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Understanding Religious Tolerance among Indonesian Muslim Students in the Digital Era

Ahmad Sultra Rustan^{#1}

^{#1}*State Islamic Institute (IAIN) of Parepare, Jl. AmalBakti No. 8 Soreang, Parepare, Indonesia*
Email: ahmadsultrarustan@iainpare.ac.id

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Abstract-

Studying the comprehension of religious tolerance among students is of great importance for the sustainability of group cohesion in the future. No matter the amount of research that has been done, there is an unfulfilled void between the unresolved points of perception. In fact, the younger generation does not yet have the capacity to clarify the solutions offered throughout the shortest time to come in people's lives. The perspective of this study is to analyse the relation amid tolerance attitude, supply chain management system, ethical values and religion intolerance with the mediation effect of cultural appreciation. The purpose of this analysis is to critically examine and inspect awareness in order to find the latest solutions to problems created by the outbursts of the new multifaceted conflicts. The results of this study suggest that students tend to rise their religious tolerance through understanding the nature of religious tolerance in Islamic teachings characterized in history by the Prophet Muhammad (Reconciliation Peace and blessings Him). Some other students are prejudice to religion as they are more likely to be religious solely with a legal-style philosophy that prefers only liberal or conservative alternatives over the facts. Such results show that students are usually able to understand good religious understanding during course of an investigation as they understand the real presence of Islam in different religious communities.

Keywords; *Information and Communication Technologies, E-Learning platform, Islamic Ethical Values*

1. Introduction

Cultural contact is the right area for this fact. This is the ideal framework for inter-ethnic growth in international affairs. Dialog helps us to expect constructive interaction with the same topic. Community contact and culture are also based on shared cultural values. Intercultural dialog will serve as an element of healing, alleviate friction, and create an atmosphere of confidence and mutual respect[3]. The most up-to-date definition of intercultural interaction resides in today's multicultural education climate. The understanding of the notion of intercultural dialog in the educational process presupposes knowledge of the history, ethnography, folklore of different people residing in certain regions; establish an attitude towards tolerance, appreciation for cultural and religious differences[34]. The developmental phase of the participants' perception of the universal value of goodness, harmony, tolerance and mutual respect for the life of various religious and ethnic members. A century has shown that intercultural interaction presupposes mutual understanding and cooperation between different ethnic groups, but also calls for the spiritual revitalisation of a very significant cultural region[5].

Tolerance of religion has been risen with the digitalization of world, whereas the importance of religion has also been grown with high values rather than in past, while the significance has been enumerated with various perceptions of supply chain management system. This aspect is found to be the unresolved issue prevailing in every country with certain impeachments, where the standards have been changed with the change in policies of states to the adverse religious that have been prevailing in their countries. Things have been spread so far with variety of issues, but the solutions to such issues are assumed to be resolved in the era of digitalization in supply chain management system. The societies are well acquainted with their responsibilities but also not equipped with it[26]. The development has where reduced the complexities also has radicalized the numerous issues in broader senses, while the young generation is unable to be acquainted with the solutions of prevailing issues. Tolerance is the term which has been taught by various religions, while the implication and implementation has been widely omitted by variety of countries including people[6].

Understanding of the Religious tolerance is an important issue in Muslim world in order to realise the entire world that tolerance is one of the basic teaching of Islam. Although the world is transforming into a global village but it's also throwing an adverse impact on tolerance level. Literature is witnessed that not only individuals but also there is a lack of tolerance at nation's level. This intolerance results in disasters. In this study we are investigation the tolerance understanding in Indonesian students with mediation effect of cultural appreciation [11]. The existence of this tolerance or intolerance can be seen from a multiple ways i.e Tolerance Attitude, Cultural Appreciation, Ethical Values etc.

2. Literature Review

At present there is a problem of religious intolerance. All of them are also threatened by the advent of causes that make a nation troublesome. Radicalism, racism, violence and terrorism are seen by multiple groups as things that make culture in dispute[31]. There are assertions of fact created by religious groups in the long journey of human history. It normally causes rivalry, radicalism, racism, crime, hatred and even terrorism. We are all the trigger of an undesirable condition defined by theological differences and dispute in supply chain management system. This is a pain that won't stop before people feel the value of being together[14].

