

The Effect of Religious Intellectual Humility (IH) in the Learning Process on Student Tolerance Behavior

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ABSTRACT

Purpose—Understanding of religious extremism has begun to enter the world of campuses in Indonesia today. Of course, this has an impact on intolerance behavior. Recent studies show that religious intellectual humility (IH) can shape a person's tolerant behavior. But so far, this topic has been minimally replicated in the learning process in Indonesia. Therefore, this research seeks to prove and explain the influence of religious IH in the learning process in shaping students' tolerant behavior.

Design/methods/approach—This study is an ex-post facto research. The subjects were lecturers (29 people) and students (41 people) at Islamic Education Department (IED) from one of the Islamic universities in Maluku. Data collection techniques use the IHS scale, RHS, and tolerance behavior scale. Data analysis used a simple linear regression technique.

Findings—The results of the study show that there is an influence of religious IH in the learning process to shape student tolerance behavior by $p = 0,000$ ($p < 0,05$). The contribution of religious IH forms tolerance behavior of 76.2%. This means that apart from religious IH there are around 23.8% of other variables that also shape tolerant behavior such as empathy, self-disclosure, and giving support for the rights of others.

Research implications/limitations—The limitation of this research is that the subject comes from a limited number of lecturers and students in Maluku. In addition, this study also did not use an experimental design. It is suggested that the next study needs to involve a large number of samples (educators and students), it is also expected that it needs to be replicated in the form of an experimental design.

Originality/value—This study recommends educators (lecturers) continue to practice religious IH in the learning process, especially for their students (prospective IED teachers) so that later they can practice it in the IED learning process in the future.

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Introduction

Intellectual humility (IH) is a form of behavior to negotiate the truth of knowledge possessed by individuals with other truths (Hook et al., 2016; McElroy et al., 2014; Hook et al., 2015; Wong & Wong, 2021; Porter et al., 2020; Bak & Kutnik, 2021; Zmigrod et al., 2019; Krumrei-Mancuso, 2018). This negotiating ability indirectly makes individuals try to accept the truth of knowledge that comes from others (Jarvie & Burke, 2019; Wong & Wong, 2021). According to Hook et al (2016) that IH positively makes individuals open and accept each other so that it leads to tolerant behavior. According to Hook et al (2016) that IH is very relevant to the current context of the spirit of the times (*zeitgeist*) which is marked by the necessity for individuals to always be in touch with plurality so that IH really needs the role.

In the Indonesian context, plurality is a necessity. In fact, in Indonesia, there are many tribes, cultures, local languages, religions, beliefs, and various interpretations of their respective religions. Maarif (2012) reminded that if this plurality condition is not managed wisely it will give birth to horizontal conflicts which will lead to the disintegration of the nation in the future. Saifuddin (2022) and Syeirazi (2020) implicitly explains that one of the reasons for the disintegration of the nation is due to extreme religious attitudes or perspectives. Saifuddin (2022) interprets religious extremism as an attitude of interpretation of religion that is carried out textually without looking at the context of the plurality of other religious views. Hook et al (2015, 2016) implicitly explains that this extreme religious perspective has a negative relationship with intellectual humility so that it has an impact on intolerance behavior.

The irony is that nowadays the perspective of religious extremism among Indonesian students is very worrying. Survey data from the Badan Intelijen Negara (BIN) shows that the level of understanding of radicalism among students reaches 39 percent (Budi, 2018). This data is in line with the results of a survey conducted by the SETARA Institute in 2019 which found that an understanding of religious extremism has begun to infiltrate among students at the State Islamic University (SIU) nowadays (Halili, 2019). It seems that the symptoms of religious extremism that are starting to enter UIN are a challenge in itself. Apart from realizing the motivation of the institution to create civilization, on the one hand, it also requires the role of the institution to try to counteract the understanding of religious extremism among students because later they will be the next generation of the nation in the future.

Based on the various problems mentioned above, namely symptoms of extremism that have begun to enter many universities which result in intolerant behavior that leads to conflict, then one of the factors that can minimize this is the role of religious IH (Hook et al., 2015, 2016; Fariz & Saloom, 2021; Tongeren et al., 2015). Religious IH is an individual's effort to acknowledge the limitations of their religious perspective and try to accept other religious perspectives that have intellectual benefits (Hook et al, 2016; Woodruff et al, 2014). The limitations of a religious perspective in this sense are regarding particular

matters in religion that are still negotiable such as interpretations of religious teachings establishing an Islamic state, labeling infidels, and verses of war (Saifuddin, 2022; Syeirazi, 2020). This is still negotiable, thus making individuals open to accepting various interpretations from other religions (or from their internal religion) which contain universal teaching values such as prosperity, unity, and justice.

