

Conference Paper

Religious Tolerance Values Among Students of Christian Senior High Schools

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Abstract

From the colonial to reformation era, conflict has characterized inter-religious groups' relationships in Indonesia both at the local level and national levels. Studies have shown intolerance among inter-religious groups. However, none of the studies has examined how the role of significant others in shaping religious values. Data for this paper comes from a larger study that surveyed students of Christian senior high schools throughout the country. It examined the roles of their fathers and mothers in developing values of tolerance to people with different faiths. Tolerance is measured in several types of relationships from very general to more personal. Analysis of this study is framed by Ajzen and Fishbein's model. They claim that motivation to interact with individuals with different faith is influenced by knowledge and attitude toward the issue. Findings show that Ajzen and Fishbein's model is true especially in intimate interactions. Students' motivation to getting engaged and marrying with person with different faith is influenced by their knowledge on it as well as their attitudes to that behavior.

Keywords: knowledge, attitude, motivation, practice

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1. Introduction

As a country with different ethnics, customs, languages, cultures, religions, and beliefs, Indonesia has been in a serious concern of how to deal with pluralism while maintaining the unitary of nation-state. The issue becomes more complicated when it deals with sensitive issues such as religious and belief system that may result in social conflicts.

Results of the study of religious life in Indonesia conducted by CRCS (*Center for Religious and Cross-Cultural Studies*) of Universitas Gadjah Mada indicated that religion plays an important role in the life of Indonesian people [6]. Yasmine et al (2007) found that for majority of Jakarta resident's religion is their most important identity

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and acknowledged that it is difficult for them to interact with individuals of different religions.

Indonesian people are normatively tolerant to differences. CRCS (2008) surveyed Muslims and found that 95.4% respondents acknowledged the importance of religious tolerance for peaceful life in Indonesia. However, normative acceptance has not necessarily implied tolerance in daily interaction. Yasmine et al (2007) found that 33% of respondents declined non-Muslim teachers in public schools.

Even worse, other studies have shown declining tolerance. Survey conducted by LSI as cited by *Republika* newspaper showed increase of intolerance percentage. While it was only 13.9% in 2005, it doubled to 30.2% in 2010. The study conducted by CSIS (2012) in 23 provinces found that although individuals live in the same neighborhood with people of different religions, they refused the building of other religion's worship house. The study conducted by CRCS (2008) found that intolerance may be in the form of physical abuse.

The study conducted by LIPI (2011) (<http://www.uinjkt.ac.id/id/peneliti-lipi-anakmuda-indonesia-makin-radikal/>) in five Indonesian universities of UGM, UI, IPB, Unair, Undip has shown the increasing of religious conservatism or fundamentalism particularly among university students in public campuses. One of such conservative attitudes is the agreement on the existence of ISIS. The survey conducted by Pew Research Center (2015) found that 4% of respondents in Indonesia agreed on the existence of ISIS.

Kasmo et.al. (2015) found that there were significant difference responses for tolerance statements on the basis of the religion of the respondents. It means that religion of the respondents should be considered as an important variable in analyzing tolerance concept.

A specific study on the interaction with other people of different religion among students of Christian senior high schools has never been conducted. Therefore, in 2014, the Research and Development Bureau of PGI (Indonesian Communion of Churches) conducted a survey among students of Christian senior high schools in 20 cities in Indonesia. The survey was intended to identify students' knowledge on religious values and who influenced in their relations with other people from different religions such as Catholicism, Islam, Buddhism, Hinduism, and Confucianism, whether their father, mother, religious teacher, or close friend. However, this article discussed only on the transmission of their knowledge from their father and mother. Beside the knowledge, this study also identified attitude, motivation, and practice of students in establishing their relation with other people from different religions.

This study performed to test whether Ajzen and Fishbein's model of motivation to interact with individual of different faith is influenced by the knowledge on it and whether motivation to interact with individual with different faith is influenced by their attitude to it.

The findings demonstrate that the more intimate a relation is established, the lower percentage of positive knowledge the students received from their fathers and mothers about other people of different religions. Students' motivation to get engaged and marry with person with different faith is influenced by the knowledge they got from their fathers and mothers. Their motivation to get engaged and marry with person with different faith is also influenced with their attitudes on it.

