

How are Muslim and Christian Students' Religiosity and Religious Tolerance in West Java, Indonesia?

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Abstract: *West Java, Indonesia's most populous province, is known to have a strong Islamic tradition. However, in this province, there are many Christian schools besides, of course, Islamic schools. Both schools provide religious education and religious tolerance. The research aims to explore the religiosity and religious tolerance of Islamic and Christian junior high school students. Descriptive - quantitative research method. Religiosity and religious tolerance questionnaire research instrument. The sample was 150 Islamic junior high school students and 150 Christian junior high school students in West Java. The research results are quite surprising. Islamic junior high school students have a high level of religiosity but low levels of religious tolerance, while Christian students are high in religious tolerance but low in religiosity. The implication is that religiosity needs to be taught together with religious tolerance. Second, Islamic Middle Schools must maintain the religious education model but improve the religious tolerance education model. Meanwhile, Christian junior high schools must maintain the religious tolerance education model but improve their religiosity education model.*

Keywords: Religiosity, religious, tolerance, Islamic, SMP, Christian, SMP

1. Introduction

The President of the Republic of Indonesia, Joko Widodo (2014 – present), launched NAWACITA, one of whose programs is strengthening national character through the National Mental Revolution Movement. The Ministry of Education and Culture then launched the Character Education Strengthening Movement (PPK) in stages starting in the 2016 academic year. Five hundred forty - two elementary and junior high schools throughout Indonesia became pilot schools that implemented PPK. In the following years, this will increase, and it is hoped that by 2020, all schools will have implemented PPK. Among the characteristics developed at school are religiosity and religious tolerance.

West Java is the province with the most Muslims. Of the population of 43 million, almost 42 million are Muslim. Sundanese culture, as the largest tribe in West Java, is known to be religious (Jaenudin & Tahrir, 2019). Religious character education dominates character strengthening in schools (Nasrudin et al., 2023). Research results show that Islamic and state junior high school students in West Java are religious (Rizal & Rahmat, 2019). Students' religiosity in Bandung (West Java) is very good (Rahmat, 2022). The religiosity of West Javanese society is also in line with the religiosity of Indonesian society in general (Kertamuda & Chrisharyanto, 2012; Ministry of Religion, 2016, 2021; SMRC, 2022; Fratiwi, 2023).

However, the National Counterterrorism Agency (BMPT) regrets that West Java received the title of one of the intolerant provinces, which is the seed of radicalism and terrorism in Indonesia (BNPT, 2021). The Anti Shi'a National Alliance (Annas) was founded in Bandung, whose movement was very intolerant of Shi'a people (Fahrudin et al., 2023). Ahmadiyah people in West Java also face persecution (Ma'arif et al., 2023). Research results at several

universities in West Java show that students tend to be intolerant. By using appropriate learning methods, it turns out that some students can become tolerant (Setara - Institute, 2019; Rahmat et al., 2019; Yahya & Rahmat, 2021; Yahya & Rahmat, 2022; Rahmat & Yahya, 2022). The intolerance of West Javanese society is in line with the intolerance of other societies in Indonesia (BBC - News, 2011; The - Wahid - Institute, 2015; Fianto, 2015; Gabrillin, 2016; Koran - Tempo, 2019; Komnas - HAM, 2019, 2020; PPIM. UINJKT, 2021; INFID, 2022).

What are the religiosity and religious tolerance of junior high school students in West Java? Is there a relationship between these two variables? The research aims to find the relationship between religiosity and religious tolerance among Islamic and Christian junior high school students in West Java.