Several studies have shown that religious IH is highly positively correlated with tolerant behavior (Hook et al., 2015, 2016; Fariz & Saloom, 2021; Tongeren et al., 2015; Zhang et al., 2015). Even so, research on religious IH is still minimally replicated in the learning process at various Islamic tertiary institutions in Indonesia. Based on searches conducted on some reputable journal website pages, there is still minimal research on the role of religious IH in the learning process in shaping the tolerant behavior of students in Indonesia. Especially in the learning process in the Islamic Education Department (IED) forming the tolerance behavior of students (prospective IED teachers) has so far not been studied. Several studies on religious IH with this tolerant behavior often make religious people the subject of research (Hook et al, 2016), but very few make academics and students research subjects. Therefore, this article attempts to test and discuss whether the role of lecturers' religious IH practices in the learning process influences the formation of student tolerance.

Methods

This research is an ex-post facto quantitative approach (Kerlinger, 2014) to prove as well as explain the influence of religious intellectual humility in the learning process to shape student tolerance behavior. In accordance with the research objectives, the sampling technique used purposive sampling, namely lecturers and students totaling 71 people in the IED from one of the Islamic tertiary institutions in Maluku. We chose the subject directly because it refers to opinion Hook et al (2015) and Davis et al (2011, 2013) that individuals (lecturers) who have high knowledge status (religious understanding) tend to be strong in defending their arguments so that it is difficult for them to open themselves to accept the truth of other religious interpretations or other religious perspectives, so that the current study by taking the subject (lecturers and students) is very relevant. The characteristics of the respondents were 29 lecturers and 42 students (table 1). All subjects came from the IED at one of the Islamic tertiary institutions in Maluku.

Table 1. Description of research subjects

subject	N	Age (Mean)	Sex	
			Men	Female
Lecturer	29	37	58,6%	41,4%
Student	42	20	19%	81%

We adapted the data collection technique in the form of an intellectual humility scale (IHS) instrument from McElroy et al (2014). This scale consists of dimensions of

intellectual openness and intellectual arrogance with a total of 13 items, one of which is "I get angry if my ideas are not implemented by other people". Second, the scale of student perceptions about religious IH practiced by Islamic Religious Education Study Program lecturers in the learning process, namely the relational humility scale (RHS), we adapted from Davis et al (2011). This scale consists of global humility, superiority, and an accurate view of self dimensions. The total item is 16 items, one of which is a statement such as "the lecturer who teaches in my class has a humble character". All scales provide answers using the Likert model, from strongly disagreeing with a value of 1 to strongly agreeing with a value of 5 for favorable item types, while for unfavorable item types, namely strongly disagreeing with a value of 5 to strongly agreeing with a value of 1.

Finally, our tolerance behavior scale is adapted from Hook et al (2016) which he took from Putnam and Campbell (2010). Does this scale consist of four question items namely; (1) to what extent do you feel unhappy or happy with other religious/belief/sect groups?; (2) to what extent do you challenge or support other religions/beliefs/streams in your community?; (3) to what extent do you believe that individuals from other religions/beliefs/sects can obtain salvation?; and (4) to what extent do you believe that individuals from other religions/beliefs/sects can be good people? The first question provides answers from the range 1 "I am very unhappy" to the range 9 "I am very happy", while the second to fourth questions provide answers from 1 to 5 according to the context of the question. For example, in the second question, the answer "I am very challenging" is worth 1 to "I am very supportive" is worth 5.

Specifically for the RHS scale and the tolerance behavior scale, we distributed it to PAI Study Program students using the Google form to find out their perceptions of religious IH practiced by lecturers in the learning process, and the effects of religious IH practiced by these lecturers form student tolerance behavior. All scales have a good level of validity (IHS = 0.454-0.823; RHS = 0.320-0.561; and tolerance behavior scale = 0.358-0.594). In addition, the reliability values of all scales also show a high level of internal consistency (IHS = 0.878; RHS = 0.763; and tolerance behavior scale = 0.647) (table 2). Refers to opinions Azwar (2015) that because the level of validity and reliability is above 0.3, the IHS, RHS and tolerance behavior scale have a high level of validity and reliability. Testing the hypothesis in this study used a simple linear regression analysis technique to test the effect of religious IH in the learning process forming student tolerance behavior.

