

How does religious tolerance interact with non-violence attitude among Muslims in Indonesia?

Wahyu Syahputra

Bina Nusantara University, Indonesia

Mahmud Syaltout

Paramadina University, Indonesia

This study investigates how local wisdom and nationalism influence the relationship between religious tolerance and a nonviolent attitude in Indonesia. Due to Indonesia's diverse religions and cultures, fostering tolerance and nonviolence is essential for social stability. According to this study, nationalism and respect for local wisdom are related to tolerance and nonviolence itself. It is, moreover, testing the effectiveness of these roles in the relationship of tolerance and religious nonviolence among pluralistic Indonesians. This study uses a quantitative approach to test the theoretical mediation model. It investigates whether nationalism and respect for local wisdom serve as mediators between religious tolerance and religious nonviolence. The study included 1936 Muslims in Indonesia, with a mean age of 32.40 (SD=7.754) and a range from 17 to 48 years. The sample consisted of 1497 (77.3%) men and 439 (22.7%) women. Other characteristics were that 1040 (53.7%) of the sample had undergraduate education, 107 (5.5%) postgraduate, and 789 (40.8%) high school. This study found a significant relationship between religious tolerance and religious nonviolence; both were mediated by nationalism and respect for local wisdom as essential mediators. The findings suggest that those who are religiously tolerant cannot stand alone in their relationship with nonviolence; instead, they must be accompanied by their own nationalism and respect for local wisdom.

Keyword: tolerance, nonviolence attitude, nationalism, respect local wisdom, structural equation modeling.

On October 12th, 2002, bombs exploded in two popular bars in Bali, Indonesia, the Sari Club and Paddy's Bar, killing 202 people, of whom 88 were Australian (Ramakrishna & Tan, 2003). Muhlas, one of the attackers, justified his role in this attack as "an act of revenge for American tyranny against Muslims in the Middle East" (Rees, 2006). Although not directly linked to Al-Qaeda, the attackers attacked the local community in an attempt to "purify" it of its ugliness and to avenge the deaths of Muslims in Afghanistan. The victims and attackers have no personal relationship. The victims are considered suitable as extrapersonal and symbolic projections of hostility (Lucien, 2009). Since then, the Indonesian government has again begun to emphasize the importance of religious tolerance and an anti-religious violence stance (Reuter, 2009).

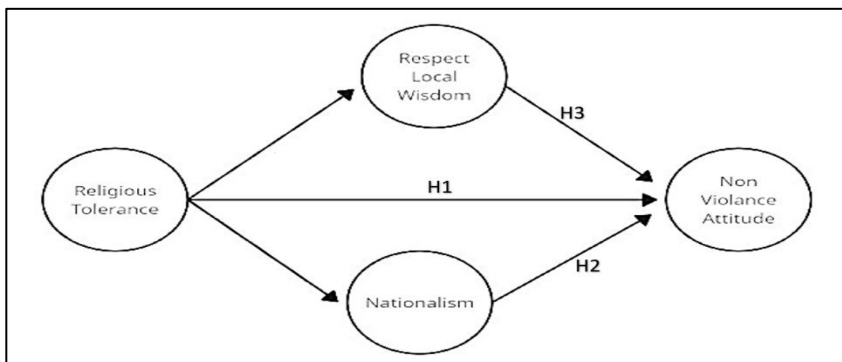
However, the conditions in the field are still not going well. The Wahid Institute report states that there have been 192 cases of violations of freedom of religion and belief. This case involved 138 state actors and 148 non-state actors. An attitude of religious tolerance is key in suppressing the possibility of cases that lead to religious violence (Gusnanda & Nuraini, 2020). Religious tolerance and religious non-violence are two very important concepts for building a harmonious and peaceful society. These two concepts are interconnected, as religious tolerance can reduce the likelihood of conflict and violence stemming from religious differences (Goncalves et al., 2023). Religious tolerance

is the main basis for creating a peaceful environment. It includes an attitude of appreciation and respect for religious differences, which allows different groups to coexist peacefully (Verkuyten et al., 2019). This tolerance also reduces the likelihood of conflicts and tensions that can arise due to different beliefs (Grossman et al., 2023). When people take religious differences for granted, they are more likely to engage in constructive discussions and seek peaceful solutions to conflicts. The root of religious tolerance is moderation in religion (Pajariato et al., 2022). This moderate attitude provides scope for harmonization between religions. In his study, the local wisdom values of kasiuluran (kinship), tengko situru (togetherness), and karapasan (tenacity) have been formed in the family institution, which is the most important place for acculturating moderate religion.

