



Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies

Vol. 3 No. 2 October 2019

THE QUALITY OF TOLERANCE EDUCATION AMONG THE STUDENTS OF UNIVERSITAS PENDIDIKAN NASIONAL

By:

I Made Arsa Wiguna, Ida Bagus Gde Yudha Triguna, I Gusti Ayu Wimba

Universitas Hindu Indonesia

E-mail : imadearsawiguna@gmail.com

Received: August 22, 2019

Accepted: September 22, 2019

Published: October 31, 2019

Abstract

Tolerance has become very important amid the decline in the spirit of nationalism among students lately. Previous studies show that the influence of radical understanding that leads to acts of terrorism has entered the campus area, even the alumni from one of the tertiary institutions in Indonesia are involved in terrorism cases. But not all of the students in tertiary institutions have this attitude. Students at the Universitas Pendidikan Nasional, as the best private tertiary institution in Kopertis Region 8, are able to establish tolerance well. This paper aims to identify and analyze the quality of tolerance education among the students of Universitas Pendidikan Nasional. Therefore, phenomenological approach with data collection techniques through observation, interviews, and documentation are applied to accomplish the purpose of this study. The quality of tolerance education in this study is seen from five dimensions. First, the quality of students' understanding of tolerance education based on their religion. Second, the quality of empathy among students. Third, the quality of tolerance education among students in the learning process. Fourth, the quality of tolerance education among students in organizational activities. Fifth, the quality of tolerance education among students in religious and cultural activities. Based on the observations and interviews, the quality of tolerance education among the students of Universitas Pendidikan Nasional can be stated as good.

Keywords: Quality, Tolerance Education, Students

I. INTRODUCTION

The Indonesian nation consists of a pluralistic society, whether from ethnicity, religion or culture. Correspondingly, Atmaja (2017: 96) states that the diversity of the Indonesian people can be related to religion, ethnicity, culture, social class, locality, and gender. The motto of the Indonesian state, *Bhineka Tunggal Ika* (Wirawan, 2011: 22), literally means that despite different ethnicities, religions, and cultures, Indonesian people remain one, under the auspices of the Unitary State of the Republic of Indonesia, recognizing the diversity that exists in Indonesia.

Pancasila and the 1945 Constitution become a legal umbrella as well as a basis for state life. The problem that then arises is the decreasing of tolerance among citizens and all forms of diversity. Furthermore according to Mustari (2014: 169), *Bhineka Tunggal Ika* as the slogan of plurality of the nation has been recognized as a local genius that this nation has found to reconcile its citizens with different backgrounds, ethnicities, religions, races, and the other.

Atmaja (2017: 96) states that the diversity of the Indonesian people is a blessing and a source of disaster. The conflicts among ethnicities, religions, and races that often occur in the country provide a reflection of the weak understanding of the values of tolerance, mutual respect, and honor for differences among fellow citizens of Indonesia. The influence of radicalism that leads to terrorism can threaten the integrity and unity and integrity of the Indonesian nation. That influence has allegedly entered the campus area. Based on the results of his research, Mubarak (2013: 192) states that since 2009 there have been at least seven students and alumni of the Syarif Hidayatullah State Islamic University (UIN) in Jakarta who have been involved in terrorism. There is even a group of students on behalf of Sumatran student associations vowing to put up the *Khilafah* system as a substitute for the Pancasila ideology.

Students as the spearhead of the nation's civilization should uphold the

ideology of the nation, rather than doing actions that threaten the integrity of the Republic of Indonesia. According to Khozin, (2013: 290), students of public tertiary institutions are more vulnerable to recruitment efforts to become members of radical movements than Islamic religious tertiary students. The reason is the perspective of public tertiary institutions students, especially in the fields of science and technology, tends to look at religious issues in black and white. The campus has indeed become a specific target of recruiting operations for radicalism movement sympathizers who are heading towards terrorism. Many students disappeared by taking away their family and property assets, then trapped in a circle of radical and exclusive religious action. Furthermore, the campus and its academic community, both religious and public tertiary institutions, are truly not sterile and immune from the reach of fundamentalist and radical religious understandings.

But the fact is, among the universities in Denpasar City, that there are different conditions. This means that in universities, such as Udayana University, Warmadewa University, Undiknas, and other universities with heterogeneous students, symptoms of intolerance are rarely found, instead giving an example that tolerance in diversity is a beautiful thing. The Undiknas is one of the leading private public universities in Denpasar, with heterogeneous students, that are able to maintain solidity and tolerance in various activities, both on and off-campus. Student families, students' activity units, and other students' organizations can coexist and jointly maintain the value of tolerance, both derived from the teachings of each religion and as outlined in the student code of ethics. These phenomena reflect good tolerance education.

The Undiknas was chosen based on the consideration that this tertiary institution is the best private tertiary institution in Kopertis Region 8 (Bali, NTB, and NTT), rank 1 in East Indonesia, rank 24 in Indonesia, and rank 73 out of about 4,300

universities throughout Indonesia (<https://ristekdikti.go.id/kabar/100-besar-perguruan-tinggi-non-politeknik-dan-25-besar-perguruan-tinggi-politeknik-di-indonesia-tahun-2017>). In this case, heterogeneous students at the Undiknas can coexist with one another. Good relations are maintained between students of different religions with lecturers and employees. Student religious group activities can also run well without experiencing negative contacts. Religion is not merely identical or always used as a background, both disputes and conflicts, but can also be used as a carrier of peace, as the nature of each religion guides its people to the right path and spreads peace. Understanding of religious teachings is important as a basis for the growth of tolerance, especially among students.

II. METHODS

This research took place at the Universitas Pendidikan Nasional (Undiknas). The reason for choosing Undiknas as a research location is based on the following points.

1. Undiknas is a well-known private university in the city of Denpasar.
2. Undiknas is the best private tertiary institution in Kopertis region 8 (Bali, NTB, and NTT), rank 1 in Eastern Indonesia, rank 24 in Indonesia, and rank 73 out of around 4,300 universities throughout Indonesia (<https://ristekdikti.go.id/kabar/100-besar-perguruan-tinggi-non-politeknik-dan-25-besar-perguruan-tinggi-politeknik-di-indonesia-tahun-2017>). In Bali, NTB, and NTT, Undiknas was only overtaken by PT Unud (17) and Undiksha (35).
3. Students at Undiknas are diverse (heterogeneous), both in terms of ethnicity, religion, and culture, but conflicts with nuances of ethnicity, race, and religion, have never occurred there.
4. Hindu, Buddhist, Christian, Catholic and Islamic student groups at Undiknas can coexist without experiencing conflict.

