RELIGIOUS AND TOLERANT ATTITUDES OF UNIVERSITY STUDENTS: A COMPARATIVE STUDY

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Abstract

This research focuses on plurality of two Indonesian state university students, namely IAIN Syaikh Abdurrahman Siddik Bangka Belitung and Bangka Belitung University. This research aimed at finding out an idea of how the attitude of these PTN students in Bangka Belitung in dealing with the plurality. This quantitative research found that IAIN students are more exclusive as far as the belief system is concerned. Whereas in the context of inclusiveness, IAIN students are more inclusive in the belief that every religion contains truth and UBB students hold the same opinion. Regarding the attitude of students, UBB students are more pluralist in terms of rejecting missionaries, while the students of the IAIN are more pluralist in terms of the purpose of the truth of each religious teaching. Moreover, UBB students are more universalist in their view that religions are different because of historical factors. While in the moderate category of 2.76%, there are no intolerant students. Based on the results of various tests (t-test), it is shown that there are significant differences between IAIN and UBB students.

Penelitian tentang pluralitas ini dilakukan terhadap mahasiswa dua Perguruan Tinggi Negeri (PTN), yaitu Institut Agama Islam Negeri Syaikh Abdurrahman Siddik (IAIN SAS) Bagka Belitung dan Universitas Bangka Belitung (UBB), dan mencoba mencari

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gambaran bagaimana sikap mahasiswa di Bangka Belitung dalam memandang pluralitas yang ada disekitarnya. Riset kuantitaif berbasis pada survei ini menemukan bahwa; mahasiswa IAIN lebih eksklusif terkait anutan (agamanya yang paling benar). Dalam konteks inklusifitas; mahasiswa IAIN lebih inklusif dalam keyakinan bahwa setiap agama mengandung kebenaran, sementara mahasiswa UBB lebih inklusif pada keyakinan bahwa setiap ajaran agama mengandung kebenaran. Terkait sikap pularis mahasiswa, UBB lebih pluralis dalam hal menolak dakwah dan misionaris agama, sementara mahaiswa IAIN lebih pluralis terkait tujuan kebenaran dari setiap ajaran agama. Mahasiwa UBB lebih lebih universalis dan berpandangan bahwa agama-agama berbeda karena faktor historis. Sedangkan dalam kategori sedang sebesar 2,76%, tidak ada mahasiswa yang tidak toleran. Berdasarkan hasil uji beda (t-test) menunjukkan bahwa terdapat perbedaan yang signifikan antara mahasiswa IAIN dengan UBB.

Keywords: plurality; religious attitude; tolerance; university students.

Introduction

The meaning of plurality is a manifestation of the limited existence of religious truth by recognizing the existence of other religions as a necessity. The word plurality often collides with individual religious beliefs. That is in line with the responsibility of individuals (every believer) in believing the truth of their religion but sometimes leads to excessive individual selfishness. In the research of Parveen Kumar and Archana Mittal, it is stated that religious differences (in this case Hinduism and Islam) significantly affect the religious attitudes of individuals (Kumar and Mittal 2014).

With the inevitability of religions, the values of tolerance among religious people need to be even shared by every religious community. But at the applicative level, it is not uncommon for the concept of radicalism to be held firmly by a group

of religious communities which results in the fading of tolerance values splashed by the hatred. The values of mutual respect for fellow human beings as noble values are ruled out for the sake of momentary selfishness and overlapping individualism. Kajavinthan explicitly said that religion is a social force that can influence human behavior (K.Kajavinthan 2015).

In Indonesia, religion has a crucial position and role in the life of the nation. It is known through the recognition that religion is valued and reflected in the establishment of the first principle of the state philosophy (Pancasila) i.e., the oneness of God. Religious inspirations and aspirations were also reflected in the formulation of the Pancasila and the 1945 Constitution (UUD 1945). The Article 29 of the 1945 Constitution declared that (1) the State is based on the One Godhead and (2) the State guarantees the independence of each resident to embrace their respective religion and to worship according to his religion and that belief (Putranto 2013).