In addition, religious non-violence prevents conflict and violence perpetrated on religious grounds. Religious extremism often triggers violence that exacerbates social tensions and damages relations between people (Iannaccone & Berman, 2006). Rejection of all forms of religious violence protects people from violence and also helps resolve conflicts in a more peaceful and just way (Pape, 2003). Consequently, an attitude of religious non-violence is essential for maintaining societal stability and supporting interfaith harmony. The Religious Harmony Index (KUB Index) in Indonesia year 2024 has been measured at 76.47, a 0.45-point improvement from 2023. The KUB Index is regularly surveyed by the Ministry of Religious Affairs' Research and Development Agency for Education and Training. The Deputy Minister of Religious Affairs, emphasized that the KUB Index has been trending upward. In 2022, the index was 73.09; in 2023, it was 76.02; and in 2024, it was 76.47 (Muthiariny, 2024).

Figure 1. The hypothesized structural model

Therefore, how does religious tolerance affect anti-religious violence attitudes? To address this question, we created two tests to see if religious tolerance can significantly influence religious non-violence attitudes directly without the need for other variables, which we call the first hypothesis (H1), and the next test we want to find out if religious tolerance does not directly influence anti-violence attitudes. Thus, we determined nationalism and respect for local wisdom as mediator variables supported by our comprehensive reading of the literature that we consider to be related to this study as the second hypothesis (H2), whether religious tolerance affects non-violence through one nationalism. As well as, whether religious tolerance affects non-violent attitudes through respect for one's local wisdom which is the third hypothesis (H3).



of the three on the Indonesia, it considers religious provide an formation of in Indonesia.

Furthermore, hypotheses, we focus majority religion in namely Islam, because the size of the community that can overview of the non-violent attitudes

Non-violence attitude in religion

In its definition, attitude is a disposition to respond positively or negatively to an object, person, institution, or event (Ajzen, 2005). Attitude is an evaluation process, and like self-perception, can be influenced by cognitive and affective factors (Conner et al., 2013). According to theoretical and empirical research on the nature of attitudes and their relationship with behavior, attitudes that support violence are correlated with violent behavior (Craven et al., 2017). For instance, Polaschek et al., (2004) found that violent offenders who were currently incarcerated had more violence-supportive attitudes than violent offenders who were not convicted.

The World Health Organization defines violence as the intentional use of physical force or power, whether threatened or actual, against oneself, another person, or a group or community that results in or has the potential to result in injury, death, psychological harm, or deprivation (Wellman & Tokuno, 2004). Violence or acts of violence involve threats or actions that can cause physical, emotional, or psychological harm to a person or group of people (Cavanaugh & Cottle, 2014). Violence in the sphere of diversity, then, is specifically defined as violence motivated by or in reaction to religious teachings, texts, or doctrines. This includes violence against religious institutions, individuals, or objects, or when some religious aspect of the target or the aggressor's teachings drives the violence. Religious violence includes acts committed by religious groups alone, but also acts committed by secular groups against religious groups (Sulaiman, 2016).

All religions have certain philosophical beliefs. Each has a wealth of specially-held literature that addresses historical topics relating to the truth of its doctrines and methods of propagation (Tanner, 2007). However, due to lack of deep understanding, ignorance, misinterpretation, or carelessness, scriptural texts have been interpreted in bizarre and capricious ways to achieve specific goals. Sulaiman (2016) found that some of the sources of religious violence are religious intolerance, religious fanaticism, uncontrolled media actions, aggressive or military evangelism, poverty, wrong religious orientation, literacy level of religious adherents, selfishness of religious figures, and external influences from religion. From the above explanation, non-violence is an attitude that actively opposes and seeks to prevent, reduce, or eliminate acts of violence through various means, such as support, intervention, education, and advocacy. One has the belief that violence is harmful and unacceptable, and that it is important to encourage non-violent alternatives and solutions.

Religious tolerance

Tolerance is an attitude that allows freedom of expression, peaceful coexistence, and makes allowances for people who differ in religion, race, caste, or customs (Galeotti, 2001; Pasamonik, 2004). Since one of the variables in this paper is religious tolerance, it is important to consider this concept. Religious tolerance is defined as tolerance of religious beliefs, religious acts, or people who hold religious beliefs and perform religious acts (Newman, 1978). Or in more detail, when a person dislikes, disagrees with, or rejects an object because of its connection to their religious beliefs and practices, as well as their spiritual powers, they demonstrate religious tolerance, which means they choose to accept and deal with what they dislike or reject for the purpose of peaceful coexistence (Al Sadi & Basit, 2013).