The primary data source of this study came from the informant, namely the head of the student group, the president of the students' executive board, student representatives, lecturers, and the rector of Undiknas. The primary data is about the quality of tolerance education that is intertwined among students. Secondary data sources of this study, namely in the form of research results and other supporting books relating to tolerance, especially on students or tolerance of religious communities and so on and so forth. Other secondary data sources, namely the results of research in the form of dissertations or scientific journals that have a theme correlated with this research. In addition, statistics on the number of students at Undiknas also become part of secondary data sources. Data collection techniques applied passive-participation observation, in-depth interviews, and documentation. Data analysis techniques applied the Miles and Huberman models.

III. RESULTS AND DISCUSSIONS

Tolerance education is basically generated from religious teachings and the values of local wisdom. Actualized religious universal values also influence the education of tolerance. This is in line with the statement of Suwardani (2015: 257) that philosophically, the values of life embraced by the community will affect the course of the educational process. For example, Hinduism as the basic Balinese beliefs, which includes the teaching of *Panca Sradha* and other philosophies of life, such as *Tri Rna*, *Tri Guru*, *Tri Pramana*, *Tri Mandala*, *Catur Asrama*, *Catur Purusartha*, and others, will be manifested at every step of the process of education, both at school, in the family and in the community. In addition to these philosophical values, the order of daily life practices such as *tat twam asi* (fostering each other), mutual cooperation (*menyama braya*) will provide inspiration for educational practices. Every religion has taught its people to be tolerant of other humans. In Hinduism, as stated by Triguna (2011: 54), that the basis of Hindu *sradha* in

Indonesia which recognizes diversity in the unity and the unity in diversity originates from *Jnana Siddhanta sloka* namely *ekatva anekatva svalaksana Bhatara*. The text inspired Mpu Tantular to spark the motto of *Bhineka Tunggal Ika, Tan Hana Dharma Meangrwa*, which means there is a unity in diversity, and there is no ambiguous/dual truth. The slogan became the motto of the Indonesian republic, namely *Bhinneka Tunggal Ika* which shows the unity in diversity. Likewise, the *mahavakya* (great words) of *Upanisad* concluded in the Vedic scriptures including *Atman Brahman Aikyam* (*Atman* and *Brahman* are one), *Aham Brahman Asmi* (I am *Brahman*), *tat tvam asi* (You are also *Brahman*, so that *Sarvam Brahman Mayam* (everything is *Brahman*). Therefore, Paul Deussen stated that the *Upanisad* teaching precedes and explains the Gospel doctrine “*You should love your neighbor as yourself.*” Mascaro and Swami Harshananda (2012: 5)

Abhedananda (2015: 23) states that like the human body, all humanity is one, worshipping the same God under different names and forms. This is the ideal tolerance in the teachings of *Upanisad*. Somvir (2013: 3-5) explains that the whole concept of culture in the Vedas is based on truth and without violence (*ahimsa*). The desire or action to destroy other cultures is not justified, but it should assimilate every idea on the basis of truth and without violence to create everything that is universal.

Moreover, in *Yajurveda* 36.18 the tolerance values are also explained as follows:

Drtedrha ma mitrasya ma caksusas sarvani bhutani samiksantam mitrasyaham caksusas sarvani bhutani samikse mitrasya caksusas samik samahe.

Which means:

O God, who destroys the darkness, grant me that all creatures see me as friends, so do I see them as friends, confirm me in this belief.

In Buddhism also explained the value of tolerance in the following prayers:

*Kusala uppasampada,
Sacitta pariyodapanam,
Etam Buddhanam sasanam*

Which means:

Not committing any form of crime, always developing goodness and cleanses the mind; this is the teaching of the Buddha.

(*Dhammapada*: 183)

In the teachings of Islam, Allah teaches all Muslims not to be angry with others who have different beliefs. In QS Yunus [10]: 99 explained as follows.

And if your Lord wills, surely all people on earth would have complete faith, but do you (want to) force people to become believers?

Based on this verse, it can be interpreted that Islam does not actually allow its people to commit violence against other people, impose their will and belief to other people, spreading terror including carrying out terrorism is strictly prohibited. In line with this, Abdullah Yusuf Ali (Harahap: 2017: 39) comments on the verse that believers must not be angry with non-believers. In addition, it must primarily be able to refrain from the temptation of violence, for example imposing faith on others, in the form of social, political and economic pressure, persuading with wealth or position, or taking advantage of other artificial methods. Basically, Islam recognizes the difference and the existence of religion. This is stated in the Medina Charter. Some important notes in the Medina Charter which imply recognition of plurality are as follows (Yakin, 2016: 13).

While Christians also teach tolerance to his people as follows:

Leviticus 19: 33-34 - (33) When a foreigner stays with you in your land, do not oppress him. (34) The stranger who stays with you must be the same to you as a native Israelite among you, love him as yourself, because you were also a stranger in the land of Egypt; I am the Lord, your God.

In this section God declares to the people of God (Christianity) that God does not look indiscriminately, prefers and cares

for strangers (who have different religions, cultures, tribes) who live in the land where God's people are (Land of Israel). Therefore, as believer of God, people must also love the stranger, even though he is poor, a widow, orphans.

Whereas in Catholic teaching, the value of tolerance is contained in the Second Vatican Council which produced sixteen documents. One of them is the Statement on the Relationship of the Church to Non-Christian Religions. In addition, there is also a section that explains the view of the Catholic church that respects Muslims, followed by the disclosure of some similarities between Islam and Christianity and Catholicism, namely worshiping the one and only God, a living and powerful God, merciful and almighty, creator of the heavens and the earth, which has spoken to humans.

Related to the quality of tolerance education in Undiknas students, with reference to Hasan's opinion (2010: 38) related to the scope, understanding and the indicators of tolerance, it can be seen from the following five dimensions.

