Influence Of Character Education On Student Tolerance In Private Colleges

Endin Mujahidin[1], Didin Hafidhuddin[2], Fitrah[3], Rudi Hartono[4]

[1]Non-formal education, Universitas Ibn Khaldun Bogor, Indonesia
[2]Islamic education, Universitas Ibn Khaldun Bogor, Indonesia
[3]Technical Information, Universitas Ibn Khaldun Bogor, Indonesia
[4]Education Technology, Universitas Ibn Khaldun Bogor, Indonesia
Endin.mujahidin@uika-bogor.ac.id

Abstract:

The purpose of this study was to look at and explore the influence of character education which includes cultural background, values embraced against student tolerance in private universities, the method used in this study is quantitative with the number of respondents 257 conducted at events at several private colleges bogor district, with the result of spearman brown correlation = 0,691, And based on the split-half realiblity test, the guttman split-half coefficient correlation value is 0.670 and on the variable axis of religious tolerance (Y) it is shown that the spearman-brown coeficient value is in valid data of 0.79 and is also indicated by Guttman Split-Half Coefficient 0.722.

Keywords: character education, student tolerance, private colleges

1. INTRODUCTION

Tolerance is a character that is needed by a plural nation. Without tolerance, a nation that has a plurality of ethnicities, religions and beliefs will find it difficult to establish itself. As a plural nation, Indonesia recognizes the importance of tolerance. Therefore, since the beginning of its establishment, the Indonesian nation has known "Bhinneka Tunggal Ika" as the nation's motto. Although in general the practice of tolerance in Indonesia can be called good, but cases of intolerance often arise. It even leads to international opinion that Indonesia has a serious problem related to the problem of intolerance. Intolerance has also been permeating among students. This reality is quite alarming because it could result in the disintegration of the nation in the next two or three decades if there is no action from the state and moderates. Some research on tolerance in Indonesia has been done a lot, such as by Saidi, Bahari, Menchik and Grim. However, the research that has been done, is only limited to finding factors that affect tolerance and impact.

Education is an effort made by students to develop the qualities that exist in them. In addition, education is an effort made for students to have abilities that can benefit themselves in community life, nation, and state. Education is directly proportional to the progress of a country. The better education in a country, the more advanced the country will be. There are many ways that can be created to educate, cultivate and develop, and shape the character of students. Character education can be done with integrity (contained) in subjects already in the curriculum, including citizenship education subjects. Character education can also be exclusively included in teaching materials. Character education can be included in some learning content for example, religion, art, mathematics, history and others.

Education can be seen in a broad and technical sense, or in terms of results and processes (Siswoyo, 2011: 53). Education is a behavior or experience that affects the growth or development of the soul (mind), character (character), or physical ability (physical ability) of the individual. In this sense, education is sustainable. Education is technically the process by which society, through educational institutions (colleges, higher education or other institutions) deliberately alters its cultural heritage, namely knowledge, values, and skills from generation to generation.

Based on the above understanding it can be concluded that education is a conscious and planned effort to cultivate and develop the soul, disposition, physical abilities or other skills needed in a person. Therefore, education should not only prioritize the intellectual aspect, but also must develop aspects of attitude and skills. The development of these three aspects will be a provision for students in community life, nation and state. Education in Indonesia not only prioritizes cognitive aspects, but also attitude and psychomotor aspects. Viewed from the cognitive aspect, the purpose of Indonesian education is to make students have a broad and intelligent knowledge. Furthermore, judging from the aspect of psychomotor or skills, education in Indonesia aims to educate students to have skills that benefit themselves in society. When viewed from the aspect of attitude, the purpose of Indonesian education is to form students into citizens who have attitudes in accordance with the character values owned by the Indonesian nation.

In the learning process, lecturers also need to emphasize character education for students. Character education serves to instill the value of the character of the nation that makes humans a better person. The value of the character of this nation is very important in the world of education. The Ministry of Education and Culture has formulated 18 values that are considered as the values of the nation's character that need to be instilled in students in universities, namely religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the homeland, serving achievements, friendly, peace-loving, reading, social care, environmental care and responsible (Suparno, 2012: 3-5). Character education can be carried out well if supported by local governments and non-governmental organizations.

