

Collaborating to Enhance Tolerance Among Bandung's Students of Diverse Religions

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Abstract:

This study investigates the perceptions of tolerance held by students at UIN Bandung and Parahyangan Catholic University (UNPAR), two religiously affiliated postsecondary educational establishments in Bandung. The data for this research was gathered through document reviews and interviews using a qualitative methodology. Fifty students from UIN Bandung and fifty from UNPAR Bandung were interviewed. This study discovers that students' perceptions of their religious texts—the Bible and the Qur'an—have an impact on how tolerant they are. Socially, it is discovered that Indonesians' conception of tolerance has a national dimension based on the national ideology. Religious and social concepts provide these kids with the foundation for tolerance in a variety of ways. Students at UIN Bandung continue to exhibit tolerance, but only within the framework of their religion—Islam. On the other hand, tolerance is practiced in both the social and individual environments at UNPAR, a campus that is more diverse and cosmopolitan. Collaboration strengthens the two student groups' tolerant attitudes. This collaboration later initiated the birth of the *Halaqah Damai* (Circle of Peace) as a forum for the two student groups to have dialogue and understand the essence of religious tolerance to be disseminated in their respective environments.

Keywords: *campus life; radicalism; religious tolerance; social sphere; student movement.*

INTRODUCTION

Contemporary society is becoming increasingly religiously diverse (Campbell & Evolvi, 2020; Flensner & Von der Lippe, 2019). The diversity level will likely increase as migration continues (King & Okólski, 2019). Researchers have also observed that migration flows are becoming very diverse, with migrants coming from different countries increasingly various (Claassen & McLaren, 2022; Guma & Dafydd Jones, 2019; Wessendorf, 2018). The social consequences of increasing levels of religious diversity in today's world have become daily conversations and practices (Perry, 2022; Van Buren III et al., 2020). Socially, religious diversity can lead to

conflict and open interaction (Choi et al., 2019; Héliot et al., 2020). However, prejudice against those who are different still arises and can be a danger that threatens social harmony (Arnett & Sidanius, 2018).

Religious tolerance is essential in modern society because it allows people with different beliefs, faiths, or values to coexist (DeFranza et al., 2021; Verkuyten et al., 2019). Recognition of the legitimacy of other religions requires an appreciation of religious adherents, especially among the younger generation (Albadi et al., 2018; Hefner, 2020). This is because young people can still be carried away by various religious ideas, including radical ones (Augestad Knudsen, 2020; Hannam & Biesta, 2019). So many radical religious movements rely on young people's spirits and abilities (Corbett, 2019; Lifton, 2019). Meanwhile, the life of the nation and state in the world requires peace, tranquility, comfort, and prosperity (Labobar, 2020; Melnyk et al., 2020). These are often disturbed because of the emergence of social triggers that make a nation into trouble (Mukhammadsidiqov, 2020). Radicalism, extremism, violence, and terrorism are seen by many as things that create conflict in society (Ferguson & McAuley, 2020; Jerome & Elwick, 2020; Pisiu et al., 2020). In the long course of human history, there have been truth claims made by religious groups (Mejia et al., 2018). These claims usually trigger competition, radicalism, extremism, violence, intolerance, and terrorism (Firdaus, 2018; Snook et al., 2022). It is the cause of an unfavorable situation marked by divisions and religious conflicts (Dollahite et al., 2018; Vieten & Lukoff, 2022). This suffering will not stop until people feel the importance of being together (Soares & Sudarsana, 2018).

Indonesia has various religions, cultures, tribes, ethnicities, races, and languages that are diverse (Bowen, 2000; M. T. Rahman, 2021). This diversity makes Indonesia one of the countries that has vulnerability to various conflicts, especially conflicts based on ethnic, religious, racial, and inter-group sentiments. One of the conflicts is between religious communities in Indonesia and the six official religions recognized by the government, namely Islam, Christianity, Catholicism, Buddhism, Hinduism, and Confucianism. This religion-based conflict can be in the form of conflicts within certain religions in the formation of disputes between sects within one religion or conflicts between people of different faiths (Setia & Rahman, 2022). Of course, it is difficult for the Indonesian people to maintain this diversity. Besides, religious life in Indonesia has various local religions or certain beliefs that have grown long in the archipelago (Hefner, 2021; Muharam, 2020).

The plurality of the Indonesian nation is described as a double-edged sword; on the one hand, the richness of Indonesian culture is the capital and source of inspiration for various aspects of state and state life; On the other hand, this diversity has the potential to be a source of conflict in society (Wibisono et al., 2020). The threat of conflict vulnerability is faced with the challenge of increasing public awareness of tolerance of diversity which is still low (Arifinsyah et al., 2020). This statement is based on various studies showing an increase in intolerance cases yearly. For example, in 2014, there were 74 cases of intolerance, then in 2015, there was an increase to 87 cases, and in 2016 the addition of intolerance cases almost touched 100 cases (Riyanto, 2001). Based on these intolerance cases, the common forms of intolerance include prohibiting certain religious activities, destroying houses of worship, discrimination against adherents of certain religions, and intimidation and coercion of beliefs (Meiza, 2018).