3.1 The Quality of Students' Understanding of Educational Tolerance according to their Religious Beliefs

In this dimension, the quality of students' understanding of tolerance education based on their religion can be stated as good, if they are able to give an example and classify tolerance education in the teachings of their religion. In addition, they are also expected to be able to provide a logical explanation relating to the universal values of their religious beliefs. The ability to give an example is when students are able to illustrate the teachings of tolerance according to their respective religions. This means that the student has a good quality of understanding when they are able to give an example of a concept or teaching related to tolerance. Satriawan, who is also the Chairperson of Undiknas KBMHD (Hindus students' organization), is able to give examples related

to the teachings of *tat tvam asi*, which is to respect fellow human beings and help each other. The term *tat tvam asi* teaches people to respect fellow humans, even those of different religions. *Tri Hita Karana* also teaches Hindus to always maintain a harmonious relationship with *Ida Sang Hyang Widhi Wasa*, fellow human beings, and the environment. This has clearly taught to build a spirit of tolerance so that harmony can be achieved in relationships with others. Likewise, in the context of local wisdom in Bali, the term is known as *menyama braya* or helping each other among fellow students. The term of *nyame selam* (moslems) is also a form of tolerance of Hindus to non-Hindus especially moslems.

Besides, Alicia Maura, who is also the Chairperson of the Protestant Christian Student Family, stated that when students of different religions had to be involved in activities on campus, for example seminars, social services, the students involved showed enthusiasm for helping each other in the success of the activity regardless of differences. In Protestant Christianity, the people are taught to spread love to others, and Christians must become a blessing for people of different faiths. Helping friends of different religions in even the simplest terms, for example helping when having difficulties in making college assignments, already reflects the attitude of tolerance taught in Protestant Christianity.

Nurul Qomariyah, one of the Undiknas students who is Muslim, shows the quality of a good understanding of tolerance according to Islam. Nurul stated that one of the tolerance views in Islam is implied in Surah al Kafirun 1-6, the contents of which are more or less as follows.

"Say, O disbelievers, I will not worship (God) that you worship, and you are not worshipers of what I worship, and I am not worshipers of the God you worship, and you are not worshipers of the God that I worship, for you your religion, and for me my religion."

Nurul gave an example of the actualization of the verse for example when

friends do not see their religion, but their attitude, likewise when eating together with friends of different religions, there is no feeling of being uncomfortable or thinking that the friend (non-Muslim) is an infidel, but rather as friends who help each other, love so that there is no distance or boundary in matters of religion when friends. In addition, according to Nurul, when saying happy holidays to students of different religions and saying greetings according to the religion, it is also included in the attitude of tolerance because it reflects the attitude of acceptance of religious freedom according to the law.

Kevin Ambus, who is also the Chairperson of the Catholic Student Family, shows a good understanding of tolerance that in Catholicism it is taught to love others as to love oneself. In addition, he always remembers one of the ten commandments of God, which honors both parents. Kevin's parents once advised him to respect and maintain attitudes towards people of different religions and make friends without regard to religious differences. In actualizing it, Kevin really maintains his attitude when a friend is fasting. The trick is to not eat and drink in front of friends who are fasting, not even talking about food or drinks when being together. According to him, religion is not a benchmark in associating, but rather an attitude of respect for others, helping one another, loving, and not hating or hurting. According to Kevin, that includes the attitude of tolerance towards friends of different religions. In addition, tolerance is an important thing especially since Kevin is also from outside Bali (NTT) so he feels obliged to respect and respect differences.

The quality of students' understanding of the teachings of tolerance in accordance with their religion can be seen from their ability to logically explain the values of tolerance. Satriawan explained the meaning of *tat twam asi*, that all beings originate from the same source (*Brahman*). This means that in the body of the creature (in this case humans) there is a part of *Brahman*, namely the *Atman* that supports humans and other creatures. Thus, hurting

humans or other creatures actually hurt themselves. The logical explanation and indeed sourced from the *Upanisad* teachings show the level of understanding of the good understanding of Satriawan (one of the Hindu students) related to the teachings of tolerance in Hinduism.

Ramadhan Bayu Sasmita as a Moslem student at Undiknas expressed his disapproval of the statement of *jihad* to commit violence against others, and accusations of infidels against people of different religions. Ramadhan states that Islam never teaches about evil and those who commit *jihad* by killing other people make the image of Islam tarnished. Blasphemy against other religions is the same as blasphemy against one's own religion.

Moreover, M. Khotib has the same understanding that Islam teaches to love all beings, because it is a creation of Allah. According to him, radicals who use the words infidel and *jihad* to harm other human beings are very inhumane, Islam does not teach to carry out such killings, and these people are actually indoctrinated to divide the unity. The term *jihad* is emphasizing combating ignorance, laziness, not killing fellow human beings.

Meanwhile, Yoseph as a Catholic student at Undiknas has a good understanding related to the teachings of tolerance in Catholic teaching. Yoseph explained According to Catholic teaching, people are taught to love others as themselves. Humans are created in the same form, the same body organs so that they should develop mutual love for others. Catholicism has never taught to hurt other creatures and according to Joseph, he was taught from childhood to respect differences because differences are beautiful and in tolerance do not look at any differences because all that is needed is mutual respect.

Based on these findings, it can be stated that the quality of students' understanding related to the teachings of tolerance according to their religious belief is good. This can be seen from the ability of the students to give examples of the teachings of

tolerance, classify attitudes of tolerance according to the teachings of their religions, and provide a logical explanation relating to the universal values of their respective religions.

3.2 The Quality of Empathy among Students

The quality of empathy for Undiknas students can be stated as good if it shows the following attitudes.

- a. Having the view that all beings are the same, come from the same source, return to the same origin, and be able to see the point of equality between humans.
- b. Being a good listener, can provide a positive response to the problems faced by his friends.
- c. Being able to understand the perspective of other students.
- d. Involves cognitive and affective factors. Besides that, they also put their effort in solving other students' problems or take the right steps when they are in the position of their friends.
- e. Has a high sensitivity, immediately understand the situation of his friend, seeks to find solutions to his problems, and shares the problems faced by his friends.
- f. Willing to help his friend regardless of differences.