Evidence of the diversity of tribes, customs and religions has been reflected in the reality of the community, one of which is in the Province of Bangka Belitung Islands. Ethnic diversity in Bangka Regency, for example, consists of; Chinese, Javanese, Malay, Batak, and others gather to form social community groups and also acculturate each other. The fact that there is a plurality is proven by the existence of inter-ethnic marriages, including Malays with Chinese, Javanese and others who have been going on for a long time on this island. Besides, they are also united to form a settlement with their own religious beliefs without any dispute. Another uniqueness, in this case, is the existence of an influential kinship culture between ethnic groups, for example the Chinese community ("cin" = the unique name of ethnic Chinese in Bangka) with Malay Muslim communities in Sungailiat, they visit each other on holidays, such as Eid al-

Fitr and Chinese New Year celebrations (Rusnaini 2006).

In addition to ethnicity-based diversity, the terms of (religious) beliefs of the people of Bangka Island (which is often known as the "Country of the Cluster") also have similar diversity, from other religions i.e., Islam, Christianity, Confucianism, Hinduism and Buddhism in the island. With this condition, it encourages the emergence of a variety of places of worship easily found in this Province. Such conditions are the reason for researchers to examine the religious perspective exposed in the attitudes and behavior of the community (the community of universities). It is focused especially on the students of State Universities (PTN) in the Bangka Belitung Province related to differences in beliefs and social perspectives in their everyday lives. Taking community education settings, based on the rarity of the educational environment is the object of research when speaking of social plurality, whereas the education community is one form of small groups of people with high plurality conditions.

Literature Review

The Concept of Plurality and Religion

Plurality can be understood as "The existence of many different groups in one society, for example, people of different political or religious beliefs; cultural or political pluralism." It means that plurality is a group of differences that exist in a society, for example, racial differences (ethnic), political differences, beliefs (religion); and cultural plurality. So that the differences religion in a society can be called a plurality of religions (Ma'arif 2005).

The concept of religion, according to Daradjat and Thouless is a process of human relations in which they believe that there is something higher than humans. Whereas Glock and Stark define religion as a system of symbols, belief systems, value systems, and traditional systems of behavior, all of which centered on

issues that are lived out as the ultimate meaning (Hakim 2010).

There are several other terms of religion, such as; religion (English), *religie* (Dutch) *religio* (Latin) and *dien* (Arabic). According to Driakarya the word "religion" comes from the Latin religio whose root word is religare, which means binding. The word implies that religion contains obligations or rules that must be implemented in order to bind a person or group of people in relation to God, with fellow humans and with the universe (Hakim 2010).

A religion usually encompasses three main issues, namely: (1) Belief, belief in the existence of something supernatural power that regulates and creates nature. (2) Worship (ritual), namely human behavior in dealing with supernatural powers as a consequence or recognition and submission. (3) A value system that regulates social relations with other humans or the universe associated with the belief (Hakim 2010).

While scientists see religion more as a value system through one or two strategies; first, understanding it as "mental phenomena" and second, "social phenomena". Mental phenomena are related to belief, so religion contains belief, ideas, norms, and symbols related to religious traditions, including theology or belief systems. Religion as a social phenomenon is related to the problem of inheritance or belonging. On this side, religion is understood as a social group whose members can show the same identity, regular models of social interaction or similar expectations. These two phenomena give birth to individual religious attitudes following the beliefs of each adherent.

The Characteristic of Religious Attitudes

Religious attitudes are very closely related to one's beliefs. Belief is an abstract thing and difficult to prove empirically, hence the effect it causes is more psychological. Komaruddin Hidayat argues the typology of one's religious attitude is divided

into five types, namely; exclusivism, inclusivism, pluralism, extremism, and universalism.

First, exclusivism is a religious attitude that considers the truest teaching in the religion that someone embraces, the others are skeptical. *Second,* inclusivism is a spiritual attitude that holds the outer religion someone embraces, there is also truth, although not as full and as perfect as his religion. *Third,* pluralism is a religious attitude which holds that theologically, religious plurality seen as a necessary reality, each of which stands in line so that the missionary spirit and *da'wa* considered "irrelevant". *Fourth,* eclecticism, a religious attitude that seeks to choose and bring together various spiritual teachings that are considered excellent and appropriate for them so that the final format of religion becomes an eclectic mosaic. *Fifth,* universalism, a religious attitude which holds that basically all religions are one and the same, only because of historical factors that cause religion to appear in a plural format (Attabik and Sumiarti 2008).

