

# The Improvement of Understanding and Tolerant Attitude of Bina Nusantara University Students Through Character Education

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**Abstract.** This study aims to determine whether character education can improve the understanding and tolerant attitude of Bina Nusantara University students and how the Binus University students implement the tolerant values in daily life. The methods used in this research are quantitative research methods with a type of correlational descriptive study. Primary data were collected through questionnaires and interviews with students who attended the character education. Secondary data was obtained from books, journals, magazines, newspapers, and others relevant to the research problem. Data analysis was conducted using content analysis, which explores the content or meaning of a book's symbolic message or other papers. The results showed the improvement of understanding and tolerant attitude of Bina Nusantara University students after participating in the learning of character education. Similarly, the results also presented inter-religious relations in daily communication between the student and the better harmoniously intertwined.

**Keywords:** *Tolerant Attitude, Bina Nusantara University, Character Education*

## 1. INTRODUCTION

Indonesia is a pluralistic nation because society consists of various ethnic, cultural, linguistic, and religious. Plurality is seen with the growing development of major religions globally, such as Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Besides, the growing and developing various schools or local belief [1]. Plurality means a lot, or more than one. Pluralism is the state of being plural as an expression of cultural pluralism, which means that different cultures within a society [2]. Pluralism embraces the understanding that, in reality, the plural principles are not associated with one, but numerous. However, various essential elements are physically different when examined differently in nature and essence among groups [3].

Panikkar defines pluralism as existential acceptance of the other as the other i.e., without being able to understand or to co-opt him. Pluralism is humble, only knows that I or we may not possess the whole truth and does not pass judgment as to whether the other may also be right or, as it may turn out, wrong [4]. Pluralism means understanding diversity to establish a harmonious and peaceful religious community. Education-based multicultural

pluralism directs students to be tolerant and inclusive and forward to the reality of religious communities, both in terms of culture, ethnicity, race, ethnicity or religion, and appreciation of other cultures. Pluralism indicators are: 1) The goal is creating a "human culture" and "civilized society/civilization." 2) The material taught noble values of humanity, the nation's values, and ethnic groups (cultural). 3) The method is democratic, which means differences and aspects of the nation's cultural diversity and ethnic groups (multiculturalist). 4) Evaluation is accomplished based on students' behavior, including perception, appreciation, and action against other cultures [5].

On the one hand, religious pluralism and cultural wealth benefit from rich sources of inspiration for democratic consolidation in Indonesia. However, on the other hand, it could potentially bring a diverse point of view of social inter-religious conflicts. It can threaten the integrity of the Unitary Republic of Indonesia (NKRI), mainly when diversity is not addressed and managed well [6]. Jamil and Cahyono [7] record the nuances of religious conflicts that have occurred in Indonesia from 1996 through 1999, for example, Situbondo (October 10, 1996), Tasikmalaya (December 26, 1996), Ambon (1999),

Pekalongan (24 to March 26, 1997), Waterford (April 6, 1997), Banjarnegara (April 9, 1997), and others. Conflicts in religions turned out to involving many parties, strata, age, and gender. In terms of students, it also possible to get involved in it.

The tolerance is the basic element needed to foster mutual understanding and respect for differences, as well as being an entry point for the establishment of an atmosphere of dialogue and inter-religious harmony in society. To avoid conflicts of interreligions, tolerance should be the collective consciousness of the whole society, from the level of children, adolescents, adults, to parents, including students, employees, bureaucrats. Moreover, the principles of tolerance should really regulate people's life in an important subelemen community in order to maintain the continued cooperation of the principles of tolerance.

According to *Webster's World Dictionary of American Language*, "tolerance" in Latin is *tolerare* means "hold, bear, bear, let, steadfast." English, *tolerance* means "willingness to accept feelings, habits, or beliefs that are different from your own" [8]. In Indonesian, tolerance is a trait (appreciate, let, permit) and establishment (opinions, views, beliefs, habits, behavior) which are different from establishing their border, such as religious tolerance [9]. In Arabic, the word 'tolerance,' as stated on *al-Munawir-* or *tasamuh*, refers to an attitude, let or gracefully [10].