Empathy can be interpreted as the ability to recognize the feelings of others and be able to feel the emotions of others if they are in that person's position (Zubaedi, 2011: 43). These biological changes will arise when individuals empathize with others. The general principle, that the more the physiological state of two people at a particular moment, the easier they can feel the feelings of one another (Goleman, 2007: 34). Furthermore, according to Goleman, the characteristics of the ability of empathy that must be possessed as part of emotional intelligence, among others, are as follows.

- a. Listen to other's talk well. In this sense, an individual must be able to pay attention and be a good listener of all the problems that others tell him.

- b. Accept the perspective of others, i.e., when individuals are able to see the problem from the point of view of others so that it will cause tolerance and ability to accept all differences.
- c. Be sensitive to other people's feelings, meaning that an individual is able to read other people's feelings from verbal and nonverbal cues, such as tone of voice, facial expressions, gestures, and body language of others.

The quality of empathy among students at Undiknas can be stated to be good, not only between students of the same religion, but also between students of different religions. This empathy arises because of the awareness that all humans have the same position as God's creatures, so it is an obligation as humans to love and help others. It was said by Loriyanti that since childhood, her parents have always taught to help friends in need, not discriminating between religions and physically. Therefore, Loriyanti never feels awkward and always empathizes with friends who need help. Loriyanti also often helps friends who have difficulty in making campus assignments, dropping off her friends when they are sick, buying lunch, etc. This was done not because she has more money, but because of the awareness that humans have the same position as God's creatures. So, it is appropriate to help each other.

Satriawan has the view that humans are born from the same "Mother", and according to him it might also cause him to feel sorry when a friend is struck down, his parents die, or are seriously ill because there are similarities in humans. So that, Satriawan may have the empathy for their friends' sadness.

The meaning of the word "mother" is God or *Ida Sang Hyang Widhi Wasa* as the source of all sources that gave birth to all beings in the universe. Indeed, in Hindu literature, *Brahman* is stated as the Father / Mother of the universe. So, in fact all humans have a point in common. However, the virtual influence causes humans to lose awareness about the soul.

In line with Satriawan's opinion, M. Khotib stated that in fact humans and other creatures were created not to hurt each other, but to help each other. When other people of different religions or conditions need help, it is an obligatory to help because human beings are all the same, equally created by God. M.Khotib and his friends who are both come from outter-Bali usually complement each other and feel sad when his friends are suddenly sick, especially them who are far from their parents.

Empathy, in this case, can also be seen from the ability of a student to listen to other students' problems well. Paying attention and being a good listener to the problems faced by other students as done by Novia and Fredy, who always try to give attention and be a good listener, which will also foster an attitude of tolerance and empathy in a form of being able to feel or be in the position of others. Empathy among students can also be seen from the sensitivity they have when they see changes in the attitude of friends, sensitive to the feelings of friends, can read the feelings of friends from verbal and nonverbal cues, such as tone of voice, facial expressions, gestures, and body language.

Furthermore, according to Eky, a Hindu student of the Faculty of Law in Undiknas, stated that empathy is not enough by being just to feel the problem or disaster experienced by other friends, but it needs to be in a form of real action. Eky once helped one of his classmates named Ayu Miranda who is Muslim and at the same time the captain in his class when Ayu was ill and her mother asked Eky to help took Ayu to the doctor. Eky did that because he was driven by a sense of brotherhood, even though he was of a different religion, but that was not a problem for him. Eky often treats friends for meals, because he is willing to help friends, especially those from outside Bali because they are far from parents, have to save expenses, and Eky also feels sad especially when his friend is sick or has not been sent money by his parents.

Efforts to provide assistance to other students is not only in the form of material

assistance, but also can be in the form of motivation, encouragement, and entertaining when friends are sad, as what Nurul did to her friend who was sad when the parent of one of her friends died. Nurul was sad but she still encouraged her friend to be strong in his sadness.

Furthermore, Meita said that she had given some money to her friends during the KKN 2017 activities because her friend was sick and lacked money for medical expenses. As Hindus, Meita believes with the teachings of *karma phala*, good and bad deeds will surely bring good and bad results.

Efforts to provide assistance is not based on the its quantity, but its quality as a form of high empathy. The statement of the students shows that the quality of tolerance education is seen from the aspect of high empathy. A well-developed sense of brotherhood is also influenced by the moral values of the religious scriptures that are adhered to and exemplary, both from parents, as well as educators (lecturers) in the campus environment who set an example to be tolerant beings.

3.3 The Quality of Tolerance Education among Students in the Learning Process

In this dimension the quality of the Undiknas students' tolerance education can be stated as good if they show the following attitudes:

- a. Willing to work together in groups with other students without exception.
- b. Appreciate and accept the opinions of other students who are different if indeed that opinion is better.
- c. Willing to help a friend in completing college assignments wholeheartedly without being asked. In addition, they also try to help their friends to understand and be able to do the task.
- d. Offering stationery to different friends without being asked (because of the sensitivity they have) when their friends don't bring stationery or because of other problems.

The learning process is a conscious and planned activity to transmit knowledge from teachers to students. To realize effective learning, strategies are needed as well as good learning methods. In higher education a lecturer no longer uses conventional methods, but must be able to arouse student enthusiasm for learning and build knowledge in students. The method most often used is the discussion method. Lecturers are facilitators between students and teaching material. In addition to the discussion method, a method often used in learning in higher education, namely the recitation or assignment method.

In line with Wilis's opinion (2012: 109) there are several advantages to this discussion method, including (1) practicing the courage to express opinions, (2) developing creative power and thinking, (3) helping towards self-confident personal development, (4) train creative, logical, and systematic critical power, (5) train the students to be tolerant and respect the opinions of others, (6) deepen knowledge of a problem, and (7) form social attitudes and be willing to change positions if wrong.

Through this discussion method, students are trained to solve problems together, practice cooperation, listen, and accept the opinions of other students who are different from their opinions and practice tolerance. Related to the quality of student tolerance education in the learning process at Undiknas as Fredy stated that in learning in class when in group discussions, lecturers usually give freedom to students to choose group friends, but sometimes the lecturer determines the division of group members. As one of the Protestant Christian students, Fredy stated that he had never chosen friends as members of the group, because all students had advantages in certain fields, and that was a complement to his group.

