

Research Article

Education Management of Tolerance and Empathy between Muslim and Non-Muslim Students as Academics and Citizens

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Article History

Received: 04.06.2020

Accepted:17.06.2020

Published: 27.06.2020

Journal homepage:

<https://www.easpublisher.com/easjhcs>

Quick Response Code



Abstract: Many discussions about religious tolerance and humanitarian empathy in the world are of concern to the authors to examine the scientific impact of both attitudes on students in the campus environment as activists and agents of change in the future. The results of this study are expected to become a new rationale for determining strategic steps and appropriate solutions in handling cases of tolerance and empathy among students in educational institutions and the community environment by looking at indicators through evaluating minimum and maximum scores of respondents. We have distributed questionnaires with 9 item statement assessments to 477 students on Lombok Island. We took the Lombok Island which has the name 'Islands of the Thousand Mosque' as the research location because of its position between two different ethnicities namely Bali (Hindu) and Flores (Christian and Catholic), in addition to other migrants namely Buddhists of Chinese descent. Based on the results of data analysis, tolerance and empathy among students as religious influence each other by 85.71%. While the points with Muslim student attitudes have a high level of emotional response to not be offended to have the smallest score, and the point with the highest score is the attitude of Muslim students always understand the feelings of others in their actions, actions, and actual actions on campus.

Keywords: Tolerance and Empathy; Muslim and Non-Muslim Students; Academics and Citizens.

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INTRODUCTION

An attitude of empathy is one form of tolerance in every day. Generally, tolerance is intended for religious activities. In a pluralistic society with a variety of cultures and religions, this attitude is required to always be upheld both in the context of society and nationhood. Realization of tolerance will only be realized if someone or society behaves well at every step, both to people who have the same religion or different from him. Similarly, empathy will not emerge automatically without being based on education, both formal and informal education and good morals by humans.

The implementation of tolerance is an obligation in order to build the future of the nation and state so that the country's goals of security, peace and prosperity can be maximally realized (Mitchell, 2011). Therefore, planting tolerance and empathy in Indonesia starts from elementary education to tertiary education. Forst in Misrawi (2010), states that there are two perspectives on tolerance, namely conceptions based on state authority (permission conception) and conception based on culture and will to build understanding and respect for others (respect conception). In this case,

Forst prefers the second conception, namely tolerance in the context of democracy must be able to build mutual understanding and mutual respect amid diversity of ethnicity, religion, race and language. Religion as a belief system has a standard rule that upholds morality and obedience to the teachings of God so that religion becomes the body of truth, law, and ritual that the people must submit to transcendental power. This has been stipulated in the 1945 Constitution Article 29 paragraph 2, which states that "the State guarantees the independence of each resident to embrace his own religion and to worship according to his religion and belief".

Based on data from the Statistics Central Board of West Nusa Tenggara Province (WNT), the percentage of religious people on the Lombok Island for Muslims are 93.62%, Christians are 0.26%, Catholics are 0.19, Hindus are 2, 45%, Buddhists are 0.32%, and the rest are Confucians. Then, geographically the WNT Province, especially the Lombok Island, is located between two provinces with two different religions, the majority of which are Hindus and East Nusa Tenggara, the majority of which are Christian and Catholic. So that not a few people of other religions traffic or settle

on the Lombok Island, especially students who are studying or studying in Mataram.

This diversity certainly must be addressed properly by Muslims as the majority. A high tolerance attitude and deep empathy need to be built between religious people for the sake of maintaining comfort and security in culturing, religious, or worshiping. Because high tolerance is one of the strongest footholds for building a great nation in this modern era (Kikue, 2002). In addition to the village or city communities in NTB, especially the Lombok Island, there were also many students with different religious backgrounds in a university, meaning that the campus in Lombok hardly limits religion as a barrier for someone to study on the campus. In the midst of this diversity, of course there is an uncertain indirect conflict faced by students both in intra-campus activities, extra-campus activities, and on the field when conducting training, projects, field practice, and so on. So it is necessary to have field observations and interviews to see how far the development of tolerance and empathy is applied.