2. Design

Several studies found that individual's knowledge or comprehension about other individuals or groups may influence in their attitude, either positive or negative. Handayani (2014) found that 24% of tolerant attitudes of university students to people of different religion were affected by their knowledge of religious pluralism. Those who truly understand the existence of different religions will be more likely to be tolerant or have more positive evaluation to other religions. The study conducted by Badan Litbang Kementrian Agama (2010) found that family, school, and social environments contribute much to the establishment of religious tolerance among university students.

Another study found that children are more likely to adopt the values adopted by their parents including the way of establishing either tolerant or intolerant attitude or prejudice to particular groups, such as people of different ethnics and religions [11]. Phinney and Nakayama in (Onyekwuluje, 1998) suggested that children's view on race and ethnic is influenced mostly by the family. Meanwhile, a study on multicultural found that behavior among SD (elementary school) students in Jakarta represents the values they adopt from the socialization agents such as mother, religious teacher, and friends [9].

Abdul Rakhman and Mohd Khambali (2013) quoted Agius & Ambrosewicz (2003) definition of tolerance as "the willingness of an individual to accept other's rights to be different and respecting without being judgmental" (p. 82). In this study, tolerance was measured in developing interaction with people from general relationship such as getting acquainted, making friend to intimate relationship such as getting engaged and marrying.

Concepts of knowledge, attitude, motivation to behave and behavior were systematically presented by Ajzen and Fishbein in *Theory of Reasoned Action* in Mohammed Nasser Al-Suqri and Rahma Mohammed Al-Kharusi (2015). The theory suggests that individual behavior is best predicted by the motivation to behave. Meanwhile the motivation to behave is influenced by the attitude. The theory reveals that motivation is influenced by social pressure which named by Ajzen and Fishhein "subjective norm", deriving from individual perception of what other people think about such a particular behavior. When the individual perceives that the *significant others* will support their behavior, they will be more likely to repeat such a behavior.

According to Ajzen and Fishbein there are four variables to be observed: subjective norm (or knowledge), attitude, motivation and behavior. In this study, the four variables were employed to identify the interaction of students of Christian senior high schools with people of different religion. The four variables are described as follow:

- Knowledge: the perception of individuals about what their fathers and mothers think to interact with other people or group with different religion;
- Attitude: whether individuals agree or disagree on interaction with people or group of different religion;
- Motivation: motivation of individuals to interact with people or group with different religion;
- Behavior: practical experience of individuals in establishing relationship with other individuals or group of different religion.

However, this study merely aims at identifying if senior high school students have concrete experience of such interaction as getting acquainted, becoming close friend or getting engaged with people of different religion.

Emory S. Bogardus' study on social distance scale was adopted to identify the forms of interaction. With his social distance scale, Bogardus measured the closeness of an individual to other individuals of different races or ethnics. The social distance scale can be applied to such social groups as mentally-ill patients, religion, sick people, disabled, and others rather than merely race or ethnic [14]. Usually there are 5 measures used to identify if an individualist willing to accept other individuals of different characteristics: *citizenship in my country, employment in my occupation, to my street as neighbors, to my club as personal chums, to close kinship by marriage.*

Although it is not exactly similar to what Bogardus introduced, this study would like to identify if individuals have religious tolerance values that measured by whether they are willing to interact with person or group of such different religions as Catholicism,

Islam, Buddhism, Hinduism, and Confucianism in different encounters. In this study, there are 14 types of interaction with people of different religion. They are (1) getting acquainted, (2) making friend, (3) being helped, (4) helping, (5) appreciating opinion, (6) respecting faith, (7) collaborating, (8) sharing ideas, (9) congratulating on religious holidays, (10) visiting sick friend, (11) praying for friends in trouble, (12) making close friendship, (13) getting engaged, and (14) marrying.

Behaviour is measured by 15 rather different questions. They are (1) getting acquainted, (2) making friend, (3) being helped, (4) helping, (5) appreciating opinion, (6) respecting faith, (7) collaboration, (8) sharing ideas, (9) congratulating on holidays, (10) visiting sick friend, (11) praying for friend in trouble, (12) appreciating opinion, (13) getting involved in activities beyond school with friends of different religion, (14) making close friendship, and (15) getting engaged.

3. Method

This survey was conducted among students of 21 Christian senior high schools in 20 cities in Indonesia. Students did self-administered questionnaires guided by a researcher.