Indonesia is a country with a million diversity. The diversity that exists has become a symbol of unity and is packaged in the frame of Bhinneka Tunggal Ika. Therefore, we must keep it intact and harmonious. However, lately Indonesia has often experienced a crisis of tolerance. The differences that exist actually cause division. In fact, the difference itself is what should make Indonesia beautiful because it is more "colorful". As good citizens, we must maintain unity and unity by embracing tolerance. Do not let Indonesia be divided due to negative issues.

Indonesia is a rich country, both in terms of natural resources and diversity. There are several forms of diversity in Indonesia, ranging from ethnic diversity, religious diversity, racial diversity, and also the diversity of group members. Indonesia is an island nation. From these different geographicalities, Indonesia has many tribes. Ethnic or so-called ethnic can be interpreted as grouping or classification of people who have one offspring. In addition, tribal groups are characterized by cultural, language, religious, behavioral or biological traits. Each tribe has its own characteristics or character, both in social and cultural aspects. Indonesia has more than 300 tribal groups, more precisely 1,340 ethnic groups. Indonesia is a religious country (Kemendikbud, 2021). This is evidenced in the first precept of Pancasila, namely the Supreme Divinity. Freedom in religion is guaranteed in the 1945 Constitution article 29 which states that the state based on the Supreme Divinity and the State guarantees the

freedom of each population to embrace their respective religions and to worship according to their religion and belief.

Indonesia itself, there are six religions recognized by the state. The religions recognized by the state are Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. The six religions must coexist in society with the principle of tolerance between religious communities. Race is a classification used to categorize humans through phenotypes and geographic origins. The origin of racial diversity in Indonesia is caused by several factors such as foreign nationals who stop in the country, the history of the spread of world races, and also geographical conditions. There are several races scattered in various regions in Indonesia. Malayan-Mongoloid races located in Sumatra, Java, Bali, West Nusa Tenggara, Kalimantan, and Sulawesi. Melanesoid race inhabits the region of Papua, Maluku, and also East Nusa Tenggara. In addition, there are also Asiatic Mongoloid races scattered in various regions in Indonesia, such as chinese, Japanese, and Koreans. Lastly, there is the Kaukasoid race, i.e. the Indians, Middle Easterners, Australians, Europeans, and Americans.

In a multicultural society, group diversity can occur vertically and horizontally. For verticals, there is a hierarchy of upper layers and bottom layers that are quite sharp. Examples such as social status, education, department, and so on. Horizontally, members of the class are usually equal and there is no hierarchy. However, this resulted in many who felt the members of his faction were the most correct so as to demean the members of other groups. Examples are religion, idealism, customs, and so on. Although Indonesia is a country rich in differences and diversity, it makes Indonesia vulnerable to division due to existing differences. Divisions in society can trigger conflicts that cause losses to many parties. Therefore, it takes a tolerant nature and also tolerance for differences and plurality in society. The nature of tolerance must be instilled early in order to accept the differences that exist. Attitudes and behaviors of tolerance towards the diversity of society are the key to improving unity and unity, and preventing the process of dividing indonesian society, nation and state. Each individual should apply tolerant behavior to the diversity of tribes, religions, races, cultures, and insanities.

According to (Regional, 2021) The geographical location of West Java to the West borders the Sunda Strait, north by the Java Sea and the Special area of the capital Jakarta, the east borders central Java province and the south is bounded by the Indonesian Ocean. The topographic state of West Java is very diverse, i.e. to the north consists of lowlands, the middle of the mountainous plateau and on the south consists of hilly areas with few beaches.

According to (Kemenag, 2021) west Java as the largest province with cultural and religious diversity that can be likened to a small Indonesia. To utilize diversity into superior potential is one of them by caring for religious harmony. The state of Indonesia, which is a pluralistic country, considers that it is a big challenge in maintaining its harmony. "There are so many things that can damage the unity and unity of our country but with people who want to jointly maintain harmony, then until now Indonesia is still in a conducive state," he said.