Furthermore, the figure of Islamic reform in Indonesia, Nurcholis Madjid, stated that there were three attitudes of religious dialogue that could be applied in relation to the inevitability of religious plurality, namely; first, an exclusive attitude in seeing other religions (other religions are the wrong way, which is misleading to followers). Second, pluralist attitudes which can be expressed in various formulations, for example: "other religions are equally legitimate ways to achieve the same truth, other religions speak differently, but are equally legitimate truths, or every religion expresses an important part of the truth". Furthermore, Nur Cholis emphasized that "as a religious view, basically Islam is inclusive and stretches its interpretation in an increasingly pluralist direction" (Husaini 2010).

Mar'at summarizes the various notions of religious attitudes in the following four formulations: (1) First, the attitude is the result of learning obtained through continuous experience and

interaction with the environment (at home, school, etc.) and is always related to objects such as humans, insights, events, and ideas. This is a manifestation of readiness to act in certain objects. (2) Second, the dominant part of attitude is feeling and effective as seen in making choices whether positive, negative or doubtful, and having an intensity level that is not necessarily the same for a particular object. It depends on the situation and time. So that, in certain situations and times, it may be adjustable while at different times and conditions it may not. (3) Third, attitudes can be relatively consistent in the history of an individual's life because he is part of the context of individual perceptions or cognitions. (4) Fourth, are judgments of something that may have certain consequences for a person concerned; hence attitudes are interpretations and behaviors that may be perfect indicators or even inadequate (Ali 2013).

Changes in religious attitudes are essentially the beginning of the process of the occurrence of religious attitudes to someone, group or society. Changes in one's religious attitudes can be caused by: (1) The ability of the circumstances, this to control objects, so that they attract attention, give understanding, and finally can be accepted and made as a new attitude. (2) The occurrence of religious conversion, that is, if someone realizes what he has done before is wrong, then they will certainly consider staying consistent with their attitude which, they realize is wrong. And this allows one to behave in a way that deviates from previous religious attitudes, which they believe to be a mistake. (3) Religious attitudes, they can also be caused by the influence of social status, where they change the religious attitude towards deviations from previous values and norms because they see the possibility of improvement in their social status. (4) Religious attitudes deviations from before, if a deviant attitude is performed by someone (especially those who have a big influence), it leads understanding that they have a very positive influence on the

welfare of people's lives. It will be possible for social integrity to perform the same attitude. Even though it is realized that it is an attitude that deviated from the previous attitude (Ali 2013).

Religious attitudes deviated by certain groups of people often are interpreted as radical attitudes. The radical word, according to Azyumardi Azra, refers to certain conditions, people, or movements that want social and political change quickly and thoroughly, and are not infrequently done by using uncompromising and even violent ways, not by peaceful means. Among the factors that gave rise to radicalism in the field of religion, among others, are: (1) a false or narrow understanding of the teachings of the religion they embraced, (2) social injustice, (3) poverty, (4) political revenge by making religious teachings as motivation to justify their actions, and (5) social inequality or jealousy over the success of others (Nuh 2010).

From several studies and theories (concept) about the plurality of religion and religious attitudes above, it can be concluded that religious plurality is a necessity that needs to be realized by faithful people. With such conditions, the right religious attitude is an open attitude in addressing plurality. The exclusive nature and direction of radicalism is undoubtedly an attitude that does not follow current conditions. Every religious community must develop an open and tolerant attitude in building harmony in spiritual life.

The Concept of Tolerant Attitudes and It's Characteristics

In every discussion on the plurality of religions, the attitude of Muslims in Indonesia, which quantitatively ranks first is a particular concern, mainly related to the discussion of tolerance. Historically, the word "tolerance" was first explored by John Locke (1963) studying the relationship between church and state in England. The word tolerance here refers to the willingness not to interfere with the beliefs, attitudes, and actions of others, even

if they are not preferred (Mujani 2007).