Referring to the intolerance research report in 2017, the Center for the Study of Islam and Society (PPIM) UIN Syarif Hidayatullah Jakarta published research results involving 264 teachers and 58 lecturers of Islamic religious education. The research was conducted from September 1 to October 7, 2017, involving Muslim respondents from 34 provinces. The proportional sampling technique determines the distribution of respondents, i.e., more respondents are taken from cities with many schools. PPIM's research findings show 43.88 percent of the total 1,859 students with a background of students and students are categorized as exposed to intolerance, including students and students who are indicated to have radical exposure as much as 6.56 percent (Setia & Rahman, 2021).

The study also detailed levels of internal and external tolerance. Internal tolerance is tolerance between Muslims within the scope of Islamic religious sects, while external tolerance is understood as a tolerance relationship between religious people with different beliefs and religions. The 2017 PPIM research shows that 34.3 percent of students have an external intolerance perspective, while internal intolerance reaches 51.1 percent. In addition, students are more tolerant of adherents of other religions than groups perceived as different from those of the Islamic religion, such as Shia or Ahmadiyah groups (PPIM, 2017).

Other research results were conducted again by PPIM UIN Jakarta and were conducted nationally in 34 provinces using survey research methods. This research was conducted from November 1 to December 27, 2020, and collected data from 2,866 students, 673 lecturers, and 79 universities. This research reveals the finding that one in three students in Indonesia has an attitude of religious intolerance. This number is equivalent

to 30.16 percent of Indonesian students with low or even very low religious tolerance. The PPIM 2020 research figures show that 24.89 percent of students have low religious tolerance, while 5.27 percent have very low religious tolerance. Combining these numbers indicates that Indonesian students have low religious tolerance in this pluralistic society. However, this research finds hope that 69.83 percent of students in Indonesia have a relatively high attitude of religious tolerance, including 20 percent in the category of very high tolerance for followers of other religions and different beliefs (PPIM, 2020).

The results of this research are two essential things about religious tolerance among students and college students. *First*, the problem of social interaction with different groups has a strong positive relationship with religious tolerance, namely interactions and encounters between groups that take place in social relations, cooperation, and discussions or exchanges of ideas with fellow students and students. In addition, this study shows that certain religious activities, such as schools or campus *da'wah* institutions, are negatively correlated with an increase in religious tolerance. *Second*, this research indicates that the campus social climate is correlated with students' religious tolerance, where campus policies towards religious minority groups of students and the religious tolerance attitudes of lecturers are positively correlated with increasing students' religious tolerance (Purnamasari, 2020, 2021).

However, Indonesia has the potential for religion to become a point of social encounter and create harmony (Wibisono, 2020). As a multi-religious and pluralistic nation-state, Indonesia emphasizes internal factors – such as middle-way Islam and inclusive nationalism – as strategic components to face global threats (Wicaksana, 2021). If religion and its divisions can become a source of socio-political instability that results in a shaky social order, Indonesia's vision and aspirations to develop constructive dialogue provide the necessary guidance for populations from various backgrounds to overcome and prevent confrontation. In its history in Indonesia where people for centuries lived side by side and mingled in their daily lives despite differences in beliefs (T. Rahman, 2013). Therefore, interfaith dialogues and cooperation can unlock the power of perception and practice of tolerance to inspire people and maintain peace and social harmony in modern society.

Previous studies have been carried out such as a study revealing a picture of tolerating practices by Muslim actors among Dutch youth (Gieling et al., 2010). Also, there is research suggesting that tolerance has several claims, namely: (1) tolerance as a solid or superior virtue; (2) tolerance as mercy, and (3) tolerance as a right (Nehushtan, 2007). In Indonesia itself, there have been studies on tolerance among students, for example, research confirming that Indonesia has a high plurality that requires a high tolerance attitude (Meiza, 2018). Then there is a study focusing on forming thoughts about a moderate attitude toward religion (Yahya & Rahmat, 2021). Likewise, some studies are more on the formation of learning modules, so this study is more educational, rather than social (Rahmat & Yahya, 2022). There are also studies based on religious pluralism, such as the study of Badrudin (Badrudin, 2017), although it still studies the internal of Muslims, not digging from other religions or social philosophies.

Finally, there is research suggests building religious tolerance based on the concept of the Cairo Declaration, especially Article 10, "Islam is the religion of true unspoiled nature. It is prohibited to exercise any form of pressure on man or to exploit his poverty or ignorance in order to force him to change his religion to another religion or to atheism" can be implemented well in Indonesia (Muharam, 2020). This idea was also previously confirmed by Risale Amman (2005) (Al-Aifan & Al-Qudah, 2022) and Al-Azhar International Conference on the Renewal of Islamic Thought (2020), especially Article 13, "the *shari'ah* accepts all modern systems of government so long as they provide justice; equality; freedom; protect the homeland and the rights of citizens of differing creeds and denominations; and do not conflict with any transcendent principle of religion (*thābit min thawābit al-dīn*)" (Barak, 2022; Murtadlo et al., 2020). So, this study is more of an idea for implementing tolerance in Indonesia.

