

Analysis of the Level of Teachers' Religious Tolerance Attitudes at SMP Negeri 02 Somagede Banyumas

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ABSTRACT

Religious tolerance is one of the fundamental values that supports social harmony in multicultural societies and plays a crucial role in creating inclusive educational environments. Teachers, as key agents in education, are expected to demonstrate tolerant attitudes that promote respect for religious diversity among students. However, empirical studies quantitatively mapping teachers' religious tolerance at the public junior high school level remain limited. Therefore, this study aimed to analyze the level and distribution of teachers' religious tolerance at SMP Negeri 2 Somagede. This study employed a quantitative descriptive design involving 17 teachers selected through total sampling. Data were collected using a religious tolerance questionnaire consisting of 26 valid items across six dimensions. The instrument demonstrated excellent reliability with a Cronbach's Alpha coefficient of 0.961. Data were analyzed using descriptive statistics with IBM SPSS Statistics, while respondents' scores were categorized based on the Ideal Mean (Mi) and Ideal Standard Deviation (SDi) approach proposed by Azwar (2021). The results showed that teachers' religious tolerance was generally high, with a mean score of 116.65 (SD = 12.84). Based on the categorization results, 94.1% of teachers were classified in the high category and 5.9% in the moderate category, while none were classified in the low category. Among the six dimensions, Interreligious Collaboration achieved the highest mean per-item score (M = 4.68), whereas Openness to Interreligious Interaction and Dialogue obtained the lowest (M = 4.27), although both remained within the high category. These findings provide an empirical baseline for evaluating and strengthening school-based religious moderation and multicultural education programs in public junior high schools.



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A. INTRODUCTION

Education plays a strategic role in shaping individuals' values, attitudes, and behavioral patterns as part of broader efforts to maintain social stability and cohesion within society (Attahakul, 2025). In multicultural and multireligious societies, schools function not only as institutions for knowledge transmission but also as spaces for the internalization of social values that enable individuals to coexist peacefully (Saepulmilah et al., 2025). Among these values, religious tolerance is fundamental because low levels of tolerance may lead to prejudice, discrimination, and social conflict (Oyetoro & Talabi, 2023). Therefore, strengthening religious tolerance through formal education has become an urgent priority in promoting social harmony within pluralistic societies.

In Indonesia, the issue of religious tolerance has become increasingly significant due to the country's religious and cultural diversity (Mazya et al., 2024). Previous studies have

shown that schools play an essential role in fostering tolerance and religious moderation through inclusive learning practices, school culture, and character education (Shawmi et al., 2025; Suryani & Muslim, 2024). Teachers, as the central actors in the educational process, occupy a strategic position because their religious attitudes and orientations directly influence classroom interactions, students' character formation, and the overall social climate within schools (Pujianti & Nugraha, 2024; Hayati & Susatya, 2020). Consequently, teachers' religious tolerance constitutes an important element in developing an education system that promotes peaceful coexistence and social cohesion.

Previous studies have consistently demonstrated that religious tolerance in education is closely associated with multicultural education and character education. Zubaidi, (2024) reported that systematically implemented multicultural education encourages openness, mutual respect, and acceptance of religious diversity. Wijaya & Jannah, (2026) found that the successful internalization of tolerance values in civic and religious education is strongly influenced by teachers' attitudes and exemplary behavior during classroom instruction. Furthermore, Warsah & Istan, (2025) revealed that teachers with higher levels of religious tolerance tend to establish more inclusive, dialogical, and harmonious learning environments. Other studies have also emphasized that strengthening teachers' professional competence contributes to minimizing intolerant attitudes in educational settings (Bessarab, 2021).