Historically, tolerance in Muslim societies with Jews and Christians experienced very difficult ups and downs. The initial source of the intolerance emergence between Muslims and non-Muslims is not clear, partly based on doctrine. But on the one hand, some doctrines show high tolerance values. Furthermore, tolerance and intolerance of Muslims were initially historical. Once history forms a collective memory of feeling threatened, and various bitter experiences that reinforce the memory, religious intolerance will still remain (Mujani 2007).

In understanding intolerance between religious people, of course, it should not be taken for granted doctrinally. Basically, every religion teaches goodness, which makes religion not good is an irresponsible person. The historical facts presented by Ali Musthofa Ya'kub lead to tolerance, for example in Medina and in many places in the Arabian Peninsula, the fact that non-Muslims lived in harmony was clear evidence of tolerance maintained between religious communities. In Medina, many Jews lived, also in the city of Khaibar. In Najran, many Christians lived in south of the Arabian Peninsula. And many Zoroastrian live in Bahrain and its eastern part. At that time, Muslims led by the Prophet Muhammad never fought or killed them (Nuh 2010). It means that Muslims and non-Muslims in the country could live side by side with high tolerance.

The attitude of tolerance, according to Muhammed Hanafi, is a necessity in the plural society, including the choice for being faithful or not. Differences as a necessity-have been stated in the word of God QS. Al-Kahfi (Ayat 29) which means (Depag 2005):

> "If your Lord desires, surely He will make people one people, but they always disagree, Except those who are given mercy by your Lord. And for that, God created them. The sentence of your Lord (His decree) has established: Surely I will fulfill

Hell's Hell with all jinn and men (the ungodly)."

The expression "but they are always at loggerheads" in the above verse shows that God does not want humans to have one view, and the use of the future verb-form (*al-fi'l al-muḍāri'*) shows that differences between humans will continue to happen. So, any coercion in preaching religion toward others is not in line with the spirit of respecting the differences guided by the Quran (Nuh 2010).

The harmony of religious people (religious tolerance) is a very valuable capital for the survival of the lives of the entire community, especially in Indonesia. The harmony of religious people is so dynamic Such conditions place religious leaders and community leaders in an important position (role) in maintaining conducive (conducive climate) religious harmony. For that reason, the responsibility in building a communicative relationship between religious communities is not only limited to religious leaders but also the involvement of community leaders and officials of government bureaucracies (Putranto 2013). Communication between religious and community leaders aims to build and encourage better religious tolerance.

Tolerance can also be maintained by strengthening social cohesion. Cohesion is defined as a glue that unites the community. It builds harmony, communality spirit, and commitment to achieve mutual commitment. Learning from the handling process of the Poso post-conflict in rebuilding peace and social cohesion, Several places in Poso support the acceleration of strengthening unity and social cohesion, one of which is school (educational institutions). School is one of the institutions where a variety of ethnicities, races, and religions facilitate strengthening social cohesion. As one of the places that support the strengthening of social cohesion, schools need to develop values of tolerance, togetherness, respect and mutual help among religious people.

Tolerance can be seen and built on indicators of pluralist

characteristics, especially regarding with educational practice, including the following: (1) Study in differences, (2) Build mutual trust, (3) Maintaining mutual understanding (4) Uphold mutual respect.

With this kind of learning design, it is hoped that a learning process can foster pluralist awareness among students. If this design can properly be implemented, the hope of creating peaceful and tolerant life without conflicts can be more realized. It is due to education is a medium with the most systematic, most widespread, and most effective framework for its implementation (Wafiyah 2012).

Basically, tolerance can be realized if the people are inclusive and pluralistic within plural society. Pierre L. Van den Berghe mentions several characteristics of a pluralistic society, as follows: (1) The occurrence of segmentation into groups that often have sub-cultures that are different from each other. (2) Having a social structure that divided into institutions that are non-complementary. (3) Less ability to develop consensus among its members towards fundamental values. (4) Relatively often experience conflicts between groups one with another group. (5) Relatively social integration grows on coercion and interdependence in the economic field, as well as. (6) There is political domination by a group over another group.