"The core value of harmony that we can believe in is the first is acceptance, as Indonesian citizens we must be able to accept the fact that we live in a pluralistic country with its diversity so that we are able to coexist socially," he explained. Then, the second core value of harmony is tolerance. "Mutual respect and respect for diversity exist in any form so that we are able to accept the differences that exist."

Strengthening Character Education is an Educational Movement in universities to strengthen character through the process of forming transformation, transmission, and development of student potential by means of harmonization of heart, taste, thought, sports in accordance with the values of Pancasila (PPK Kemendikbud, 2017: 17). Character Education Strengthening Program also needs to be implemented in universities with some basis of strengthening character education. The basis of the Character Education Strengthening Movement is implemented not with a new curriculum structure, but by developing existing structures, namely Class-Based PPK, College-Based PPK, and Community-Based PPK. (Albertus, 2015: 105).

Strengthening character education has five main values including religiosity, nationalism, independence, gotong royong and integrity (PPK Kemendikbud, 2017: 7). One of the sub-values of religiosity is tolerance. Therefore, one of the character education that can be applied in college is character tolerance education. Tolerance is a valuable moral value that can make a person respect each other regardless of ethnicity, gender, appearance, culture, beliefs, abilities or sexual orientation (Borba, 2008: 232). Tolerance is very important and needs to be owned by every individual so that social relationships are good. Tolerance also needs to be built early while still sitting in elementary college. Indicators of the success of student tolerance attitudes include maintaining the rights of friends of different religions, respecting differences of opinion, and working with friends of different religions, tribes, races, and ethnicities. The value of tolerance is also very important for people in Indonesia because in Indonesia consists of various tribes, cultures, religions, and races. In the learning process teachers are expected to be able to plan and develop in the learning process through planning, implementation, and evaluation. The process is the teacher's task and responsibility to implement, socialize and apply values and character to students who are integrated in the learning process.

2. THE STUDY OF THEORY

John Christian Laursen states that tolerance is a mental attitude in the face of something that is not approved by indirectly rejected. This mental attitude is built solely for the sake of humanity so that it can relate well to others. Colin Gunton reveals that in essence, tolerance is willing to accept wrong opinions or beliefs for the sake of humanity. Vogt mentions that tolerance is doing something you don't like in order to get on good terms with others. Vogt expresses three classifications of tolerance: first, tolerance in words, such as respect for something that is disapproved or disliked. Second, tolerance in the moral aspect, which is respect for the personal realm of different individuals.

In the modern context, respect the choice of others to perform pornography, abortion and others. Third, social tolerance, which is to appreciate human characteristics carried from birth or developed in their communities, such as skin color, language and others. A literature review of no more than 1000 words by presenting a state of the art and road map in the field studied. Charts and road maps are created in JPG/PNG form which is then inserted in this fill. Relevant primary library/reference sources and by prioritizing research results in the latest scientific journals and/or patents. Recommended use of library sources the last 10 years. According to Mummendey and Wenzel, tolerance and intolerance are not only characteristics of social relations between citizens but also characteristics of society or the regime as a whole.

Tolerance is associated with democracy and democratic norms such as minority rights and social equality. From another perspective, tolerance is understood as mutual respect and respect between groups or individuals in society or in any other sphere. The term tolerance covers many areas. One of them is religion. Religious tolerance is an attitude of mutual respect and respect for adherents of other religions. Among them are: a. Do not force others to adhere to the religion adopted; b. Not to denounce/insult other religions for any reason; And c. Do not forbid or disturb people of other religions to worship according to their religion / belief. In line with this statement, Ma'arif stated: "Religious tolerance means mutual respect and being bare-chested towards followers of other religions, not forcing them to follow their religion and not interfering in their respective religious affairs. The events of intolerance, especially in the field of religiousness, command enormous attention. Especially if done by students who are considered as one of the groups that become important sub-elements of society because it has great potential in creating a certain form of order.