Thus, no research has examined the implementation of tolerance as thought and practiced in the field by students from different religious backgrounds. Therefore, this study focuses more on how the perception and practice of tolerance are carried out and carried out by students with two different campus institutional identities or universities with different religious bases, namely the State Islamic University of Sunan Gunung Djati (UIN Bandung) as an Islamic religion-based university and a Catholic University. Parahyangan Catholic University (Universitas Katolik Parahyangan--UNPAR) is a Catholic religion-based university in Bandung. Thus, this study examines the views and practices of religious tolerance among students from the two universities.

This study places tolerance as "the disposition to be patient with or indulgent to the opinion or practices of others, freedom from bigotry or other undue severity in judging the conduct of others." Religious tolerance is a person's attitude to accept different views, beliefs, and practices or behavior simultaneously in suspending

judgment and understanding different religious beliefs and practices or certain behaviors. Tolerance develops according to the dynamics of human life so that it experiences a shift in meaning related to recognizing the existence of other groups. Tolerance is considered to have a close relationship with a society's plurality, so tolerance becomes a refreshing attitude and action in maintaining relations between religions, ethnicities, races, and groups. However, general perceptions, beliefs, and negative feelings do not seem easily changed or rejected. Tolerance is essential to keep these beliefs and emotions from becoming negative actions, thus forming the first important step towards civility or the final barrier to conflict. Also, tolerance does not imply relativism, where it is said that one should refrain from value judgments in judging other groups (Gielsing et al., 2010).

This understanding of tolerance will be analyzed using the ABC Triangle as part of the Peace and Conflict Studies developed by Johan Galtung. According to Galtung, conflict is related to A (Attitude) and B (Behavior, action), and C (Context, conditions of opposition) (Galtung, 1968). In this study, attitudes and actions of intolerance must be faced by mainstreaming tolerance as a potential for peacebuilding. Thus, this ABC Triangle becomes the theoretical basis for the transformation of the conflict.

METHOD

This research was field research (Silverman, 2013), conducted systematically by collecting qualitative data (Collins-Kreiner, 2020) from the field at UIN Sunan Gunung Djati (SGD) of Bandung and Parahyangan Catholic University. Qualitative methodology is understood as a research procedure that produces descriptive data in the form of written or spoken words, captures information from the behavior of people who can be observed, as well as descriptive data from normal conditions in the life of the object of research, which is associated with solving problems proposed by a study, both from a theoretical point of view and a practical point of view (Natow, 2020). The data were analyzed descriptively-comparatively, understood as an analysis to describe and make a systematic about facts, data, and the relationship between certain phenomena.

Qualitative data was sourced from student participants with an age range of about 18-25 years. This research was estimated to involve approximately 50 students of the Faculty of Usuluddin of UIN Sunan Gunung Djati Bandung, all Muslims, and about 50 students of the Faculty of Philosophy, Parahyangan Catholic University, all Catholics, with an equal gender composition according to the availability of the participants from the two universities. All of them study theology for their respective religions. In this research, the criteria for selecting 50 students per university were based on several factors, namely: representation of diverse classes and levels of learning, academic achievement, interest in religious topics, availability in the field, and ease of access. This qualitative research employs three forms of data collection, namely semi-structured interviews as initial capital to find out student responses, then focus group discussions for students who are seen as representing other similar students, and participatory observation of student activities (Hennink & Kaiser, 2022). In a focus group discussion, open questions are asked that are relevant to the topic being discussed. These open-ended questions are an important tool in qualitative research because they allow researchers to explore layers of experiences and interpretations of individual thoughts, encourage meaningful discussions and provide valuable insights into the complex research topic of religious tolerance (Popping, 2015).

For ethical issues in this research, the current study focused exclusively on volunteer students studying at two religious-based tertiary institutions in Bandung, Indonesia: Bandung State Islamic University (UIN Bandung) and Parahyangan Catholic University (UNPAR). The mention of the names written in this study was with their consent. It was also to mention lecturers and presenters of joint activities. Data mining for the respondents was carried out in a way that did not interfere with their activities or harm them. Writing in the local language had been done before writing in English and format as it is today, and it had been approved for publication in the current narrative.

RESULTS

Concept of Religious Tolerance Among Students

The conception of tolerance in students is following their knowledge and learning while at university. This is because the knowledge gained at the university becomes an understanding practiced in the field. For example, knowledge of religious teachings is usually also practiced in the area again. This is, for example, after the results of interviews with informants who stated that one of the factors that led to an attitude of tolerance was the knowledge acquired at the university. UIN and UNPAR students admit that the values of tolerance exist in the Al-Qur'an and the Bible. According to UIN students, tolerance comes from the Qur'an which must be realized by every Muslim

(Interview with BY, 24, Male Muslim Student, June 2022). The same thing was said by UNPAR students, that the values of tolerance are contained in the Bible that will bring benefits to life (Interview with LK, 23, Male Catholic Student, June 2022). Thus, tolerance is understood to exist in the scriptures of each religious community.