Religious tolerance increases understanding and respect among people of different religions, which results in better relationships (Yazdani, 2020). According to Falcasantos (2022), lack of religious tolerance has historically led to significant conflict and violence. This shows how important inclusivity is in a community. Religious tolerance is essential, especially in multi-religious societies where different beliefs live together (Bangwayo-Skeete & Zikhali, 2011). Social stability and resistance to extremism are higher in communities that recognize diversity (Ellis & Abdi, 2017). Tolerance also reduces prejudice and misunderstandings that can lead to discord, allowing for constructive conversations between different religious groups (Dallmayr, 2012).

On the other hand, Islam also has a concept called *Washatiyah* Islam, which refers to the concept of moderation in Islam, which emphasizes the middle way, justice, and balance in living religious life. At the root of this concept are the teachings of the Qur'an and hadith, which instruct Muslims not to be too extreme or excessive in their worship and social life, but also not too weak or unprincipled. In dealing with differences, *Washatiyah* Islam emphasizes tolerance, mutual respect and wisdom (Helmy et al., 2021). This can explain where the difference is between religious moderation and *Washatiyah* Islam which still prioritizes tolerance, and mutual respect for social society.

Nationalism

Nationalism is an ideology that explains that every member of a nation should be loyal to their nation (Ahlerup & Hansson, 2011). Nationalism can be interpreted in various ways, such as individual political orientation, movements, ideologies, and the process of nation and nation-state building (Dekker et al., 2003). On the other hand, nationalism can also be interpreted as a sense of identity with one's own nation (Kumar, 2019), and as According to Harrison and Boyd (2018), nationalism has proven to be one of the most powerful political ideologies over the past two centuries. It is likely to continue to persist until the end of this century. Worldviews are shaped by nationalism. It is a collection of ideas and principles that are important to a community. Nationalism is the attitude and consciousness of the people about their nation (Soekarno, 1959), so loyalty to the nation precedes other political and social loyalties. People may place their religious or moral beliefs above their national identity, but nationalism makes way for loyalty to the nation in conflict situations (Harrison & Boyd, 2018).

Nationalism in the Big Indonesian Dictionary (KBBI) is defined as a person's conscious attitude towards a nation that has similarities in maintaining and achieving national spirit and integrity, perpetuating identity, prioritizing prosperity, and maintaining national strength (*Nasionalisme - KBBI VI Daring*, n.d.) In the Indonesian context, nationalism is closer to constructive patriotism as it refers to Indonesia's unique culture (Baydhowi et al., 2023). Constructive patriotism is defined as a bond with a country demonstrated by support and a critical attitude to question and criticize state practices aimed at producing positive change (Schatz et al., 1999).

Respect for local wisdom

Indonesia has tremendous religious and cultural diversity. Indonesian society continues to maintain local wisdom to maintain national unity and integrity. Local wisdom is an important social asset to build moderate religious perspectives, attitudes, and behaviors. The culture of gotong royong, which comes from the words "gotong" meaning lifting or carrying, and "gotong royong" meaning gathering together, is one of the community's social assets. The culture of deliberation is also a social asset (Pesurnay, 2018).

The purpose of the cultural approach is to improve human traits or develop human attitudes and behavior (Hidayat, 2013). Every community based on religion, race or ethnicity always expresses their culture through a value system. Survival requires a unique interaction with its environment. In simple terms, local wisdom is the ability to use, manage, and cultivate natural resources for the common good (Pesurnay, 2018). Myths, legends and traditions are sometimes associated with local wisdom. However, local wisdom also develops along with human creativity and innovation (Effendy, 2011). Local wisdom consists of three main components: a) thoughts, attitudes, and actions in language, art, and literature, such as philosophical and original literature; b) thoughts, attitudes, and actions in various cultural artifacts, such as crises, ornaments, paintings, and so on; and c) thoughts, attitudes, and actions in society, such as unggah-ungguh and manners. Ultimately, these three components form the roots of the nation's culture. Local wisdom, derived from traditional values, has shaped the nation's personality (Supriyanto et al., 2017).

Method

Participant and Procedure

The study included 1936 Muslims in Indonesia, with a mean age of 32.40 (SD=7.754) and a range from 17 to 48 years. The sample consisted of 1497 (77.3%) men and 439 (22.7%) women. Other characteristics were that 1040 (53.7%) of the sample had undergraduate, 107 (5.5%) postgraduate, and 789 (40.8%) high school education. The procedure of this study was conducted using an online form, where participants were asked to fill out a pre-provided consent form. The consent form contained an agreement to participate voluntarily without compensation and had the right to stop at any time. Then with the agreement that personal participant data must be kept confidential, and only characteristic data is reported for research purposes. For transparency and other testing needs, we present the raw data at this link <https://doi.org/10.5281/zenodo.13888411> , although we still adhere to the confidentiality of respondents' personal data by not publishing it.