Students are considered new shoots that will replace the role of leaders in the future. In the hands of the students the future of this nation will depend. This leadership baton will be passed on by students. In addition to students as the successor to the leadership of this nation, it turns out that students play a greater role as agents of change. The potential is inseparable from the level of education that is classified as high in society. Some educational sociologists, such as Halsey and Psacharopoulos state that education plays an important part in determinants of status and income. Higher education will influence the way they look, insight and critical power that allows students to think about the future of the society in which they live. Because of this high level of education, in the end, from among students will appear community leaders who will play a dominant role in the development of society, including in terms of inter-religious relations.

Alimron explained, broadly speaking, the cause of intolerance is divided into two factors, namely religious factors and non-religious factors. Religious factors include narrow fanaticism and the implementation of religious missions or da'wah. Narrow fanaticism refers to imposing subjective absolutes on others. The implication of this phenomenon is the birth of an exclusive attitude that is closed, authoritarian, feels self-righteous, and intolerant of differences. In this case, there are categories of positive and negative fanaticism. Positive fanaticism is a fanatical attitude that departs from the understanding and perception of religious teachings, so that a person who is firm in holding the teachings of his religion, but at the same time, also wants to understand the religious experience of others. While negative fanaticism is a fanatical attitude that is not based on understanding and imagining the teachings of true religion or based solely on taqlid.

On a practical level, this fanaticism often breeds an exclusive, intolerant, defensive, and reactive religious attitude, and tends to prioritize confrontational with others. Non-religious factors are intolerances that can arise due to the influence of other factors, such as political, economic, and socio-cultural. For example, riots and conflicts involving religious communities in Indonesia. In this case, religious factors actually only stick to these factors, in other words, religious sentiment has been used as a tool or trigger to evoke people's emotions so that they are mobilized to commit destructive and violent acts. To minimize the practices of intolerance in students, an educational model must be prepared that is in accordance with the character of the student. The education model contains at least: (1) learning objectives, (2) teaching materials, (3) learning methods and techniques, (4) learning media, and (5) learning evaluations.

Character education is the development of the ability to learn to behave well characterized by the improvement of various abilities that will make humans as godly beings (subject to the concept of Godhead), and carrying out the mandate as leaders in the world (Kesuma, Triatna, & Permana, 2013: 7). Character education is guiding students to realize behavioral changes, attitude changes and cultural changes to realize a civilized community (Aushop, 2014: 7). Character education aims to improve the quality of educational processes and outcomes that lead to character education and noble morals for all students. Character education is expected by students to be able to independently improve and use their knowledge to study, and internalize, and personalize the values of character and noble morals so that they are manifested in everyday behavior (Mulyasa, 2013: 9).

As for the development of character values according to the philosophy of Ki Hadjar Dewantara which includes the heart (ethics) related to individuals who have deep spirituality, faith and piety, thinking (literacy) is related to an individual who has academic excellence as a result of learning and lifelong learning. Sport (aesthetics) is concerned with an individual who has moral integrity, a sense of respect and culture, and sports (kinesthetics) is concerned with an individual who is healthy and able to actively participate as a citizen.

Culture

The government through presidential decree number 87 of 2017 issued regulations on strengthening character education. This peratura is made with the consideration that Indonesia as a cultured nation is a country that upholds noble morals, values of decay, wisdom and ethics. The issuance of the perpres certainly brings a breath of fresh air for the creation of coolness of national and state life. Especially in the context of the formation of children of the nation who have noble values or character.

There are eighteen characters to be achieved in this program. Namely religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, spirit and nationality, love of the homeland, appreciate achievements, friendly or communicative, peace love, love to read, care for the environment, care socially and responsibly. These eighteen character values will be crystallized into five main values, namely religious, nationalist, independent, gotong royong and integrity.

Character, according to Soemarno Soedarsono is a value that has been embedded in a person through experience, education, sacrifice, experiment, and environmental influences that are then combined with the values that exist in a person and become intrinsic that is manifested in the system of fighting power that then underlies one's attitude, behavior, and thinking. While according to kemdikbud, character is a form of thinking and behavior of someone who will later become his trademark.

From these two notions, it can be understood that character is a value that has been embedded and forms identity. Therefore, Characters cannot form suddenly. It takes a long process.