Furthermore, the most common thing related to understanding the concept of tolerance for UIN and UNPAR students is a universal understanding, namely the understanding of tolerance in mutual respect, respect, and allowing every believer to carry out their religious rituals without disturbing them. This understanding becomes the most known by students because the knowledge gained from the everyday environment is based on the obligation to respect each other.

In addition, other knowledge that is also usually appropriate is the surrounding environment. In this case, there is a difference between UIN and UNPAR students. At UIN, especially undergraduate students of them are only Muslim, while at UNPAR, although it is a Catholic university, there are Muslim students. Therefore, this affects the understanding of the concept of religious tolerance in the two students. At UIN, due to the absence of non-Muslim students, their understanding of tolerance is only the result of reading and knowledge gained on campus. Meanwhile, for UNPAR students, an understanding of tolerance is also obtained from the effects of dialogue with Muslim students (Interview with BPS, 24, Male Catholic, June 2022). For example, an interview excerpt mentioned by a Catholic student that this understanding of religious tolerance 'must be strengthened by adding insight into the understanding of other religions', apart from the religion professed through religious dialogue with other religions (Interview with AR, 23, Male Catholic Student, June 2022).

Furthermore, religious tolerance is also understood based on national values, such as the value of tolerance contained in the first and third precepts, Belief in One God, and Indonesian Unity. Both groups of students from UIN and UNPAR acknowledged that the values of tolerance exist in the importance of Pancasila, a basic foundation in the state. Thus, tolerance has been thought of by the nation's founders. This condition is clearly due to the differences or the multicultural nature of the Indonesian people. These include religious differences in Indonesia (Interview with DN, 24, Female Muslim Student, June 2022). Then, the value also contained in the Pancasila precepts, which is also recognized is the fourth precept, concerning deliberation and giving freedom to every believer to practice his religion in Indonesia (Interview with DMS, 24, Male Catholic Student, June 2022). Every Indonesian citizen is given freedom of opinion and expression in political life and religion. This freedom includes protection for every believer to practice their religion (Interview with LA, 23, Male Catholic Student, June 2022).

The next conception of tolerance relates to another understanding of pluralism. UIN and UNPAR students said that Indonesia's geographical location led to the birth of a pluralistic society. As an archipelagic country, Indonesia births differences in ethnicity, language, and religion. This geographical location separated by hundreds of islands in Indonesia must be interpreted as a gift from God. It must be maintained, because the potential for division and conflict is enormous (Interview with AF, 22, Female Muslim Student, April 2022). The two groups of students were also aware of several conflicts that have occurred in Indonesia, such as the Ambon conflict in Sulawesi, which was caused by the geographical location of Indonesia, which gave birth to differences (Interview with IK, 22, Female Catholic Student, April 2022). Therefore, tolerance is a solution to overcome the potential for division due to this geographical location. Events like those in Ambon should not happen again in any part of Indonesia.

Therefore, the teaching of tolerance has been taught on both campuses. This was even adapted to the state philosophy, namely Pancasila. These teachings can be summarized in Table 1 below:

Table 1. The obligation to be tolerant is based on religious doctrines and national doctrines

No.	Themes of Tolerance	Qur'anic Doctrines	Biblical Doctrines	Pancasila (Five Pillars) Doctrines
1.	Acknowledgment of religions	Q.S. 5:48: For every nation among you, We give rules and clear paths.	Exodus 20:3 = You shall have no other gods before Me.	1 st Pillar: The Oneness of God
2.	Social unity	Q.S. 60:8: Allah does not forbid you to do good and act fairly towards people who do not fight you in matters of religion and do not expel you from your hometown.	John 17:21 = That all of them may be one.	3 rd Pillar: The Unity of Indonesia

3.	Pluralism/Multiculturalism	Q.S. 49:13: We have made you nations and tribes so that you may know one another.	Genesis 12:3 = I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.	3 rd Pillar: The Unity of Indonesia
4.	Understanding other religions	Q.S. 5:8: And let not your hatred of a people encourage you to act unjustly. Be fair. Because (fair) is closer to piety.	Matthew 5:43-44 = You have heard that it was said: love your neighbor and hate your enemy. But I tell you: love your enemies and pray for those who persecute you.	1 st Pillar: The Oneness of God
5.	Religious freedom	Q.S. 109:6: For you your religion and to me mine.	Romans 1:12 = That is, that you and I may be mutually encouraged by each other's faith.	4 th Pillar: Citizenship led by wisdom and representation
6.	Peace living	Q.S. 49:9: So make peace between the two fairly, and act justly.	Matthew 22:39 = Love your neighbor as yourself.	2 nd Pillar: Just and civilized humanity
7.	Social justice	Q.S. 16:90: Indeed, Allah commands (you) to act justly and to do good, to provide assistance to relatives, and He forbids (to do) heinous, evil and enmity acts.	Micah 6:8 = He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.	5 th Pillar: Social justice for all Indonesia