In line with Fredy, one Muslim student, M. Khotib, stated that when discussing in groups in class and doing assignments given by lecturers, Khotib did not feel disturbed to sit together and discuss with friends of different religions. His friends also do not

neglect the role of each group member. Khotib realized that as social beings, humans cannot live alone, so also in learning activities, a student is expected to be able to establish good communication with other students. Islamic teachings never forbid its people to be friends with people of different faiths because what is used as the basis for friendship by Khotib is attitude, not just faith.

The quality of student tolerance education in the learning process can also be seen from students' willingness to lend stationery to their friends when they do not bring stationery or due to other technical problems. This was revealed by Loryanti who stated that when she did bring more than one stationery to the campus, sometimes when friends did not bring a pen because they were forgotten or lost, Loryanti lent it without being asked. Loryanti added that once in a middle test, her friend was panicked because her pen is jammed. Loryanti immediately gave a backup pen she brought. There is a feeling of pleasure for being able to help a friend at such a time.

Loryanti's attitude shows concern, and sensitivity, especially in the learning process because even without being asked, Loryanti provides assistance to her friends who have problems. Indeed, it is so simple, but there is a positive value in it, namely without seeing the difference, both religion and ethnicity.

In line with Loryanti's statement, related to the quality of student tolerance education in the learning process was also emphasized by Ni Ketut Anjani as a Hindu lecturer at Undiknas. She stated that when a student does not carry laptop, his/her help to other students to do the tasks given is a good form of cooperation. She also stated that harmony will be realized starting from tolerance that fosters cooperation without seeing the difference. As a lecturer in Hinduism, Anjani also often emphasizes understanding of the universal values of Hinduism. For example, *tat twam asi*, hurting other creatures is the same as hurting oneself and even *Brahman*. Anjani also stressed that as human beings, we can not live alone, it

means that one day definitely we need help from others. In Hinduism, “*manava seva madhava seva*” means that serving other humans is the same as serving God. This is what is often emphasized by Anjani so that her students are not only clever in theory but also understand and actualize the teachings of tolerance in Hinduism.

The same thing was also stated by Ahmad Qosim who is a lecturer in Islamic education at Undiknas that related to the quality of student tolerance education in the learning process, Qosim always stressed the importance of cooperation, for example in economics (*muamallah*), namely interacting with others for the economical purposes will run well by working together. In group discussions, Qosim also emphasized to students to prioritize deliberation to reach consensus, not force the will of others, the results of the deliberations must be held firm. According to him, the quality of student tolerance education at Undiknas was well embedded, one of which was when Qosim requested a place of worship in a class, students who were in the class at that time were already finished and they were allowed to use the room as a place of worship. Furthermore, when Qosim was going to teach, some non-Muslim students took him to the classroom, because the class was moved temporarily. Then when the motorcycle key was left behind, a non-Muslim student also reminded him. This is what, according to Qosim, is one of the characteristics of the students’ tolerance in Undiknas that is well embedded.

The role of the lecturer as a mediator between students and the material is quite large. Lecturers must be able to build a positive spirit of students including instilling the values of tolerance in the midst of the re-emergence of the issue of intolerance and radicalism. Ahmad Qosim also often takes examples to insert tolerance values into his students in order not to discriminate between humans, because all humans are equal in God’s eyes.

Another opinion was expressed by Sudiono who is also a lecturer in Buddhism

at Undiknas that related to tolerance in the learning process, students are taught and invited to start tolerance from prayer. One of the prayers that reflects the tolerance delivered, namely “*may all beings be happy.*” The prayer contains a universal message, building awareness within yourself about similarities in differences so as to arouse the spirit of love and tolerance which is one of the guidelines in religion, especially Buddhism. Sudiono also once sent Undiknas student representatives to attend a tolerance training event held in Magelang. The aim is to foster the spirit of patriotism and *Pancasila* among students, considering that the younger generation, especially students, are very vulnerable to the influence of radicalism and terrorism which undermine the integrity of the Republic of Indonesia.

Universal prayers that invoke salvation and happiness to all beings are actually part of an education of tolerance. In this case the role of the lecturer transmits these teachings, both into lectures and outside the learning process in class. When a lecturer sets a good example and even becomes an example, undoubtedly deviant behaviors (both intolerant and radicalism) can be prevented and students become stronger in building their identity as part of a diverse Indonesian nation.

Furthermore Indrayana, a Buddhist student who is also the Chairperson of Undiknas Buddhist students family stated that in working together to achieve common goals, do not look at differences. In group discussions in class, Indrayana sometimes has a different opinion from a group of friends. However, that later became a matter of consideration because the opinions expressed by his friends also had the right side of the topic being discussed. Likewise, when friends in their groups have different opinions, Indrayana is also willing to listen and accept the opinions and then discuss them again without seeing the differences (ethnicity, religion).

This opinion certainly needs to be discussed again in the group. The discussion method has indeed become one method that

is able to build a spirit of tolerance among students, not only students who are homogeneous, but most importantly in heterogeneous students like in Undiknas.

Furthermore, the quality of tolerance education in the learning process can also be seen from the attitudes shown by students when working on assignments individually. It was said by Surya Pramana who is also the head of Black Arnoldy's Social Care (one of students activity units), that student is not free from class assignments, and Surya is indeed happy if he can complete the task earlier because he has extra time to do other assignments. Sometimes there are friends who ask questions related to the task because they do not really understand how to make it, Surya tried to provide assistance in a form of an explanation that can be easily understood by his friends. Surya showed his completed tasks as material for his ideas, but not to be copied. Surya wanted his friend to understand, because for him it gave him happiness. Since he was child, Surya has been taught, at home, at school until now to help friends who are having difficulties, surely after helping sincerely, God will certainly provide assistance too when he is in trouble. Surya has often proven it and is increasingly convinced of it.

Surya's statement shows an understanding of the teachings of *karmaphala* in Hinduism and at the same time shows the quality of tolerance education in the learning process that can be stated as good. Such attitudes begin with an understanding of religious teachings, examples from parents, teachers, lecturers, and the surrounding environment.

3.4 The Quality of Tolerance Education among Students in Organizational Activities

The quality of student tolerance education in organizational activities can be stated as good if the students are able to show the following attitudes:

a. Willing to cooperate with different students without exception.