The process of character formation is preceded by habituation. This process of habituation is what we know with culture or culture. So, in order to form the character that is edjuju, it is necessary to build a positive culture in the college environment. College culture is defined by the tradition of college that grows and develops in accordance with the spirit and values embraced in college. That

is, this college culture contains habits that are mutually agreed to run for a long time. If this positive habit has been cultured, then the expected character values will be formed. There are five college cultures that can be developed. That is:

First, the college literacy movement.

This movement aims to develop student ethics through the culture of the college literacy ecosystem embodied in the college leiterasi movement or GLS, so that they become lifelong learners. This program is certainly in line with the regulations that have been issued previously, namely permendikbud number 23 of 2015 concerning the growth of ethics. One of the programs that is discussed is a 15-minute activity to read non-textbooks before the lesson time begins. This activity is carried out to foster students' reading interest and improve reading skills so that knowledge can be mastered better. Reading materials contain ethical values with local, national, and global wisdom delivered according to the stage of student development. This program should get more attention from the college so that the character planting process can run faster. Universities must provide reading corners to be used by students. That way, students can take advantage of it both at the appointed time and at other times. Of course, it will be difficult for children to have the opportunity to read non-textbooks outside of college, because they are already busy with homework and social interaction with the community.

Second, extra curricular activities.

This activity is intended to develop students' interests and talents. Universities need to facilitate the implementation of the process of developing these interests and talents. With these activities, a student will be familiar with various kinds of positive activities. Both in terms of physical and mental abilities. There are many extracurriculars that can be developed, such as scouting, spirituality, sports, arts and scientific works. With continuous mental and physical forging in his extra-curricular organizational environment, one day a student will get used to activities that require more thought and energy. They will not be spoiled, lazy and anarchic. But they will get used to being active, creative and responsible.

Third, establish habituation activities at the beginning and end

This activity aims to form daily habits that are routine. The form is not too heavy just requires consistency. Because routine, usually tends to be underestimated. Therefore, the teacher as the person in charge of this activity plays an important role in maintaining the implementation of this program. Activities that can be done include participating in the flag ceremony, apples, singing the Indonesian national anthem, and praying together. At the end of the lesson, similar activities also need to be carried out. Among other things, reflection, singing regional songs and praying together. Of course not only in the classroom, other activities outside the classroom can also be done. Like welcoming a child at the college gate while shaking his hand. With the implementation of these routine habits, students will get many benefits. Starting from the ability to sing national and regional songs, good mental attitude in the form of reflection and prayer as well as emotional closeness through handshake activities.

Fourth, get used to good behavior that is spontaneous

If the previous points explained about routine behavior, this point explains spontaneous behavior. This is important, considering that the character will look at the spontaneity of his behavior. It has not become a real character if the behavior that appears-spontaneously-is bad behavior. Spontaneity will be a measure, that someone already has a good character or not. This behavior includes both words and deeds. This assessment can be carried out on someone who has experienced something undesirable, such as a fall, loss, guilt and so on, try to see and hear what he does and says. If positive, then the character has been formed. If it is negative, it means that the character has not been fully embedded. However, all this cannot happen suddenly. There needs to be an example from all parties, especially educators and existing education staff. This is where the role of educators is needed. Do not let bad behavior displayed in front of students such as smoking, arguing and fighting.

Fifth, Establish university rules and regulations

Order is a barrier between what is allowed and what is not, what is good and what is not. It is impossible for an organization not to have rules. Including college. Universities need to make rules that are agreed upon and carried out together. That way, the situation in higher education will run in an orderly manner for a long time because the university program runs according to the rules of the game. It is not enough that the wheels of the organization are only run by recommendation after recommendation. Because a person's attitude is easy to change, especially regarding habits. With the rules, someone will be bound. That way, the positive habit will continue to develop until it becomes a character.

Of all the higher education cultures, it is necessary to have a strong will from stakeholders to carry it out. Without it all, positive habits will last a moment and the rules are just rules. Will not reach the expected goal of character building. In addition, there needs to be good communication between elements of education, namely universities, the community and the government. Culture is a product that is formed over a long time. Therefore, there needs to be consistency in maintaining it. All parties must consistently carry out the culture that has been built since the beginning. One or two times may still be understandable, but many times he is negligent or wrong, the expected character will not materialize. Therefore, let's create a positive culture within the university environment so that character values are formed and embedded as expected by all parties.

