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# The Understanding and Acceptance of UKRIM Students on Plurality of Religions

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**Abstract**—This study was written on the basis of the authors' concern on issues of religions in Indonesia. This study applied quantitative method of research with some questionnaires, supported by some interviews. The population of this research was the students of Immanuel Christian University in Yogyakarta with a purposive sampling technique. There were 64 respondents, who were active students and active members of the student association. The results of this study indicate that the mean value of overall students' understanding and acceptance on plurality of religions at Immanuel Christian University in Yogyakarta is 109.06, which shows the criteria of good. This result reveals that the average students' of Immanuel Christian University in Yogyakarta have good understanding and good acceptance of plurality of religions.

**Keywords:** *understanding, acceptance, plurality of religions*

## I. INTRODUCTION

Indonesia is a pluralistic nation. There are various tribes, cultures, languages, religions and beliefs. Indonesia has a nation motto "*Bhinneka Tunggal Ika*" which means Unity in Diversity, written in the nation symbol of "*Garuda Pancasila*."

There are 6 major religions that are recognized by the government and protected by the 1945 Constitution, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism, Confucianism. The results of the population census conducted by the Central Statistics Agency in 2010, the Islamic population of 87.2%, Christians 6.9%, Catholics 2.9%, Hindu 1.7%, Buddhism 0.7%, Confucius 0.05 % of total population [1]. Besides these major religions, there are other religions and beliefs that exist in Indonesia. In this pluralistic situation, an understanding and acceptance of plurality of religions is needed.

Historically, this diversity of ethnics, cultures, languages, religions and beliefs is also a cause of much violence in Indonesia. There have been various conflicts in the name of pluralism, especially religious pluralism.

Conflict in the name of religion has hit Indonesia in the case of blasphemy by the former Governor of DKI Jakarta, Basuki Tjahaja Purnama (Ahok), who

was finally found guilty by the court and sentenced to 2 years in prison in a court decision on May 9, 2017 [2].

Previously a series of ethnic and religious conflicts had occurred, such as in Poso (1998 - 2001), Ambon (1999 - 2002), Sampang and South Lampung in 2012. Conflict between Dayak and Madura ethnic groups in Sampit gave a bad record because it caused 469 people died and 108,000 people were displaced.

In Yogyakarta there were various cases of destruction of houses of worship: the Pentecostal Church of Indonesia in Sleman in 2014, the Quwwatul Islam Mosque in 2017 and an attack at St. Lidwina Bedog Church, Sleman in 2018.

In 2016 Chief of Police General Badrodin Haiti once said that in Indonesia there were three large groups of radical organizations. From the results of police mapping and tracing there are approximately 21 groups that support ISIS. Three major groups of radical organizations in Indonesia (National Police Headquarters version) are Jemaah Islamiah, Tauhid Wal Jihad, and NII [3].

On 4 June 2017, Saiful Mujani Research and Consulting (SMRC) released the results of a survey on the Republic of Indonesia (NKRI) and the Khilafah or Islamic state. As many as 79.3 percent of respondents stated that NKRI is the best for Indonesia. Only 9.2 percent of respondents agreed to replace NKRI by a Khilafah or Islamic state, while 11.5 percent of other respondents said they did not know or did not answer (national.kompas.com). The survey results show that there are some Indonesian people who want the establishment of an Islamic state. It means that they reject plurality of religions.

In such a situation, education is needed to open space for openness and respect for the religion and beliefs of other people. Therefore young people especially students as a group of intelligence who are expected to be a dynamic driving force for the process of modernization need to be educated in order to understand and accept plurality of religions.

This study aims to get a picture of students' understanding and acceptance of plurality of religions. The research sample is limited to students of Immanuel Christian University (UKRIM) in Yogyakarta. The results of the study can be used as a

means to find ways to foster a correct understanding of plurality of religions among students so that they can accept religious plurality.