Except for Nias, each city was represented by one senior high school. From each school would be selected 30 students of equal sex. The sample was chosen with some considerations:

- Availability of local researchers from synods (Synode is a group of churches with similar sect, currently there are 89 Synodes in PGI) in PGI which own and manage those schools;
- Variation of location that included both schools in big cities (capital of province) and small towns;
- Variation of theological thought, included non PGI members
- Christian population are majority or minority in the area
- Availability of local regulation based on religion such as Islamic sharia law

Knowledge, attitude and motivation to behave were measured by 14 questions with 5-item Likert's scale. Each answer is scored any one from 1 to 5. Answers to knowledge include prohibiting, limiting, ignoring, allowing, and suggesting. Answers to attitude include totally agree, agree, abstain, disagree, and totally disagree. Answers to motivation include really want, want, abstain, not want, and really not want.

Meanwhile behavior was measured by 15 questions with dichotomous answers of yes or no. Data was analyzed with SPSS program.

4. Results and Discussion

4.1. Characteristics of senior high school students and background of parents

A number of 638 students (44.9% males and 55.1% females) took part in the study that were distributed in 20 cities throughout Indonesia. Their aged ranged from 14 to 19 years old. Majority (74.5%) were aged between 16 and 18 years old. More of them (52.5%) from grade XI, and 45.3% grade X, and only 2.2% from grade XII.

Most of the students were Christian (89.2%). Catholic, Muslim, and Buddhist students constituted 8.6%, 0.5, and 0.3% respectively. Only 1.4% of respondents gave no specific answer.

Majority (90.3%) of respondents still had father and mother. Most of them (66.1%) lived with their father and mother, 21.5% lived with other than father or mother; 10.3% lived with mother, while only 2.0% lived with father.

Majority of respondents' fathers were Christian (81.0%). In descending order, fathers with Catholicism, Islam, Buddhism, and Hinduism constituted 8.8%, 4.1%, 3.1%, and 1.4% respectively. Meanwhile, Confucianism was held only by 0.5% of students' fathers. Respondents' mothers were mostly Christian (83.1%). In descending order, 9.9% of mothers were Catholic, 3.8% were Muslim, 2.0% were Buddhist, and 0.3% was Confucian. Majority of respondent's fathers and mothers (93.7%) had the same religion.

Ethnically, respondents' fathers and mothers were either Java, Sunda, Minahasa, Ambon, Toraja, Tionghoa, Alor, Batak, Bali, Nias, Sumba, Mentawai, Sanger, Dayak, Bugis, Banjar, and Makasar. Majority (72.1%) of respondents' fathers and mothers had the same ethnics; 22.7% had different ethnics; 5.2% were unidentified.

Majority of respondents' fathers (81.2%) and mothers (74.8%) graduated from senior high school or higher. Of that category, 24.5% of fathers and 19.7% of mothers held first graduate degree or higher. Their father's occupations varied such as driver (minibus, truck, private), debt collector, labour, teacher, government employee, lecturer, soldier, sailor, gold miner, lecturer, police, contractor, head of neighbourhood and churchman. Their mothers' occupations were labor, hairstylist, teacher, lecturer, government employee, lawyer, accountant and entrepreneur.

One third of the Christian respondent's fathers (36.7%) or mothers (34.0%) were members of the church board.

4.2. Possession of personal computer, laptop, smart phone, and access to mass media

With the development of communication technology, senior high school students may own communication and information electronic tools. Of the three types of information and communication technology asked to the respondents, only few students (15.8%) had personal computer. Majority of respondents had smart phone (76.5%) and laptop (46.1%). Meanwhile, nearly all students had access to TV (94.2%) and media online (92.0%). Newspaper is accessed by a great number of senior high school students (65.5%) but less than half of respondents (45.6%) accessed to the radio.

4.3. Knowledge of father and mother on religious interaction

Father and mother's knowledge is respondents' perception on their fathers and mothers' knowledge about religious interaction. Five answers were available for father and mother's knowledge. The answers to the 14 questions of religious interaction were prohibiting, limiting, ignoring, allowing and suggesting. Each answer category was scored ranging from 1 for prohibiting to 5 for suggesting. Answers of prohibiting and limiting were categorized into negative answers while answers of allowing and suggesting were categorized into positive answers.

Table 1 show that in general students of Christian senior high schools had good knowledge of the interaction with people of different religion from their fathers and mothers. It implies that students knew that their fathers and mothers did not prohibit them to have relation with people of different religion. They could respect other people's belief or different religion. They were allowed to get acquainted, sharing ideas, helping each other, visiting and praying for sick friend, collaborating, and congratulating on religious holidays to friends with different religion, and making good friendship.