Structural Equation Modeling (SEM) was used to analyze this research sample, which follows certain rules regarding adequate sample size. For ordinal data, it is recommended to reach 200-500. Estimation accuracy, model, data, and empirical context should be considered when sizing the sample (Wirth & Edwards, 2007; Wolf et al., 2013). In inferential statistical power testing, it is very common to find the probability associated with rejecting the tested hypothesis if it is wrong. And to measure the power of the test, SEM requires four things: model, alternative model, targeted significance level, and sample size (Van de Vijver, 2011). Thus, the sample in this study was adequate.

Results

SEM analyzes the covariance structure of latent variables as well as the structural relationships between each indicator of latent variables; this method is more inclined towards confirmatory analysis than exploratory approaches (Fan et al., 2016). There are two approaches in SEM, namely covariance-based SEM (CB-SEM) and partial least squares SEM (PLS-SEM) (Hair et al., 2017); in other words, covariance (CB-SEM) is the most suitable approach if you want to test and verify the theory that has been formulated (Dash & Paul, 2021). This study aims to test and verify the formulated theory, which qualifies the use of CB-SEM as the best approach.

Then using SEM, this study investigates the hypothesis built from the previous explanation, that there is a relationship model between tolerance and non-violent attitudes. Not only that, that another assumption is that there are other variables, namely nationalism and Respect for local wisdom, which enter the relationship pattern. Such a model is called a “mediational relationship” where the third variable (B) is between the independent variable (A) and the outcome variable or dependent variable (C), which also has a predictive relationship as a mediator variable (M). The mediator variable explains the relationship between the independent and dependent variables, or the outcome variable (Baron & Kenny, 1986).

We used several indices to assess model fit: comparative fit index (CFI) and Tucker-Lewis index (TLI) > 0.90 are considered good and values > 0.80 as acceptable (Browne & Cudeck, 1993; Kline, 2005). Standardized mean square residuals (SRMR) < 0.080 (Pavlov et al., 2021), and root mean square error of estimates (RMSEA) < 0.080 as models with good performance (MacCallum et al., 1996). Furthermore, as suggested by Stevens (2002), we will eliminate items that have a loading factor with a threshold of less than 0.40. The weighted least square mean and variance adjusted (WLSMV) estimator was used in all analyses as it is considered the best choice for modeling categorical data and is effective in predicting data that may not be normally distributed (Brown, 2006). In analyzing the relationship patterns, this study used SPSS 27 software as well as Mplus 8.4.

Measures

The questions in the survey aimed to measure non-violence attitude in religion, tolerance, nationalism and respect for local wisdom. The survey was created in Bahasa Indonesia, based on the authors' conceptualization of the constructs to be measured. Confirmatory factor analysis was conducted on all instruments, along with model testing in the concept of a one-step SEM approach (Bollen & Long, 1993). In the measurement of latent variables in this study, the Average Variance Extracted (AVE) value is also presented, which is above or close to the value of 0.50 (Fornell & Larcker, 1981; Hair et al., 2011) with the condition that the AVE value close to 0.50 has a Composite Reliability (CR) score that is above 0.70 (Hair et al., 2012).

Non-violence attitude in religion

Non-violence attitude in religion was measured with 10 items that took the basic concept of religion-based violence from Sulaiman (2016). The items were created with a 5-point Likert agreement format (1: "strongly disagree" vs. 5: "strongly agree"). The items contained statements consisting of favorable items for example: “Violence in the name of religion must be dealt with firmly by law enforcement officials”, as well as unfavorable items: “Islamic Sharia must be enforced even with violence”. The reliability (CR) of this instrument is 0.922 and the AVE is 0.542.

Religious Tolerance

The concept of religious tolerance from Al Sadi and Basit (2013) has been utilized in this study in item generation. It consists of 10 desired items measuring religious tolerance, which uses a 5-point Likert agreement format (1: “strongly disagree” vs. 5: “strongly agree”). The items consist of favorable items: “Maintaining the security of worship and places of worship of all religions is an obligation of Indonesian citizens”, and unfavorable items: “Islam prohibits non-Muslims from becoming president and regional heads”. The reliability (CR) of this instrument is 0.918 and the AVE is 0.529.

Nationalism

The items measuring nationalism are based on Soekarno's (1959) ideas. As is known, Soekarno's version of nationalism refers to the concept of patriotism itself. Soekarno's nationalism is a nationalism that rejects all forms of

colonization and oppression (Baydhowi, Purwono, Siswadi, & Ali, 2022). Consists of 10 items that measure a person's nationalism, starting from unfavorable items: "The khilafah system of government is suitable for Indonesia", and favorable items: "Loving the homeland is a must for every citizen". All items in the nationalism instrument were measured with a statement model and a 5-point Likert agreement format (1: "strongly disagree" vs. 5: "strongly agree"). The reliability (CR) of the instrument is 0.923 and the AVE is 0.547.