Several indications can characterize the realization of a tolerant attitude itself in religion. First, there is acceptance of other groups to live together. Recognition of different groups i.e., religions, ethnicities, and races, was also emphasized by Pope Paul II on his visit to America. The Pope advised the Americans to remain steadfast in their ideas concerning an attitude of openness to other cultures, ethnicities, and religions. The Pope said that it was unfortunate if America dimmed this noble spirit. Second, the space for dialogue between religious people has to be built. It means that religious believers have willingness and provide

space for followers of other religions to dialogue. Third, mutual respect for the religious activities of other faiths has to be nurtured. Religious activities here, of course, include the supporting facilities of these activities.

As a concrete manifestation of good religious and tolerant attitudes is an attitude of mutual respect for other religions and faith. Such respect reflects that the others are human beings who have the same goal, towards the absolute truth. The differences in belief is not something that must be contested. Tolerant society tends to have high human values and upholds human dignity.

This research conducted at two PTNs (State Universities) in the Bangka Belitung Islands Province, namely Bangka Belitung University (UBB) as a Public College (PTUN), and IAIN (STAIN) Syaikh Abdurrahman Siddik (SAS) Bangka Belitung as an Islamic Religious College (PTKIN). The research sample selected by random sampling technique (Ary, Jacobs, and Sorensen 2010), the distribution can be seen in Table 1.

Table 1
Distribution of respondents by regency or city

District/City	Universities	
	IAIN	UBB
Pangkalpinang	19	62
Bangka	50	66
Bangka Tengah	7	15
Bangka Barat	13	10
Bangka Selatan	6	5
Belitung	0	0
Belitung Timur	1	0
Total	96	158
Percentage (%)	37,8%	62,2%

The distribution of research respondents in Table 1 shows that Bangka and Pangkalpinang City constitute the majority of respondents' places, followed by West Bangka Regency (Bangka

Barat), Central Bangka Regency (Bangka Induk or Bangka), and East Belitung Regency (Belitung Timur). When compared with the total number of students based on the 2018/2019 forlap. ristekdikti.go.id reporting year, IAIN was 3,162, while UBB students in the same year were 4,504, meaning that the percentage of distribution of respondents from two PTNs was good enough to represent the population.

Figure 1
Religion distribution of UBB student respondents
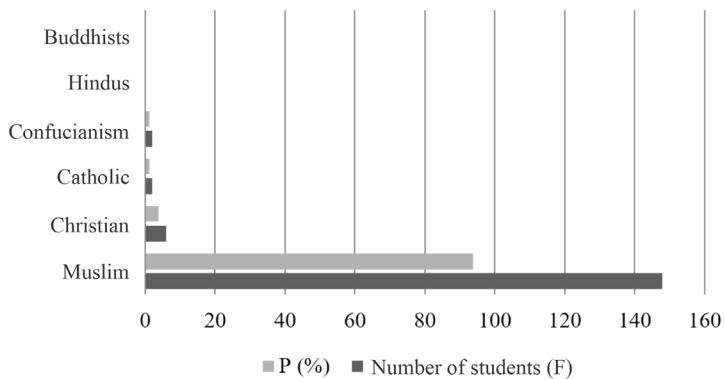
Regarding the distribution of respondents, Figure 1 shows that the majority of respondents from UBB are Muslim (Muslim); 148 students (93.67%), while Christian are six students (3.80%), Catholic two students (1.27 %), and Confucianism two students (1.27%). There were no respondents for Hindus or Buddhists to be a sample.

All respondent sample of IAIN Bangka Belitung are Muslim, where IAIN is part of the State Islamic Higher Educations or often known as PTKIN under coordination by the Directorate of Islamic Higher Education (DIKTIS) the Ministry of Religious Affair Republic of Indonesia (Kementerian Agama Republik Indonesia) which initially shaped The State College for Islamic Studies (STAIN) which transformed into IAIN in 2018.

This study in the data collection used a questionnaire. The

scale of the questionnaire adopted a modified Likert model. In expressing attitude with the respondent, it chose three alternative answers. The alternative answers are indicated by using code choices; S (Agree) = 3, R (Doubt) = 2, and TS (Disagree) = 1 (Nasution 2003).