2. Method

Descriptive - quantitative research method. Data collection was carried out in September 2021. The instruments used were a religiosity and religious tolerance questionnaire. The religiosity variable consists of faith, worship, and morals. Meanwhile, the religious tolerance variable also consists of three aspects: tolerance towards other religions, tolerance towards co - religionists of different sects, and tolerance towards the state and government. The number of items consists of 24 items of religiosity and 24 of religious tolerance. The items consist of 25 positive items and 23 negative items. All items were declared valid based on the Delphi test (judged by five experts). Items can be answered with Yes or No. Scoring For positive items, Yes is given a score of - 1, and No is given a score of - 0, while for negative items, Yes is given a score of - 0, and No is given a score of - 1. Examples of items can be seen in Tables 2 and 4. The sample is 300 junior high school students, to be precise, 150 Islamic junior high school students and 150

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Christian junior high school students in the city of Bandung and the city of Tasikmalaya, West Java.

3. Results and Discussion

1) Student Religiosity

In general, student religiosity can be observed in the following tables.

Table 1: Percentage of the level of religiosity of Muslim and Christian junior high school students

No.	Student religiosity	Muslim students		Christian Students	
		f	%	f	%
1.	High	98	65.3	48	32.0
2.	Medium	48	32.0	62	41.3
3.	Low	4	2.7	28	18.7
4.	Not religious	0	0.0	12	8.0
	Total	150	100	150	100

Most of the Islamic Middle School student respondents in West Java had high religiosity (65.3%), a small number had moderate (32%), while a very few had low (2.7%). No one respondent is not religious in contrast to Christian junior high school student respondents. Only a small part of them have high religiosity (32%), almost half have moderate (41.3%), the smallest part has low (18.7), and very few are not religious (8%). As for the views per item, it can be seen in the following table 2 - 4.

Table 2: The percentage of religiosity items on the credential aspect of Muslim and Christian junior high school students

No.	Student religiosity items	Muslim students		Christian Students	
		f	%	f	%
1.	I believe that God does exist	150	100	150	100
2.	Sometimes I feel that God doesn't exist (-)	146	97.3	108	72.0
3.	Sometimes I doubt the existence of God (-)	138	92.0	98	65.3
4.	I submit and humble myself to God	138	92.0	150	100
5.	I feel close to God	138	92.0	120	80.0
6.	It feels like God is far from me (-)	140	93.3	132	88.0
7.	It felt like God protected me	146	97.3	150	100
8.	I feel abandoned by God (-)	150	100	142	94.7

(-) = negative item, other positive items

Based on the table above, all respondents from Muslim and Christian middle school students believe that God does exist (100%). Almost all Muslim respondents (92% - 97%) and most Christian respondents (65% - 72%) do not doubt the existence of God in the slightest. However, a small number of Christian respondents (28% - 35%) and a small number of Muslim respondents (3% - 8%) sometimes feel doubtful about the existence of God.

All Christian middle school student respondents (100%) and almost all Islamic middle school students (92%) submitted to humble themselves to God. Likewise, all Christian middle school student respondents (100%) and almost all Islamic middle school students (97.3%) felt protected by God. However, there are a few Christian respondents who feel abandoned by God (5.3%), while Muslim respondents do not have that feeling.

Almost all Muslim respondents (92% - 93%) and most Christian respondents (80% - 88%) feel that God is close to them. However, a small number of Christian respondents (12% - 20%) and a small number of Muslim respondents (7% - 8%) sometimes feel that God is far from them.

Table 3: Percentage of religiosity items on ritual aspects of Islamic and Christian junior high school students

No.	Student religiosity items	Muslim students		Christian Students	
		f	%	f	%
1.	I pray regularly (for example, in Islam, I pray five times a day)	124	82.3	102	68.0
2.	Even though I was sick, I still prayed	110	73.3	116	77.3
3.	When I am busy, I leave prayer (-)	142	94.7	98	65.3
4.	When I am tired, I am too lazy to pray (-)	142	94.7	100	66.7
5.	Before studying at home/school, I first pray	136	90.7	104	69.3
6.	Before carrying out daily activities, I ask God for help (pray)	138	92.0	124	82.3
7.	There are times when I am too lazy to pray (-)	118	78.7	52	34.7
8.	I pray only when facing difficulties (-)	140	93.3	132	88.0