Respect for local wisdom

The measurement of Respect for local wisdom was obtained from the concept of Supriyanto et al., (2017). It consists of 9 items with a 5-point Likert agreement format (1: "strongly disagree" vs. 5: "strongly agree"). The items consist of favorable items: "I feel that Islam can develop because it respects and maintains cultural traditions", and unfavorable items: "I feel that Islam must be clean from local culture in Indonesia because it can bring shirk". The reliability (CR) of this instrument is 0.934 and the AVE is 0.587.

Findings

Model Fit

Model testing in this study began with the feasibility of a model reported by $\chi^2 = 4805.637$ (df = 696, p = 0.000), CFI = 0.889, TLI = 0.882, RMSEA = 0.055, 90% CI (0.054 - 0.057), SRMR = 0.047. Then, all items have a loading factor (λ) with a range of 0.656 - 0.852 (see table 1). From the description of the model obtained with a good fit index, as well as the item scores that become factor loadings with values above the recommended cut off, it can be concluded that the model is feasible and each item provides an overview of its factor.

The Structural Model and Hypotheses Testing

From the measurement model we have determined, we test the well-tested full structural model. Then, the next step was path analysis for our hypothesis testing. The regression analysis results show that tolerance has a relationship with nationalism ($\beta=0.946$, $p=0.000$) and has a relationship with respect for local wisdom ($\beta=0.946$, $p=0.000$). However, tolerance in this study does not impact the relationship with non-directly with violence attitude ($\beta = 0.110$, $p = 0.733$), so hypothesis 1 cannot be accepted. Meanwhile, nationalism has a significant direct relationship with non violence attitude in religion ($\beta = 0.539$, $p = 0.010$), and respect for local wisdom also has a significant and positive direct relationship with non violence attitude in religion ($\beta = 0.321$, $p = 0.033$). Although there is no significant direct relationship between tolerance and non violence attitude in religion, from the mediation path there is a significant relationship between tolerance and non violence attitude in religion through nationalism and respect for local wisdom. In table 5, it can be seen that the description of the Tolerance -> Nationalism -> Non Violence relationship gives a value of 0.529 [$p = 0.010$, 95% CI = 0.191-0.868]. This indicates that nationalism significantly mediates the relationship between tolerance and non-violence attitude. Then, the Tolerance -> respect for local wisdom -> Non Violence relationship provides a value of 0.304 [$p = 0.030$, 95% CI = 0.073-0.535], it can be indicated that respect for local wisdom significantly mediates the relationship between tolerance and non violence attitude.

Table 1.
Standardized Loading Factor

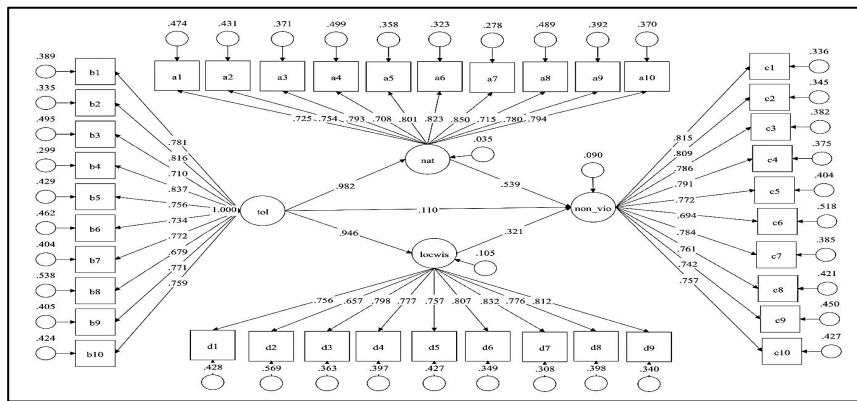
Construct	Item	Loading Factor	Standard Error	T-value	P-Value	Composite Reliability	AVE
Nationalism	A1	0.725	0.034	21.538	0.000	0.923	0.547
	A2	0.754	0.031	24.327	0.000		
	A3	0.793	0.033	23.897	0.000		
	A4	0.708	0.038	18.642	0.000		
	A5	0.801	0.030	26.501	0.000		
	A6	0.823	0.027	30.568	0.000		
	A7	0.850	0.020	41.687	0.000		
	A8	0.715	0.038	18.957	0.000		
	A9	0.780	0.030	26.291	0.000		
	A10	0.794	0.032	24.511	0.000		
Tolerance	B1	0.781	0.036	21.778	0.000	0.918	0.529
	B2	0.816	0.028	28.902	0.000		