Immanuel Christian University, which was founded in 1982, organizes a variety of excellent study programs that prepare students to work after graduation. UKRIM was built with the principle of "Balance of Faith and Science" so that it will produce scholars who are ready to work by upholding the principles of their faith. UKRIM has a strong family nuance, which is built through a high ratio between lecturers and students and personal interactions between them that occur within the academic community [4].

## II. THE UNDERSTANDING AND ACCEPTANCE OF PLURALITY OF RELIGIONS

In this section, the authors will explain the meaning of understanding and acceptance of plurality of religions.

### A. Understanding

Understanding is the process of making ways of understanding [5]. Understanding is more than learning knowledge. Understanding can be divided into 3 categories, namely: (1) the lowest level is translating, starting from translating in the real sense, interpreting and applying principles; (2) the second level is interpreting, namely connecting several parts of the graph with events, differentiating the main from the non-main and (3) the third level is the level of extrapolation [6]. Having an extrapolated level of understanding means that a person is able to see beyond what is written, can make estimation and predictions based on the meanings and conditions explained in ideas or symbols, and the ability to make conclusions related to their implications and consequences.

Understanding includes the ability to capture the meaning of the material being studied [7]. Winkel took Bloom's taxonomy, which is a taxonomy developed to classify instructional objectives. According to Bloom, understanding include cognitive aspect which consists of aspects of knowledge, understanding, application, analysis, synthesis, and evaluation. These six aspects constitute a hierarchy of difficulty levels of thinking from low to highest.

According to Winkel [7], understanding is divided into several indicators:

TABLE I. INDICATOR OF COGNITIVE ASPECTS

Behaviour	Internal capabilities	Operational verbs
Understanding	Translating Interpreting Estimating Determining: methods, procedures Understanding: concepts, rules, principles, links between facts, main content. Interpreting: tables, graphics, charts	Explaining Deciphering Formulating Summarizing Changing Giving an example Adapting Predicting Concluding Estimating Explaining Replacing Drawing a conclusion Summing up Developing Proving

### B. Acceptance

Acceptance is a process or way to receive and get something from what is done. In everyday life there are so many things we accept. For example in a family the acceptance of love from parents towards children and vice versa children to parents become one of the existing acceptance.

Acceptance is the acceptance of unconditional love by parents to their children which is reflected in the patterns of acceptance of parents. Parents in this case are the closest and main environment in their lives. In addition to being responsible for their families, parents have a very important role in children's development. The treatment given by parents to their children will have an impact both directly and indirectly for their children. According to Johnson and Medinnus [8], the notion of acceptance is "giving unconditional love so that parents' acceptance of their children is reflected through the presence of strong attention, love towards children and the joyful attitude of caring for children". Also added by Hurlock, the concept of parent acceptance is characterized by great attention and affection of children [9].

Acceptance includes sensitivity to an incentive and willingness to pay attention to stimuli, such as textbooks or explanations given by the teacher. This willingness is expressed in paying attention to something, such as looking at a picture made on a whiteboard or listening to classmates' answers to a teacher's question. However, attention is still passive [7].

According to Winkel [7], acceptance is divided into several indicators of affective aspect:

TABLE II. INDICATOR OF AFFECTIVE ASPECTS

Behaviour	Internal capabilities	Operational verbs
Acceptance	It indicates: awareness, willingness, attention Acknowledge: interests, differences	Asking Choosing Following Answering Continuing Giving Stating Putting

### C. Plurality of Religions

Plurality of religions refers to the reality of conditions that humans have a variety of religions and beliefs. There are several assumptions about the plurality of religions, namely: (1) **religious exclusivism**, which is an attitude that believes one religion is the most right and the other religions are wrong; (2) **religious inclusivism**, which is a more open understanding of the existence of other religions. Although open to other religions, this attitude does not give up the belief that what is true is his/her own religion and so tends to be arrogant; (3) **religious pluralism**, this attitude believes that there are many paths to salvation. Pluralism centers on the universality of God's love for the world. In this awareness every religion needs to accept another religion, accepting that all religions are true [10]. Conflict in differences requires an attitude to respect plurality. An attitude that respects plurality is an attitude that recognizes the uniqueness and differences of other religions, as well as an attitude of respecting minorities.