The perceptions have been grown with the digital era in the global world, attitudes of young people are found to be little, while the religious education in proper institution has been widely discussed in plenty of studies with numerous aspects. Number of institutions strive to teach the students in variety of sectors and departments despite of valued education which also teaches to the deal the society with humble behavior, in the studies, Islamic countries with having students of Islamic boarding institutions have been founded much humble as compared to the other institutions. Studies refer the supply chain management system also, where the lack of student education not only matters the supply chain management system also matters between the creation of tolerance and values of culture and ethics. However, the up grown attitudes have not only hidden the religious aspects but also has eliminated the communities[9].

Indonesia's history of deprivation has been witnessed by numerous catastrophic events, such as the tsunamis. This suffering defines universal distress, or 'the agony of the earth,' as a threat to all faiths. Religious intolerance, particularly on the basis of the validity of religious beliefs, is something that must be constantly debated in Indonesia. The advent of freedom of speech, thought, science and politics, on the one side, is welcomed as a change that is required of the previously restricted country[16]. Higher tolerance when the path is presented as a matter of freedom of expression. Participants who support freedom of speech are more receptive when this principle is either strengthened or undermined by the diversity of the media system. Concern about a safe and comfortable environment can be anticipated by the prevalence of tolerance, especially in the case of Islamic fundamentalists. The existence of pesantren education institutions also faces various challenges and obstacles. Starting from the Dutch colonial era, the independence period, the New Order era to the present-pesantren are being put under unimportant pressures, such as the modernization of education, the marginalization of the role of pesantren, the creation of ugly stigma, and the expansion of secular education[10]. Facing these challenges, quite a number of pesantren as traditional Islamic educational institutions experienced difficulties and eventually disappeared after being displaced by these challenges, but these problems did not necessarily cause pesantren to become extinct. There are still many pesantren that still survive today by always applying progressive and innovative values to be able to compete and compete with the modern education system[27]. The education system applied to pesantren is an interesting topic to study, considering the success of pesantren in its heyday until its existence to date is something that should be appreciated. How a traditional educational institution called pesantren can play a major role in education in Indonesia and can attract the interest of the community and produce products in the form of students who are knowledgeable, noble and also empathize with the people around them are very important to investigate[7]. This paper will try to explore how the history of pesantren is established, the education system applied in pesantren, and also changes in the concept of education that occur in pesantren in facing the challenges of education modernization[2].

Referring to Ibn Rushd argument, it can be stated that the Quran which in form of *kala>mnafsiin* heaven is still bound with God, while the Quran which has become *kala>mlafzi* undergoes relative autonomy from God. This

is because the Quran has two natures of *ila>hi-bashari>* (divine and profane).¹ It is considered *ila>hi* (divine) because it is still bound to God and God promises to look after it from *tahri>f*. Nonetheless, this bound does not necessarily mean that God negates the role of human being. Human being has the authority to text (*kala>m lafz>i*) which has undergone relative autonomy. The emergence of human authority does not mean that it has been detached from God, because human is vicegerent of God. It simply means that the Quran contains the active authority of God and semi-active authority of human going together.

The form of the Quran relation with human being as secondary communicant takes opposite form from the relationship of the Quran with God. The relationship of the Quran with God is passive and bound, while the form of the Quran relation with human being as secondary communicant is passive as well as active.² It is considered passive because the Quran is revealed by God through Prophet Muhammad without involving human being at large. It also is considered active because as secondary communicant, human being is demanded to interpret it so that the message of God becomes relevant. As Ali ibn Abi Talib once said that the Quran is mute. It is the responsibility of human being to make it speak, "*dha>lika al-Qur'a>n, faistant}iqu>huwalanyant}iqu, wala>kin ukhbirukum 'an-hu'*".³ And Prophet Muhammad also encourages human being to perform *ijihad*.

Similarly, the relationship between the Quran and human being as secondary communicant is different from the relationship of the Quran with Prophet Muhammad as primary communicant, but almost identical with Prophet Muhammad as secondary communicant. On the first one, Prophet Muhammad is positioned as the agent of God with the duty of conveying God's messages to human being, while in the second one, he is positioned as the interpreter of the Quran to uncover the messages of God which are still unclear for lay people who are positioned as secondary communicant. The position of human being (read: Muslims) vis-à-vis the Quran is as interpreter, this is the semi-active role of human being in relation to the Quran.