	B3	0.710	0.041	17.116	0.000		
	B4	0.837	0.031	27.441	0.000		
	B5	0.756	0.032	23.601	0.000		
	B6	0.734	0.038	19.223	0.000		
	B7	0.772	0.031	25.016	0.000		
	B8	0.679	0.037	18.125	0.000		
	B9	0.771	0.029	26.426	0.000		
	B10	0.759	0.034	22.327	0.000		
Non Violence	C1	0.815	0.025	32.451	0.000	0.922	0.542
	C2	0.809	0.023	35.454	0.000		
	C3	0.786	0.029	26.772	0.000		
	C4	0.791	0.025	31.875	0.000		
	C5	0.772	0.027	29.021	0.000		
	C6	0.694	0.039	17.788	0.000		
	C7	0.784	0.033	23.551	0.000		
	C8	0.761	0.033	23.299	0.000		
	C9	0.742	0.034	21.882	0.000		
	C10	0.757	0.029	26.023	0.000		
Respect for Local Wisdom	D1	0.756	0.038	19.859	0.000	0.897	0.493
	D2	0.657	0.037	17.708	0.000		
	D3	0.798	0.029	27.586	0.000		
	D4	0.777	0.031	24.882	0.000		
	D5	0.757	0.031	24.410	0.000		
	D6	0.807	0.027	30.017	0.000		
	D7	0.832	0.028	29.665	0.000		
	D8	0.776	0.030	25.950	0.000		
	D9	0.812	0.029	27.953	0.000		

Table 2
Hypotheses test results.

Hypothesis	β	S.E.	p	t	Result
H1 Tolerance -> Non Violence	0.110	0.321	0.733	0.341	Rejected
Nationalism -> Non violence	0.539	0.209	0.010	2.581	-
Local Wisdom -> Non violence	0.321	0.151	0.033	2.136	-
Tolerance -> Nationalism	0.946	0.005	0.000	21.535	-
Tolerance -> Local Wisdom	0.946	0.015	0.000	65.124	-
The Mediation Analysis					
Path	CI 95%		p	Indirect effect	Result
	Low	Up			
H2 Tolerance -> Nationalism -> Non Violence	0.191	0.868	0.010	0.529	Accepted
H3 Tolerance -> Local Wisdom -> Non Violence	0.073	0.535	0.030	0.304	Accepted

Figure 2. FinalModel



Discussion

This study provides new knowledge for us regarding the relationship patterns that include religious tolerance and nonviolence attitude. Religious tolerance can be defined as accepting everyone to embrace their religious beliefs freely without being harassed or abused. It helps people understand each other and coexist with people of different religious backgrounds (Awang & Khareng, 2012; Osuri, 2012). Tolerance in Islam is emphasized as a way to interact with non-Muslims and protect Muslims from other beliefs and ideologies. This concept is not explicitly applied in the Quran or Sunnah, but is practiced through examples from the lives of the Prophet Muhammad and Muslim rulers (Fatkhudin et al., 2016).

Religious tolerance is increasingly considered essential for good coexistence in a diverse society (Van der Walt, 2016). According to many studies, religiously diverse communities tend to have lower levels of conflict and violence (Putnam, 2007). The fostering of mutual respect and understanding among people of different religions is often attributed to this correlation (Verkuyten, 1997). Research suggests that religious tolerance reduces the likelihood of a person engaging in or supporting violent behavior (Reychler, 1997). This can be attributed to the psychological benefits of empathy and perspective-taking that result from accepting different beliefs (Batson et al., 1993). In addition, it has been shown that educational programs that encourage discussion between religions increase community cohesion and reduce prejudicial attitudes (Lutmar, 2019).

In this study, religious tolerance does not have a significant direct effect on nonviolent behavior. In contrast to previous studies that provide evidence of the direct influence of religious tolerance on nonviolent behavior, this study explains that the relationship between religious tolerance and nonviolent behavior is bridged by other variables, namely nationalism and respect for local wisdom. Before discussing the new understanding of the relationship. We try to illustrate that nationalism and local wisdom have a relationship with nonviolent behavior.

Nationalism is often associated with hostility, violence and exclusion. However, its relationship with nonviolence is complex and important. Nationalism, defined as a political belief that emphasizes the interests and culture of a particular nation, can drive movements for independence or self-determination (Dekker et al., 2003; Fenton, 2011). These efforts are usually expressed non-violently. This was evident in the Indian independence movement led by Mahatma Gandhi. Gandhi's Satyagraha philosophy advocated non-violent resistance to colonial rule and demonstrated peaceful means to achieve nationalist aspirations (*Satyagraha | Gandhi's Nonviolent Resistance, Civil Disobedience | Britannica*, n.d.) (Gandhi, 1993). Non-violent nationalism often emphasizes unity and social justice over division and conflict, in contrast to more aggressive types of nationalism. This was evident in the United States civil rights movement, where figures such as Martin Luther King Jr. used nationalist fervor to push for equality and justice through non-violent demonstrations (King, 1963). King (1963) also used American national identity as a basis for supporting civil rights and showed how nationalism can be used for peaceful activism.