This study aims to answer the question of whether there are differences in religious attitudes and tolerance between PTKIN students and PTUN students in Bangka Belitung. The analysis technique used is the T-test (Azwar 2004), The T test formula used is as follows:

$$t_{hit} = \frac{\sum D}{\sqrt{\dfrac{n.\sum D^2 - (\sum D)^2}{n-1}}}$$

Note:

t_{hit} : Value t count

D : Difference between group 1 and group 2

N : Sample size

The T-test formula above is used to draw conclusions or test the proposed research hypothesis. The criteria used to conclude the results of the t-test are: Ho is rejected if the price of t count (that) is equal to or greater than the amount of t table. Ho is accepted if the price of t count is smaller or equal to the amount of t table.

The Difference of Student Religious Attitudes in Bangka Belitung

The attitude of PTN students in Bangka Belitung on religious differences from the results of this study can broadly be seen in the attitude statement on the following points:

Exclusive Attitude

Exclusive attitude is seen by giving questions; does the absolute truth belong to one religion? Based on student responses to these questions, the exclusive attitude of students can be described in table 2.

Table 2
Student's exclusive attitude

Answer choice	UBB		IAIN		Σ F	Percentage (P)
	F[a]	P[b]	F[a]	P[b]		
Agree	84	53.16	61	63.54	145	57.09
Doubtful	12	7.59	6	6.25	18	7.09
Disagree	62	39.24	29	30.21	91	35.83
	158	100.00	96	100.00	254	100.00

[a]F=frequency [b]P=percentage

Table 2 shows that both UBB and IAIN students have an exclusive attitude with a percentage of 57.09%, while 7.09% are hesitant (hesitant), then 35.83% of students behave not exclusively towards other Religion. The tendency of the exclusive attitude of IAIN students is higher than that of UBB students, which are indicated by 63.54% (IAIN) compared to 53.16% (UBB). However, UBB students have a vacillating attitude regarding religious exclusivism with the number of respondents' answers amounting to 7.59% in UBB students and 6.25% in IAIN students. While the non-exclusive attitude of IAIN students indicated by the amount of 30.21% and UBB of 39.24%. That is, if observed from the percentage of exclusive attitudes students do not have a big difference. The difference in exclusive attitudes of UBB and IAIN students was 10.38 percent, 1.34 percent doubtful attitude, and not exclusive 9.03 percent. It means that PTKIN students are more exclusive than PTUN students.

Inclusive Attitude
The inclusive attitude of students seen by giving two statements; Every religion contains truth, and every religion teaches goodness even if it is not perfect. Based on the response of stu-

dents' answers based on the questionnaire distributed, the student's inclusive attitude towards his religion can be described in figure 2 and figure 3.
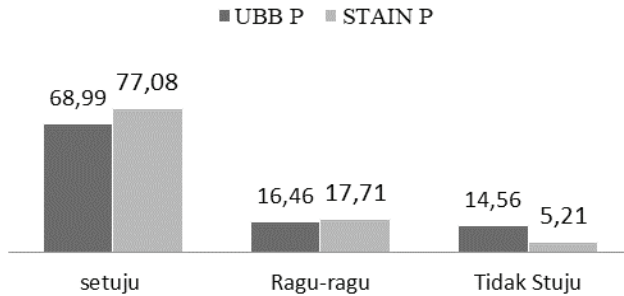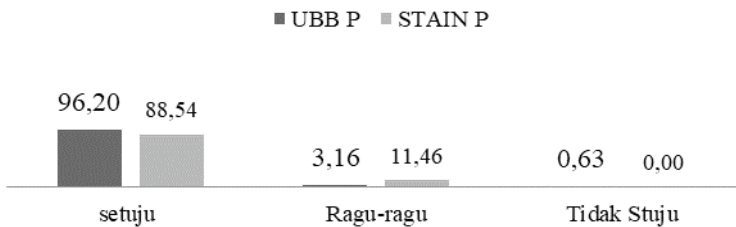
Figure 2
Every religion contains truth

Figure 3
Every religion teaches goodness

Notes: *setuju* = agree, *Ragu-ragu* = doubtful, *tidak stuju* = disagree

The difference in the average or percentage of the inclusiveness of UBB students with IAIN SAS Babel is similar; it can be seen from the attitude of students towards the truth possessed by religion the difference is 8.1 percent, while the goodness of religious teachings is 7.66 percent. The two things are related, IAIN students who are doubtful are bigger than UBB students with a difference that is clearly seen in attitudes related to religious teachings. That means that PTKIN students are more inclusive than PTUN students regarding the truth of religion and

conversely more inclusive PTUN students regarding all religions teach goodness.