The data consistently shows a particular pattern. *First*, the more intimate a relation is established (getting engaged and marrying), the drastically dropped to lower percentages compared to the percentages for such more general relations as getting acquainted, making friend, helping, praying for others, respecting belief, collaborating, and visiting the sick. These findings support the findings of tolerance survey in Jakarta by Setara Institute (2010) that respondents are tolerant in making friends or even have

TABLE 1: Fathers' and Mother's positive knowledge of interaction with people of different religion.

Type of interaction	Father					Mother				
	C	I	B	H	CF	C	I	B	H	CF
Getting acquainted	90.6	83.2	84.0	84.0	84.6	93.4	86.5	87.3	86.8	87.0
Making friend	91.7	83.5	84.2	84.0	84.6	93.3	85.6	85.4	85.0	86.2
Being helped	91.8	88.4	88.4	88.2	88.4	94.4	90.0	90.6	90.0	90.1
Helping	92.6	91.5	91.1	90.8	90.4	95.5	93.7	93.9	93.1	92.8
Appreciating opinion	87.1	80.4	80.7	80.3	80.7	88.9	82.4	83.2	82.4	82.8
Respecting belief	92.3	90.9	91.2	90.8	91.2	95.0	93.3	92.8	92.2	92.5
Collaborating	88.7	83.2	82.6	82.1	82.8	90.3	84.3	83.9	83.7	83.9
Sharing idea	81.5	72.1	72.9	71.9	72.3	83.1	72.7	72.7	72.6	72.7
Congratulating on religious holidays	92.3	90.8	90.1	89.5	90.0	94.5	92.5	91.7	91.2	90.8
Visiting sick friend	91.8	90.1	90.0	89.3	89.3	94.4	92.3	91.7	91.2	91.8
Praying for others	92.8	91.1	91.1	90.8	91.1	93.4	86.5	87.3	86.8	87.0
Making close friendship	88.6	77.3	79.2	78.7	80.1	90.3	80.6	80.7	79.8	80.6
Getting engaged	44.2	12.9	16.5	14.9	16.8	44.7	12.1	15.0	13.5	14.4
Marrying	40.0	7.7	6.4	6.1	6.3	40.4	8.5	11.3	10.3	10.5

Source: Surveyon Religious interaction-PGI (2014)
 Remark: C=Catholicism, I=Islam, B=Buddhism, H=Hinduism, and CF=Confucianism

neighbors with people of different faith but intolerant to interfaith marriage or if their close relatives changing their religion.

Second, compared to Islam, Buddhism, Hinduism, and Confucianism, father and mother's knowledge of Catholicism was more positive especially for getting engage and to get married.

The percentages for the Catholics varied from 40.0-44.7%; while for Islam, Buddhism, Hinduism, and Confucianism varied from 6.1-16.8%. This may be due to the fact that majority of respondent were Christian Protestant. The teaching of Christian Protestant similar to the teaching of Catholicism since both religions derives from the same root of Christianity.

This finding indicates the importance of balanced knowledge about other religions among the students. This is important since the knowledge that they get will characterize their evaluation and motivation in establishing relation with other people of different faith.

4.4. Attitude and motivation of having interaction with individuals with different faith

For attitude, students were requested to answer (from *totally agree* to *totally disagree*) from getting acquainted to get married; while for motivation, the same question was asked with the answers ranged from *really want* to *really not want*.

In this study, the pattern of attitude and motivation to have interaction with people of different religion shows similar pattern of father and mother's knowledge except for getting engaged with Buddhist. *First*, for more intimate relation (getting engaged and marrying) the percentages of positive attitudes and motivations are much lower than the percentages of positive attitudes and motivations for more general relationship (getting acquainted, making friend, helping, praying for others, etc.). *Second*, the percentage of positive attitudes and motivations for getting engaged and marrying with Catholic was relatively higher than people of other religions. The data consistently with data for their knowledge from father and mother to have relation with those with different belief except for positive attitudes on getting engaged with the Buddhist.

4.5. Experience in interaction with people of different religion

This aspect was explored to identify whether students had experience in interaction with other people of different faith. In this study experience means practice.

Data on students' practice in having interaction with people of different religion was mostly available for Catholic and Islam, followed by those with Buddhism, Hinduism, and Confucianism religions.