In Indonesia, nationalism was demonstrated by Soekarno (1959) without physical violence or intimidation of other nations. Nationalism according to Soekarno (1959) must be in favor of humanity, rational, not chauvinistic, and not superior. Otherwise, nationalism can distinguish and even oppose colonialism (Baydhowi, Purwono, Siswadi, Syahputra, et al., 2022). The study of how respect for local wisdom correlates with nonviolent attitudes is critical to understanding cultural dynamics and conflict resolution processes. Traditional knowledge, practices, and values that have been held for generations in a particular community are often part of local wisdom (Mulyadi et al., 2022). This wisdom is critical to creating social behaviors and standards that can cause or reduce conflict (Foster, 2022).

A sense of belonging and identity will emerge among community members who respect and uphold their local wisdom (Gartzke & Gleditsch, 2005). A sense of identity is essential for fostering social cohesion, which reduces the likelihood of violent conflict (Haran Diman & Miodownik, 2022). The communities that have a strong connection to their cultural wisdom are less prone to internal violence. This is due to the fact that these customs often emphasize conflict resolution and justice restoration (Nepstad, 2011).

From this description, it appears that there is an interrelated relationship between tolerance and nationalism, respect for local wisdom and non-violence in religion. The relationship is established not through a direct relationship, but with the bridge of other variables to connect the relationship. In this study's sample, tolerance is indicated to be insufficient as a variable that has a direct relationship with non-violence in religion. Coexistence, mutual respect, and harmony must be accompanied by an attitude of maintaining harmony in the nation, an attitude of maintaining unity, and a role to prioritize the public interest. Tolerance must also have everything to do with accepting diverse cultures, and maintaining the nobility of existing traditions. This is a duty for individuals, which is manifested in behavior, where tolerance is consciously recognized, has positive judgments and beliefs about appropriate behavior, empathy, and respect for others based on equality (Witenberg, 2019).

According to Ismail (2019), tolerance in Indonesia cannot be separated from nationalism based on Pancasila as the basis of the state which emphasizes mutual respect and unity in diversity. From here, it can be seen that nationalism based on the Pancasila philosophy has the value of believing in God Almighty, fair and civilized humanity, Indonesian unity, democracy, and social justice, which are referred to as the five precepts. On the other hand, Arifin and Saepudin (2021) explain that tolerance is not only related to the political context in the form of nationalism, but also in the form of respect for culture that is formed in maintaining and appreciating local wisdom in any form. This preservation is an expression of tolerance, which in essence will link it to non-violence in religion. This study also serves as a comparison that in other locations, such as in Punjab (Kiran & Chawla, 2020) which is largely a non-sectarian society, where religious tolerance and harmonization are relatively applicable. This is certainly supported by state policies that can support religious tolerance.

Conclusion and Recommendation

Tolerance and non-violence in religion are important issues that are always fresh in all angles of discussion. Discussing these issues and the impact they have is also very important in order to maintain harmony in Indonesia's diverse society. In Indonesia, a rich tradition of coexistence among various ethnic and religious groups still exists. However, problems such as discrimination, intolerance and violence still occur frequently. Tolerance is promoted by the principles of Pancasila, which is considered the basic essence of nationalism itself, as well as respect for local wisdom that gives Indonesian society the color of tolerance. However, this requires active action and commitment from individuals, communities and the government.

In line with the context of this study, tolerance cannot be seen to have a direct impact on non-violence. There must be active learning to further understand the importance of nationalism and respect for local wisdom. Tolerance is not just about coexistence; it refers to a desire to actively participate, to respect one another, and to want to know and appreciate differences. A non-violent approach encourages peaceful conversation and conflict resolution, which are essential components of a stable society. As a result, building a culture that exhibits tolerance and non-violence is critical to Indonesia's future.

In addition, Indonesia is a small piece where tolerance needs to be fostered and preserved along with local wisdom and nationalism that does not lead to the denigration of other nations. This should be linked to the Sustainable

Development Goals (SDGs), especially in the issue of reducing inequality. Anti-violence in religion is mandatory for each individual, and understanding how anti-violence in religion emerges is very crucial in order to become a reference in human development and policy making for the government.