John Locke first studied religious tolerance in the context of the relationship between church and state in England. According to Locke the principle of tolerance contributes to the common good and to a more humane society, and is justified on pragmatic, consequential, and utilitarian grounds [11]. Tolerance refers to the willingness to not interfere with others' religion, attitudes, and actions, even though they do not like it. The state may not engage in religious affairs and should not be handled by the group of religions. In a Muslim society, tolerance refers to Muslims' attitudes and behavior towards non-Muslims, and vice versa. Historically, tolerance refers explicitly to Muslims and other Semitic religions, namely Judaism and Christianity. The relationship between Muslims, Christians, and Jews is very complicated and experience ups and downs over the centuries. So, religious tolerance's attitude is patience and restraint not to interfere and not harass religion and worship other faiths [12].

Religious tolerance is tolerance covers issues of deep belief human self that is related to faith or the divinity he believed in. Someone must be given

freedom to believe and embracing religion (having a creed) each chooses and gives respect for the implementation of the teachings which he embraces or believes in [13]. Tolerance is a form of accommodation in social interactions. Humans are religious socially can't deny that they have to get along not just with own group, but also with different religious groups. Religious people must try to generate tolerance for maintain social stability so that it does not ideological and physical clashes occur in between people of different religions [14].

Efforts to develop the understanding and tolerant attitude can be made through educational activities in the classroom and practical exercises in real life outside the classroom. One of the subjects provides content for development of understanding and tolerant attitude is religious character education. The role of religious character education is expected to develop the religiosity values more accuratively. Alex R. Rodger says that "religious character education is an integral part of education in general and serves to foster the understanding needed for people of different faiths, as well as to strengthen the orthodoxy of faith for them". This means that religious education is a vehicle to explore the nature of religious beliefs in the educational process and specifically to question the existence of a part of faith education in society. Thus, religious character education should be able to reflect the problem of pluralism, by transmitting values that can foster tolerance, openness and freedom in the younger generation [15].

Educational institutions have a strategic role in developing tolerance of students because the campus is a social system. Students can interact with each other, learn to understand social norms, learn to cooperate, learn to appreciate, and learn various aspects of life as befits a community. The learning process is carried out on multiple parts of experience in this campus environment to be better prepared to enter society, especially after graduating, specifically related to developing an inclusive and tolerant attitude of the campus into the most appropriate vehicle to train and apply these values.

On-campus, students have very diverse backgrounds in religion, ethnic, socio-economic backgrounds, and educational backgrounds, including indigenous customs and culture. Diversity Conditions influence students' attitudes and behavior. The campus is seen as a vehicle that accelerates the pluralism implementation through various activities such as workshops, exercises, and activities within the small group. Differences must

be understood and respected by each other, thus allowing the growth of solidarity and unity among fellow students. Respecting differences does not mean eliminating identity. Differences provide an opportunity to do things according to their characteristics.

The objective of this research is:

1. To determine the influence of religious character education against the understanding and tolerant attitude of Bina Nusantara University students.
2. To describe the understanding and tolerant attitude implemented by Bina Nusantara University students in daily life.

**2. METHOD**

This study uses a quantitative research method was descriptive correlational research. This research was conducted on students who have attended the course religious character education. The source of data is divided into two primary data and secondary data. The preliminary data were obtained through

interviews and questionnaires deployment with students who have attended the lectures religious character education. Medium secondary data is obtained from books, journals, magazines, newspapers, and others relevant to the research problem.

The data analysis technique in this research is quantitative data obtained from the results of interviews and questionnaires. Data were organized into categories, like units and patterns, and choosing what is essential to understand [16].