(-) = negative item, other positive items

Based on the table above, more Islamic middle school student respondents perform rituals than Christian respondents. Praying is done more by Muslim respondents than Christian respondents (82.3%: 68%). Even when busy or tired, more Muslim respondents still pray than Christian respondents (94.7% and 94.7%: 65.5% and 66.7%). However, Christian respondents pray more when sick than Muslim respondents (77.3%: 73.3%). Then, before studying or carrying out daily activities, more Muslim respondents prayed than Christian respondents (90.7% and 92%: 69.3% and 82.3%). Likewise, when facing life difficulties (93.3%: 88%). Even when lazy, Muslim respondents are far more likely to continue praying than Christian respondents (78.7%: 34.7%).

Table 4: Percentage of religiosity items on moral aspects of Islamic and Christian junior high school students

No.	Student religiosity items	Muslim students		Christian Students	
		f	%	f	%
1.	I quickly make friends with anyone	122	81.3	120	80.0
2.	I choose friends from circles who are at the same level as me (-)	132	88.0	144	96.0
3.	I am used to helping friends who are in trouble	132	88.0	134	89.3
4.	I only want to help friends who like to help me (-)	128	85.3	136	90.7
5.	Under no circumstances am I telling the truth not lying	124	82.7	60	40.0
6.	Even if it hurts me, I stay honest	140	93.3	84	56.0
7.	To be honest, it's hard to get lucky (-)	136	90.7	112	74.7
8.	Cheating is a mild act of cheating (-)	72	48	76	50.7

(-) = negative item, other positive items

Based on the table above, the friendship patterns of most Muslim and Christian junior high school student respondents are equally good, although more Christian respondents are good. They quickly make friends with anyone (80%: 81.3%), even with people not on the same level (96%: 88%). They are used to helping their friend with difficulties (89.3%: 88%), even to friends who do not like to help them (90.7: 85.3%). As for honesty, more Muslim respondents always told the truth and did not lie than Christian respondents (82.7%: 40%), remained honest even though it was self - defeating (93.3%: 56%), and felt that being honest brings good luck (90.7%: 74.7%). As for cheating behavior, respondents from two religions tend to interpret it as a mild act of cheating (48% and 50.7%).

2) Students' Religious Tolerance

Students' religious tolerance can be seen in the following tables.

Table 5: Percentage of levels of religious tolerance of Islamic and Christian junior high school students

No.	Students' religious tolerance	Muslim students		Christian Students	
		f	%	f	%
1.	High	70	46.7	146	97.3
2.	Medium	52	34.7	4	2.7
3.	Low	12	8.0	0	0.0
4.	Not religious	16	10.7	0	0.0
	Total	150	100	150	100

Nearly half of the Islamic Middle School student respondents had high religious tolerance (46.7%), a small portion had moderate (34.7%), and a small portion had low and intolerant (8% and 10.7%). Meanwhile, almost all Christian middle school student respondents had high religious tolerance (97.3), and only a very few had moderate (2.7%). None of the respondents had low religious tolerance and were intolerant. As for the views per item, it can be seen in the following table 6 - 8.

Table 6: Percentage of religious tolerance items (aspects of tolerance towards other religions) of Muslim and Christian junior high school student respondents

No.	Student religious tolerance items	Muslim students		Christian Students	
		f	%	f	%
1.	Every religion has the right to live in Indonesia	114	76.0	150	100
2.	Every religion should live in a specific area only (-)	150	100	146	97.3
3.	I want to be neighbors/friends with followers of other religions	136	90.7	148	98.7
4.	I want to be friends/neighbors with the same religion as me (-)	146	97.3	150	100
5.	Adherents of other religions may celebrate their religious day in the neighborhood where I live	120	80.0	144	96.0
6.	Other religious holidays should be held in a place far from where I live (-)	130	86.7	150	100
7.	Other religions may build houses of worship in my neighborhood	114	76.0	138	92.0
8.	Houses of worship of other religions should be far from where I live (-)	118	78.7	146	97.3

(-) = negative item, other positive items

Based on the table above, more Christian junior high school student respondents are more tolerant of other religions than Muslim respondents. All Christian respondents think every religion has the right to live in Indonesia (100%), while only 76% of Muslim respondents say so. However, the view that each religion only has the right to exist in certain areas is not agreed with by all Muslim respondents (100%), while 97.3% of Christian respondents.

