

The Impact of Religious Obedience Against Religious Tolerance on Junior High-School Student

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Abstract—West Java is the province with the most followers of Islam. Of the total population of 43 million, almost 42 million are Muslims. However, according to BMPT the most radical act of Islamic radicalism occurred in West Java. It is as if there is a relationship between Islam and radicalism. Tasikmalaya is known as the most populous Muslims in West Java, reaching 98.73%. The study aims to find the relationship between religiosity and religious tolerance in junior high-school students in the city of Tasikmalaya. The research method used is descriptive quantitative. The instrument used was a questionnaire on religiosity and religious tolerance. The sample is 90 students of junior high-schools Kota Tasikmalaya. The results of the study, first, 68.9% of students had high religiosity, 26.7% moderate, and 4.4% low. Second, student religious tolerance is 63.3% high, 25.6% moderate, and 11.1% low. Third, based on the results of the Pearson Correlation test, obtained $r = 0,287$ (significant 0.01). That is, there is a significant correlation between religiosity and religious tolerance. Thus, the religiosity fostered by Islamic Religious Education teachers of junior high-school at Tasikmalaya increases students' religious tolerance. By looking at the results of a low correlation test, there are indeed some students who have high religiosity but have low religious tolerance. In its pedagogical implications, fostering religious tolerance needs to be carried out in conjunction with fostering religiosity.

Keywords—*religiosity; religious tolerance; junior high school students*

I. INTRODUCTION

West Java is the province with the most followers of Islam. Of the total population of 43 million, almost 42 million are Muslims. However, according to The National Counter Terrorism Agency (BNPT) the most act of Islamic radicalism occurred in West Java. It is as if there is a relationship between Islam and radicalism. Tasikmalaya is known as the most Muslims city/district in West Java, reaching 98.73%.

What is the religiosity of students in West Java? So far no one has explained. The results of previous studies only mention the existence of a positive correlation between religiosity and independence in high school students in the city of Sukabumi. Mentioned, there is a positive correlation between the religiosity of the dimensions of theology and science with independence. But there is no correlation between the religiosity dimension of worship, morals, and charity with

independence [1]. What about religious tolerance in West Java?

Inter-religious conflict until the riots occurred in 1997-1999 in Bandung, Tasikmalaya, and Karawang. Then when Ahok, a Christian of Chinese's descent, ran for regent at East Belitung, there was a rejection from the Muslim masses. The biggest rejection when he nominated the governor of DKI Jakarta. However, there are pros and cons of nominating the Regent/Mayor/Governor from non-Muslim circles [2]. Likewise, there was a rejection of minority Muslim schools. The Ahmadiyya village in Banten was attacked by mobs, and their houses were burned [3]. Likewise, Shi'a resident in Madura [4]. Even in Sukabumi Regency, in 2011, there was a conflict between the Muslim community and the Ahmadiyya and the Tijaniyah congregation [5].

How are religiosity and religious tolerance of junior high-school students in the city of Tasikmalaya? Is there a relationship between these two variables? The study aims to find the relationship between religiosity and religious tolerance in junior high-school students in the city of Tasikmalaya.

II. RESEARCH METHODS

Research methods use descriptive-quantitative. The instrument used was a questionnaire on religiosity and religious tolerance. Religiosity variables consist of three aspects: faith, worship, and morals; while the religious tolerance variable consists of three aspects: tolerance of other religions, tolerance of other madhhab/schools in one religion, and tolerance of the state and government. The number of items consists of 24 items of religiosity and 24 items of religious tolerance. The item consists of 25 positive items and 23 negative items. Based on the Delphi test (judge by five experts) all items are declared valid. All items answered with Yes or No. Scoring of positive items, yes is given a score of 1 (one) and Not given a score of 0; whereas for negative items, yes is given a score of 0 (zero) and not given a score of one. Examples of items can be noted in Tables 2 and 4. As many as 90 students of five junior high-school Tasikmalaya as samples this research, consisting of 87 students as Muslims and three as Christian.

III. RESULTS AND DISCUSSION

A. The Religiosity of Student

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

TABLE I. THE LEVEL OF RELIGIOSITY OF JUNIOR HIGH-SCHOOL STUDENTS

No.	The religiosity of student	f	%
1.	Religious	62	68,9
2.	Less religious	24	26,7
3.	Not religious	4	4,4
	Total	90	100,0

n = 90 students

Most respondents were junior high-school students classified as religious (68.9%), a small percentage less religious (26.7%) and fewer non-religious respondents (4.4%). As for the items, the respondent's religiosity can be considered in the following table.