Source: Interviews of UIN Bandung and UNPAR Students (2022)

Apart from geographical location, another thing that is an understanding of the concept of tolerance among UIN and UNPAR students is historical reasons. The history of the Indonesian nation, which was fronted by various figures from various religious backgrounds, made this understanding also recognized by students that differences in national figures led to the value of tolerance that must be implemented in the life of the Indonesian nation. According to UIN and UNPAR students, Indonesia's historical background, primarily through Pancasila, has united the Indonesian nation in every difference. This unity must be maintained so that peace in the nation and state can be maintained in the future (Khalid, 2022; Pujawati, 2022).

There are interesting similarities regarding tolerance according to UIN and UNPAR students, namely the issue of limiting participation in religious rituals of other religions or not interfering in the religious affairs of other people. This is believed to be because tolerance must also be limited by not considering all faiths interfered with (Interview with ST, 23, Female Muslim Student, May 2022). Students assume that religion has its specialty, which not all religious people can interfere with, namely in its worship rituals (Interview with IP, 24, Male Catholic Student, May 2022). Therefore, tolerance in allowing people of other religions to worship according to their beliefs is part of religious tolerance.

Thus, the concept of tolerance understood by UIN and UNPAR students is very diverse due to the understanding born within the two universities. For example, the understanding of tolerance based on religious values is because these two universities are religious-based universities, UIN is based on Islam, and UNPAR is based on Catholicism. Then, an understanding of tolerance based on knowledge of the national basis and the historical roots of the Indonesian nation is also a universal understanding of the history of the Indonesian nation. UIN and UNPAR students are aware of the essence of the history of the Indonesian nation, which was born from national figures which differ in ethnicity, language, and religion.

Practices of Religious Tolerance Among Students

Based on the results of field research on two groups of students, namely UIN Bandung and UNPAR, data were grouped on individual and social tolerance practices. *First*, the tradition of personal tolerance is an attitude of tolerance carried out by each individual or towards others, but does not directly impact others. Each student also carries out this individual practice of tolerance without being noticed by other students, especially those of different religions. An example of the practice of religious tolerance among students is not insulting and vilifying other people on social media. This is because the rapidly increasing phenomenon of religion on social media has caused so many cases of pollution and blasphemy that it has emerged as a significant public issue. However, this was not done by students (Interview with ST, 23, Female Muslim Student, May 2022). As part of agents of change, UIN and UNPAR students are aware of the frequent incidents of blasphemy on social media. However, because knowledge is based on the value of tolerance, religious insults are not carried out by the two groups of students (Interview with SK, 23, Female Catholic Student, May 2022).

Second, the practice of social tolerance. In contrast to the practice of tolerance which is individual, this practice of tolerance is an activity or activity carried out by students towards other students or the surrounding community in implementing the values of tolerance that they understand. The impact of this practice of tolerance is also genuine, that is, it has a direct effect on other people or even followers of other religions. The following will describe the forms of tolerance practices for UIN and UNPAR students who fall into the category of social practice.

For UIN students, because there are no religious students other than Islam in their campus environment, implementing the practice of tolerance they are working on is carried out in the environment where they live. As a result, the implementation process does not occur in the campus area, but the broader residential area. For example, neighbors and friends with non-Muslims were well. This was acknowledged by one of the students of UIN, IC, who has non-Muslim neighbors but still gets along, socializes and helps each other. Although he always does not interfere in the affairs of his neighbor's religious rituals (Interview with IC, 23, Female Muslim Student, May 2022).

In addition, there are also UIN students who are good friends with a Catholic, such as Itna. She admits that she has established intimacy and friendship with her Catholic friend since she was in high school until now. Letting his friends eat and stay at her house has become a habit. She always did not mind the presence of her friend in her routine. In addition, he also always respects her friend's trust because the same thing was done to her. The two always remind each other when the worship procession is about to take place (Interview with IN, 23, Female Muslim Student, May 2022).

The same thing happened to one UNPAR student, where a Catholic student admitted that he had made friends with his Muslim friend. He claimed to be very close to his friend, who is a Muslim. He also discussed a lot about Islam with his friends. Through the dialogues he carried out; he finally learned how important the implementation of tolerance in Indonesia is amid a very diverse life. Furthermore, there is a difference between the practice of tolerance at UNPAR and UIN. At UNPAR, the practice of tolerance is more obvious than at UIN. This is because at UNPAR several students are Muslim, while the majority are Catholic. While at UIN, the students are Muslim. According to TJ, a Catholic student, this is an interesting experience because of the presence of Islamic students among Catholic students (Interview with TJ, 23, Male Catholic Student, May 2022). The company of these Islamic students has always been the subject of religious dialogue and national discussion. From this process, tolerance towards each other was born because an understanding has grown to respect and appreciate each other's religion. This is different from the conditions at UIN Bandung, where there are no non-Muslim students on campus, so the dialogue process with non-Muslims cannot be carried out on campus but only outside campus or in the broader community.

