

Inclusivity-based intervention to enhance religious tolerance among junior high school students

Ali Mashuri¹, Sukma Nurmala¹, Ika Herani¹, Yuliezar Perwira Dara¹, Esti Zaduqisti²

¹Department of Psychology, Faculty of Social and Political Sciences, Universitas Brawijaya
Jl. Veteran, Ketawanggede, Malang, East Java, 65145, Indonesia

²Department of Islamic Education, Faculty of Ushuluddin, Adab & Da'wah, UIN K.H. Abdurrahman Wahid, Pekalongan
Jl. Kusuma Bangsa No. 9, Pekalongan, East Java, 51141, Indonesia

ARTICLE INFO:

Received: 2024-06-10
Revised: 2024-07-02
Accepted: 2024-08-20
Published: 2024-08-30

Keywords:

Junior high school students, Religious tolerance, Social inclusivity

ABSTRACT

This community service program is inspired by indications or trends of religious intolerance among students in Indonesia. We designed this community service as a preventive intervention to enhance the understanding and levels of religious tolerance among junior high school students. The intervention emphasizes the importance of nationalism towards the Unitary State of the Republic of Indonesia (Indonesian: Negara Kesatuan Republik Indonesia/NKRI) and religious moderation as enhancing factors of religious tolerance. Fifty-eight students of SMPN 10 Kota Malang participated in the pre-test and post-test. Data analysis built upon paired sample t-tests with bootstrapping. The results indicated that, first, general knowledge scores regarding religious tolerance (e.g., the meaning or definition of religious tolerance, positive impacts of religious tolerance) and specific knowledge about forms of religious tolerance were significantly higher at the post-test stage compared to the pre-test. Secondly, the intervention proved effective in enhancing religious tolerance, particularly in terms of interreligious respect and politics, as their scores at the post-test stage were significantly higher compared to the pre-test. The third finding showed that participants positively evaluated the community service activities in terms of their objectives, implementation, and outcomes. Participants also perceived the community service activities as beneficial in fulfilling their need for a better understanding of religious tolerance. Overall, the empirical findings in this community service program imply that inclusivity in society plays a crucial role in enhancing religious tolerance among junior high school students.

2024 Abdimas: Jurnal Pengabdian Masyarakat Universitas Merdeka Malang
This is an open access article distributed under the CC BY-SA 4.0 license
(<https://creativecommons.org/licenses/by-sa/4.0/>)

How to cite: Mashuri, A., Nurmala, S., Herani, I., Dara, Y. P., & Zaduqisti, E. (2024). Inclusivity-based intervention to enhance religious tolerance among junior high school students. *Abdimas: Jurnal Pengabdian Masyarakat Universitas Merdeka Malang*, 9(3), 647-660. <https://doi.org/10.26905/abdimas.v9i3.13216>

1. INTRODUCTION

Indonesia is a united nation with a diverse society in several aspects, including ethnicity, region, religion, and geography (Saddam et al., 2020). The Indonesian state officially recognizes the existence of six religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Utama & Toni, 2020). One of the key factors influencing the stability of the Republic of the United States of Indonesia (Indonesian: Negara Kesatuan Republik Indonesia/NKRI) is the harmony or peaceful coexistence among religious communities (Nazmudin, 2017). However, the facts show that some tragedies of religious conflicts have colored the history of NKRI (St Aisyah, 2014). An example is the sectarian strife that was

based on religion in the early years of the Reformation Era from 1999 to 2002 in the Maluku Islands (Safi, 2017). Therefore, religious tolerance in Indonesian society needs to receive serious attention to prevent collective conflicts that could threaten the continuity of NKRI.

We must acknowledge that a series of acts of religious intolerance have indeed occurred and have been nationally highlighted, ranging from the attack on a temple in Kediri (Hardiyanto, 2023), the dispersal of worship services in Sabuga Bandung (Kharisma, 2017), the prohibition of Buddhist rituals in Tangerang (Wahab et al., 2019), church bombings in Samarinda (Frananta, 2019), to the forced closure of a statue of Mother Mary in Yogyakarta (Nur, 2023). In line with these acts of intolerance, national surveys indicate the potential for religious intolerance among various components of society, including civil servants or state apparatus (Ulmatin, 2023), students and lecturers (Purwanto et al., 2019), and school students (Susanti et al., 2020). Moreover, a national survey by the Setara Institute for Democracy and Peace in 2023 among high school students in five cities in Indonesia (Bandung, Bogor, Surabaya, Surakarta, and Padang) showed that 51.8 percent of respondents considered the West (the United States, England, and others) as a threat, 56.3 percent of respondents supported the implementation of Islamic law, and, very concerning, 83.3 percent of respondents believed that Pancasila could be replaced with another ideology (Yendra, 2023).

National surveys on religious intolerance or tolerance among junior high school students are still lacking. Considering this gap, this community service is dedicated to enhancing the knowledge or understanding of junior high school students regarding the meaning, types, or forms, as well as the importance of religious tolerance. From a psychological developmental perspective, junior high school students are entering early adolescence. Psychologically, this developmental phase is characterized by individual attachment to significant others, depicting how junior high school adolescents no longer see parents or teachers as guides for their attitudes and behaviors (Sary, 2017). They also tend to trust their friends and other figures besides parents and teachers as references for their attitudes and behaviors (Asri, 2020). Therefore, this community service focuses on junior high school students, considering the urgency that an increase in understanding of religious tolerance needs to be instilled as early as possible. This preventive step is crucial so that junior high school students can appreciate and respect the existence of other religions. Instilling these values and attitudes can further foster the attitudes and behaviors of religious tolerance among SMP students as they progress through subsequent developmental phases.