Plurality rejects the existence of homogeneity in society [11]. Religious plurality recognizes the existence of various religions and beliefs in society. Acceptance of religious plurality cannot be separated from acceptance of religious freedom [12]. For this reason, interreligious dialogue is needed that enables the meeting of religions for the rich experience of faith [11].

It cannot be denied that in Indonesia there are various religions and beliefs. Therefore we need religious pluralism: acknowledging that all religions are different paths to the same God. No religion can claim that his/her religion has the sole authority to teach the absolute truth [13]. There is no religious text that can describe God absolutely. Thus the exclusive and inclusive attitude need to be avoided. Openness, understanding and respect for other religions and beliefs are needed.

In this situation of diversity of religions and beliefs, a high tolerance is needed. This attitude of tolerance is only possible when people empty themselves and develop an attitude of generosity and openness to others [14]. Besides this, character education [15][16] as well as multi-cultural education are needed to humanize the youth so that they have good character and open to diversity of cultures and religions [17]. When there is a conflict, the spirit of forgiveness should be developed [18].

### III. RESEARCH METHODS

In this study, the authors applied a descriptive analytical method which is a method that describes the data obtained through research to obtain a picture of the understanding and acceptance of students of UKRIM on plurality of religions. The data are collected using a questionnaire, supported by some interviews.

### A. Quantitative Research

This type of research used in this research is quantitative research, using statistical analysis [19]. This study used descriptive research method that is not intended to test the hypothesis, but only to describe the reality of a variable, symptom or condition [20]. The authors distributed questionnaires about understanding and accepting plurality of religions. The questionnaire used a scale model of one to five.

### B. Research Design

The research design used in this study was *ex post facto* research design. The treatment of *ex post facto* research had occurred before the authors did it. The author did not control the treatment at all.

### C. Place and Time

This research was conducted at Immanuel Christian University (UKRIM), located at Jl. Solo, Km 11.1, Purwomartani, Kalasan, Sleman, Yogyakarta. This research was conducted in May - June 2019.

### D. Population and Sample

The population in this study was Immanuel Christian University. Respondents in this study were students from the study program Informatics Engineering, Physics, Civil Engineering, Management, Accounting, Christian Religious Education, Church Music, and Christian Theology Counselling. This research used purposive sampling. Purposive sampling is a technique for determining samples with certain considerations [17] or setting specific criteria that support research objectives so that they can answer research problems. The criteria used by authors include active students and active members of the student associations both of University and of study programs.

### E. Variable

This research only has one variable, namely understanding and acceptance of students of Immanuel Christian University. This research addresses the relationship between stimulus and response, namely stimulus: plurality of religions; response: understanding and acceptance of students of Immanuel Christian University.

### F. Techniques of Collecting Data

The techniques of data collection in this research were distributing questionnaires to the students, supported by some interviews. Questionnaire is a data collection technique that is done by giving a set of questions or written statements to respondents to answer [19]. The authors made a questionnaire related to the understanding and acceptance of the students on plurality of religions.

Besides questionnaires, interviews with some respondents were used by the authors to deepen the answers of the respondents. [19].

### G. Research Instrument

The research instrument used in this study was a questionnaire with a range of scale from 1 to 5. The research instrument contains 30 statements or questions regarding the understanding and acceptance of plurality of religions. Alternative answers provided from each question are different, such as agree – disagree, sure – not sure, comfortable – disturbed, easy – difficult, important – not important, always – never, adequate – not adequate.