3. METHOD

The type of research used in this research is quantitative research. Quantitative research method is one type of research whose specifications are systematic, well-planned and clearly structured from the beginning to the making of the research design. Quantitative research methods, as stated by Sugiyono (2011: 8) are: "Research methods based on the philosophy of positivism, used to examine certain populations or samples, data collection using research instruments, data analysis is quantitative/statistical, with the aim of testing the established hypothesis"., with the target of compiling a feasibility study document. Meanwhile, in the third year, the dissemination and implementation of the product (dissemination and implementation) will be carried out with the Indonesian Ulema Council

The number of respondents in the study were 257 people with various backgrounds who were conducted randomly. The data collection methods used in this study were observation, questionnaire distribution, documentation

4. RESULTS AND DISCUSSION

Based on the results of research on the tolerance character education model for students in private universities, several indicators of tolerance were found with the following values:

1. Cultural Background

Of the 257 respondents who filled out the questionnaire, all of them were declared valid and none were excluded as shown in the Case Processing Summary table below

Tabel 1. Case Processing Summary

		N	%
Cases	Valid	257	100,0
	Excluded[a]	0	,0
	Total	257	100,0

a. Listwise deletion based on all variables in the procedure.

The reliability test of the split-half method, in principle, is carried out by dividing two items of variable instrument questions and then connecting the two halves using the Spearman Brown correlation formula = 0.691, and based on the split-half reliability test, it is known that the Guttman Split-Half Coefficient correlation value is 0.670 , as shown in the table below:

Tabel 2. Reliability Statistics

Cronbach's Alpha	Part 1	Value	,543
		N of Items	5[a]
	Part 2	Value	,730
		N of Items	5[b]
	Total N of Items		10
Correlation Between Forms			,528
Spearman-Brown Coefficient	Equal Length		,691
	Unequal Length		,691
Guttman Split-Half Coefficient			,670

a. The items are: X1_1, X1_2, X1_3, X1_4, X1_5.
b. The items are: X1_6, X1_7, X1_8, X1_9, X1_10.

Tabel 3. Reliability Statistics

Cronbach's Alpha	Part 1	Value	,543

		N of Items	5[a]
	Part 2	Value	,730
		N of Items	5[b]
		Total N of Items	10
Correlation Between Forms			,528
Spearman-Brown Coefficient	Equal Length		,691
	Unequal Length		,691
Guttman Split-Half Coefficient			,670

a. The items are: X1_1, X1_2, X1_3, X1_4, X1_5.
b. The items are: X1_6, X1_7, X1_8, X1_9, X1_10.

Table 4. Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
X1_1	37,27	12,996	,588	,732
X1_2	37,26	12,930	,624	,729
X1_3	37,52	12,329	,554	,729
X1_4	39,95	16,181	-,217	,830
X1_5	37,38	12,409	,510	,734
X1_6	37,65	12,188	,556	,728
X1_7	37,64	12,130	,604	,722
X1_8	37,53	12,039	,584	,723
X1_9	37,95	12,736	,328	,764
X1_10	37,81	12,337	,463	,741

In the discussion of the validity test, the Corrected Item-Total Correlation value is also known as the r_count value. This product moment r_table value is searched for the distribution of statistical r_table values based on the df (degree of freedom) value in the study. The formula df = 257-2 on the cultural background indicator. So according to the number of respondents who filled out the questionnaire in this study, df = 257-2 = 25 which can be seen in the distribution table of the product moment r_table value for n = 255 at 5% significance

2. The values espoused

The reliability test of the split-half method on the indicators of the values adopted, in principle, is carried out by dividing two items of variable instrument questions and then connecting the two halves using the Spearman Brown correlation formula = 0.855, and based on the split-half reliability test, the correlation value is known. The Guttman Split-Half Coefficient is 0.853, as shown in the table   below:

Table 5. Reliability Statistics

Cronbach's Alpha	Part 1	Value	,863

		N of Items	5[a]
	Part 2	Value	,847
		N of Items	5[b]
	Total N of Items		10
Correlation Between Forms			,746
Spearman-Brown Coefficient	Equal Length		,855
	Unequal Length		,855
Guttman Split-Half Coefficient			,853

a. The items are: X3_1, X3_2, X3_3, X3_4, X3_5.
b. The items are: X3_6, X3_7, X3_8, X3_9, X3_10.