Several scientists interpret tolerance in various ways. One definition of tolerance that was once very popular interpreted this concept as a tendency to be free from prejudice (Duckitt, 1992). Referring to this definition, religious tolerance can be interpreted as the tendency of adherents of a religion to be free from negative emotions (for example: hatred, dislike) towards adherents of other religions. Previous research (Crawford, 2014; Klein & Zick, 2013), however, has empirically proven that intolerance and prejudice are two concepts that are different from each other. This means that a person can still allow other groups to believe and practice their values and culture even though they are prejudiced (disagree or dislike) towards other groups. Research by Sleijpen et al. (2020) also found that the majority group's prejudice against minority groups is not significantly related to intolerance of the first group towards the latter group which stems from incompatibility in worldviews.

Building upon the findings as described above, Verkuyten et al. (2020) created a new definition of intergroup tolerance. According to Verkuyten et al. (2020), intergroup tolerance occurs when as a member of a group, a person allows another group to believe and practice their beliefs or cultural values even though he does not like or agree with the values, beliefs, and culture of the other group. Empirically, such a conceptualization of tolerance is different from prejudice and discrimination (Verkuyten et al., 2023). Based on the definition of tolerance from Verkuyten et al. (2020) and adapting this definition in the context of this community service, the operationalization of religious tolerance is detailed in Table 1.

Inclusivity-based intervention to enhance religious tolerance among junior high school students

Ali Mashuri, Sukma Nurmala, Ika Herani, Yuliezar Perwira Dara, Esti Zaduqisti

Table 1. Operationalization of religious tolerance

Content	Target		
	Teachings of Other Religions	The Existence of Followers of Other Religions	Culture/Ways of Worship for Followers of other Religions
(Cognition) Disagreement	Do not blaspheme the teachings of other religions	Do not blaspheme the existence of followers of other religions; Does not prohibit adherents of other religions from carrying out worship; Not committing violence against followers of other religions;	Do not blaspheme the culture/way of worship of other religions;
(Emotion) Dislike			

Referring to Table 1, religious tolerance has two psychological aspects. The first is the cognitive aspect which means disagreement and the second is the affective aspect which means dislike. Religious tolerance, still referring to Table 1, also contains 3 types of targets, namely teachings, existence, and culture of other religions. In this community service, more specifically, religious tolerance means the attitude of adherents of a religion respecting the teachings, existence, and culture of adherents of other religions. This attitude of respect is developed even though adherents of a religion do not agree with and dislike the teachings, existence, and culture of adherents of other religions.

Table 2. Types of religious tolerance

Source	Content	Description of attitudes or behaviors
Simon & Schaefer (2016, 2018); Velthuis et al. (2021)	Respect other religions even if you don't agree/ don't like them	Followers of other religions have the right to live their lives in their way; Followers of other religions have the right to have their culture/ traditions; Followers of other religions have the right to practice their worship;
	Live together and peacefully even though you don't agree/don't like other religions	Living together and peacefully to avoid hostility between religious adherents; Living together and peacefully to avoid conflict between religious adherents; Living together and peacefully for peace between religious believers in a society;
Zaduqisti et al. (2020)	In the political field	Similar to followers of one's religion, followers of other religions can become executive leaders at the national level (President, Vice President) as well as at the regional level (Governor, Mayor, Regent); Similar to followers of one's religion, followers of other religions can become legislative leaders at the national level (DPR) as well as at the regional level (provincial DPRD, city/district DPRD); The same as religious adherents themselves, religious adherents can form and participate in unions or organizations (for example political parties)
	In the social field	Living next door to followers of other religions; Working with followers of other religions; Does not prohibit adherents of other religions from holding religious events and building places of worship in the surrounding area;

The existing psychological literature describes the types of religious tolerance. As can be seen in Table 2, religious tolerance can be manifested through an attitude of respect for (Simon, 2023; Simon & Schaefer, 2016, 2018; Velthuis et al., 2021) and a willingness to live together with followers of other religions (Zadugisti et al., 2020). Table 2 also describes examples of behavior from various forms or types of religious tolerance.

In this community service, interventions to increase religious tolerance focus on inclusivity. The operationalization of inclusivity refers to the theory of the Common Ingroup Identity Model (CIIM) (Gaertner et al., 2012). According to CIIM, promoting an inclusive identity by emphasizing similarities rather than differences between groups is useful for fostering harmonization of intergroup relations. National identity or nationalism is a form of inclusive identity, which in the Indonesian context is a shared identity that covers and encompasses various sub-identities ranging from ethnicity, religion, language, and region (Supratikno, 2022). Inclusivity is also operationalized as religious moderation referring to the theoretical model from Zadugisti et al. (2020).

Based on the phenomena, problems, and theories regarding religious tolerance as put forward above, Figure 1 displays a problem-solving solution framework that is potentially appropriate to the field conditions in our partner of community service. The partner who collaborates with our community service team is SMPN 10 Malang City. The school which is located at Jalan Mayor Jenderal Sungkono no. 57 Malang 65132 has the motto "BUMI SDASA WIYATA MANDALA". As with other junior high school levels, the education period is taken over a period of three years, starting from classes VII, VII, to IX.