- b. Accept and respect the opinions of different students if they are better and are accepted by most group members.
- c. Accept different members without regard to differences as long as according to procedure.
- d. Choosing class administrators (korti) objectively by ignoring differences in ethnicity, religion, and so on as long as they have the required competence.

Ideally students cannot be separated from organizational activities because they are not only oriented to sharpen and develop hard skills, but also soft skills. One way to accomplish them is through organizational activities in the campus environment. In this regard, the activities of student organizations at Undiknas adhere to the principles of, by, and for students and are more of a helping hand than interference. Student organizations in Undiknas were formed based on Kepmendikbud No: 155 / U / 1998 on General Guidelines for Student Organizations in Higher Education. At Undiknas there are forty student organizations (Undiknas Academic Guidebook for Academic Year 2017/2018).

In line with that, Alicia Maura as the Chairperson of the KMKP (Christian students' organization) stated that college organization brings many benefits for students. One of them fosters a sense of solidarity, humanity, and tolerance. Tolerance among students in terms of organization is also well established, for example when KMKP holds a bazaar, other student organizations also help to distribute bazaar coupons. Furthermore, when KMKP held a joint watching program (Nobar) which is an annual event, other students' organizations also helped to make the event a success from the preparations to the end. The purpose of the Nobar is to raise funds in preparation for Christmas at the end of the year. If tolerance is not well established, it will not be able to comfortably talk about religion on campus. Between fellow leaders or family administrators the students also have their own family and know each other's family. Alicia or other student family leaders

are accustomed to visit each other during their respective religious holidays to stay in touch or when there is an activity of one of the student families, then the heads and other student family administrators help with the awareness that all are brothers, with the same vision to learn and cooperate together in Undiknas big family.

Alicia's attitude shows a willingness to cooperate in organizations without regard to differences because they have the same vision, namely learning to cooperate and practice soft skills. In an organization, differences can not be negated. Different opinions are normal, especially if the members are heterogeneous, where the challenge is greater than homogeneous members.

Another opinion was expressed by Bily Herdiawan who is also the Governor of BEM FEB 2017-2018 that in the organization he leads, he never makes religion, ethnicity or other sensitive matters as the basis for establishing relationships. However, what matters is commitment in the organization. The most important thing in an organization is being able to work together, synergize, and complement each other. The boundaries of difference must be removed because it will only be a barrier to achieving organizational goals.

Bily's involvement in students' organization provides many benefits, including getting to know more friends, spending free time with positive activities, and adding insight and experience. Members in the organization he leads are quite heterogeneous, consisting of twelve Hindus, two Muslims, and two Protestant Christians. The election of the Governor of BEM is carried out through the Undiknas national election, at least having participated in an organization for one year, passing the leadership training, student week, university orientation, and leadership week, and also have a cumulative grade above 3.0.

As the head of the organization at the faculty level, Bily never questioned the religion of his members, for example to become a member must have a certain

religion or come from a certain region. According to him, the most important thing is that the member has loyalty and could work in a team and maintain solidity or solidarity in every activity.

Related to the opinion differences in the organization, Bily also stated that while leading organizations at the faculty level, sometimes there were opinion differences, and that was a natural thing, but differences of opinion did not lead to long debates. In addition, when Muslim members are fasting, Bily advises non-Muslim friends to behave, not eat in front of friends and not talk about food. Then during the fasting month, Bily allows Muslim members not to be involved in some of the agenda of the meetings held by BEM faculties. All members and administrators respect each other because they both understand that the difference is a normal thing and not something that should be avoided let alone at issue. As part of a student organization on campus, Bily must coordinate with the Student President (Presma) and Presma also often reminds him and other members not to make jokes in the form of words or pictures (*memes*) about radicalism because it can trigger conflict with ethnicity, races and religion nuances.

Meanwhile, at the level of the smallest organization in the campus environment, namely in a class led by a class captain, the quality of tolerance education can also be declared good. This can be seen from the class captain election which is not based on a particular religion, but rather on its competence. This was stated by Eky that in his class, the student chosen as captain was a woman and a Muslim. The selection was done based on deliberation and voting. The selected captain is considered to have the ability in terms of leadership in the classroom. So, even though the majority of students in the class are Hindus, it doesn't make Eky and his religious friends impose their will.

Based on this explanation, it can be stated that the quality of tolerance education in organizational matters is high. The attitude

shown by Eky and his classmates shows a very good understanding of tolerance.

3.5 The Quality of Tolerance Education among Students in Religious and Cultural Activities

Tolerance in religious activities is indeed important and has become a necessity among religious communities. The quality Undiknas students' tolerance education in this dimension can be stated as good if they are able to show the following attitudes:

- a. Say greetings according to other students' religious beliefs at every opportunity when visiting different friends' houses, when communicating via SMS / WA, when visiting friends who are sick, etc without hesitation.
- b. Say gratitude to friends who are having a religious celebration directly or through social media.
- c. Respect other friends who perform rituals, religious ceremonies, and fasting (not eating and drinking in front of friends who are fasting).
- d. Allow friends who want to borrow classrooms for worship.
- e. Participate in preparing other religious activities in the campus environment.

Tolerance is indeed identical to the relationship among the believers of different religions, although in fact tolerance does not only accept or acknowledge differences in various religious beliefs, but also relates to different opinions or different conditions. The quality Undiknas students' tolerance of education in religious activities is well embedded. This was confirmed by Undiknas Head of Student Development, namely Dharmawan Pradhana that student tolerance was well-entwined and embedded. One of them is related to religious activities. When preparing for the *Saraswati* holy day which coincided with the student week (the campus orientation to the new students), a competition was made to make penjor and new students involved not only from Bali who were Hindu, but students from Java and the eastern region and not also Hindu participate as the contest participants. The

student wore Balinese traditional clothes and had an interest in Balinese customs and culture. They looked very excited and bought traditional Balinese clothes so they could perform optimally in the competition. The existence of Balinese culture is basically imbued with Hinduism so that almost all traditional activities in Bali are imbued with Hinduism. The student was very enthusiastic in participating in making penjor competition without taking into account that they win or not, but rather to gain new and unique experiences they never had before.