Although these studies provide valuable insights into religious tolerance in education, they primarily focus on the implementation of multicultural education, teachers' roles in promoting tolerance, or strategies for strengthening religious moderation. Most existing studies employ qualitative approaches or discuss tolerance conceptually, while relatively few quantitatively measure teachers' religious tolerance using standardized instruments. Moreover, empirical studies specifically examining teachers in public junior high schools (SMP Negeri) remain limited. As a result, there is still insufficient empirical evidence regarding the distribution of teachers' religious tolerance levels that can be used as an objective basis for evaluating and strengthening school-based policies on religious moderation.

Accordingly, this study addresses these gaps by quantitatively measuring the religious tolerance of teachers at SMP Negeri 2 Somagede using a structured measurement instrument. Unlike previous studies that mainly emphasize educational strategies or conceptual discussions, this research provides an empirical mapping of teachers' religious tolerance levels and classifies them into measurable categories. The novelty of this study lies in its provision of a baseline assessment of teachers' religious tolerance at the school level through standardized quantitative measurement. This empirical baseline is expected to serve as an initial reference for designing, implementing, and evaluating school-based religious moderation programs, while also supporting evidence-based educational policies aimed at strengthening tolerance among teachers.

Based on these considerations, this study aims to analyze the level of teachers' religious tolerance at SMP Negeri 2 Somagede. Specifically, the study addresses the following research questions: (1) What is the level of teachers' religious tolerance at SMP Negeri 2 Somagede? and (2) How are teachers distributed across the categories of religious tolerance based on empirical measurement results? It is hypothesized that teachers' religious tolerance falls within the moderate to high category. The findings are expected to contribute to the growing body of literature on religious tolerance and multicultural education by providing empirical evidence at the school level and offering practical implications for educational policy and teacher development programs.

B. METHODS

This study employed a quantitative approach with a descriptive design aimed at analyzing the level of teachers' religious tolerance attitudes at SMP Negeri 02 Somagede. The data used in this study were primary data obtained through a survey method using a closed-ended questionnaire based on a five-point Likert scale (Batterton & Hale, 2017). The research population consisted of all teachers at SMP Negeri 02 Somagede during the academic year of the study, totaling 17 respondents. The sampling technique applied was total sampling, in which all members of the population were included as research samples (Mweshi & Sakyi, 2020). This approach was selected to obtain an objective and comprehensive description of teachers' religious tolerance attitudes without generalizing beyond the research population (Adeoye, 2023).

Data were collected using a self-administered questionnaire designed to measure teachers' religious tolerance. The instrument was developed based on theoretical indicators of religious tolerance within the framework of multicultural education and religious moderation, including respect for religious diversity (Islam, 2020), peaceful conflict resolution (Suradi et al., 2020), interreligious collaboration (Siddiq et al., 2024), integration of tolerance values into teaching (Dwintari & Murdiono, 2023), positive attitudes toward religious diversity (Pajarianto et al., 2022), and openness to interreligious interaction and dialogue (Siddiq et al., 2024). The distribution of questionnaire dimensions and indicators is presented in Table 1.

Table 1. Dimensions and Indicators of the Teachers' Religious Tolerance Questionnaire

Dimension	Example Indicators	Items
Respect for Religious Diversity	Respecting students and colleagues of different religions; treating all students fairly regardless of religion; appreciating religious practices of others	1,2,3,4,23,29
Peaceful Conflict Resolution	Resolving religious conflicts fairly; encouraging peaceful dialogue; mediating religious disagreements	6, 7, 8, 9, 10
Interreligious Collaboration	Cooperating with colleagues and students regardless of religious background; participating in interreligious school activities	11, 12, 13, 14, 15
Integration of Tolerance Values into Teaching	Integrating tolerance values into classroom instruction; encouraging students to respect religious diversity	16, 17, 18, 19, 20
Positive Attitudes toward Religious Diversity	Feeling comfortable in religiously diverse environments; accepting religious diversity as positive	5, 21, 22, 23, 24

The instrument initially consisted of 30 statement items representing six dimensions of teachers' religious tolerance. Prior to data collection, the instrument underwent empirical validity testing using the Pearson Product-Moment correlation with the assistance of IBM SPSS Statistics (Humphreys et al., 2019). The validity test was conducted at a significance level of $\alpha = 0.05$, with a critical r -table value of 0.482. The results indicated that 26 items obtained correlation coefficients (r -count) greater than the critical value