Pluralist Attitude

The pluralist attitude of UBB students and SAS Babel IAIN is seen through two points, namely: (1) Religions stand parallel to rejecting da'wah and missionaries (Figure 3). (2) Religions on the right path to the truth (Figure 4).

The attitude of students (research respondents) to the two points above can be seen in figure 4 and 5.

Figure 4
Religions are equal and refuse missionaries
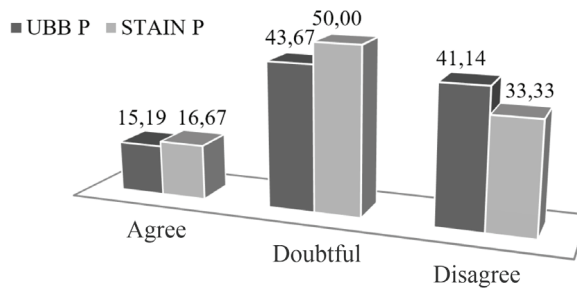
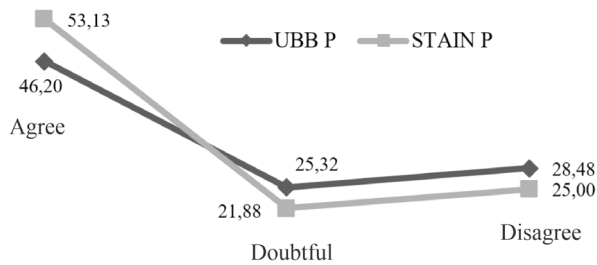*Figure 5*
Religions as the way to the truth
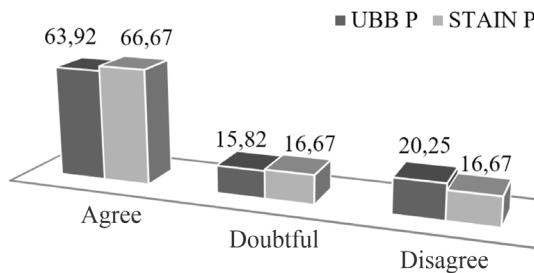
All the differences that support a plurality of people based on the figures above, averaged the difference is 10.12%. It concluded that PTUN students are more pluralistic than PTKIN

students when faced with da'wah and missionaries. However, PTKIN students are more pluralistic than PTUN students when faced with the belief that every religion goes to the truth.

Eclecticism Attitude

The eclecticism attitude towards the plurality of religion is characterized by; the effort to choose and bring together various religious teachings that considered excellent and suitable for him so that the final format of faith becomes a kind of eclectic mosaic.

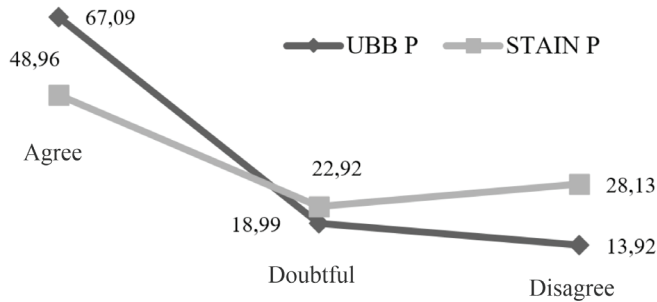*Figure 6*
Differences in students' Eclectic Attitudes

The figure 6 shows that 48.82 percent of students agree with the extremist attitude towards religions. While 24.02 percent were hesitant and 27.17 percent did not agree. The differences in UBB students 'and activists' eclectic attitudes related to meeting various religions were 6.92 percent. It means that there is no significant difference.