Another practice of tolerance is visiting houses of worship of other religions. UNPAR students primarily do this. According to the confession of BO, he and his friend often visit the Muslim house of worship, namely the mosque. For him, visiting the mosque is a pleasant experience and can even calm his mind. In the mosque he also felt peace even though he did not participate in performing prayers or other worship. He often discusses Islam and its teachings in the mosque, asking problematic questions. He finally concluded that no religion legalizes violence, intolerance, and hatred. Still, all religions teach the values of kindness and tolerance among human beings (Interview with BO, 23, Male Catholic Student, May 2022). This is also different from UIN students, who have never visited houses of worship of other religions.

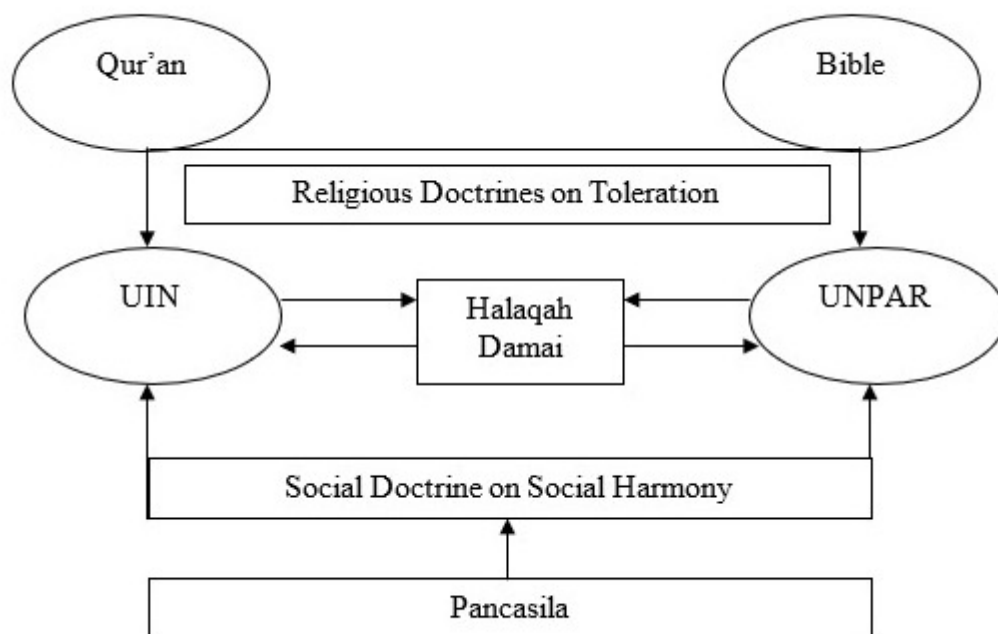
Another exciting thing is the practice of tolerance carried out by UNPAR students, namely visiting Islamic educational institutions, like pesantren. This was told by a student who had seen the At-Tamur Islamic boarding

school in Cibiru, Bandung City. At that time, he and other students participated in a religious and national dialogue organized by the At-Tamur Islamic boarding school with the theme "Religious Moderation for Indonesia" (Interview with BO, 23, Male Catholic Student, May 2022). At the event, interfaith dialogue was also carried out on the same topic, namely religious moderation. In the end, this event has strengthened the attitude of religious tolerance of students at UNPAR.

However, in further practice, there are similarities, namely in congratulating on holidays to religions other than the one he adheres to. This is recognized by UIN and UNPAR students. According to ST, a UIN student, saying other people's holidays, such as Christmas, is part of the tolerance practice that he practices in his life. For her, it will not violate Islamic teachings, but participating in celebrating it is forbidden according to her belief (Interview with ST, 23, Female Muslim Student, May 2022). UNPAR students did the same thing; for example, according to MJ, she once wished her Muslim friend a happy Eid. According to MJ, this practice is positive because it will establish friendship and cooperation between fellow religious people. This practice is not a violation of tolerance because it will not hurt or humiliate people of other religions as long as they do not participate in the holiday (Interview with MJ, 23, Female Catholic Student, May 2022).

The practice of tolerance among UIN and UNPAR students varies according to the factors that cause it. The author identifies that the influence of the religion-based campus environment causes the same form of tolerance practice; for example, UIN students who practice tolerance are individual, while at UNPAR the practice of tolerance is also carried out socially. Therefore, an effort is needed to bridge the existence of these different tolerance practices. This is important to provide change, dialectic understanding, and practice of tolerance at UIN and UNPAR.