Almost all Muslim and Christian respondents are equally willing to be friends with followers of any religion. Even Christian respondents do not limit themselves to only making friends with followers of the same religion (90.7% and 97.3%: 98.7% and 100%).

Almost all Christian respondents and most Muslim respondents allow adherents of other religions to hold holidays in their environment without having to be far from their surroundings (96% and 100%: 76%). Likewise, in constructing houses of worship of other religions (92% and 97.3%: 76% and 78.7%).

Table 7: Percentage of religious tolerance items (aspects of tolerance towards other sects/madhabs) of Muslim and Christian junior high school student respondents

No.	Student religious tolerance items	Muslim students		Christian Students	
		f	%	f	%
1.	Every religious sect/school has the right to live in Indonesia	136	90.7	144	96.0
2.	Other religious sects/schools (especially minority schools) should be banned in Indonesia	136	90.7	148	98.7
3.	I want to be friends/neighbors with people of the same religion even though they are of a different sect/school of thought from me	118	78.7	144	96.0
4.	I am reluctant to be friends/ neighbors with people of a different sect/school of thought from me	118	77.3	150	100
5.	Other religious sects/schools (especially minority schools) may hold their religious holidays near where I live	112	74.7	148	98.7
6.	Other religious sects/schools (predominantly minority sects) should be prohibited from holding their religious holidays near where I live	120	80.0	146	97.3
7.	Other religious sects/schools (predominantly minority sects) may build houses of worship/educational institutions around where I live	112	74.7	142	94.7
8.	Other religious sects/schools of thought (predominantly minority sects) should be prohibited from establishing places of worship/educational institutions near where I live	114	76.0	148	98.7

(-) = negative item, other positive items

Based on the table above, almost all Christian and Islamic middle school student respondents allow adherents of different sects/schools of religion to set up places of worship

or educational institutions in their environment without having to be far from their surroundings (96% and 98.7%: 90.7%).

Almost all Christian respondents and most Islamic respondents want to be friends/neighbors with adherents of a different sect/school of religion (96%: 78.7%); in fact, all Christian respondents do not limit themselves to adherents of one sect/school of thought (100%: 77.3%). They also allow adherents of different sects/schools to hold holidays around them without being far from their neighborhood (98.7% and 97.3%: 74.7% and 80%). Likewise, in establishing houses of worship of other sects/madhabs (94.7% and 98.7%: 74.7% and 76%).

Table 8: Percentage of religious tolerance items (aspects of tolerance towards the State/Government) of Muslim and Christian junior high school student respondents

No.	Student religious tolerance items	Muslim students		Christian Students	
		f	%	f	%
1.	For me, Pancasila is final as the basis of the Republic of Indonesia	128	85.3	150	100
2.	I agree that the basis of the Pancasila state should be replaced with Religion (-)	146	97.3	150	100
3.	As a form of acceptance of the 1945 Constitution, the Republic of Indonesia, and Bhinneka Tunggal Ika, we must accept the existence of various ethnic groups, cultures, customs, and religions.	148	85.3	140	93.3
4.	It would be better if our country only consisted of one or two religions, not many religions like now (-)	122	81.3	138	92.0
5.	Adherents of other religions/schools may occupy essential positions in government	102	68.0	150	100
6.	In my opinion, it is permissible for the governor to choose subordinate officials from adherents of other religions/schools of thought (minority religions/schools of thought)	88	58.7	150	100
7.	I accept governors/ regents/ mayors who adhere to other religions/schools of thought that are different from my religion/school of thought	86	57.3	142	94.7
8.	I reject governors/regents/mayors who adhere to other religions/schools of thought that are different from the majority religion/school of thought in their area (-)	94	62.7	144	96.0

(-) = negative item, other positive items

Based on the table above, all Christian middle school students and almost all Muslim respondents stated that Pancasila was final as the basis of the Republic of Indonesia (100%: 85.3%). Not a single Christian respondent agreed that the basis of Pancasila should be replaced with a religious basis (0%), but a few Muslim respondents agreed (2.7%).