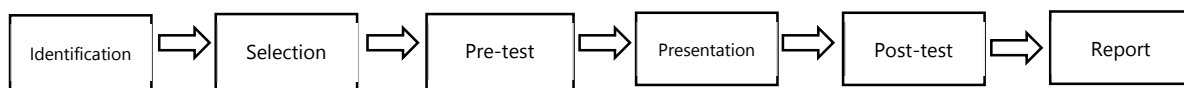


Figure 1. Solution framework for problem-solving stages

The initial stage of our community service activities is identifying partner problems (Figure 1). As a state school, our partner has students who follow a variety of religions with Islam as the dominant religion. With this religious diversity, socializing and promoting tolerance is very important and relevant for our partner. After identifying the problem, the second stage is the selection and determination of classes consisting of students who adhere to varied religions. We recruited students in this class as respondents or participants in community service activities. The third stage is a pre-test, which is followed by a presentation and questions and answers regarding religious tolerance. The fifth stage is the post-test, which ends with a report on the results of community service activities as the final stage.

Referring to the background of the problem above, this community service aims to, first, increase junior high school students' understanding of general knowledge and specific knowledge of religious tolerance. The second goal is to increase the religious tolerance of junior high school students. The third is to identify psycho-social factors that facilitate junior high school students' religious tolerance.

2. METHODS

The implementation method for this community service is presentation and question and answer which is designed as a within-subjects pre-test and post-test experiment (Mashuri, 2023). The first stage is a pre-test as a control condition. In the pre-test, participants were not given any form of treatment and they were only asked to answer several questions related to general and specific knowledge regarding religious tolerance and the degree or level of religious tolerance. General knowledge about religious

tolerance relates to, for example, the meaning of religious tolerance, laws, regulations, or laws that guarantee religious freedom in Indonesia, and the reasons why religious tolerance is very important in Indonesia.

General knowledge of religious tolerance was measured with 8 items (Cronbach's alpha reliability $[\alpha] = .62$), which refers to the theoretical arguments of [Zaduqisti et al. \(2020\)](#). Specific knowledge about religious tolerance relates to, first, predicating upon the arguments of [Verkuyten et al. \(2020\)](#), content (disagreement and dislike; questions: "To what extent do you know thoughts [disagreement] as the content of religious tolerance?"; "To what extent do you know feelings [dislike] as the content of religious tolerance?") and targets (teachings of other religions, the existence of adherents of other religions, and the culture or way of worship of adherents of other religions; question: "To what extent do you understand the teachings of other religions as a target for religious tolerance?"; "To what extent do you understand the existence of adherents of other religions as a target for religious tolerance?"; "To what extent do you understand the culture/way of worship of adherents of other religions as a target for religious tolerance?"). Second, special knowledge related to religious tolerance in the form of respecting the existence of adherents of other religions (question: "To what extent do you understand Respecting or Respecting Other Religions as a form or type of religious tolerance?") and living together with adherents of other religions (question: "To what extent do you understand living together and in peace with followers of other religions as a form or type of religious tolerance?"), referring to [Velthuis et al. \(2021\)](#) and [Simon & Schaefer \(2016, 2018\)](#). Specific knowledge is also related to religious tolerance in the political realm (question: "To what extent do you understand religious tolerance in the political realm?") and social realm (question: "To what extent do you understand religious tolerance in the social realm?"), referring to [\(Zaduqisti et al. \(2020\)\)](#). Overall, based on those several reference sources, specific knowledge regarding religious tolerance was measured with 9 items ($\alpha = .70$). Finally, in the pre-test stage, participants were asked to answer 12 questions (for example: "Even though you may not agree or dislike the teachings of other religions, to what extent do you agree that in Indonesia religious adherents are part of the People's Representative Council [DPR]?"; "Even though you may not agree or dislike the teachings of other religions, to what extent do you agree that in Indonesia you live next door to followers of other religions?"; $\alpha = .90$) to measure religious tolerance developed from [Zaduqisti et al. \(2020\)](#).

The second stage is the presentation and discussion. The presentation began with the background of the existence of religion in Indonesia, accompanied by information about the six official religions in Indonesia as well as the results of the Indonesian Survey Institute's survey regarding the level of religious tolerance in East Java. The next presentation explained several reasons for the importance of religious tolerance in Indonesia as well as the meaning of religious tolerance. This material continues with the delivery of detailed information regarding the content, targets, and forms of religious tolerance. The next presentation presented material regarding nationalism and religious moderation as psycho-social factors that are relevant and important for promoting religious tolerance in Indonesia. Referring to [Mulya & Aditomo \(2019\)](#), nationalism is explained as a form of love for the Republic of Indonesia by explaining and emphasizing the importance of the motto 'We are one nation, as Indonesians' and 'Bhinneka Tunggal Ika' (Different religions but still one as the Indonesian nation). Religious moderation emphasizes the principle that, first, every religion teaches love, and, second, every religion teaches peace between believers.