Table 2. The validity and reliability of the IHS, RHS and tolerance behavior scales

Variable	Validity	Reliability
IHS	0,454-0,823	0,878
RHS	0,320-0,561	0,763
Tolerance behavior	0,358-0,594	0,647

Result and Discussion

The results of the assumption test show that the data is normally distributed with a significance of 0.993 ($p > 0.05$) and has a good level of linearity based on the significance

value of the deviation from linearity of 0.990 ($p > 0.05$) and the calculated F value of 0.325 $< F$ table 1.84. In addition, the results of the heteroscedasticity test also showed that the significance value of the religious IH variable was 0.000 ($p < 0.05$). It could be said that there were good heteroscedasticity symptoms in the regression model. Finally, the results of the autocorrelation test also show that the Durbin-Watson value is 2.170 with a value of dL (1.583) and dU (1.641), this calculation shows that the value of d (2.170) is greater than the limit of dU (1.641) and less than $(4 - dU) 4 - 1.641 = 2.359$ so the conclusion is that there is no problem in the autocorrelation test. Based on the fulfillment of the assumption test, it can be concluded that the hypothesis testing in this study should be continued (table 3).

Table 3. The results of the assumption test for normality, linearity, heteroscedasticity, and autocorrelation.

Assumption	p	F	d
Normality	0,993	-	-
Heteroscedasticity	0,000	-	-
Linearity	0,990	0,325 < 1,84*	-
Autocorrelation	-	-	2,170

*) F table values

Based on the results of the correlation test from Pearson, it showed that the IHS scale had a positive correlation with the RHS of $p = 0.000$ ($p < 0.05$). In addition, the perception that is formed is also positively correlated with student tolerance behavior $p = 0.000$ ($p < 0.05$) with a correlation coefficient level of 0.781 (figure 1). This shows that the religious IH practiced by lecturers in the learning process has directly strengthened students' perceptions of the religious IH, and the perceptions that are formed are also positively correlated with their tolerant behavior.

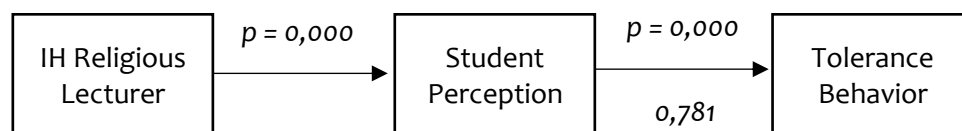


Figure 1. Relation of religious intellectual humility, perception, and behavior of student tolerance

The results of simple linear regression analysis show that the influence of religious intellectual humility in the learning process is very strong in forming student tolerance behavior of $p = 0.000$ ($p < 0.05$) with a value of RSquare (0.762) (table 4). The results of this hypothesis test indicate that there is an influence of religious IH in shaping student tolerance behavior with a variable contribution of 76.2% (table 4).

Table 4. The influence of religious intellectual humility shapes student tolerance behavior

Variable	Significance Value ($p < 0,05$)	Rsquare Value
Intellectual humility* tolerance behavior	0,000	0,762

The results of the study prove that the religious IH practiced by lecturers in the classroom has a positive correlation with student perceptions. Student perceptions of lecturers also have a positive correlation with tolerance behavior. This indirectly results in the lecturer's religious IH being very strong in predicting the emergence of student tolerance behavior. This finding is following previous studies such as those conducted by Fariz and Saloom (2021), Lubis and Sianipar (2021), Rodriguez et al (2017), and Hook et al (2016). In a number of these studies, for example, research conducted by Hook et al (2016) proved that religious IH strongly predicts the emergence of tolerant behavior, as well as research conducted Fariz and Saloom (2021) and Lubis and Sianipar (2021), but this study has not looked at how the role of religious IH practiced by lecturers in the learning process forms student tolerance behavior. This shows that the results of the current study are the first in Indonesia as well as adds new knowledge for future researchers, that religious IH practiced by lecturers in the learning process can shape student behavior.

Woodruff et al (2014) and Fariz and Saloom (2021) explained that individuals who have high IH tend to be open-minded, able to accept differences, polite in dealing with conflicts in the name of religion, high willingness to understand new things, and able to minimize ego against differences. In the context of this study, students perceive that the lecturers who teach in their classes have high intellectual humility. That is, students see that lecturers in the learning process always practice an open mind towards differences, so this indirectly shapes student behavior as well as being open-minded in accepting differences. This open-mindedness is relevant to the notion of tolerance behavior, namely an attitude of openness to accept universal teaching values from other religions as a fact of plurality without giving up one's religious beliefs (Witenberg, 2019; Hook et al., 2016; Saifuddin, 2022; Syeirazi, 2020; Fariz & Saloom, 2021). This is what makes religious IH practiced by lecturers in the learning process very strong in predicting the emergence of student tolerance behavior.