Figure 1. Scheme of Meeting Ideas and Collaboration in Tolerance at Two Campuses in Bandung



Source: Interviews of UIN Bandung and UNPAR Students (2022)

Halaqah Damai Program: Strengthening Tolerance Among Students

The practice of tolerance which is then carried out by UIN and UNPAR students is to establish cooperation and friendship between fellow universities. UNPAR realizes this through the Halaqah Damai program. This program studies religious dialogue in responding to religious issues in the wider community. This program always presents speakers from both campuses, UIN and UNPAR, including offering students as the audience. According to the initiator of this program, ZH, this program was deliberately built to strengthen tolerance between religions, especially Islam and Catholicism (Interview with ZH, 43, Male Muslim Lecturer, May 2022). Moreover, this program is also broadcast live via social media Instagram @halaqah_peace.

The Halaqah Damai program was initiated to unite young people with good reason to dialogue with everyone's religious understanding. This program presents materials that lecturers usually deliver from UIN and UNPAR (Interview with IS, 23, Female Muslim Student, May 2022). For example, this is based on the author's observations when participating in this program on July 26, 2022 with the theme, "My Words, Words of Peace: Nietzsche and Warning to Humanity", by presenting a resource person from UIN Bandung, M. Taufiq Rahman, lecturer of the Masters Program in Religious Studies- of UIN Bandung. He was a resource person at the event and highlighted the urgency of peace for greater humanity.

Furthermore, according to one student from UIN, the Halaqah Damai program can be a meeting point for issues of tolerance that have been taboo among youth and students. Through this program, every negative thought about other religions will be debunked through light, enlightening, and balanced material presentations. The warm discussion also strengthened this program in fostering dialogical attitudes (Dena, 2022).

Several students also highlighted the impact of this program, as admitted AF, a student at UIN Bandung. She after joining the program immediately joined the program as a team member. She was happy to participate as a member and learned much about peace. She can also spread peace values to other UIN Bandung students through this program. Thanks to this participation, she also succeeded in inviting other students to join the Halaqah Damai program (Interview with AF, 22, Female Muslim Student, April 2022).

Some of the participants of this program who were initially exclusive in their religious thoughts still feel comfortable at Halaqah Damai; this is evident from how they continue to follow the event continuously. He is still given space to express his views, even though his views are quite closed. This participant has never confirmed other religions that are different from what he adheres to; he believes that salvation is only in his belief, but he is still willing to chat and dialogue with them (Interview with ZH, 43, Male Muslim Lecturer, May 2022). Halaqah Damai also welcomes them gladly and openly.

According to the initiator of the Halaqah Damai program, Sister Gerardette Philips Ph.D., this program is intended for anyone, especially the millennial generation and students who want to know and understand religious issues that exist in society with several religious and scientific perspectives. Certain religious teachings will not indoctrinate participants who come; instead, the participants are required to firmly hold on to their faith and beliefs when they decide to discuss (Interview with GP, 53, Female Catholic Lecturer, May 2022). According to Sr. Gerardette Philips, this is called the Open Integrity paradigm. This paradigm is part of an effort to solve the religious intolerance problem in Indonesia. Through this paradigm, it is hoped that every believer will not be excessive in viewing tolerance to plunge them into actions that justify all religions while following religious rituals (Gerardette, 2020).

The essence of the Halaqah Damai program is to implement three priorities in implementing tolerance and peace, namely fostering an attitude of tolerance, applying the concept of tolerance in the form of action, and implementing the two concepts based on field conditions and situations. These three values are distributed to every participant of the Halaqah Damai program to be applied in their social life. This concept theoretically follows the description compiled by Johan Galtung about the idea of conflict resolution in Triangle ABC. For Galtung, when a conflict occurs, and efforts to resolve it will be carried out, it must begin with attitude, followed by action, and adapting to conflict situations in the field. In mentality, every person aware of the conflict must instill mutual respect and respect for the rights of every religious adherent. Then, after the perspective is arranged so well, it is manifested in peace-oriented actions. Finally, both attitudes and actions must follow the situation and field conditions where the conflict occurred.

As Figure 1 pointed out, in this Peaceful Halaqah program, every knowledge gained by each participant in peace has then formed a tolerant attitude in each participant. The knowledge offered in this program does not only lead to the open integrity paradigm initiated by Sr. Gerardette Philips, but also other knowledge provided by other intellectuals at UIN and UNPAR. After the formation of attitudes, this attitude is manifested in actions. The context of this action, for example, was acknowledged by a UIN student (Hanifah, 2022) who was able to practice the understanding of tolerance gained during the Halaqah Damai program, such as understanding about getting along with students of different schools and religions by approaching the religious integrity of others. Hanifah also admitted that she could manifest this act or practice of tolerance according to the environment in which she lives. Hanifah as a UIN student can display this because it follows the context of the UIN Bandung environment, which consists of various schools and Islamic laws.