In this study, the main objective is to analyse the factors of learning success based on Law August Comte. In addition, the integration of schools in developed countries such as Japan and Turkey was also observed as a reinforcing factor for learning success. The results of this study are expected to provide very strong information and compatibility in the success of student learning, attitudes, and behaviour as millennial generation in the Industrial Revolution Era 4.0.

Auguste Comte is the founder of the flow of positivism. This flow is influenced by empiricists. That positivism is a philosophical flow that stems from something that is certain, factual, real, from what is known and based on empirical data. Thus positivism is a philosophy that believes that the only true knowledge is based on actual and physical experience. Such knowledge can only be generated through the establishment of theories through rigorous scientific methods. So it can be trusted that society is a part of nature where empirical research methods can be used to find the social laws of society. Based on these methods, Development of human thought According to Comte, takes place in three stages, namely: the first stage is at theological stage; humans believe that behind natural phenomena there are supernatural powers that regulate the function and movement of these phenomena [17]. The second stage is the metaphysical stage or another name, the transitional stage of the Comte's thought because this stage according to Comte is only a modification of the previous stage. The emphasis at this stage is monotheism which can explain natural phenomena with speculative answers, not from empirical analysis [29].

The positivistic view is that everything that exists must be empirical, realistic and scientific. Theological understanding is speculative which a time of searching for human truth is. Humans will eventually recognize that what is true is positive, factual, and realistic. Human scientific discoveries about the universe have pushed the birth of positivism-based philosophy of education. Education is directed towards a realistic goal. Curriculum

¹Abdul Kari>m Soroush, *Bast} al-Tajribati al-Nabawiyyah*, trans. by Ahmad al-Qabbanji (Beirut: al-Intisha>r al-'Arabi, 2009), pp. 36–37; Abdul Kari>m Soroush, 'Kala>m Alla>h...Kala>m Muh}ammad', in *al-Wah}yuwa al-Z}a>hirah al-Qur'a>n}iyyah*, ed. by HayduRahbillah (Beirut: al-Intisha>r al-'Arabi, 2012), p. 87.

² According to Ha>j Hammad, God does not involve human being in determining certain law, especially related to Children of Israel. However, He uses the intermediary role of Prophet Muhammad as He revealed revelation for Muslims. The great Prophet of Muslims is in passive position, and his only role is to receive and convey the message. Muhammad Abu>Qa>sim Ha>j Hammad, *al-Ha>kimiyah* (Beirut: Dar al-Sa>qi, 2010), pp. 45–48.

³T}a>lib, *Nahj al-Bala>ghah*, pp. 200–201.

development is emphasized on a process of creating rational and empirical students. Life depends on real, certain, and rational needs. Therefore the community must look at knowledge by deepening empirical and realistic education. Education must be based on research and definite truth[17].

Education is based on the real experience of each student. Then the experience is directed by educators according to the logical structure of scientific theories[1]. The theories of science are inseparable from human views about things that are good and useful for society. So that people always try to form good values and instilled in their members to behave well too. With the philosophy of positivism, good things such as ethical values, citizenship, spiritual and aesthetic can be created in students⁴. With moral values, spiritual, nationality and creativity of students can have the ability to find social facts. The fact is analysed critically in order to find its use for the environment. Positivism remains one of the more accurate ways of determining educational policies, which are contained in orientation, curriculum, and educational research and so on. Because the nature of education is real in practice and its application, positivism produces educational technology at a social level, and educational technology in the next era can function social determination and education in the State of Timor Leste. Thus the positivism of Auguste Comte as one of the streams of pragmatism based on its philosophy that truth is seen from its usefulness in this world[18].

In Turkey, tertiary education includes all educational institutions after secondary education, which provide at least two years of tertiary education and educate students to go on to graduate, bachelor, master or doctoral level degrees. Higher education institutions consist of universities, faculties, institutes, schools of higher education, conservatories, vocational schools of higher education and application research centres. In Turkey, the escalation of higher education is to reach the level of ability to face the era of supply chain management system globalization in the world, both in terms of quality and quantity, has been adopted as the main goal. Plans and programs that are made always reflect the perception of the plan itself[4].

The aim of higher education is to train the workforce in a system, the principles of contemporary education and training to meet the needs of the State. However, in higher education there is also provided some special education in various fields for students who have completed secondary education [30].