In psychological studies, the observational social learning theory initiated by Albert Bandura is very relevant in answering the question of why religious IH strongly predicts the emergence of a person's tolerant behavior. Bandura (1975) explains that a person's behavior is very strongly influenced by the role model factor. In this study, the role model is a lecturer who is very strong in shaping student behavior (tolerance behavior). Carry on Bandura (1975) that in principle everyone is a learner, so that makes him want to continue learning from the results of his observations of other people as his objects. There are two functions of the learning process according to observational social learning theory (Bandura, 1975) that is, first, when an individual (student) sees the attitude of another person (role model - lecturer) towards something, he will try to learn it or imitate it so that a behavioral response appears in the form of religious IH towards something. Second, the behavioral response of individuals (students) is highly dependent on the role of a role model, which can strengthen or weaken their religious IH. That is, if

the lecturer often shows his religious IH, then this will be imitated and continued to be practiced by students in the future.

Lecturers as role models in this study indirectly become imitation objects from students as subjects. Because as an artificial object, whatever the lecturer shows in the learning process such as attitudes, perspectives, and so on, all of this will be imitated by students as the subject. In this study, the process of imitation unconsciously made the lecturer transfer his religious IH behavior to his students. In my opinion Bandura (1975) that whatever is shown by the role model will indirectly be imitated by the subject who sees it. In the context of this study, because the respondents were students (prospective Islamic Religious Education teachers), the religious IH that was imitated would be practiced in the future, such as in future Islamic Education learning classes so it had an impact on the formation of tolerant behavior.

In every learning process, the role of religious IH is needed, especially in PAI learning. This is because religious IH plays an important role in shaping individual tolerance behavior. However, so far there has been no research discussing religious IH as a learning method, especially in PAI learning. In fact, this topic is very relevant to the demands of today, that in this era there is a real need to actualize tolerance behavior in the midst of inter-ethnic, religious, racial and linguistic associations (Hook et al., 2017). As the condition of plurality in Indonesia which is a necessity, if it is not managed wisely it can lead to the disintegration of the nation (Maarif, 2012). Therefore, the current conditions need the role of religious IH in the learning process because it can shape individual tolerance behavior.

Given the importance of implementing religious IH in the learning process so that it has an impact on the formation of one's tolerant behavior, the results of this study recommend policymakers pay attention to the importance of implementing religious IH in the learning process in Indonesia. In addition, this study also recommends educators (and prospective educators) continue to practice religious IH in the learning process so that it has an impact on the emergence of tolerant behavior in students in the future. Although these findings can contribute to the progress of science, so far there has been no research on religious IH as a learning method, especially in the PAI learning process in Indonesia. Regarding this matter, it is recommended that future researchers to examine this matter in the form of a pure experimental design to see the effectiveness of religious IH as a learning method in the experimental group compared to the control group. The pure experimental design was chosen because this design has a high level of internal and external validity in the research process (Hastjarjo, 2011).

In addition, based on the results of this study that the contribution of religious IH to the formation of tolerant behavior is 76.2%, so there are 23.8% of other psychological variables that can shape a person's tolerant behavior. Many studies show that a person's tolerant behavior can be shaped by empathy, openness, giving support for the rights of others, religious schemes, and friendliness (Ardi et al., 2021; Butrus & Witenberg, 2013;

Farkac et al., 2020; Marriott et al., 2019). Therefore, further studies need to examine these psychological variables in the learning process which have an impact on the formation of individual tolerance behavior. In addition, because the current study took a limited number of research samples, it is recommended for future studies to take a large sample so that the results of the study can be generalized to many populations.

Conclusion

The results of this study prove that religious IH practiced by lecturers in the learning process is very strong in shaping student tolerance behavior. This finding can be a solution to the current condition of plurality which, if not managed wisely, can lead to horizontal conflicts. Therefore, this study recommends educators (lecturers/teachers) continue to practice religious IH in their learning process so that it can shape the tolerant behavior of students (students/students). In this research discussion, religious IH practiced by lecturers in the learning process can be imitated by students (prospective Islamic Religious Education teachers) who later they (read: students) will practice it in the Islamic Islamic education learning process in the future so that it has an impact on the formation of students' tolerant behavior.

The results of this study recommend policymakers pay more attention to the importance of implementing religious IH in the learning process in Indonesia. In addition, the results of this study also recommend to future researchers, especially researchers who are concerned with the development of PAI learning methods to examine this topic in the form of an experimental design, so that the level of validity of the influence of religious IH as a PAI learning method forms the tolerance behavior of students. Because this study took a limited number of samples, future studies need to take a large number of samples so that they can be generalized to many populations in the world of education today in Indonesia.

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