Although knowledge, attitude and motivation of getting acquainted, making friends, helping each other, sharing ideas, with people of Buddhism, Hinduism, and Confucianism, were quite high (see **Table 1** and **Table 2**), the percentages of students making friends, helping each other, sharing ideas, congratulating on religious holidays, collaborating, appreciating opinion, praying for others, getting involved in activities beyond school with people of Buddhism, Hinduism, and Confucianism were much lower (from

TABLE 2: Positive Attitude and Motivation of interaction with people of different religion.

Type of interaction	Attitude					Motivation to behave				
	C	I	B	H	CF	C	I	B	H	CF
Getting acquainted	87.3	83.4	83.9	70.2	82.7	93.4	85.1	85.9	85.3	85.3
Making friend	88.3	85.3	83.7	83.4	83.0	93.4	86.2	85.7	85.9	85.1
Being helped	87.5	84.5	83.7	83.9	83.1	92.9	88.4	89.2	88.7	88.2
Helping	88.5	87.1	86.9	86.6	86.7	95.8	92.6	92.9	92.5	92.0
Appreciating opinion	84.4	78.6	78.9	78.5	77.9	90.6	83.2	82.7	82.6	82.6
Respecting belief	87.6	85.7	85.1	85.4	85.0	95.0	91.4	92.1	92.0	92.2
Collaborating	85.0	81.3	79.6	79.0	77.9	90.1	83.7	82.9	82.8	82.3
Sharing ideas	74.9	64.6	83.8	63.2	62.5	77.8	66.5	64.7	64.6	53.5
Congratulating on religious holidays	88.5	86.6	85.3	86.0	85.4	94.7	92.0	92.3	91.9	90.4
Visiting the sick	88.7	86.4	86.2	85.6	84.7	94.0	90.6	91.3	91.0	91.7
Praying for others	88.4	86.7	85.3	86.0	85.4	94.8	91.9	92.3	92.0	81.8
Making close friendship	83.6	77.4	86.1	74.8	74.2	89.6	81.8	81.0	81.0	65.5
Getting engaged	43.3	19.9	75.7	19.8	21.5	39.7	15.0	16.0	14.9	19.4
Marrying	38.7	16.2	20.3	16.6	18.5	33.2	10.2	12.4	11.4	16.1

Source: Survey on Religious interaction-PGI (2014)

Remark: C=Catholicism, I=Islam, B=Buddhism, H=Hinduism, and CF=Confucianism

19% to 45%, **Table 3**). This might be due to students' limited interaction with people of Buddhism, Hinduism, and Confucianism.

Although knowledge, attitude and motivation of being engaged with Muslim were lower than those of Buddhism, Hinduism, and Confucianism, practically quite a lot of respondents said that they used to or were being engaged with Muslim (24.6%). This percentage was higher than Buddhism, Hinduism, and Confucianism. Considering the fact that Islam is the largest religious group in Indonesia, it was more likely that the students were engaged with Muslim, although the internalized knowledge did not allow them to do that.

TABLE 3: Practice in interaction with people of different religion.

Type of interaction	C	I	B	H	CF
Getting acquainted	91.8	76.3	45.0	39.7	32.3
Making friend	89.8	72.4	39.2	34.8	28.2
Being helped	86.2	66.8	33.7	28.5	24.5
Helping	85.6	67.1	33.4	28.4	24.1
Appreciating opinion	85.9	66.8	35.1	29.2	25.5
Respecting belief	87.5	71.0	37.5	32.3	27.3
Collaborating	86.1	65.7	35.0	29.0	25.1
Sharing ideas	78.4	57.1	28.5	23.4	20.4
Congratulating on religious holidays	82.9	68.7	35.0	29.5	24.8
Visiting the sick	80.7	60.2	31.0	26.6	23.4
Praying for others	82.8	64.7	34.0	29.2	25.1
Appreciating others' opinion although it is different from own religious teaching	80.1	60.5	33.1	27.9	24.5
Getting involved in activities beyond school that involved friends	68.3	44.7	26.0	20.7	19.0
Making close friendship	75.4	54.2	25.7	20.2	17.7
Ever/being engaged	42.8	24.6	7.2	5.2	5.0
Source: Surveyon Religious interaction-PGI (2014)					
Remark: C=Catholicism, I=Islam, B=Buddhism, H=Hinduism, and CF=Confucianism					

4.6. Correlation of knowledge from father and mother to motivation of getting engaged with and marrying people of different religion

To test whether knowledge influenced motivation, this section limited to two types of intimate interaction, getting engaged and marrying.