Almost all Christian and Muslim respondents view the diversity of ethnicity, religion, and culture as a feature of the Unitary State of the Republic of Indonesia (89.3%: 85.3%). However, a few respondents think that religion in Indonesia should be limited to one or two religions (8%: 18.7%).

All Christian and some Islamic respondents allow adherents of other religions/sects/schools of thought to occupy important positions in government (100%: 68%). For example, officials appointed by the governor (100%: 58.7%). Likewise, they may also hold positions as governors/mayors/regents (94.7% and 96%: 53.7% and 62.7%).

To be more confident about the differences in levels of religiosity and religious tolerance among Muslim and Christian middle school student respondents, you can pay attention to the t - test results in the following section.

3) Religiosity and Religious Tolerance t - test results

The t - test results via IBM SPSS Statistics variables of religiosity and religious tolerance in Islamic and Christian junior high school students can be seen in the following tables.

Table 9: Results of the t - test on the religiosity variable in Muslim and Christian junior high school students

No.	Religiosity variable	Mean1	Mean2	t - test	Significance
1.	Religiosity	21.21	18.29	5.379	Sign alpha.01
2.	Credential Aspect	7.64	7.00	4.099	Sign alpha.01
3.	Ritual Aspect	7.00	5.52	4.750	Sign alpha.01
4.	Moral Aspect	6.57	5.77	3.363	Sign alpha.01

The religiosity variable and its three aspects (credentials, rituals, morals) were significantly different for the two respondents compared. Islamic junior high school student respondents were more religious than Christian ones (t = 5.379 significant at alpha.01 df 74). Likewise, Muslim respondents are higher than Christian respondents in terms of credentials (t = 4.099 significant at alpha.01 df 74), ritual (t = 4.750 significant at alpha.01 df 74), and moral (t = 3.363 significant at alpha.01 df 74).

Table 10: Results of the t - test variable for religious tolerance in Muslim and Christian junior high school students

No.	Religious tolerance variable	Mean1	Mean2	t - test	Significance
1.	Religious tolerance	19.24	23.37	- 7.750	Sign alpha.01
2.	Tolerance of other religions	6.85	7.81	- 5.289	Sign alpha.01
3.	Tolerance towards other sects/sects	6.43	7.80	- 5.853	Sign alpha.01
4.	Tolerance towards the State/ Government	5.96	7.76	- 7.404	Sign alpha.01

The variable of religious tolerance and its three aspects (tolerance of other religions, other sects/schools, and the State/Government) differ significantly in the two respondents being compared. Christian junior high school student respondents were more tolerant than Islamic junior high school students (t = 7, 750 significant at alpha.01 df 74). Likewise, Christian respondents are higher than Muslim

respondents in the aspect of tolerance towards other religions ($t = 5.289$ significant at $\alpha.01$ df 74), towards other sects/schools ($t = 5.853$ significant at $\alpha.01$ df 74), and countries/Government ($t = 7.404$ significant at $\alpha.01$ df 74).

4) Correlation Test Results between Religiosity and Religious Tolerance

The results of the correlation test using IBM SPSS Statistics between the religiosity variable and religious tolerance can be seen in the following table.

Table 11: Results of the correlation test between religiosity and religious tolerance in Islamic junior high school students

No.	Respondents	r	Significance
1.	Muslim Students	.118	Not significant
2.	Christian Students	.138	Not significant

The two variables (religiosity and religious tolerance) proved uncorrelated with Muslim and Christian junior high school student respondents ($r = .118$ and $.138$ were not significant at $\alpha.05$ df 74). This means that the development of these two variables needs to be done. Table 9 - 10 shows that Islamic junior high school students need to develop more religious tolerance, while Christian junior high school students need to develop their religiosity more.