TABLE III. QUESTIONS OF UNDERSTANDING AND ACCEPTANCE OF PLURALITY OF RELIGIONS

Variable	Indicator	Questions	No
Understanding of plurality of religions	Translating	1. Pluralism is an ideology which states that any condition is in fact diverse.	1
	Interpreting	5. In the context of living together, the best condition is that there is only one religion. 26. Every religion may develop its religious values in society.	5 26
	Estimating	3. Pluralism brings life to be better. 4. Pluralism creates conflicts in society. 20. Explore other religions 21. Exploring other religions will disrupt the personal appreciation of religion 27. My knowledge of other religions	3 4 20 21 27
	Determining	2. The diverse circumstances must be maintained and fought for. 19. The traditions of ancestors must be changed according to religious traditions. 28. I get my knowledge about other religions from people of my own religion.	2 19 28
	Understand-ing	13. Society is governed according to religious rules.	13
	Giving meaning	30. Regarding greetings that characterize other religions I feel... 22. Interfaith dialogue will enrich spirituality	30 22
	Showing awareness	14. I befriend with people of different religions 15. Helping friends of different religions 16. Giving greetings to	14 15 16 23

		friends of different religions during their religious celebrations 23. Getting involved in helping other religious celebrations	
	Showing willingness	10. When I am sick, I feel comfortable going to a hospital that has the characteristics of my religion. 11. When I die, I want to be buried in a cemetery that has religious characteristics 29. Listening or watching the pulpit of other religions	10 11 29
	Showing concern	17. Visiting friends of different religions on their religious holidays 24. I refuse to attack houses of worship 25. I remind my friends to worship according to their religion when it's time	17 24 25
	Recognizing interests	6. To the sound of the call to prayer / church bells / temple bells and the like, I feel ... 7. Regarding broadcasts of religion / pulpit of other religions on radio or TV or in places of worship, I feel ... 8. Against the symbols of other religions (such as the crescent, cross, chakra, etc.) I feel ... 18. Establishment of other religious places of worship in my neighbourhood	6 7 8 18
	Acknowledging the differences	9. Against the presence of neighbours of different religions I feel ... 12. I feel comfortable living in a village that is predominantly of my religion.	9 12

## IV. RESULTS

### A. Questionnaire

Through the questionnaire distributed to 64 respondents, using Microsoft Excel 2016, the results of the frequency from overall data about the understanding and acceptance of plurality of religions with an interval of 24 from a maximum score of 150 and a minimum score of 30 namely:



TABLE IV. SUMMARY OF FREQUENCY DESCRIPTIONS FROM OVERALL DATA

Scale	Interval	Frequency	%	Note
5	126.1 – 150	4	6.25	Very good
4	102.1 – 126	45	70.3125	Good
3	78.1 – 102	14	21.875	Good enough
2	54.1 – 78	1	1.5625	Less good
1	30 – 54	0	0	Not good

From the table above, there are 4 students who are in the scale of 5 (very good) with a percentage of 6.25%, 45 students are in the scale of 4 (good) with a percentage of 70.31%, 14 students are in the scale of 3 (good enough) with a percentage of 21.87%, 1 student is in the scale of 2 (less good) with a percentage of 1.56%.

Through the questionnaire distributed to 64 respondents, using SPSS version 16.0, the results of statistical description were: the respondents' answers obtained an average scores of 109.06 from the total scores of 6980. The median scores were 110.00 and the scores that often appeared were 104. The range scores were 87 with a minimum scores of 61 and a maximum scores of 148.

TABLE V. SUMMARY OF STATISTICAL DESCRIPTIONS FROM OVERALL DATA

5	Valid	64
	Missing	0
	Mean	109.06
	Std. Error of Mean	1.495
	Median	110.00
	Mode	104 <sup>a</sup>
	Std. Deviation	11.963
	Variance	143.107
	Skewness	-.492
	Std. Error of Skewness	.299
	Kurtosis	4.352
	Std. Error of Kurtosis	.590
	Range	87
	Minimum	61
	Maximum	148
	Sum	6980