The third and final stage is the post-test. In the post-test, participants were asked to answer several questions again with the same content but in a different order from the pre-test. These questions measure general knowledge regarding religious tolerance (8 items; $\alpha = .82$), specific knowledge regarding religious tolerance (9 items; $\alpha = .88$), and level of religious tolerance (12 items; $\alpha = .96$). Finally, participants were asked to answer 6 questions ($\alpha = .85$), which referred to related literature ([Mashuri & Nurmala, 2024](#);

Moscoso et al., 2013), to assess the meaningfulness of community service activities both from the aspects of the objective (question: "To what extent the socialization activities you have just participated in are useful and sufficient to understand religious tolerance in Indonesia?"), implementation (question: "To what extent can the socialization activities you have just participated in understand religious tolerance in Indonesia"; "To what extent are the activities do you consider the socialization activity that you have just participated in to be good and correct for understanding religious tolerance in Indonesia?"), results (question: "To what extent do you consider the socialization activity that you have just participated in to be efficient or appropriate for understanding religious tolerance in Indonesia?"; "To what extent do you consider the socialization activity you have just participated in to be effective in understanding religious tolerance in Indonesia"), and those of the fulfillment of the participants' need to understand religious tolerance (question: "To what extent does the socialization activity you have just participated can fulfill your need to understand religious tolerance in Indonesia?").

3. RESULTS AND DISCUSSION

Results

We carried out this community service activity on May 2 2024. This implementation refers to the schedule of events that we have coordinated with the community service team and our partner. In the following sections, we explain the implementation stages and material for community service activities, as well as the results of activities related to the effectiveness of the intervention to increase participants' understanding and degree of religious tolerance.

Implementation stages

Table 3 provides rundown information on community service activities. As can be seen in Table 3, activities start at 08.30 and close at 13.00. The activity begins with preparation, which is followed by giving a pre-test to participants for half an hour. After the pre-test, the next activity was a welcoming speech by the Brawijaya University Psychology department and partners. The speaker gave socialization regarding religious tolerance for 1 hour. After a break and discussion, the post-test was given for half an hour. The activity ended with closing and debriefing. At the end of this activity, the community service team expressed their gratitude for the support and facilitation provided by our partner.

Table 3. The rundown of community service activities

Time (Ante Meridiem/AM)	Activities	Presenter / Person in Charge
08.30-09.00	Preparation	Community service assistants
09.00-09.30	Pre-test	Community service assistants
09.30-09.45	A welcoming speech 1	Principal of SMPN 10 Malang City
09.45-10.00	A welcoming speech 2	Head of the community service team:
10.00-11.000	Socialization regarding religious tolerance	Ali Mashuri, S.Psi., M.Sc., Ph.D Presenter: Ika Herani, S.Psi., M.Si
11.00-11.30	A break	Community service assistants
11.30-12.15	Discussion	Sukma Nurmala, S.Psi., M.Si & Community service assistants
12.15-12.45	Post-test	Community service assistants
12.45-13.00	Closing & debriefing	Ali Mashuri, S.Psi., M.Sc., Ph.D

Activity materials

The material in this community service activity is in the form of, first, a questionnaire that compiles questions related to the constructs being measured, including general knowledge and specific knowledge about religious tolerance and the degree of religious tolerance. Before the intervention in the form of socialization regarding religious tolerance was explained by the speaker, the questionnaire was given to the participants by the community service assistants in the pre-test (Figure 2).

Socialization material was given after the pre-test in PowerPoint, which was presented using a laptop connected to a projector (Figure 3). As explained in the Method section, the socialization material provided information on the existence of official religions in Indonesia, the results of a survey in East Java regarding religious intolerance, the meaning of religious tolerance, and the reasons for the importance of religious tolerance in Indonesia. The socialization also outlined the types of religious tolerance, concluding with an explanation of nationalism and religious moderation as inclusive awareness and identity that are important and relevant for improving understanding and levels of religious tolerance in Indonesia.



Figure 2. Community service assistants handling questionnaires in the pre-test

Figure 3. Socialization regarding religious tolerance

Effectiveness of community service activities

We analyzed the results of this intervention in community service using bootstrapping statistics, which is useful for handling data that meets or does not meet the assumption of normality (Hesterberg, 2011; LaFlair et al., 2015). The bootstrapping uses SPSS for Windows software (Field, 2024). The first analysis is a paired sample t-test (Field, 2024) to examine the effectiveness or significance of inclusiveness-based interventions (nationalism and religious moderation) in increasing knowledge and levels of religious tolerance. As can be seen in Table 4, the intervention turned out to be effective because the scores for general knowledge about religious tolerance, specific knowledge about religious tolerance, and the level of religious tolerance at the post-test stage were significantly higher than at the pre-test stage.

Table 5 displays the results of the Pearson-Product Moment bivariate correlation (Mashuri, 2023) as the second analysis to test the extent to which the level of religious tolerance is related to general knowledge and specific knowledge about religious tolerance at the pre-test and post-test stages. As can be seen in Table 5, the level of religious tolerance is significantly and positively correlated with both types of knowledge about religious tolerance at the pre-test and post-test stages. These results illustrate that general knowledge and specific knowledge about religious tolerance have the potential to be factors that play a significant role in increasing the level of religious tolerance among junior high school students.

Table 4. Significance test results of differences in the scores of general knowledge, specific knowledge, and level of religious tolerance in the pre-test and post-test

The Constructs Being Measured	Pre-test M (SD)	Post-test M (SD)	t	Bias	Significance (two-tailed)
General knowledge about religious tolerance	1.94 (.23)	2.04 (.32)	2.11	.002	.041
Special knowledge about religious tolerance	2.03 (.30)	2.29 (.37)	4.75	.001	.001
Level of religious tolerance	2.18 (.39)	2.34 (.46)	2.61	.002	.016

Note. *M* = mean, *SD* = standard deviation

Table 5. Correlation between level of religious tolerance, general and specific knowledge about religious tolerance at the pre-test and post-test stages

Dependent Variable	Stage	Independent Variable	
		General Knowledge	Specific Knowledge
Level of religious tolerance	Pre-test	,44**	,43**
	Post-test	,62**	,61**

Note. ** = significant at the level of .01.