**3. RESULTS AND DISCUSSION**

**3.1. Validity Test**

To determine the research instrument's validity, the researchers used the Product Moment Correlation to connect between the respective scores of items and a total score obtained in the study. The reliability of this research is gained based on the formula of Spearman-Brown.

**Rumus Korelasi Pearson Product Moment**

$$r_{xy} = \frac{N \cdot \sum XY - (\sum X) \cdot (\sum Y)}{\sqrt{N \cdot X^2 - (\sum X)^2} \cdot \{N \cdot Y^2 - (\sum Y)^2\}}$$

N = 100	∑X = 6077
∑XY = 355708	∑Y = 5825
∑X <sup>2</sup> = 371271	
∑Y <sup>2</sup> = 341747	

$$r_{xy} = \frac{100 \cdot 362149 - (5860) \cdot (6168)}{\sqrt{100 \cdot 344562 - (5860)^2} \cdot \{100 \cdot 382832 - (6168)^2\}}$$

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$$r_{xy} = \frac{36214900 - 36144480}{\sqrt{116600} \cdot \{238976\}}$$

$$r_{xy} = \frac{70420}{166926,7} = 0.4219$$

The validity test through the correlation Formula product-moment equals to the counting result obtained by 0.4219. By consulting to the table R-product moment with the number of items N = 100,

it can be obtained by confidence interval 95% r table = 0.195. If the result of R XY's calculation is more significant than R table product-moment, then it confirms that the items of the research test are valid.

**3.2. Reliability Test**

For the reliability test the research is based on the formula Spearman Brown:

$$R_i = 2 R_{xy} / (1 + r_{xy})$$

RI = internal reliability of all instruments

R XY = product moment Pearson correlation between odd and even items will be obtained result

As follows with  $r_{xy} = 0.5934$

$$RI = 2 \times 0.4219 = 0.8438 = 0.5934$$

$$1 + 0.4219 = 1.4219$$

Reliability measurement indicators According to the Sekaran (2000:312) that divides the level of reliability with the following criteria: if R count:

- 0.8 – 1.0 = good reliability
- 0.6 – 0.799 = Reliability Accepted
- Less than 0.6 = less good reliability

Then with R count = 0.5934 can be seen that the reliability of the instrument research is worth being received.

**3.2.1 Analysis of Different Power Groups**

NO.	THEME/ COMPONENT	SCALE: 100		
		POSITIVE %	DOUBT %	NEGATIVE %
1.	Influence of Character Education	92,5	5,4	2,1
2.	Understanding of student tolerance	88,6	9,7	1,7
3.	Attitude of student tolerance	81,2	10	8,8

**3.2.2 Aspects of learning the religious character education**

There are ten questions for the importance of learning religious character education: numbers 1, 2, 3, 4, 11, 12, 17, 22, and 26. The number of students who responded positively was 92.5%, while 5.4% was doubtful, and 2.1% responded negatively.

**3.2.3 Aspects of understanding student tolerance**

There are ten questions for understanding student tolerance: numbers 5, 7, 8, 9, 10, 13, 14, 19, 23, and 24. The number of students who responded positively amounted to 88.6%, which was hesitant by 9.7% and responded negatively by 1.7%.

**3.2.4 Aspects of the tolerant attitude of Bina Nusantara University students**

There are ten questions for the tolerant attitude of Bina Nusantara University students: numbers 15,16, 18, 20 21, 25, 27 28, 29, and 30. The number of students who responded positively was 81.2%, 10% hesitated, and the negative response was 8.8%

have participated in the religious character education 2019. Similarly, the results of interviews with students showed their relationship in daily association goes harmoniously and better. They assess to character learning to gain highly beneficial because they are taught and guided to receive the social reality that they are different. It is necessary to understand that tolerant attitude addressed differences among students.

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**4. CONCLUSION**

Based on the results of this study, it can be concluded that the religious character education at Bina Nusantara University can improve the understanding and tolerant attitude of students. The results show the dissemination of questionnaires to students who

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