Furthermore, according to Fredy, one of the Protestant Christian students, student tolerance in religious activities at Undiknas can be said to be well established. This can be seen when KMKP (Protestant Christian Student Family) will borrow a room for a joint prayer event, which was never questioned by other students, even friends other than Protestant Christians also helped to prepare the room. Fredy was very pleased and truly touched by the friendliness of his friends at Undiknas.

In line with Fredy's statement, Meita who is a Hindu student also stated that the tolerance of students at Undiknas in religious and cultural activities has been well established. This can be seen when the art festival held by KBMHD Undiknas, not a few non-Hindu students who participated in watching the competitions held for the public, even the preparation of the event involved Hindu and non-Hindu students. So, there is no difference, everything is same, all are students of Undiknas, not only KBMHD's events.

Furthermore, in line with Meita's statement, Indrayana also stated similarly that the tolerance of students at Undiknas could be said to be good, for example when the Chinese New Year celebrations on campus, other students who did not celebrate also participated in preparing the event, such as participating in installing lanterns or other Chinese New Year decorations in the campus area.

Another opinion was expressed by M Khotib, one of the Muslim students that

when there are other religious activities on campus, such as Hindu (*odalan*), Christmas, Chinese New Year and other ceremonies, Khotib does not feel disturbed because according to him all religions have their own ways in carrying out celebrations. So, students who don't celebrate must respect each other.

Furthermore, related to the field of culture, Ahmad Qosim who is also a lecturer in Islamic religion stated that student tolerance in this matter is embedded and has been well established. According to him, student tolerance in religious matters is well embedded, an example of which is when a *jegeg bagus* event involves Muslim students, whereas if understood the context of the *jegeg bagus* is identical with the Hindu Balinese ethnic. However, the implementation of the event did not make religion as a benchmark, but rather the competency of the participants. Likewise, during the *Eid al-Adha* feast, KMI handed over sacrificial meat and some of the sacrificial meat was distributed to other students as well. Prophet Muhammad alone can mingle with Christians, so Muslims in this case Muslim students should not deny their own Prophet. Tolerance must be built and fostered, not only with fellow Muslims, but also to other people.

In line with this statement, Putri Ekaresty Haes who is a Catholic religion lecturer stated that the quality of student tolerance education in religious and cultural matters at Undiknas can be stated as good. Students tend to have considerable curiosity about other religious activities, for example during Christmas celebrations, non-Christian students visit their friends' homes to celebrate while taking pictures together. Even the non-Christian students also used attributes at Christmas, such as Santaclaus hats and so on when visiting the homes of their friends who were celebrating. In addition, before the *Galungan* holiday, non-Hindu students, especially in the East Timor, usually visit the homes of their friends who are celebrating, to enjoy the processed pork. The point is when there are things that are

different from the religion held by students, it does not become a barrier in making friends, instead it makes friendships more intimate and very close.

Lecturers also play a very important role in realizing student tolerance, both directly and indirectly, both through the learning process in the classroom and in organizational activities. This was stated by Wirya Dharma who is an Undiknas lecturer and Alumni Deputy Chairperson that students at Undiknas are indeed diverse in terms of ethnicity, religion, and even some foreign students. Tolerance between students is very well established because of the involvement of lecturers and leaders in student activities. When the students held any activities, both lecturers and university leaders would attend those activities. Students would feel valued especially students who come from ethnic groups other than Balinese and non-Hindu students. Even though the majority of Undiknas are Hindus, the presence of other students is still considered and embraced in Undiknas. In addition, in each activity, students are expected to be active and have creativity in planning their activities in the organizational field to then be proposed to the university boards and will be facilitated related to their needs, including the allocation of funds and others.

The relationship that is well established between lecturers and students in certain contexts is one important point in the realization of tolerance between students, especially at Undiknas. Equal and fair treatment for all students makes the tolerance at Undiknas is very well established. Students feel valued and well cared for. In addition, students are also given the opportunity to hone creativity, and independence to always improve their quality regardless of ethnicity, religion, and so on.

In the relationship among the students at Undiknas, according to DeVito's statement (2011: 64) there are several factors that influence self-disclosure that play a role in building and maintaining the quality of

tolerance education among students. The factors are as follows:

a. Large Group

Self-disclosure can occur more in small groups than in large groups. Diad (a group of students consisting of two people) is the most suitable environment for self-disclosure, such as friends or classmates. Based on this explanation, students at Undiknas tend to be more familiar with their classmates, or friends in organizations and between organizations on campus. This was stated by Indrayana Haryawan (Chairperson of Undiknas KMB) who claimed to be very close to Satriawan Cahyana Putra (Head of Undiknas KBMHD) since he was involved in organizational activities. Indrayana stated that the closeness of both of them are like siblings who are always ready to help when needed. Both of them already know each other's character. This will encourage good tolerance despite of differences in their religious beliefs. The same thing was also stated by Alfons Y. Siregar who is a Protestant Christian and his friend I Putu Eky Feroza Negara, who are also very familiar with their respective characters, even the type of woman they like. This is the result of more self-disclosure because both are classmates and sit next to each other, meaning that interactions occur almost every day.

b. The feelings of liking each other

A student is open to another student who are liked or loved, but not open to those who are not or less liked. A student does not only open himself to the student he likes, but it seems that the student also becomes fond of other students who are open up. A student also opens himself to students who are trusted. However, at any time self-disclosure can occur in relationships that are temporary or referred to as inflight intimacy (familiarity of travel) by Michael McGill

(DeVito, 2011: 66). Feelings of liking usually appear between male and female students. The more open a student is to the opposite sex, the closer and closer the relationship between the two and the differences begin to be ignored. This was stated by Satriawan, who has a close friend of a Catholic student. The closeness is indeed limited to friends and usually the two conversations are about problems on campus activities, college assignments, and talks that are not so important. However, the quality of its closeness eliminates the existing religious differences, even both of them help each other in various ways. This closeness is the key to the realization of high-quality tolerance among students. Students in the organizational circle at Undiknas also have closeness as coworkers. Kevin Ambus (chair of the KMK), for example, who knows Alicia Maura (chair of the KMKP) and their families. That closeness occurs because there is a positive side to each other that gives rise to comfort in friendships, gives rise to mutual care, helps each other in terms of organization and other campus activities.