(0.482) and were therefore considered valid. The valid items were Items 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 29, and 30, whereas Items 1, 2, 3, and 28 did not satisfy the validity criterion and were excluded from further analysis. Consequently, the final instrument consisted of 26 valid items. The retained items were distributed across six dimensions: Respect for Religious Diversity (Items 4, 5, 23, and 29), Peaceful Conflict Resolution (Items 6, 7, 8, 9, and 10), Interreligious Collaboration (Items 11, 12, 13, 14, and 15), Integration of Tolerance Values into Teaching (Items 16, 17, 18, 19, and 20), Positive Attitudes toward Religious Diversity (Items 21, 22, 24, and 26), and Openness to Interreligious Interaction and Dialogue (Items 25, 27, and 30), as presented in Table 1.

The reliability of the final instrument was assessed using **Cronbach's Alpha**(Ahmad et al., 2024). As presented in **Table 2**,

Table 2. Reliability Statistics of the Teachers' Religious Tolerance Instrument

Cronbach's Alpha	N of Items
0.961	26

Source: Processed research data (2026).

The reliability analysis yielded a **Cronbach's Alpha coefficient of 0.961** for the **26 valid items**. This value exceeds the minimum recommended threshold of **0.70**, indicating **excellent internal consistency**. Therefore, the questionnaire demonstrates a very high level of reliability and is considered appropriate for measuring teachers' religious tolerance in quantitative research.

The research data obtained from the questionnaire were analyzed using descriptive statistical analysis with the assistance of IBM SPSS Statistics software(Aldrich, 2018). This analysis was conducted to provide an overview of teachers' religious tolerance by presenting the mean, standard deviation, frequency distribution, and percentage of the respondents' scores. Furthermore, the total scores were classified into five categories: very low, low, moderate, high, and very high, using the classification formula based on the mean (M) and standard deviation (SD) proposed Azwar, (2017). This classification was employed to provide an objective interpretation of teachers' religious tolerance levels based on the distribution of respondents' scores.

C. RESULT AND DISCUSSION

Based on the results of the descriptive statistical analysis using IBM SPSS Statistics, an overview of the teachers' religious tolerance levels was obtained, as presented in Table 3.

Table 3. Descriptive Statistics

	N	Range	Minimum	Maximum	Mean	Std. Deviation
Total	17	48.00	82.00	130.00	116.6471	12.83521
Valid N (listwise)	17					

Source: Processed research data (2026).

As shown in Table 3, the teachers' religious tolerance scores ranged from 82 to 130, with a mean score of 116.65 and a standard deviation of 12.84. The observed score range indicates that all respondents demonstrated moderate to high levels of religious tolerance, with no respondents obtaining scores within the low category. The relatively high mean score suggests that teachers generally possess a high level of religious tolerance. Furthermore, the standard deviation of 12.84 indicates that the respondents' scores were relatively concentrated around the mean, reflecting a fairly consistent pattern of religious tolerance among teachers.

To facilitate the interpretation of the findings, respondents' total scores were categorized using the Ideal Mean (Mi) and Ideal Standard Deviation (SDi)(Azwar, 2020). Based on the instrument's ideal score range (26–130), the categorization criteria were established as follows: low (26–60), moderate (61–95), and high (96–130). The frequency distribution of respondents across these categories, derived from the processed research data, is presented in Table 4.

Table 4. Distribution of Teachers' Religious Tolerance Levels

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sedang	1	5.9	5.9	5.9
	Tinggi	16	94.1	94.1	100.0
	Total	17	100.0	100.0	

Source: Processed research data (2026).