TABLE II. RELIGIOSITY ITEMS FOR JUNIOR HIGH-SCHOOL STUDENTS

No.	The religiosity items of student	f	%
1.	I believe God really exists.	90	100,0
2.	I feel protected by God.	90	100,0
3.	I choose friends from circles are on my level (a -)	89	98,9
4.	Sometimes I feel that God does not exist (a -)	88	97,8
5.	It feels God ignored me (a -)	88	97,8
6.	I am submissive to God.	87	96,7
7.	I feel God far from me (a -)	87	96,7
8.	Before studying at home/school, I firstly pray	86	95,6
9.	It feels I'm close to God. I pray regularly.	85	94,4
10.	Even if it hurts myself, I remain honest.	85	94,4
11.	In a busy state, I leave prayer (a -)	85	94,4
12.	I am used to helping friends who have trouble.	81	90,0
13.	By doing honest it feels difficult to gain good luck (a -).	81	90,0
14.	I doubt the existence of God (a -)	80	88,9
15.	I pray only when facing difficulties (a -)	80	88,9
16.	I am easy to be friends with anyone.	79	87,8
17.	I want to help friends who like to help me (a -)	79	87,8
18.	Even though I am sick, I still do prayers. good luck (a-)	78	86,7
19.	Cheating on exams is a mild cheating act (a -)	78	86,7
20.	In a state of exhaustion I am lazy to do prayers (a-)	76	84,4
21.	Before doing daily activities from, I begged for God's help (praying)	76	84,4
22.	Sometimes I am lazy to pray (a -)	70	77,8
23.	I say right, not lying.	52	57,8
24.	Cheating is a mild cheat (-)	26	28,9

n = 90 students

(a -) = negative item. The number of respondents in column three (f) are those who answer "no" to this negative item.

Based on the table above, only two religiosity items were approved by all respondents, namely: (1) believing in God, and (2) feeling protected by God. While the items that were least approved by respondents were: (1) Cheating was a mild fraudulent act only approved by 28.9%, and (2) I said correctly, not lying, only approved by 57.8%. Around 77.8% to 98.9% approved the remaining (20 items). The table above also shows there are about 13% -16% of students who do not pray if they are sick or tired. There are still 3% of students who doubt the existence of God, and there are still 6% of students who feel distant from God.

B. The Religious Tolerance of Student

It can consider the student religious tolerance in the following tables.

TABLE III. LEVEL OF RELIGIOUS TOLERANCE OF JUNIOR HIGH-SCHOOL STUDENTS

No.	The religious tolerance of student	f	%
1.	Tolerance	57	63,3
2.	Less tolerance	23	25,6
3.	Not tolerance	10	11,1
	Total	90	100,0

^a. n = 90 students

Religious tolerance of junior high-school students was mostly at a high level (63.33%). A small portion was moderate (25.56%), and few respondents were at a low level (11.11%). The most per-item views of the religious tolerance of the respondents are at least as follows.

TABLE IV. ITEMS OF RELIGIOUS TOLERANCE OF JUNIOR HIGH-SCHOOL STUDENT

No.	Religious tolerance of students	f	%
1.	As an acceptance of the 1945 Constitution, the Republic of Indonesia, and the NKRI (the Unity in Diversity), we must accept the diversity of tribes, cultures, customs and religions.	90	100,0
2.	Every religion should live in a certain area (a -)	87	96,7
3.	I want to be neighbors/friends with adherents of other religions.	85	94,4
4.	I want to be friends/neighbors with people who are religious even though they are different sects with me.	85	94,4
5.	For me Pancasila is final as the foundation of the Republic of Indonesia.	84	93,3
6.	Every religion has the right to live in Indonesia.	84	93,3
7.	We recommend that in our country only one or two religions, not many religions like now (a -)	83	92,2
8.	I should ban other religious sects (especially minority schools) in Indonesia (a -)	82	91,1
9.	I agree that it replaces the basic state of Pancasila with Religion.	82	91,1
10.	I want to be friends / neighbors with the same believe as me (a -)	81	90,0
11.	Every sect has the right to live in Indonesia.	81	90,0
12.	Other sects (especially minority schools) may hold their religious festivals around my residence.	78	86,7
13.	Other religions may establish houses of worship in my neighborhood.	77	85,6
14.	Other religious places of worship should be far from where I live (a -)	77	85,6
15.	They should hold other religious holidays in a place far from where I live (a -)	77	85,6
16.	Other sects (especially minority schools) may establish houses of worship/educational institutions around where I live.	77	85,6
17.	They should prohibit other religious sects / schools (especially minority schools from establishing places of worship/educational institutions around my residence (a -)	77	85,6
18.	They should prohibit other sects, especially minority schools, from holding their religious festivals around my residence (a -)	75	83,3
19.	Adherents of other religions may celebrate their religious days in my neighborhood.	74	82,2

Table 4. Cont.

20.	I reject the governor/regent/mayor who adheres to other sects different from the majority religion/sect in the area (a -)	70	77,8
21.	I am reluctant to be friends / neighbors with the people from other sects (a -)	69	76,7
22.	The governor may choose his subordinate officials from the minority religions/sects.	66	73,3
23.	I accept governors/regents/mayors who embrace religion/other sect different from my religion/sect.	65	72,2
24.	Adherents of other religions/sects can occupy important positions in government.	48	53,3

n = 90 students

(a -) = negative item. The number of respondents in column three (f) are those who answer "no" to this negative item.