The third analysis uses the one-sample t-test (Field, 2024). This statistical technique is used to test participants' assessments of the usefulness of community service activities. As can be seen in Table 6, each of the six items that separately aim to measure the usefulness of the activity has a mean value that is significantly higher than the median value of 2.00. The significance of these results also applies to the aggregate or overall score of the six items. These results prove empirically that participants positively assess community service activities in terms of objectives, implementation, results, and fulfillment of needs.

The final analysis is to correlate the usefulness of community service activities with general knowledge and specific knowledge about religious tolerance at the post-test stage. As can be seen in Table 7, both separately and in aggregate the items on the usefulness of community service activities are positively and significantly correlated with general knowledge and specific knowledge about religious tolerance at the post-test stage. These results imply that general knowledge and specific knowledge about religious tolerance have the potential to contribute significantly to increasing positive assessments of community service activities.

Discussion

The results of this community service show that inclusiveness-based interventions by instilling the importance of nationalism and religious moderation play a significant role in increasing general knowledge, special knowledge, and the level of religious tolerance. These findings are in line with previous research in Indonesia. For example, research by Mashuri et al. (2014) found that national identity encourages Muslims in Indonesia as the majority religious group to be tolerant towards minority Shia

Inclusivity-based intervention to enhance religious tolerance among junior high school students

Ali Mashuri, Sukma Nurmala, Ika Herani, Yuliezar Perwira Dara, Esti Zaduqisti

and Ahmadiyah followers. Meanwhile, in research by [Zaduqisti et al. \(2020\)](#), religious moderation is positively and significantly correlated with Muslim tolerance towards non-Muslims in Indonesia because of its role in increasing higher-order nested identity. In the context of their research ([Zaduqisti et al., 2020](#)), higher-order nested identity is an awareness of Indonesia's position as a national identity that is hierarchically above religious, ethnic, cultural, and regional sub-identities.

We operationalize nationalism in community service as a form of non-defensive identification, reflecting attachment and love for a country. [Roccas et al. \(2006\)](#) differentiate this form of national identification which is non-defensive in nature from national glorification as national identification which is defensive in nature. National glorification is a feeling that the existence of a country is superior compared to other countries. In their research ([Roccas et al., 2006](#)), nationalism boosts reconciliatory attitudes towards other countries while conversely, national glorification attenuates reconciliatory attitudes towards other countries. Data in community service shows the role of nationalism as a non-defensive national identification in increasing religious tolerance, thus supporting the theory and empirical findings of [Roccas et al. \(2006\)](#).

Table 6. Assessment of the usefulness of community service activities at the post-test stage

The Constructs Being Measured	List of Questions	M (SD)	t	Bias	Significance (two-tailed)
Benefits of Community Service Programs	To what extent does the socialization activity you have just participated in fulfill your need to understand religious tolerance in Indonesia?	2.34 (.52)	5.10	.002	.001
	To what extent is the socialization activity you just participated in useful and adequate for understanding religious tolerance in Indonesia?	2.43 (.57)	5.81	.001	.001
	To what extent do you accept the socialization activities you have just participated in in understanding religious tolerance in Indonesia?	2.28 (.62)	4.60	.001	.001
	To what extent do you consider the socialization activities you have just participated in to be good and correct for understanding religious tolerance in Indonesia?	2.28 (.62)	3.41	.001	.001
	To what extent do you consider the socialization activities you have just participated in to be efficient or appropriate for understanding religious tolerance in Indonesia?	2.29 (.59)	3.77	.001	.001
	To what extent do you consider the socialization activities you have just participated in to be effective in understanding religious tolerance in Indonesia?	2.33 (.54)	4.60	.003	.001
Aggregate		2.33 (.43)	5.98	-.00101	.001

Note. ** = significant at the level of .01.

Table 7. Correlation between the usefulness of community service activities, general knowledge about religious tolerance, and specific knowledge about religious tolerance at the post-test stage

Benefits of Community Service Programs	General Knowledge	Specific Knowledge
To what extent does the socialization activity you have just participated in fulfill your need to understand religious tolerance in Indonesia?	.41**	.52**
To what extent is the socialization activity you just participated in useful and adequate for understanding religious tolerance in Indonesia?	.52**	.64**
To what extent do you accept the socialization activities you have just participated in in understanding religious tolerance in Indonesia?	.57**	.44**
To what extent do you consider the socialization activities you have just participated in to be good and correct for understanding religious tolerance in Indonesia?	.57**	.48**
To what extent do you consider the socialization activities you have just participated in to be efficient or appropriate for understanding religious tolerance in Indonesia?	.41**	.38**
To what extent do you consider the socialization activities you have just participated in to be effective in understanding religious tolerance in Indonesia?	.34**	.33**
Aggregate	.66**	.63**

Note. ** = significant at the level of .01.

We operationalize religious moderation in community service, based on the theoretical arguments of [Zadugisti et al. \(2020\)](#), as inclusive awareness with an emphasis on religion as a source of love and peace between religious believers. Thus, religious moderation in the context of community service implies a positive view of a religious group toward the existence of other religious groups. [Putra et al. \(2023\)](#) argue and prove empirically that emphasizing the belief that every human being, regardless of their religion, has good character increases the tendency of adherents of one religion to have a positive attitude towards adherents of other religions. Aligned with the arguments of [Putra et al. \(2023\)](#), religious moderation in this community service contributes positively and significantly to religious tolerance.