In 2002, total expenditure on education in Turkey was \$ 13.4 billion, including the state budget allocated through the Ministry of National and private education and international funds. Public universities usually do not charge a high fee of \$ 15,000 per year, and therefore, the majority of students attend education in public institutions. Since 1998, universities have been granted greater autonomy and are encouraged to increase funding through partnerships with industry[24].

The subjects taught in 9th and 10th grade schools are: Turkish, Turkish literature, Mathematics, Physics, Chemistry, Biology, Geometry, Turkish History, Geography, English, Foreign Languages (German, French, Italian, Japanese, Arabic, Russian), National security, Health studies, Professional Study Electives (only in Vocational High Schools), Religious Courses (only in Anatolian Imam Hatip-SMA and Imam-Hatip SMA). At the end of high school, for 12 years, students take Finishing School Examination and they are required to pass this to take OSS and continue their studies at a university[25].

In the implementation of the education system in Turkey is very advanced, the principal sees firsthand the learning process such as; moving class activities, organizational activities such as MGMP in Indonesia (Subject Teachers' Deliberation) and MKKS in Indonesia (Principal Work Meeting) and others[23]. They also saw that after class, the teachers remained in school until evening to discuss the problems that had arisen that day. In Turkey, it is also clear that a good cooperative relationship between the school and the community. One example is the close relationship between the school and parents of students and the community around the school. The school provides monitor cameras that can be accessed directly by parents of students from their homes. Parents can find out their children's activities at school, their activities in class and so on. So parents supervise the course of learning activities. Thus the teacher also can not do anything. And the teachers there treat their students very well[33].

Progress that Turkey has made in the last 9 years includes: curriculum development, physical abilities of students, improvement and construction of new school buildings, improvement of teacher quality, guidance and

⁴Ramadhani, R., Umam, R., Abdurrahman, A., & Syazali, M. "The Effect Of Flipped-Problem Based Learning Model Integrated With LMS-Google Classroom For Senior High School Students", *Journal for the Education of Gifted Young*, 7(2019), 137-158. doi: <http://dx.doi.org/10.17478/jegys.548350>.

3 counseling and the use of ICT in schools. Specifically regarding the teacher quality improvement program, Mr. Fatih explained that in Turkey, schools enrolled teachers who were considered to need development programs to training institutions in Turkey a year before attending training. The school knows better what is needed by their teacher or the school knows more about which teachers need to be improved[28].

Furthermore, past studies emphasized that psychological empowerment also activities featured the intrapersonal, interactional, and behavioural components. The intrapersonal empowerment discusses how individuals think and control themselves, create self-confidence, and develop their self-competencies.

Achieving a dynamic vision requires the core values and organizational goals. They admit that the prescriptive framework (the optimal method in achieving goals) adds clarity to the concept of vision. This framework features two main parts, including the core ideology and future achievement. The core ideology combines the core values and goals of the organization that either continues to grow, changes, or experiences crisis. The core values are essential principles to maintain and hold by the organization, while the core purpose provide it with the underlying reasons to develop. The second component of the vision framework is the future achievement. As the future business environment will be full of uncertainty, the most effective problem-solving key will rely on the availability of visionary leadership. The vision itself is required as the basis of betterment in guiding the company amid the uncertainly changing business environment. The future business environment should provide an environment that meets with the needs of its stakeholders. Therefore, the openness and effectiveness of the company's strategic plans are urgently demanded. The vision will trigger a better change and help the company to navigate its direction amid the uncertain business environment turmoil. Various studies have enumerated variety of issues which prevail in between the perception of new businesses where the empowerment could be reached through significant values, and beliefs. Many studies have developed numerous variables to analyse the effects of such empowered mind sets on the young entrepreneurs, whereas the organizational support cannot be hid in such aspects. Besides the psychological realm, empowerment also touches the organizational sector. The organizational capacity can affect individual development as part of the empowerment. Such empowerment model requires a holistic view on how people and social systems influence each other. The ecological perspective provides a view that focuses on the process of mutual relations between the individual and organization, the society and organization, as well as the organization and larger environment. First, the organizations provide media that help individuals to cope with their life systems in a larger society. These transactions offer opportunities for individual development and provide them with media to exert influence at the larger social system. Second, the cross-organizational transactions provide the communities a foundation to enhance their roles and positions at the organization, in addition to enhance the communities' ability to influence the organizational life.