As presented in Table 4, the categorization results revealed that 16 teachers (94.1%) were classified in the high category, while 1 teacher (5.9%) was classified in the moderate category. No respondents were categorized as having a low level of religious tolerance. These findings indicate that the vast majority of teachers at SMP Negeri 2 Somagede demonstrate a high level of religious tolerance, suggesting that attitudes of respect for religious diversity, acceptance of differences, and commitment to maintaining harmonious interreligious relationships have been well internalized among teachers within the school environment.

The predominance of teachers in the high religious tolerance category indicates that religious tolerance has become an integral part of teachers' professional attitudes in carrying out their educational responsibilities. Teachers with high levels of religious tolerance are more likely to create inclusive learning environments(Kholida et al., 2025), treat students fairly regardless of their religious backgrounds(Flensner, 2020), and encourage positive and constructive interactions among students from diverse religious communities(Riaz et al., 2023).

Although the categorization results indicate that the majority of teachers demonstrate a high level of religious tolerance, these findings do not fully explain which aspects of tolerance are most strongly developed or which aspects still require further improvement. Therefore, to obtain a more comprehensive understanding of the characteristics of teachers' religious tolerance, a further analysis was conducted for each

dimension of the instrument. This analysis aimed to identify the level of achievement for each dimension, thereby revealing the dimensions that were most prominent as well as those that remained relatively less developed. The results of the dimensional analysis are presented in Table 5.

Table 5. Descriptive Statistics for Each Dimension of Teachers' Religious Tolerance

Dimension	Mean	Number of Items	Mean per Item	Category
Respect for Religious Diversity	18.29	4	4.57	High
Peaceful Conflict Resolution	23.18	5	4.64	High
Interreligious Collaboration	23.41	5	4.68	High
Integration of Tolerance Values into Teaching	17.24	4	4.31	High
Positive Attitudes toward Religious Diversity	21.59	5	4.32	High
Openness to Interreligious Interaction and Dialogue	12.81	3	4.27	High

To provide a more comprehensive understanding of teachers' religious tolerance, further analysis was conducted for each dimension of the instrument. As presented in Table 5, all six dimensions obtained mean per-item scores above 4.00, indicating that each dimension falls within the high category. These findings demonstrate that teachers' religious tolerance is reflected not only in their overall attitudes but also across the specific dimensions that constitute religious tolerance.

The Interreligious Collaboration dimension obtained the highest mean per-item score ($M = 4.68$). This finding indicates that teachers demonstrate a strong willingness to cooperate, communicate, and participate in school activities with colleagues and students from different religious backgrounds. Such collaboration reflects that religious tolerance extends beyond merely accepting differences and is translated into constructive social interaction within the school community. This finding is consistent Lubis et al., (2025) and Wardi et al., (2023), who reported that collaborative relationships among school members play an essential role in fostering harmonious school environments and strengthening the implementation of religious moderation.

The second highest score was found in the Peaceful Conflict Resolution dimension ($M = 4.64$). This result suggests that teachers tend to resolve differences through dialogue, mutual respect, and peaceful communication rather than confrontation. Such an orientation is fundamental in multicultural educational settings because teachers often

serve as mediators in addressing diversity-related issues among students (Suri & Chandra, 2021). The ability to resolve conflicts peacefully contributes to creating a safe, inclusive, and conducive learning environment.

The Respect for Religious Diversity dimension also achieved a high mean per-item score ($M = 4.57$). This result indicates that teachers consistently demonstrate respect for students' rights to practice their religious beliefs and acknowledge religious diversity as an integral part of school life. Respect for diversity is one of the core principles of multicultural education, enabling students from different religious backgrounds to experience equal treatment and recognition within the educational process. These findings support Arifin et al., (2024) view that teachers play a central role in cultivating mutual respect and appreciation of diversity through everyday classroom interactions.

The Positive Attitudes toward Religious Diversity dimension obtained a mean per-item score of ($M = 4.32$), indicating that teachers generally hold favorable perceptions toward religious diversity and consider differences as opportunities to strengthen social harmony rather than sources of conflict. Positive attitudes toward diversity encourage openness, empathy, and mutual trust among members of the school community, thereby reinforcing the values of multicultural education and religious moderation (Sukardi et al., 2025).