In this community service, general knowledge and specific knowledge about religious tolerance are positively and significantly correlated with the level of religious tolerance at the pre-test and post-test stages. These findings are potentially in line with the theoretical model proposed by [Verkuyten et al. \(2020\)](#), emphasizing that one of the cognitive factors inhibiting intergroup tolerance is closed-mindedness and rigidity. Knowledge about religious tolerance thus has the potential to reduce this closed and rigid thinking style which will then provide positive results in the form of increasing the level of religious tolerance in the context of community service.

The probing analysis revealed that the community service effectively enhanced some aspects of general knowledge of religious tolerance, as shown in Table 8 in the Appendix. These include a better understanding of the number of officially recognized religions in Indonesia, surveys on religious tolerance, the importance of religious tolerance in Indonesia, and examples of religious intolerance in the country. Similarly, as displayed in Table 9 in the Appendix, the community service significantly increased all aspects of specific knowledge on religious tolerance, including the contents of religious tolerance (2 items), the targets of religious tolerance (3 items), respect for other religions (1 item), coexistence with

other religious groups (1 item), religious tolerance in the political realm (1 item), and religious tolerance in the social realm (1 item) - The data in the appendix can be accessed via Open Science Framework (OSF): <https://osf.io/34h6z>. These findings, as illustrated in Table 7, align with the argument of Verkuyten et al. (2022) on deliberative tolerance. Verkuyten et al. (2022) posited that moderation helps people reflectively understand the reasons for tolerating other religions.

Finally, the community service significantly improved two aspects of religious tolerance: interreligious respect and political tolerance (see Table 10 in the Appendix). According to the data in Table 11 in the Appendix, the aspect that consistently and strongly contributed to the construct of interreligious respect in both the pre-test and post-test was the worship of other religions. Meanwhile, the data in Table 12 in the Appendix demonstrated that the aspect that consistently and strongly contributed to the construct of political tolerance in both the pre-test and post-test was the Regional Representative Council at the provincial level (DPRD Provinsi). These observations align with the theoretical model of Zaduqisti et al. (2020), which argues that religious moderation promotes political tolerance by enhancing awareness of an inclusive identity.

4. CONCLUSION AND RECOMMENDATIONS

This community service is based on an increase in religious intolerance among junior high school students in Indonesia. Aiming to test the effectiveness of social intervention as an applied strategy to increase the religious tolerance of junior high school students, the substance of this community service material is related to the cultivation of nationalism and religious moderation as a manifestation of social inclusivity in Indonesia. The results of the intervention through the presentation method proved to be effective because the scores of the general knowledge of religious tolerance (i.e., a better understanding of the number of officially recognized religions in Indonesia, surveys on religious tolerance, the importance of religious tolerance in Indonesia, and examples of religious intolerance in the country), the specific knowledge of religious tolerance (i.e., the contents of religious tolerance, the targets of religious tolerance, respect for other religions, and coexistence with other religious groups), religious tolerance in the political realm, religious tolerance in the social realm, as well as the degree of tolerance (i.e., respect for other religions and coexistence with other religious groups) at the pre-test stage increased significantly at the post-test stage. The benefits of our community service in terms of its objectives, implementation, results, and fulfillment of participants' needs are also valued positively by participants. Accordingly, we hope that junior high school students can internalize nationalism and religious moderation as a form of inclusive awareness in society which contributes to increasing their religious tolerance in Indonesia.

Community service results that show the effectiveness of interventions based on social inclusivity (nationalism and religious moderation) need to involve a wider sample, not just a sample at a junior high school in Malang City. These methodological steps are essential to test the generalizability of the intervention's effectiveness to a more representative population. It is hoped that cooperation between the Psychology Department of Brawijaya University and its partners will continue to be maintained in carrying out community service activities. This follow-up is important for the continuity of socialization regarding social inclusiveness and its role in promoting religious tolerance, at least within the scope of our partner, i.e., SMPN 10 Malang City. This suggestion is very relevant considering that religious tolerance is very dynamic, influenced by external situational factors that need to be anticipated together. For the government, nationalism and religious moderation need to be integrated programmatically through, for example, the education curriculum. This step is very useful for internalizing nationalism and religious moderation as an inclusive awareness in society in students so that they have sufficient knowledge regarding religious tolerance and, in addition, can be tolerant towards followers of other religions in Indonesia.

ACKNOWLEDGEMENTS

We express our gratitude for the 2024 community service grant provided by the Faculty of Social and Political Sciences (FISP), Universitas Brawijaya, to fund this program (Grant Number: 180/UN10.F11/PN/2024).