TABLE VI. SUMMARY OF THE RESULTS OF MEAN SCORES AND THE GREATEST FREQUENCIES OF EVERY ASPECT OF UNDERSTANDING AND ACCEPTANCE OF THE PLURALITY OF RELIGIONS

No	Aspect of plurality of religions	Mean scores		Frequencies		
		Result	Criteria	Total of students	%	Criteria
1	Translating	3.92	Good	22	34.37	Good
2	Interpreting	7.36	Good	23	35.93	Good
3	Estimating	16.39	Good enough	37	57.81	Good enough
4	Determining	10.56	Good	32	50	Good
5	Understanding	3.41	Good enough	17	26.56	Good enough
6	Giving meaning	7.48	Good	35	54.68	Good
7	Showing Awareness	16.77	Good	33	51.56	Very good
8	Showing willingness	9.19	Good enough	32	50	Good enough
9	Showing concern	12.48	Good	30	50	Very good
10	Recognizing interests	14.08	Good	28	43.75	Good
11	Acknowledging the differences	7.06	Good	21	32.81	Good

The table above shows that there are 8 aspects that have a mean scores with good criteria and there are 3 aspects with mean scores with good enough criteria. The frequencies shows that there are 6 aspects with good criteria, 3 aspects with good enough criteria and 2 aspects with very good criteria.

TABLE VII. SUMMARY OF THE OVERALL RESULTS OF MEAN SCORE AND THE GREATEST FREQUENCIES OF UNDERSTANDING AND ACCEPTANCE OF THE PLURALITY OF RELIGIONS

Aspect of Plurality of Religions	Mean scores		Frequencies		
Understanding & acceptance	109.6	Good	45	70.31%	Good
Understanding	49.48	Good	50	78.12%	Good
Acceptance	9.58	Good	42	65.62%	Good

The table above shows that overall, the results of mean scores and frequencies of the understanding and acceptance of UKRIM students on plurality of religions are good.

### B. Interviews

The authors also interviewed 10 respondents (R1-R10), consisting of 6 men and 4 women. Based on the interviews, R2, R4, R6, R8 and R9 accepted plurality of religions, because diversity was good and beautiful. They could share their religious knowledge to one

another. R7 stated that it was better to accept plurality of religions, because diversity had existed since childhood, not only religion but also ethnicity and many other things. With diversity we could learn from one another. R4 stated that in religious plurality we needed to develop our attitude of mutual respect.

In daily life 10 respondents stated that they had never been disturbed by other religious attributes. However, some of them said that they felt disturbed and uncomfortable with the attitudes of intolerant. R7 experienced difficulty to find a boarding house because many boarding houses only accept certain religions.

The relationship of respondents with other religious communities were also very well established. R7 stated that he had a Muslim friend. They reminded each other to pray. During religious holidays, all respondents stated that they greeted their friends of different religions, because they were used to do it since childhood.

Regarding the building houses of worship, 9 respondents allowed it as long as they followed the regulations in the area. However, R6 refused it because he was disturbed by the sound of *adzan* (call to pray).

R4 and R7 stated that radicalism or intolerance never occurred in campus, only that misunderstandings between tribes have occurred. R8 stated that once in a religious course, the lecturer brought speakers from certain religions, so that it could open their horizons towards other religions. In general, the students had a high tolerance. Even some Muslim students took part as members of a choir in Christian religious activities on campus.

## V. CONCLUSION

Based on questionnaire distributed to 64 respondents, the overall results of the understanding and acceptance of the students of Immanuel Christian University on plurality of religions showed that 4 students (6.25%) were in the criteria of very good, 45 students (70.31%) were in the criteria of good, 14 students (21.87%) were in the criteria of good enough, only 1 person (1.56%) was in the criteria of less good and no student was in the criteria of not good.

Based on interviews with 10 respondents, the results showed that the students of Immanuel Christian University had a good understanding and a good acceptance of plurality of religions.

Thus it can be concluded that the students of Immanuel Christian University had good understanding and acceptance of plurality of religions.

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