METHOD

Research Design

This study uses a qualitative and quantitative approach in the process of collecting data. The research team used Likert Scale with 5 options questionnaire to take opinions from students and the community. The research team used 9 question items divided into 8 questions with closed questionnaires (4 tolerance indicators and 4 indicators of empathy) and 1 question with an open questionnaire. The 9 item questions represented two research variables, namely tolerance and empathy. Tolerance aspects include cognitive and affective, while aspects of empathy include respect and acceptance. The cognitive aspect consists of understanding the feelings of others and the ability to take perspective, while the effective aspect is the emotional response to the emotions of others. Then the aspect of respect is towards various differences in origin, race, religion, perspective, self-expression, and other people's ways of thinking. While the aspects of acceptance are accepting various differences from region, race, religion, perspective, self-expression, and ways of thinking.

Participants

As for the subject or respondent in this study, the research team used the pattern according to Table 1 below:

Table 1 Total of Respondents

No	Religion	Origin		Amount
		Lombok	Outside Lombok	
1	Islam	272	7	279
2	Hindu	57	7	64
3	Buddha	29	2	31
4	Christian	34	26	60
5	Catholic	23	20	43
Total		415	62	477

Procedure

The procedure for conducting research is as follows:

1. Conducting mapping of respondents, namely students from NTB and outside NTB.
2. Disseminate questionnaires in the campus and community environment
3. Conduct tabulations and descriptive analysis of questionnaire results
4. Determine the hypothesis or limitation of research, namely:
 - i. How is the level of tolerance and empathy of Muslim students both in the environment between fellow Muslims and non-Muslims?
 - ii. What is the influence of tolerance and empathy on character building and community life on the Lombok Island?
5. Interpreting and drawing conclusions on the results of this study.

Data Analysis Techniques

The research team conducted a questionnaire distribution to 477 respondents by dividing the number of responses according to Table 1 above, then each of the questionnaire results was determined by each score, and the calculation of each religion was performed. The types of calculations are explained as follows.

1. Determine the average score of each religion, including average tolerance, average empathy, and total average of both.
2. Determine the lowest and highest point / item questionnaire.
3. Determine the average percentage of the response rate of each religion.
4. Determine the value of variable X (tolerance and empathy for Muslim students) and Y (tolerance and empathy for non-Muslim students)
5. Determine the amount of influence between variables X and Y including the correlation value, regression equation, and coefficient of determination.

RESULTS

Questionnaires were distributed in two locations, namely in the campus and community environment consisting of 477 respondents. Based on the results of the calculation found several scores or values according to predetermined data analysis techniques, namely the average score among religious

believers, the minimum and maximum scores, the average score of each statement item on the questionnaire, and the average score distribution between Muslim students and Non-Muslim. All of these data are presented in Table 2, Table 3, Table 4, and Table 5 below.

Table 2. Average Assessment Score between Students of each Religion

No	Religion	Tolerance	Category	Empathy	Category
1	Islam	3.39	Pretty Good	3.48	Good
2	Christian	3.31	Pretty Good	3.33	Pretty Good
3	Catholic	3.03	Pretty Good	3.31	Pretty Good
4	Hindu	3.43	Good	3.55	Good
5	Buddha	4.14	Good	3.26	Pretty Good
Average		3.46	Good	3.39	Pretty Good

Based on Table 2 above, the average score of the tolerance attitude among students is 3.46 which means "good". However, it is also seen that between Islamic, Christian and Catholic students alike, they responded to the "pretty good" category. Whereas in the category of attitude of empathy among students is 3.39 which means "pretty good" category. In addition, Christians, Catholics and Buddhists responded "pretty

good" category, but between Islam and Hinduism responded to each other in the "good" category. This is in accordance with the results of field observations, every religious activity of the Hindu religion, Muslims always provide a broad space with mutual respect and provide security for the smooth running of religious activities among adherents of this religion.