Regarding the reason they care so much about education is that their future State will be led by their children now. Therefore, if they are given a good education, they will manage this country well later in time. Another reason they conveyed that in giving donations to schools they intended to do good deeds in accordance with religious teachings.

In Turkey both the rich and the mediocre are all accustomed to donating their money for the advancement of their children's education so that education in Turkey can be more advanced and equitable for all children, whereas in Indonesia only a small proportion of the rich and entrepreneurs who build an international standard school, and even then only those who have the cost who get the opportunity to study there because to enter the international standard private school requires a very large cost[21].

The hypotheses of the study are:

- H1:** These is positive association among tolerance attitude and religion intolerance.
- H2:** These is positive association among Supply Chain Management System and religion intolerance.
- H3:** These is positive association among ethical values and corruption religion intolerance.
- H4:** Culture appreciation has positive mediation among the links of tolerance attitude and religion intolerance.
- H5:** Culture appreciation has positive mediation among the links of Supply Chain Management System and religion intolerance.
- H6:** Culture appreciation has positive mediation among the links of ethical values and religion intolerance.

3. Research Methods

The study employed a qualitative research design. The main technique used in gathering responses is the use of Focus Group Discussion (FGD). The research was attended by 25 participants (12 males and 15 females). They were divided into groups of five to seven men and women, respectively. The interviewees had become a collection of religious tolerance results. Such interviewees were sent to their respective places of worship[32]. This practice was lawfully permitted and established for the purpose of charitable study. Participants were trained to perform these surveys and interviews. Activities and all material shall be documented in written notes, captured on film, and photographed. Every focus group session lasted about 30 and 45 minutes. The first days of the study were focused on the interview of the principal investigator. Each focus group discussion was held; the lead investigator analysed and reported a first interpretation of the other group responses. The qualitative analysis used in the study[19]. The quantitative method was adopted by the study and collect the data from the respondents by using questionnaires that was evaluated by using the PLS-SEM. The tolerance attitude (TA) has 12 items, culture appreciation (CA) has 5 items, ethical values (EV) has 9 items, supply chain management system (SCMS) has 4 items and religion intolerance (RI) has 4 items. These are highlighted in Figure 1.

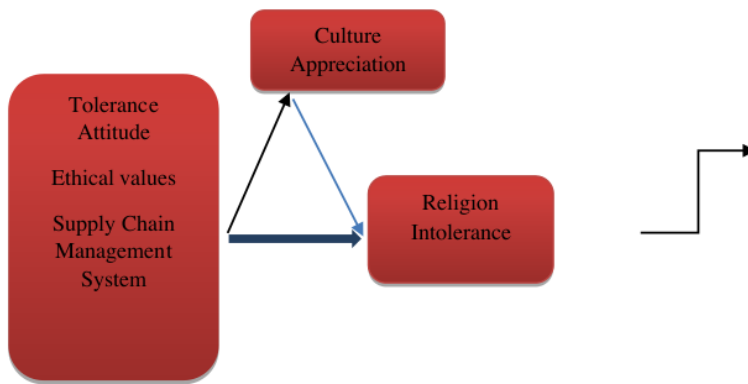


Figure 1: Theoretical Framework

4. Findings

The findings show that items are strongly associated with each other and figures show that Alpha and CR are larger than 0.70, while loadings and AVE are not lower than 0.50 and these are elaborated in Table 1.

Table 1: Convergent Validity

Items	Loadings	Alpha	CR	AVE
CA1	0.887	0.860	0.904	0.702
CA2	0.825			
CA3	0.770			
CA5	0.865			
EV1	0.618	0.898	0.915	0.548
EV2	0.698			
EV3	0.581			
EV4	0.811			
EV5	0.803			
EV6	0.840			
EV7	0.747			
EV8	0.736			

EV9	0.790			
RI1	0.721	0.798	0.867	0.622
RI2	0.734			
RI3	0.852			
RI4	0.838			
SCMS1	0.613	0.646	0.811	0.594
SCMS2	0.862			
SCMS4	0.813			
TA1	0.674	0.918	0.929	0.523
TA10	0.811			
TA11	0.702			
TA12	0.700			
TA2	0.741			
TA3	0.743			
TA4	0.707			
TA5	0.743			
TA6	0.721			
TA7	0.697			
TA8	0.728			
TA9	0.706			

The findings show that constructs are not strongly associated with each other and figures show that Heterotrait Monotrait Ratios are lower than 0.90 and these are elaborated in Table 2.