Although there are differences in understanding and practicing religious tolerance among UIN Bandung and UNPAR students, there is one effort that can unite the two groups and can even become a meeting point in understanding the concept of tolerance and the practice of tolerance, namely the existence of a religious dialogue

collaboration program called Halaqah Damai which is called Halaqah Damai—organized by UNPAR academics. This program has succeeded in increasing the involvement of UIN students in understanding and practicing tolerance amidst the limitations of the UIN Bandung campus environment of the absence of non-Muslim students. Therefore, the Halaqah Damai program can be a reference in creating a generation of peacemakers in Indonesia. It could be seen the Figure 1 as a scheme of cooperation between the students.

Now, apart from the two campuses in Bandung, online, Halaqah Damai was also attended by students from other campuses, such as the Driyarkara Philosophy College of Jakarta, Widya Sasana Theological Philosophy College of Malang, the Muhammadiyah University of Malang, and other communities. Likewise, the speakers were not only from Bandung or Indonesia, respectively. Sometimes there are international speakers such as from Belgium, Turkiye, and India (Philips et al., 2022; M. T. Rahman et al., 2020).

DISCUSSION

This study can reaffirm that contemporary society is becoming increasingly religiously diverse (Campbell & Evolvi, 2020; Flensner & Von der Lippe, 2019). This study also shows that the level of diversity is generated by migration (King & Okólski, 2019), which is the arrival of students from various regions to urban areas. From there, it can be seen that a metropolitan area is a meeting place for multiple traditions brought by people from rural and faraway places. Other studies have shown that migration creates diversity (Claassen & McLaren, 2022; Guma & Dafydd Jones, 2019; Wessendorf, 2018). This will impact changes in understanding and daily practice (Perry, 2022; Van Buren III et al., 2020). At the student level in Bandung, religious diversity has led to open integration rather than conflict (Choi et al., 2019; Hélot et al., 2020). Prejudice against those who are different has been domesticated into social unity (Arnett & Sidanius, 2018) with religious teaching combined with the national philosophy of Pancasila. That creates an inclusive understanding (Bråten & Everington, 2019; Laksana & Wood, 2019; Rim et al., 2019).

This study also shows that tolerance can be instilled when there is a lot of inter-religious association (DeFranza et al., 2021; Verkuyten et al., 2019). This relationship has been shown to exist in the appreciation of followers of other religions (Albadi et al., 2018; Hefner, 2020). This appreciation is even manifested in joint studies, social interactions, and inclusive lifestyle choices (Keenan & Shiri, 2009; Pfaller & Schweda, 2019). The closeness of physical distance with people of other religions has led to their acceptance of each other (Chen et al., 2021; Neville et al., 2021; Reis, 2018). This is what can bring peace, tranquility, comfort, and well-being (Labobar, 2020; Melnyk et al., 2020). Although radical religious movements recruit young people (Maza et al., 2020; Verkuyten, 2018), religious-based students in Bandung do not show the success of these movements. These students prefer the path of tolerance as their way of life in a plural city like Bandung. These young people are no longer thinking and acting in a xenophobic manner (Wibisono et al., 2021). They even hope that their joint activities can inspire other regions, which has been shown by the Halaqah Damai program that they made.

CONCLUSION

The views of UIN and UNPAR students about the concept of tolerance are based on the knowledge they receive from the university environment, including their general knowledge of religion and national knowledge. It can be seen that most students understand that tolerance comes from their respective holy books, namely the Al-Quran and the Bible, and tolerance comes from the national values contained in Pancasila. In addition, the influence of the living environment also affects the understanding of tolerance in each group of students. UNPAR students can understand tolerance more directly because they meet their Muslim friends on the UNPAR campus. On the other hand, UIN Bandung students have not been able to feel the practice of tolerance more broadly because of the absence of non-Muslim students on the UIN Bandung campus. Therefore, this understanding of the concept of tolerance ultimately affects their practice of tolerance. At UIN Bandung, the practice of tolerance carried out is mainly personal or individual depending on the situation in the environment where they live; for example, because they are neighbors with non-Muslims, they practice religious tolerance, then say Happy Holiday to non-Muslims and private dialogues with followers of different religions. Meanwhile, at UNPAR, in addition to practicing individual tolerance, such as dialogue or associating with people outside their religion, and wishing them a happy holiday, they also practice social tolerance, such as visiting Muslim places of worship, mosques, and visiting Islamic educational institutions to conduct studies and religious dialogue.

As a result, tolerance can be instilled when there is a lot of inter-religious association. This association can be in the joint study, collaboration in social interaction, and pluralistic life practices. The collaborative activity for

students of the two universities in Bandung is *Halaqah Damai* (Peace Circle). This program has brought students to various perspectives from various religions about living in peace in a plural society. Here, it is proved that the closer the adherents of different religions live together, the more tolerant their lives will be with one another. Therefore, this study recommends that the government, especially those related to religious life issues, increase the number and intensity of activities carried out together between religious communities. From there, the study can be continued to a social experiment related to the life of togetherness between religious communities. It can be used as a model to be imitated by people in various regions. This article recommends empowering religious and traditional leaders to play a proactive role in promoting religious moderation, encouraging peaceful coexistence, and countering extremism in their communities, so that it can spread to other regions and even at the global level.

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