4. Discussion

The results showed that Islamic junior high school student respondents were more religious (regarding creeds and rituals) than Christian respondents. However, in the moral aspect, Muslim respondents are more prominent in honesty, while Christian respondents are more prominent in friendship. As for religious tolerance, Christian respondents are more tolerant than Muslim respondents. In addition, there is no correlation between religiosity and religious tolerance. The religiosity of Muslim junior high school students is in line with previous research (Rizal & Rahmat, 2019; Munir, 2021; Aswidar & Saragih, 2022; Nasrudin et al., 2023). Research on Christian students shows that students are religious in relying on Allah and praying but weak in integrity and honesty (Dei & Prastawa, 2023). Most of the Deli Murni Diski Catholic Middle School students strongly agree (69.8%) that religious tolerance means accepting, appreciating, and respecting other people with different religions and beliefs. Then, there is no relationship between religiosity and sexual activity in Christian adolescents (Hastuti & Mikarsa, 1998).

The research results in West Java show that most Muslim student respondents have a high religious character, while only a tiny proportion of Christian respondents. However, regarding religious tolerance, most Christian student respondents have a high tolerance character. On the other hand, many Muslim respondents are still intolerant. This issue certainly needs further investigation.

This study has not explored whether the religious observance of Muslim students is based on awareness or is the result of habituation from their environment. The research results in Yogyakarta showed that the religious observance of adolescents is not supported by good ideology

and religious knowledge but due to outside influences (Afiatin, 1998), especially habituation and coercion from their parents. This is reinforced by other findings that there is a relationship between perceptions of parents' consistency in practicing their religious values and students' religiosity level (Yanta, 1995).

The results of this study also show a low relationship between religiosity and religious tolerance. Even though religiosity should influence morals, honesty, religious tolerance, and mental health. This study found that many students are religious but need to be tolerant. Another finding, previous research in the last two decades, illustrates the relationship between religiosity and academic results, particularly in Christian samples. However, in the Muslim sample, the level of student religiosity has a weaker correlation with extrinsic motivation than external regulation and with other motivations from intrinsic and extrinsic motivation (Fatima et al., 2017). Research in the Philippines questions the relationship between religious mindset and academic life. As a result, there is a positive relationship between spirituality and religiosity with psychosocial and relational (Baring et al., 2016).

In contrast to studies in the United States about the relationship between religious affiliation and job performance. Found a positive interaction effect on adherents of Christianity. There was no effect on adherents of Judaism, Buddhism, and Hinduism, and adverse interaction effects on adherents of Islam (Li & Murphy, 2018). The findings in Yogyakarta have no effect of religion on anxiety (Subandi, 1998).

Another finding from this study is that more than a third of Muslim respondents have low tolerance and are intolerant of other religions/schools. This finding aligns with the research results in high schools and tertiary institutions. High school student respondents in big cities have an average score of religious tolerance at a moderate level (Firdaus & Rahmat, 2016). Nearly half of Muslim student respondents in Bandung are intolerant of other religions and sects (Yahya & Rahmat, 2021; Rahmat & Yahya, 2022).

5. Conclusion

The style of religion - based schools in Indonesia has a different impact on developing religiosity and religious tolerance. Muslim student respondents are more religious than Christian students. Muslim students stand out in their credential and ritual aspects. As for the moral aspect, Muslim students are more honest, while Christian students are more prominent in their friendship. Christian student respondents are more tolerant than Muslim students. They are more tolerant towards followers of other religions, other sects/ schools, and the State/Government. The implementation of fostering religious tolerance for Muslim students needs to be intensified, while for Christian students, it is necessary to intensify the development of religiosity.

6. Future Scope

This research is limited to a small sample in two cities in West Java. Future studies need to expand with a broader sample and more cities.

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