REFERENCES

- Asri, D. N. (2020). Faktor-faktor yang mempengaruhi terbentuknya konsep diri remaja (Studi kualitatif pada siswa SMPN 6 Kota Madiun). *Jurnal Konseling Gusjigang*, 6(1), 1-11. <https://doi.org/10.24176/jkg.v6i1.4091>
- Crawford, J. T. (2014). Ideological symmetries and asymmetries in political intolerance and prejudice toward political activist groups. *Journal of Experimental Social Psychology*, 55, 284-298. <https://doi.org/10.1016/j.jesp.2014.08.002>
- Duckitt, J. (1992). *The social psychology of prejudice*. Praeger.
- Field, A. (2024). *Discovering statistics using IBM SPSS statistics*. Sage.
- Frananta, A. B. (2019). Implementasi pemenuhan kompensasi pada korban tindak pidana terorisme dalam prespektif Undang-Undang nomor 31 tahun 2014 tentang Lembaga Perlindungan Saksi dan Korban. *Recidive: Jurnal Hukum Pidana dan Penanggulangan Kejahatan*, 8(3), 262-270. <https://doi.org/10.20961/recidive.v8i3.47383>
- Gaertner, S. L., & Dovidio, J. F. (2012). The common ingroup identity model. In P. A. M. Van Lange, A. W. Kruglanski, & E. T. Higgins (Eds.), *Handbook of theories of social psychology* (pp. 439-457). Sage Publications Ltd. <https://doi.org/10.4135/9781446249222.n48>
- Hardiyanto, S., Fahmi, K., Wahyuni, W., Adhani, A., & Hidayat, F. P. (2023). Kampanye moderasi beragama di era digital sebagai upaya preventif millennial mereduksi kasus intoleransi di Indonesia: Bahasa Indonesia. *Jurnal Noken: Ilmu-Ilmu Sosial*, 8(2), 228-237. <https://doi.org/10.33506/jn.v8i2.1933>
- Hesterberg, T. (2011). Bootstrap. *Wiley Interdisciplinary Reviews: Computational Statistics*, 3(6), 497-526. <https://doi.org/10.1002/wics.182>
- Kharisma, T. (2017). Peningkatan pernyataan gubernur Jawa Barat pada pemberhentian kebaktian kebangunan rohani dalam media daring. *Jurnal Kajian Komunikasi*, 5(2), 168-179. <https://doi.org/10.24198/jkk.v5i2.10640>
- Klein, A., & Zick, A. (2013). Toleranz versus vorurteil? Eine empirische analyse zum verhältnis von toleranz und vorurteil. *Kölner Zeitschrift für Soziologie und Sozialpsychologie (KZfSS)*, 65(2), 277-300. <https://doi.org/10.1007/s11577-013-0203-z>
- LaFlair, G. T., Egbert, J., & Plonsky, L. (2015). A practical guide to bootstrapping descriptive statistics, correlations, t tests, and ANOVAs. In *Advancing quantitative methods in second language research* (pp. 46-77). Routledge. <https://doi.org/10.4324/9781315870908>
- Mashuri, A. (2023). *Buku ajar statistika parametrik dasar: Uji hubungan, uji perbedaan, dan aplikasinya menggunakan JASP*. Inara Publisher.
- Mashuri, A., & Nurmala, S. (2024). Literasi digital dan sosial emosional untuk meningkatkan pengetahuan pelajar SMA mengenai radikalisme beragama. *Jurnal Pengabdian UNDIKMA*, 5(1), 41-55. <https://doi.org/10.33394/jpu.v5i1.9114>

Inclusivity-based intervention to enhance religious tolerance among junior high school students

Ali Mashuri, Sukma Nurmala, Ika Herani, Yuliezar Perwira Dara, Esti Zaduqisti

- Mashuri, A., Supriyono, Y., Khotimah, S. K., Sakdiah, H., Sukmawati, F., & Zaduqisti, E. (2014). Examining predictors of tolerance and helping for Islamic religious minorities in Indonesia. *International Journal of Research Studies in Psychology, 3*(2), 15-28. <https://doi.org/10.5861/ijrsp.2013.495>
- Moscoso, S. C., Chaves, S. S., Vidal, M. P., & Argilaga, M. T. A. (2013). Reporting a program evaluation: Needs, program plan, intervention, and decisions. *International Journal of Clinical and Health Psychology, 13*(1), 58-66. [https://doi.org/10.1016/S1697-2600\(13\)70008-5](https://doi.org/10.1016/S1697-2600(13)70008-5)
- Mulya, T. W., & Aditomo, A. (2019). Researching religious tolerance education using discourse analysis: A case study from Indonesia. *British Journal of Religious Education, 41*(4), 446-457. <https://doi.org/10.1080/01416200.2018.1556602>
- Nazmudin, N. (2017). Kerukunan dan toleransi antar umat beragama dalam membangun keutuhan Negara Kesatuan Republik Indonesia (NKRI). *Journal of Government and Civil Society, 1*(1), 23-39. <http://doi.org/10.31000/jgcs.v1i1.268>
- Nur, P. (2023). Dinamika penutupan patung Bunda Maria di Yogyakarta. *Jurnal Studi Islam, 8*(1), 136-150.
- Purwanto, Y., Qowaid, Q., & Fauzi, R. (2019). Internalisasi nilai moderasi melalui Pendidikan Agama Islam di perguruan tinggi umum. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan, 17*(2), 110-124. <https://doi.org/10.32729/edukasi.v17i2.605>
- Putra, I. E., Mashuri, A., Nurhamida, Y., & Halperin, E. (2023). Beliefs about human nature moderate the association between religious fundamentalism and hate: The case of Muslims in Indonesia. *Journal of Applied Social Psychology, 53*(4), 329-340. <https://doi.org/10.1111/jasp.12943>
- Roccas, S., Klar, Y., & Liviatan, I. (2006). The paradox of group-based guilt: Modes of national identification, conflict vehemence, and reactions to the in-group's moral violations. *Journal of Personality and Social Psychology, 91*(4), 698-711. <https://doi.org/10.1037/0022-3514.91.4.698>
- Saddam, S., Mubin, I., & Sw, D. E. M. (2020). Perbandingan sistem sosial budaya Indonesia dari masyarakat majemuk ke masyarakat multikultural. *Historis: Jurnal Kajian, Penelitian dan Pengembangan Pendidikan Sejarah, 5*(2), 136-145. <https://doi.org/10.31764/historis.v5i2.3424>
- Safi, J. (2017). Konflik komunal: Maluku 1999-2000. *ISTORIA Jurnal Pendidikan dan Ilmu Sejarah, 13*(1), 33-44. <http://dx.doi.org/10.21831/istoria.v13i1.17615>
- Sary, Y. N. E. (2017). Perkembangan kognitif dan emosi psikologi masa remaja awal. *J-PENGMAS (Jurnal Pengabdian kepada Masyarakat), 1*(1), 6-12.
- Simon, B. (2023). Taking tolerance seriously: A proposal from a self-categorization perspective on disapproval and respect. *American Psychologist, 78*(6), 729-742. <https://doi.org/10.1037/amp0001166>
- Simon, B., & Schaefer, C. D. (2016). Tolerance as a function of disapproval and respect: The case of Muslims. *British Journal of Social Psychology, 55*(2), 375-383. <https://doi.org/10.1111/bjso.12137>
- Simon, B., & Schaefer, C. D. (2018). Muslims' tolerance towards outgroups: Longitudinal evidence for the role of respect. *British Journal of Social Psychology, 57*(1), 240-249. <https://doi.org/10.1111/bjso.12213>
- Sleijpen, S., Verkuyten, M., & Adelman, L. (2020). Accepting Muslim minority practices: A case of discriminatory or normative intolerance? *Journal of Community & Applied Social Psychology, 30*(4), 405-418. <https://doi.org/10.1002/casp.2450>