Table 3. Maximum and Minimum Score of Assessment of Tolerance and Empathy

No	Religion	Minimum		Maximum	
		Score	Item	Score	Item
1	Islam	3.15	4	3.71	1
2	Christian	3.13	4	3.55	1
3	Catholic	2.27	4	3.56	8
4	Hindu	3.27	4	3.84	1
5	Buddha	3.03	4	3.39	5
Average		2.97		3.61	

Based on Table 3 above, it can be seen that statement number 4 which contains "the attitude of Muslim students has a high level of emotional response not to be easily offended" has the smallest score, which is an average of 2.97 which means "not good" category, while points with scores the highest is number 1 which contains "the attitude of Muslim students who always understand the feelings of others in behaving", there is also number 5 which contains "Muslim students have a

positive respect for various differences from regional, racial, or religious origin", and number 8 which contains " Muslim students always empathize with the conditions and situations of people outside Lombok Island, for example when there are natural disasters in Indonesia, regardless of ethnicity, race or religion". The results of this response provide an average of 3.61 which means "good" category.

Table 4. Average Score of Respondents

No Item	Islam	Christian	Catholic	Hindu	Buddha	Average
1	3.71	3.55	3.23	3.84	3.29	3.52
2	3.49	3.42	3.16	3.33	3.13	3.31
3	3.19	3.16	3.00	3.27	3.10	3.14
4	3.15	3.13	2.72	3.27	3.03	3.06
5	3.40	3.48	3.23	3.44	3.39	3.39
6	3.46	3.19	3.37	3.40	3.13	3.31
7	3.38	3.39	3.09	3.51	3.16	3.31
8	3.68	3.26	3.56	3.84	3.35	3.54
Average	3.43	3.32	3.17	3.49	3.20	3.32

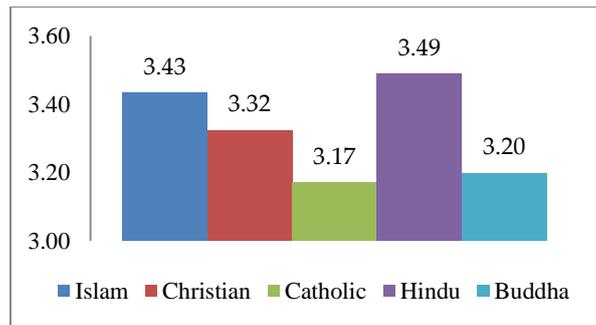


Figure 1. Average Score of Tolerance and Empathy of Religious People

Based on Table 4 or Figure 1 above, it appears that Hindu students give an assessment that the level of tolerance and empathy of Muslims students a score of

4.49, while the next sequence is Muslims themselves 3.43, Christians 3.32, Buddhism at 3.20, and finally Catholic at 3.17.

Table 5. Average Score of Muslims (X) and Non-Muslims (Y)

No Item	Muslims (X)	Non-Muslims (Y)
1	3.71	3.48
2	3.49	3.26
3	3.19	3.13
4	3.15	3.04
5	3.40	3.39
6	3.46	3.27
7	3.38	3.29
8	3.68	3.50
Average	3.43	3.29

Based on Table 5 above, the average level of tolerance and empathy of Muslims is higher than the tolerance and empathy given by Non-Muslims. Next, we conducted a regression test to determine the

correlation between tolerance and empathy for Muslims with non-Islam using SPSS, so that the SPSS output was obtained as follows.

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. F Change	
1	.926 ^a	.857	.833	1.30579	.857	35.982	1	6	.001	2.850

a. Predictors: (Constant), X

b. Dependent Variable: Y

ANOVA^b

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	61.353	1	61.353	35.982	.001 ^a
	Residual	10.231	6	1.705		
	Total	71.584	7			