Universalist Attitude

Fundamentally, all religions are the same, only because of historical factors that cause religion to appear in a plural format. Research data show the following differences.

Figure 7
Differences in attitudes of Universalists UBB sudents with IAIN/STAIN

The figure 7 shows that 60.24 percent of students agree with universalist attitudes. And 20 percent of students were hesitant about their attitude, and 19.29 percent did not agree with this attitude. So that it can be said that there is a significant difference in the attitude of the university student between UBB students and the IAIN, with a difference of 18.13 percent. It means that UBB students are more universalist than IAIN students.

The difference of religious attitude among UBB and IAIN students showed by following an analysis:

Table 3
One-Sample Test

|					95% Confidence interval of the difference	
					Test Value = 0	
	t	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
UBB	105.201	157	.000	19.36709	19.0035	19.7307
IAIN	83.247	95	.000	19.56250	19.0960	20.0290

The result of T Test in the table 3 above showed that significant different religious attitudes among Student of UBB and IAIN (Sig. .000 (2-tiled))

The Difference of Student Tolerance in Bangka Belitung

The attitude of tolerance is one of the critical attitudes to support social cohesion in society. Based on this, with any form of religious attitude, a person at the end of tolerance is the one who determines harmony over differences. But, religious attitudes need to be explored as tremendous potential.

The attitude of tolerance of students in this study is seen through 3 crucial points, namely: acceptance of other groups to live together, the creation of a space for dialogue between religious people, and mutual respect for the religious activities of other religions. The description of the results from field data related to student tolerant attitudes described in figure 8

Figure 8
Tolerant attitude of PTN student in Bangka Belitung

	Low	Medium	High
	0	7	247
	0	2,76	97,24
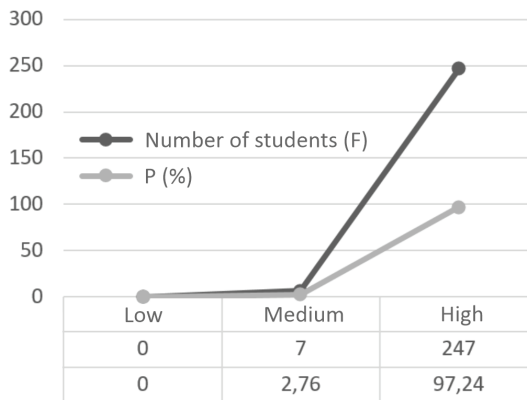
From the figure 8, it concluded that the tolerance attitude of UBB and IAIN students is in the high category with a percentage of 97.24%. While in the medium category it is 2.76% moderate tolerance, and there is no intolerant student.

Conclusion

The description of the religious attitudes of PTUN and PT-KIN students in the Province of Bangka Belitung Islands can be

illustrated that the exclusive attitude of students is quite high, indicated by a percentage of 57.09%. While the student's inclusive attitude is quite high, indicated by a percentage of 73.05%. The percentage of pluralist attitude of students is low when associated with religious leveling, which is 15, 75%. The student's of eclecticism attitude in the low category, indicated by a percentage of 48.82%. The attitude of the Universalist students in the category is quite high with a percentage of 60.24%. The description of UBB and IAIN student tolerance in the high category is with its percentage of 97.24%. While in the medium category it is 2.76%, and there are no intolerant students.

The differences in religious attitudes between IAIN and UBB students confirmed that IAIN students are more exclusively related to the most correct religion. Whereas in the context of inclusiveness; IAIN students are more inclusive in the belief that every religion contains truth, while UBB students are more inclusive in the belief that every religious teaching contains the truth. Regarding the attitude of students, UBB is more pluralist in terms of rejecting da'wah and religious missionaries, while the students of the IAIN are more pluralist in terms of the purpose of the truth of each religious teaching. UBB students are more convinced (more universalist) that religions are different because of historical factors. Based on the results of the analysis using the t-test, it is known that the results of Sig (2-tiled) are .000, which means the null hypothesis is rejected, and the working hypothesis is accepted. The conclusion is that there is a significant difference in attitude between IAIN students and UBB in looking at the plurality of religions.

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