c. Dyadic effect

A student expresses himself if his fellow students also reveal themselves. This dyadic effect makes the student feel safer and in fact strengthens his self-disclosure behavior. Overall, tolerance that is well established among students at Undiknas is realized because of self-disclosure to each other so that it creates emotional closeness and builds empathy.

d. Competence

Competent students do more self-disclosure than students who are less competent. Competent students may have more positive things about themselves to be revealed to other students than students who are less or not competent. Social competence or social intelligence is one of the

competencies possessed by a student, for example in organizations. Typically, group leaders usually have better social intelligence and do more self-disclosure than their teammates or group members. Self-disclosure can be in the form of conveying ideas, or motivation to their members.

e. Personality

Students who are sociable and extroverted reveal themselves more than students who are less sociable and more introverted. Feelings of anxiety can also affect the degree of self-disclosure by students. Feeling anxious sometimes also increases self-disclosure and at other times will reduce it to a minimum. There are students who are sociable even though they lack of intellectual intelligence, but can mingle in student groups without experiencing difficulties. Students who are good at being able to show their whereabouts and make their friends interested, even miss their presence every time they gather.

f. Topics

Students are more likely to open up about certain topics than other topics. Students are also faster in expressing better and more interesting information than less good information, for example male student groups talk about soccer matches, music, online games so that the opportunity for self-disclosure tends to be greater. This topic is usually related to hobbies. Sometimes the topic discussed is not important, only related to trivial matters, but it is very meaningful when the topic is a topic of interest, for example about a silly incident that befell one of his friends. Students can more easily get along and open themselves when meeting with friends who have the same passion and discuss topics that are equally liked. This was stated by Alfons Y. Siregar and I Putu Eky Feroza Negara, who are a pair of friends because they have the

same hobby, which is playing playstation. Alfons claimed that he was very close to Eky in semester 2. In addition, Alfons often stayed at Eky's boarding house to play PS together or do assignments given by lecturers. Topics and hobbies play a very important role in self-disclosure so that there are no dividing boundaries. This builds a good quality of tolerance education among students at Undiknas.

g. Gender

The most important factor influencing self-disclosure is gender. Generally, men are less open than women. Usually male students tend to communicate with fellow men and are more open to certain things than the opposite sex, unless there is a closeness to the opposite sex. The same thing applies to female students, but women are usually more open than men (towards the same sex). Sex does affect the level of self-disclosure, for example when gathered in the canteen, male students will review various things about things they experienced, both in the classroom or events that are actually not important, but it becomes entertaining when it is told. This encourages closeness. In addition, the tolerance that is established will be better because of emotional closeness, laughing together or when they have not completed the assignment given by the lecturer, the students offer each other to work on assignments together at one of their house.

Based on the explanation of the social penetration theory above, it can be concluded that the quality of the tolerance education of students at Undiknas is good. This happens because of the closeness and self-disclosure based on factors which include group size, feelings of liking, dyadic effect, competence, personality, topic, and gender. The vastness of ways of thinking and open mindedness and the depth of relationships among Undiknas students are the basic assets for establishing tolerance.

IV. CONCLUSION

Tolerance among students should not be discussed only. It would be better if it is actualized both in learning activities and student activities. The quality of tolerance education among Undiknas students can be seen from five dimensions namely the quality of student understanding of tolerance education according to religion, the quality of empathy among students, the quality of tolerance education among students in the learning process, the quality of tolerance education among students in organizational activities, and the quality of tolerance education among students in religious and cultural activities. Overall, the quality of tolerance education among Undiknas students was stated to be good based on observations and in-depth interviews with informants involved and reflected through students' activities.

V. REFERENCES

- Abhedananda, S. (2015). *Vedanta. Merangkul Semua Agama*. Surabaya: Paramita.
- Atmaja, N. Bawa, Anantawikrama, T.A., dan Tuty M. (2017). *Agama Hindu, Pancasila, dan Kearifan Lokal Fondasi Pendidikan Karakter*. Denpasar: Pustaka Larasan.
- DeVito, Joseph A. 2011. *Komunikasi Antarmanusia*. Tangerang Selatan: KARISMA Publishing Group.
- Goleman, D. 2007. *Kecerdasan Emosi untuk Mencapai Puncak Prestasi*. Jakarta: PT Gramedia Pustaka Utama.
- Harahap, S. (2017). *Upaya Kolektif Mencegah Radikalisme dan Terorisme*. Depok: SIRAJA.
- Hasan, Said Hamid. 2010. "Pengembangan Pendidikan Budaya dan Karakter Bangsa" Jakarta: KEMENAS Badan Penelitian dan Pengembangan Pusat Kurikulum.
- Khozin, W. (2013). Sikap Keagamaan Dan Potensi Radikalisme Agama Mahasiswa Perguruan Tinggi Agama. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 11(3).
- Mascaro, J. dan Swami H. (2012). *Upanisad Himalaya Jiwa Intisari Upanisad*. Denpasar: Media Hindu.
- Mubarak, M. Z. (2013). Dari Semangat Islam Menuju Sikap Radikal: Pemikiran dan Perilaku Keberagamaan Mahasiswa UIN Syarif Hidayatullah Jakarta. Maarif. Arus Pemikiran Islam dan Sosial. Volume 8 Nomor 1, hlm. 192-215
- Somvir. 2013. *108 Mutiara Veda*. Denpasar: Bali – India Foundation.
- Suwardani, N. P. (2015). Pewarisan nilai-nilai kearifan lokal untuk memproteksi masyarakat Bali dari dampak negatif globalisasi. *Jurnal Kajian Bali (Journal of Bali Studies)*, 5(2).
- Triguna, I. B. G. Y. (2011). *Strategi Hindu*. Pustaka Jurnal Keluarga.
- Wilis, S. S. (2012). *Psikologi Pendidikan*. Bandung: Alfabeta.
- Wirawan, I.M.A. (2011). *Hidup Rukun Menurut Hindu (Kerukunan Masyarakat Plural)* Surabaya: Paramita.
- Yakin, A. U. (2016). *Islam Moderat dan Isu-isu Kontemporer, Demokrasi, Pluralisme, Kebebasan Beragama, Non-Muslim, Poligami, dan Jihad*. Jakarta: KENCANA
- Zubaedi. (2011). *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*. Jakarta: Kencana Prenada Media Group.