the frequency of attending Islamic learning activities and tolerant attitude among high school students in Sukabumi. The more often they attend Islamic activities, the more tolerant they will be towards diversity and religious differences in society.

Discussion

The results of statistical analysis using PLS SEM stated that the hypothesis was acceptable, which means there was a positive influence between the quantity of attending Islamic learning activities and the development of students' tolerance attitudes. This finding is also supported by students' perspectives in viewing and behaving towards people of other religions which were successfully explored through interviews.

The impact of Islamic learning activities on students' tolerant attitudes can be observed through various studies. One study conducted in Indonesia found that religiosity and religious tolerance had the strongest relationship with the intensity of radicalism among high school students (Hartanto, 2015). This suggests that Islamic education can influence students' political attitudes and their tolerance towards others. Another study focused on the effect of Islamic education on the development of student social behavior (Wardany, 2019). The research assumed that learning Islamic Education could develop several obstacles in students' lives and contribute to their social harmonization and tolerant attitudes. The study found that introducing Islam to non-Muslims at school and giving materials with the theme of tolerance were not contrary to the curriculum of Islamic religious education and Human Rights, and could even contribute to building noble character among the students (Eby, 2010).

Referring to the results of interviews with several students. In general, Islamic learning activities have a significant effect on student attitudes and behavior. This is because of the input of Islamic learning materials such as Islamic values and discussions related to a good Islamic life. The values taught, such as how the Prophet Muhammad's life interacted with neighbors and non-Muslim communities during his time, also inspire students to live in harmony with each other. Tolerant values are also exemplified by the Companions and ulama who consider that fellow humans are brothers and this teaching is able to increase attitudes of tolerance among students.

However, this can depend on the material being taught. Issues of radicalism and extremism can also influence learning materials and can then have an impact on their attitudes towards each other. Thus, this influence can depend on the material and also the instructor in the learning so it is very important for policy makers both at the state and school level to pay attention to the content and quality of the material taught to students.

This finding is also supported by previous empirical research. The role of teachers and teaching materials is crucial in shaping the learning experience and outcomes in Islamic education. Research emphasizes the significance of sustaining students' interest in learning Islamic education and highlights the role of teachers in facilitating situational interest to enhance teaching and learning (Mustafa et al., 2013). Additionally, the use of teaching materials for Islamic education teachers has been found to have a close relationship with the effectiveness of education, as it can impact students' interest, performance, and achievement of educational objectives which is developing a tolerant attitude (Nurpuspitasari et al., 2017).

Implication

This study suggests that incorporating Islamic learning activities into educational curricula may contribute to the development of tolerance attitudes among students. Educational policymakers may consider integrating more opportunities for students to engage in such activities to promote a broader understanding of religious

differences. Communities, religious leaders, and educational institutions may recognize the importance of fostering interfaith dialogue and collaboration. The study implies that regular participation in Islamic learning activities can positively impact tolerance attitudes. Communities might encourage similar initiatives involving other religious traditions to create a more inclusive and harmonious society.

CONCLUSION

The study provides a comprehensive overview of respondent demographics and model construction in the context of Islamic learning activities and student tolerance. In respondents' demographics, it was found that gender distribution was balanced, the majority of respondents were aged 15-16, and education was evenly distributed between public and Islamic schools. Geographically, most of the respondents are from Sukabumi City. The measurement model showed adequate reliability and good validity for both constructions, with loading factors and Cronbach's Alpha and Composite Reliability values meeting the standard. VIF analysis showed no multicollinearity, and the model fits the criteria. The R Square of 0.562 shows that more than half of the variation in student tolerance can be explained by the frequency of following Islamic learning activities. The test of the hypothesis supports the existence of a positive and significant influence between the two. The discussion and implications of the findings highlighted the important role of Islamic learning activities in shaping student tolerance, in line with previous research results. The practical implications of this study are that the integration of Islamic learning activities into the educational curriculum can contribute to the development of a tolerant attitude among students.

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