Somer's d scores range from -1 to +1 while 0 refers to absence of correlation and -1 or +1 refers to strong correlation. Data of the survey shows the presence of positive influence of knowledge of father and mother about getting engaged with and marrying people of different religion on students' motivation of getting engaged with and marrying people of different religion. This data implies that the more positive the knowledge obtained by the students of getting engaged with and marrying people of different religion, the stronger their motivation to get engaged with or marrying people of different religion. This supports Azjen and Fishbein hypotheses on motivation to

getting engaged and marrying with people of different faith is influenced by subjective norm, which in this study is measured by knowledge on it.

TABLE 4: Somers'd correlation of Knowledge and Motivation of having interaction with people of different religion.

Type of interaction	Knowledge of father					Knowledge of mother				
	K	I	B	H	CF	K	I	B	H	CF
Getting engaged	0.40	0.42	0.44	0.41	0.41	0.46	0.45	0.48	0.45	0.42
Marrying	0.43	0.44	0.47	0.43	0.42	0.52	0.55	0.60	0.54	0.53

Source: Survey of Religious interaction-PGI (2014)

Remark: C=Catholicism, I=Islam, B=Buddhism, H=Hinduism, and CF=Confucianism

* Correlation was significant at 0.05 level (2-tailed)

Table 4 shows two patterns. *First*, in religious categories, the correlation between students' knowledge obtained from fathers or mothers about marrying and motivation of marrying was higher than the correlation of getting engaged. *Second*, for all religious groups knowledge of the students about marrying obtained from their mothers was more strongly correlated to motivation of marrying people of different religion than knowledge they obtained from their fathers.

4.7. Correlation of attitude and motivation of getting engaged with and marrying people of different religion

In addition to students' knowledge, this study also aims at identifying any correlation of students' attitude and motivation of getting engaged and marrying people of different religion.

TABLE 5: Somers' d correlation of Attitude and Motivation of getting engaged with and marrying people of different religion.

	C	I	B	H	CF
Getting engaged	0.60	0.56	NS	0.56	0.53
Marrying	0.63	0.57	0.44	0.56	0.55

Source: Survey of Religious interaction-PGI (2014)

Remark: C=Catholicism, I=Islam, B=Buddhism, H=Hinduism, and CF=Confucianism

* Correlation was significant at the 0.05 level (2-tailed)

* NS = not significant

Table 5 shows that except for getting engaged with a Buddhist, students' attitude to motivation to get engaged with and marry people of different religions were positively correlated. This implies that the more positive students' attitude to getting engaged with and marrying people of different religions, the higher their motivation of getting engaged and marrying them. This finding also supports Azjen and Fishbein hypotheses on motivation of getting engaged and marrying is influenced by attitude to it.

5. Conclusion

Students obtained positive knowledge means religious tolerance values from their fathers and mothers about having interaction with people of different religions in more general relationship, but in more personal or intimate relationship (getting engaged and marrying). Low percentage of positive knowledge from father and mother to get engaged and marrying with individual of different faith is supported by less than ten percent of their fathers and mothers had inter-faith marriage.

This study supports the Setara Institute's survey on tolerance in Jakarta that found respondents are tolerant in developing general relationship with people of different faith but intolerant to more intimate or personal relationship. In this study, the respondents not only have tolerant knowledge but they have positive attitude and motivation to develop general relationship with those of different faith but not for getting engaged and marrying.

Findings of this study supports Ajzen and Fishbein hypotheses that motivation is influenced by knowledge and motivation is influenced by attitude. Students' motivation of marrying people of different religions was influenced by knowledge they obtained from their fathers and especially mothers. Therefore, family played a key role in teaching positive values about people of different religions. Their positive attitude to getting engaged with and marrying people of different religions will result in higher motivation of getting engaged with and marrying people of different religions.

In practice, students have limited interaction such as making friends, helping each other, sharing ideas, congratulating on religious holidays, collaborating, appreciating opinion, and praying for people of Buddhism, Hinduism, and Confucianism although they have positive knowledge, attitude and motivation of getting acquainted, making friends, helping each other, sharing ideas, congratulating on religious holidays, collaborating, appreciating opinion, and praying for these people. Students' little experience of interaction with people of Buddhism, Hinduism, and Confucianism religion was due to their limited opportunity of meeting people in these religious groups.

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