In the discussion of the validity test of the Corrected Item-Total Correlation value on the adopted values variable, the determinant value of freedoom is found which is often also referred to as the r_count value
.

Table 6. Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
X3_1	37,04	31,577	,615	,904
X3_2	36,92	31,681	,718	,898
X3_3	37,06	31,777	,685	,900
X3_4	37,08	30,947	,733	,896
X3_5	36,90	32,260	,665	,901
X3_6	36,95	30,810	,716	,897
X3_7	37,04	31,123	,693	,899
X3_8	36,97	30,843	,673	,900
X3_9	37,26	31,109	,662	,901
X3_10	37,35	31,368	,589	,906

3. Religious Tolerance
On the axis of the religious tolerance variable (Y) it is shown that the spearman-brown coefficient is in valid data, namely 0.79 and is also shown by the Guttman Split-Half Coefficient of 0.722, as shown in the table below
:

Table 7. Reliability Statistics

Cronbach's Alpha	Part 1	Value	,865
		N of Items	13[a]
	Part 2	Value	,801
		N of Items	12[b]
	Total N of Items		25
Correlation Between Forms			,573

Spearman-Brown	Equal Length	,729
Coefficient	Unequal Length	,729
Guttman Split-Half Coefficient		,722

a. The items are: Y1_1, Y1_2, Y1_3, Y1_4, Y1_5, Y1_6, Y1_7, Y1_8, Y1_9, Y1_10, Y1_11, Y1_12, Y1_13.

b. The items are: Y1_13, Y1_14, Y1_15, Y1_16, Y1_17, Y1_18, Y1_19, Y1_20, Y1_21, Y1_22, Y1_23, Y1_24, Y1_25.

The discussion value of the validity test of the Corrected Item-Total Correlation and Cronbach's Alpha if Item Deleted values is also known as the r_count value. This product moment r_table value is searched for the distribution of statistical r_table values based on the df (degree of freedom) value in the study. As shown in the tolerance table below :

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Y1_1	81,95	104,333	,466	,886
Y1_2	81,63	102,459	,654	,881
Y1_3	81,71	103,495	,652	,881
Y1_4	81,71	104,284	,561	,883
Y1_5	83,57	119,644	-,339	,903
Y1_6	82,05	106,853	,419	,887
Y1_7	81,78	104,439	,605	,883
Y1_8	81,63	102,967	,673	,881
Y1_9	81,74	103,258	,661	,881
Y1_10	81,57	103,793	,671	,881
Y1_11	81,63	103,672	,647	,882
Y1_12	81,88	105,880	,430	,887
Y1_13	81,78	106,007	,539	,884
Y1_14	81,74	106,117	,499	,885
Y1_15	81,74	106,930	,446	,886
Y1_16	81,63	105,461	,473	,886
Y1_17	81,64	104,654	,560	,884
Y1_18	82,05	108,040	,397	,887
Y1_19	81,75	107,196	,398	,887
Y1_20	81,65	112,175	,136	,892
Y1_21	82,19	106,985	,335	,890
Y1_22	81,89	106,710	,444	,886
Y1_23	82,01	108,781	,327	,889
Y1_24	81,82	104,923	,479	,886

Y1_25	82,00	102,734	,558	,883

5. CONCLUSION

Based on the results of the study, it can be concluded as follows; 1). Promote cultural richness, social experience and social interaction across religious groups. 2) Improving the campus social climate by providing an understanding of the values adopted by universities and increasing the culture of religious tolerance among the academic community and respect for diversity and minority groups, as well as programs or policies for increasing student religious tolerance by paying attention to the specifics of the social context. PT and the socio-demographic conditions of students.

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