Table 2: Heterotrait Monotrait Ratio

	CA	EV	RI	SCMS	TA
CA					
EV	0.639				
RI	0.645	0.761			
SCMS	0.397	0.322	0.344		
TA	0.512	0.576	0.729	0.246	



Figure 2: Measurement Model Assessment

The path analysis elaborated that TA, supply chain management system and EV has positive linked with the RI and accept H1, H2 and H3 while CA has positive mediation among the links of TA and RI, supply chain management system and RI, and EV and RI and accept H4, H5 and H6. These links are shown in Table 4.

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Table 3: Path Analysis

	Beta	S.D.	t-values	p-values
CA -> RI	0.132	0.048	2.781	0.006
EV -> CA	0.459	0.055	8.355	0.000
EV -> RI	0.380	0.046	8.258	0.000
SCMS -> CA	0.161	0.048	3.376	0.001
SCMS -> RI	0.071	0.036	1.990	0.047
TA -> CA	0.218	0.048	4.559	0.000
TA -> RI	0.367	0.040	9.060	0.000
EV -> CA -> RI	0.061	0.025	2.452	0.015
SCMS -> CA -> RI	0.021	0.009	2.347	0.019
TA -> CA -> RI	0.029	0.012	2.450	0.015

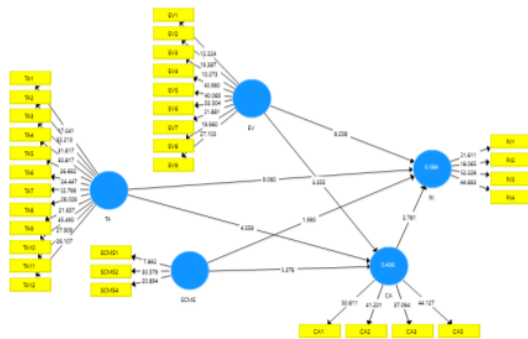


Figure 3: Structural Model Assessment

5. Results and Discussion

Lastly, further research is needed to improve the awareness and application of religious tolerance[23].The results show that the greater experience and knowledge of a students of a different religion makes someone more compassionate and able to understand discrepancies. Every inspector who knows other faiths will be more acquainted with the religious position in order to further help him know the true role of a committed follower to faith. Research also shows that the right to seek knowledge in a democratic process that promotes equality is actually taking place. Data from a study design suggests that sensitivity to claims made by ministers on the release of involvement in specific sex rites is of primary importance to white evangelicals to improve the acceptance of the least favoured classes[13]. The expertise of several countries in the construction of infrastructure can be improved. Generally, improving the quality of religious education teaching is a fluid, open process that should tackle the complexities of modern society and adapt to evolving issues of religious and political intolerance and religious conflict[11].

In discussion of various studies, many authors have signified supply chain management system in the Islamic education as the most viable tool of creating tolerance behaviour between the people of Islamic countries as compared to the liberal ones[22]. Author used some Islamic studies with specifying Prophet PBUH as a humble aspect which has presented the wide and complete behavioural aspects in religion of Islam, where the Quran has confirmed the aspects that have been defined by Holy Prophet. The conserve people have eliminated the concepts of tolerating with the communities in various perspectives[20].

The findings of the study conclude that there is a positive association between Information Technology, e-learning platform, ethical values and religion intolerance[12].

Religion has played vital role in the development of human being, where the Mankind is known to the human being while having the book of God. Among the students of Indonesia, Tolerance attitude has been founded with significant results in the social communities where the supply chain management system has also linked significantly[8]. The ultimate appreciation from the social community is found positive towards the attitude of Islamic student that contribute in religion intolerance with humble support[35]. While reviewing the Islamic aspects in Muslim countries like Indonesia, ethical values also have been found where the supply chain management system have been full filled with ultimate supports to deal with the religion intolerance[15].

5.1 Limitations and avenue for future research

Having attained the specified objectives of this study, this study has several limitations that can be based on future reviews and studies. First, there is a need to replicate the study with the inclusion of specific variables. Second, data of this study were only sourced out through a self-assessment survey, which can limit the generalizations of this study. The use of a mixed-method is encouraged to validate the finding of the present study. Third, there is a need to explore the social and environmental responsibilities of online fashion businesses with their operational standards.

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