- St Aisyah, B. M. (2014). Konflik sosial dalam hubungan antar umat beragama. *Jurnal Dakwah Tabligh*, 15(2), 189-208. <https://dx.doi.org/10.24252/jdt.v15i2.348>
- Supratikno, A. (2022). Reinforcing Indonesian national identity based on inclusiveness of Pancasila as a way to deal with the identity politics in Indonesia. *International Journal of Multicultural and Multireligious Understanding*, 9(6), 407-417. <http://dx.doi.org/10.18415/ijmmu.v9i6.3809>
- Susanti, Y., Fusnika, F., & Suryameng, S. (2020). Strategi membentengi kalangan pelajar terhadap paham radikalisme dan intoleransi di SMPN 01 Seberuang Kabupaten Kapuas Hulu. *JURNAL PEKAN: Jurnal Pendidikan Kewarganegaraan*, 5(1), 1-14. <https://doi.org/10.31932/jpk.v5i1.713>
- Ulmatin, N. (2023). *Moderasi beragama di kalangan ASN: Studi pada ASN Kantor Wilayah Kementerian Agama Provinsi Jawa Barat* (Doctoral dissertation, UIN Sunan Gunung Djati Bandung).
- Utama, A. S., & Toni, T. (2020). Perlindungan negara terhadap kebebasan beragama di Indonesia menurut Undang-Undang Dasar 1945. *CIVITAS (Jurnal Pembelajaran dan Ilmu Civic)*, 6(2), 12-24. <https://doi.org/10.36987/civitas.v2i1.1072>
- Velthuis, E., Verkuyten, M., & Smeekes, A. (2021). The different faces of social tolerance: Conceptualizing and measuring respect and coexistence tolerance. *Social Indicators Research*, 158(3), 1105-1125. <https://doi.org/10.1007/s11205-021-02724-5>
- Verkuyten, M., Adelman, L., & Yogeeswaran, K. (2020). The psychology of intolerance: Unpacking diverse understandings of intolerance. *Current Directions in Psychological Science*, 29(5), 467-472. <https://doi.org/10.1177/0963721420924763>
- Verkuyten, M., Adelman, L., & Yogeeswaran, K. (2022). Tolerance as forbearance: Overcoming intuitive versus deliberative objections to cultural, religious, and ideological differences. *Psychological Review*, 129(2), 368-387. <https://doi.org/10.1037/rev0000228>
- Verkuyten, M., Yogeeswaran, K., & Adelman, L. (2023). The social psychology of intergroup tolerance and intolerance. *European Review of Social Psychology*, 34(1), 1-43. <https://doi.org/10.1080/10463283.2022.2091326>
- Wahab, A. J., & Putro, Z. A. E. (2019). Resolusi konflik melalui mediasi: Kasus pengusiran Bisku di Tangerang. *Penamas*, 32(2), 445-460. <https://doi.org/10.31330/penamas.v32i2.253>
- Yendra, M. (2023). Peran Ikatan Keluarga Alumni Lembaga Ketahanan Nasional (Ikal-Lemhannas) menyikapi isu intoleransi di Sumatera Barat. *Ekasakti Jurnal Penelitian dan Pengabdian*, 4(1), 65-73. <https://doi.org/10.31933/ejpp.v4i1.1031>
- Zaduqisti, E., Mashuri, A., Zuhri, A., Haryati, T. A., & Ula, M. (2020). On being moderate and peaceful: Why Islamic political moderateness promotes outgroup tolerance and reconciliation. *Archive for the Psychology of Religion*, 42(3), 359-378. <https://doi.org/10.1177/0084672420931204>
-