a. Predictors: (Constant), X

b. Dependent Variable: Y

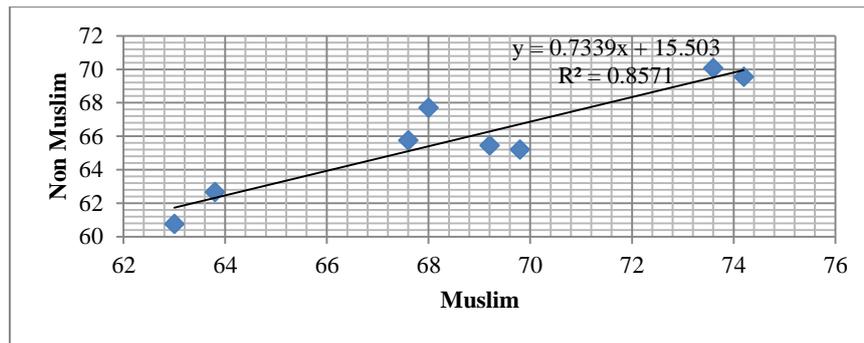


Figure 2. Regression Equations and Determination Coefficients

Based on SPSS output and Figure 2 above, using an error tolerance level of 5% (0.05), the Sig value is obtained. equal to 0.001 which means there is a correlation between the two, the correlation between variables X (tolerance and empathy of Muslim students) and Y (tolerance and empathy for non-Muslims students) is 0.926 which means "very strong", with a correlation level of 85.71%, and the rest is influenced by other factors of 14.29%.

DISCUSSION

Level of Tolerance and Empathy Islamic in Lombok

The level of tolerance between Hindus and Buddhists is very high in Lombok, because these two religions have an important history in the development of religious people in Lombok. Patty (2016), also said that good meditation at the place of worship will have a positive impact on the behavior of a believer in his environment. This is in accordance with field observations that Hindus and Buddhists have a series of religious activities in the form of meditation or silence in worship houses to achieve peace of mind, thus giving birth to a positive aura to do good to others. In addition, empathy from Muslims is considered by Hindus to have the highest rating of 3.55 which means "good" category, while the lowest is for Buddhists at 3.26. This is because Hinduism has a great history in the development of society on the island of Lombok and the religion it adheres to, having been in power in 1839-1894 (Keat Gin, 2004). This has an impact on the culture and culture adopted by the people of Lombok, which has implications for the empathetic attitude that Hindus have towards other religions, especially Islam.

Effects of Tolerance and Empathy between Muslims and Non-Muslims Students in Lombok

The real form of tolerance and empathy for Indonesian citizens especially Lombok has been recognized worldwide, one of which is the formation of large organizations in the social and humanitarian field, *Aksi Cepat Tanggap* (ACT) on April 21, 2005. ACT is a professional non-profit organization that focuses on humanitarian work on disaster management from the emergency phase to the post-disaster recovery phase. On a global scale, ACT develops networks in the form of representative people to prepare ACT offices abroad.

The reach of global program activities has reached 22 countries in the Southeast Asia region, South Asia, the Middle East, Africa, Indochina and Eastern Europe.

This is a manifestation of tolerance and empathy among religious people in Indonesia, especially in Lombok, although the majority of citizens are Muslim, while maintaining inter-religious peace and security, a correlation between Muslims and non-Muslims is 85.71%, which means "very strong". However, among these assessment points, there are indicators that are still in the low category, namely the attitude of Muslims has a high level of emotional response to be easily offended. This indicator is indeed the main highlight not only in Lombok but in all parts of the world. The environment, generally only applies to aspects of devices or facilities in religion, such as harassment of holy books, role models, and other worship facilities. Emotions are born because of excessive love for religion.

Alimba (2013), proposes that another form of tolerance and empathy is to maintain peace, which must be done every day and all conditions both locally and globally by emphasizing compassion, a culture of peace and the need to attract reflexive and meaningful relationships between religious people. Then to develop tolerance and empathy need to be fostered since childhood. This is in line with the opinion of Nurdan (2017), who said that it is very important for individuals to develop a tolerant view of culture other than their own culture in order to function properly in a peaceful society. Teach basic values, principles and attitudes about tolerance at the beginning of a child's development so that they can help in achieving security in community.

CONCLUSION

Tolerance is the root of empathy for others, especially in religious life. Lombok Island, nicknamed the island of 1000 mosques, the majority of Muslims turned out to have a high level of tolerance and empathy reaching 85.71% of the existence and activities of followers of other religions. However, judgments from other religious or non-Muslim people that "the attitude of Muslims has a high level of emotional response not

to be easily offended", has the smallest score of 3.06 which means "pretty good" category, while the attitude that has the highest score is "the attitude of Islamic citizens always understands the feelings of others in behaving", with a score of 3.54 which means "good" category. This is reflected in the attitude shown by Lombok Muslims in understanding and maintaining security both in the majority of Muslims and minorities. Among the attitudes of tolerance and empathy are shown by helping each other in matters of worship, including weddings and other religious events that are social in nature.

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