Similarly, the Integration of Tolerance Values into Teaching dimension recorded a high mean per-item score ($M = 4.31$). This finding suggests that teachers actively incorporate tolerance values into classroom instruction by promoting inclusive learning, encouraging equal participation among students, and providing positive role models for respectful behavior. These practices demonstrate that religious tolerance is not limited to teachers' personal beliefs but is also embedded in pedagogical activities that contribute to students' character development (Irbathy et al., 2025).

Among the six dimensions, Openness to Interreligious Interaction and Dialogue obtained the lowest mean per-item score ($M = 4.27$), although it remained within the high category. This finding suggests that teachers generally demonstrate openness toward interacting with individuals from different religious backgrounds; however, opportunities to strengthen interreligious dialogue and collaborative activities remain available. Schools may therefore further promote structured dialogue, collaborative programs, and interfaith educational activities to enhance teachers' competence in managing religious diversity. As emphasized by Warsah & Istan, (2025), openness to dialogue represents a fundamental component of religious moderation because it encourages mutual understanding, reduces prejudice, and strengthens social cohesion within educational institutions.

Overall, the consistently high scores across all six dimensions indicate that teachers at SMP Negeri 2 Somagede possess a comprehensive understanding of religious tolerance encompassing cognitive, affective, and behavioral aspects. These findings reinforce the notion that teachers' religious tolerance serves as an important foundation for developing inclusive school cultures, implementing multicultural education, and strengthening religious moderation within formal educational setting

D. CONCLUSION AND SUGGESTIONS

This study concludes that the level of religious tolerance among teachers at SMP Negeri 2 Somagede is generally high. Descriptive statistical analysis yielded a mean total score of 116.65 (SD = 12.84) within the possible score range of 26–130, indicating that teachers demonstrate strong attitudes of religious tolerance. Based on the categorization using the Ideal Mean (Mi) and Ideal Standard Deviation (SDi) approach proposed by Azwar (2021), 16 teachers (94.1%) were classified in the high category, while 1 teacher (5.9%) was classified in the moderate category. No respondents were categorized as having a low level of religious tolerance.

The dimensional analysis further showed that all six dimensions of religious tolerance were classified in the high category. Interreligious Collaboration achieved the highest mean per-item score ($M = 4.68$), indicating that teachers demonstrate strong collaborative attitudes and harmonious interactions with individuals from different religious backgrounds. Conversely, Openness to Interreligious Interaction and Dialogue obtained the lowest mean per-item score ($M = 4.27$), although it remained within the high category. This finding suggests that, while teachers generally exhibit positive attitudes toward religious diversity, structured opportunities for interreligious dialogue and interaction can still be further strengthened.

These findings provide empirical evidence that teachers at SMP Negeri 2 Somagede have successfully internalized the values of religious tolerance in their professional practices. The findings also support multicultural education theory and the principles of religious moderation by demonstrating that teachers' tolerance encompasses cognitive, affective, and behavioral dimensions. Furthermore, this study contributes to the literature by providing an empirical baseline assessment of teachers' religious tolerance using a validated and reliable measurement instrument at the public junior high school level, which may serve as a reference for evaluating and developing school-based religious moderation programs.

Based on these findings, schools are encouraged to maintain and strengthen teachers' religious tolerance through continuous professional development, multicultural education, and religious moderation programs, particularly those promoting interreligious interaction and dialogue, which represented the relatively lowest-scoring dimension. School leaders and educational policymakers may also use the results of this study as empirical evidence for designing policies that foster inclusive school environments. Finally, future studies are recommended to involve larger samples across different regions and educational levels and to employ mixed-methods or longitudinal approaches in order to obtain a more comprehensive understanding of the factors influencing teachers' religious tolerance and its implications for educational practice.

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