Based on the table above, only one item of religious tolerance was approved by all respondents, namely we acceptance of the 1945 Constitution of the Republic of Indonesia (UUD 1945), Unitary Republic of Indonesia (NKRI), and Bhinneka Tunggal Ika (Although various tribes, religions, cultures, languages, and customs but determined to be one nation), then we must accept the existence of various ethnicities, cultures, customs, and religions. While the items that are least approved by the respondent are adherents of other religions/sects can occupy important positions in the government (53.3%). As for the rest (22 items) approved by around 72.2% to 96.7% of student.

The table above also shows that there are still many students who are intolerant. They stated that adherents of other religions/sects had no right to live in Indonesia (7%). They reject other religions/sects to establish houses of worship celebrating religious days around their homes (14%-18%). They reject followers of other religions/sects to become Regents/mayors, governors or occupy important positions in government (28%-47%). Even many students agree that religion replaces the Pancasila as (10%).

C. The Correlation between Religiosity and Religious Tolerance

It can observe the result of correlation test between Religiosity with Religious Tolerance through IBM SPSS Statistics in the following figure 1.

Correlations			
		Religiosity	Tolerance
Religiosity	Pearson Correlation	1	.287**
	Sig. (2-tailed)		.006
	N	90	90
Tolerance	Pearson Correlation	.287**	1
	Sig. (2-tailed)	.006	
	N	90	90

** . Correlation is significant at the 0.01 level (2-tailed).

Fig. 1. Religious tolerance through IBM SPSS statistics.

Based on the Pearson Correlation test obtained $r = 0.287$, which are significant on the 0.01 test. This means that there is a positive reciprocal relationship between religiosity and religious tolerance.

D. Discussion

The results showed that over two-thirds of respondents were religious (68.9%), and almost a third were less and not religious (31.1%). Nearly two thirds of respondents tolerated other religion/sect (63.3%) and more than a third were less and intolerant (36.7%). In contrast to the results of studies in high school (SMA) and Islamic high school (MA) students in Surakarta, most respondents had high and very high levels of religiosity (93.3% in MA students and 83.3% in high school students), and the rest were moderate (6.7 in students MA and 16.7% in high school students). There are no respondents who have low religiosity. While on the dimensions of moral behavior, respondents who have high and very high morality reach 100% in high school students, while MA students reach 90% because 10% have moderate morality [6]. The criteria of religiosity and morality of this study are more lenient.

This study has not explored whether they base their religious obedience on awareness or because of the results of habituation from their environment? The results of research in Yogyakarta, adherence to religious of adolescence is not supported by ideology and good religious knowledge, but because of outside influences, especially habituation and coercion from their parents [7]. This is reinforced by other findings, that there is a relationship between perceptions of parental consistency in practicing religious values adhered to the level of religiosity in students [8].

The results of this study also show the low relationship between religiosity and religious tolerance. Even though religiosity should affect morality, honesty, religious tolerance, mental health, and decreased juvenile delinquency. The study found that many students were religiously devout but were not tolerant. Other findings, there is a negative relationship between religiosity and juvenile delinquency in early adolescents at $r = -0.588$. The results can be a reference for adolescents about the relationship between the level of religiosity and juvenile delinquency behavior. With this research, it is expected that adolescents can fortify themselves from juvenile delinquency behavior by increasing their religiosity by increasing their belief in God, increasing the frequency of worship, the increasing appreciation of religion, increasing knowledge about religion and always behaving according to religious teachings [9]. The previous research in the last two decades describes the connection between religiosity and academic outcomes, particularly in Christian samples. Moreover, in Muslim samples that the religiosity level of students was more weakly correlated with extrinsic motivation of external regulation than it was with other motivation constructs of intrinsic and extrinsic motivation [10].

One of the points of contention in youth research pertains to academic life vis-a-vis the religious and spiritual mindset of the young student. Research in the Philippines found a relationship between spirituality and religiosity with psychosocial and relational [11]. Unlike the study in the United States about the

relationship of religious affiliation with work performance. They found a positive interaction effect on performance for Christianity and religiosity, no interaction effect on performance for Judaism, Buddhism, and Hinduism, and a negative interaction effect on performance for Islam and religiosity [12]. The findings in Yogyakarta have no religious influence on anxiety [13]. But there is a positive correlation between religiosity and morality [6,14].

Another finding from this study is that more than a third of respondents are less and intolerant of other religions / schools. This finding is in line with the results of research in high schools and universities. Respondents from high-school students in big cities have an average religious tolerance score at a moderate level [15]. Nearly half of UPI Muslim student respondents rejected the Shia school [16].

IV. CONCLUSION

There is a significant low relationship between religiosity and religious tolerance among junior high-school students in the city of Tasikmalaya. This shows that there are many students who are religious but are less and intolerant.

The specific conclusions are as follows. First, more than a third of students are religious, moreover almost a third is less/not religious. Second, almost one third of students are tolerant of other religions/sect and to the state/government, third, there was a low positive correlation between religiosity and religious tolerance. There are still many students who have religiosity but are not tolerant. Its pedagogical implications, fostering religiosity must be carried out together with fostering religious tolerance.

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