Reference

- Ahlerup, P., & Hansson, G. (2011). Nationalism and government effectiveness. *Journal of Comparative Economics*, 39(3), 431–451. <https://doi.org/https://doi.org/10.1016/j.jce.2011.05.001>
- Ajzen, I. (2005). *Attitudes, Personality and Behaviour*. McGraw-Hill Education.
- Al Sadi, F. H., & Basit, T. N. (2013). Religious tolerance in Oman: addressing religious prejudice through educational intervention. *British Educational Research Journal*, 39(3), 447–472. <https://doi.org/https://doi.org/10.1080/01411926.2011.652071>
- Arifin, A., & Saepudin, D. (2021). Political and cultural Islam: A historical phenomenon in Indonesia. *Bul. Al-Turas*, 27(2), 345–360. <https://doi.org/10.15408/bat.v27i2.21137>
- Awang, J., & Khareng, M. (2012). Cultural Socialization and Its Relation to the Attitude of Religious Tolerance among Muslim and Buddhist Students in Prince of Songkhla University. *International Journal of Islamic Thought*, 2, 12–22. <https://doi.org/10.24035/ijit.02.2012.002>
- Bangwayo-Skeete, P. F., & Zikhali, P. (2011). Social tolerance for human diversity in Sub-Saharan Africa. *International Journal of Social Economics*, 38(6), 516–536. <https://doi.org/10.1108/03068291111131382>
- Baron, R. M., & Kenny, D. A. (1986). The moderator-mediator variable distinction in social psychological research: conceptual, strategic, and statistical considerations. *Journal of Personality and Social Psychology*, 51(6), 1173–1182. <https://doi.org/10.1037//0022-3514.51.6.1173>
- Batson, C. D., Schoenrade, P., & Ventis, W. L. (1993). Religion and the individual: a social-psychological perspective. In *Oxford University Press*. Oxford University Press.
- Baydhowi, ., Purwono, U., Siswadi, A. G. P., & Ali, M. M. (2022). Developing National Identity Scale: As Indonesian Case. *The Open Psychology Journal*, 15(1). <https://doi.org/10.2174/18743501-V15-E2202031>
- Baydhowi, B., Purwono, U., Prathama Siswadi, A. G., Ali, M. M., Syahputra, W., & Iskandar, T. Z. (2023). Perception of threat and national identity: Investigation of the mediating role of collective self esteem. *Heliyon*, 9(6), e17207. <https://doi.org/10.1016/j.heliyon.2023.e17207>
- Baydhowi, B., Purwono, U., Siswadi, A. G., Syahputra, W., & Iskandar, T. B. Z. (2022). Pengaruh Perceived Self-Efficacy terhadap Nasionalisme yang Dimediasi oleh Identitas Nasional. *J. DIVERS.*, 8(1), 100–109. <https://doi.org/10.31289/diversita.v8i1.6003>
- Bollen, K. A., & Long, J. S. (1993). *Testing Structural Equation Models* (Issue v. 154). SAGE Publications. <https://books.google.co.id/books?id=FvIxxeYDLx4C>
- Brown, T. A. (2006). Confirmatory factor analysis for applied research. In *Confirmatory factor analysis for applied research*. The Guilford Press.
- Browne, M. W., & Cudeck, R. (1993). Alternative Ways of Assessing Model Fit. *Sociological Methods & Research*, 21(2), 230–258. <https://doi.org/10.1177/0049124192021002005>
- Cavanaugh, W., & Cottle, B. (2014). The myth of religious violence: secular ideology and the roots of modern conflict. *BYU Studies Quarterly*, 53(4), 176. <https://scholarsarchive.byu.edu/byusq/vol53/iss4/15>
- Conner, M., Godin, G., Sheeran, P., & Germain, M. (2013). Some feelings are more important: cognitive attitudes, affective attitudes, anticipated affect, and blood donation. *Health Psychology: Official Journal of the Division of Health Psychology, American Psychological Association*, 32(3), 264–272. <https://doi.org/10.1037/a0028500>
- Craven, R. G., Seaton, M., & Yeung, A. S. (2017). Attitude to Non-Violence Scale: Validity and Practical Use. *Journal of Interpersonal Violence*, 32(13), 2018–2045. <https://doi.org/10.1177/0886260515590785>
- Dallmayr, F. (2012). Dialogue among faiths: The dignity of religious difference. In *Towards the Dignity of Difference?* (1st Editio, pp. 115–126). Routledge.
- Dash, G., & Paul, J. (2021). CB-SEM vs PLS-SEM methods for research in social sciences and technology forecasting. *Technological Forecasting and Social Change*, 173, 121092. <https://doi.org/10.1016/J.TECHFORE.2021.121092>
- Dekker, H., Malová, D., & Hoogendoorn, S. (2003). Nationalism and Its Explanations. *Political Psychology*, 24(2), 345–376. <https://doi.org/10.1111/0162-895X.00331>
- Effendy, B. (2011). *Islam dan negara: Transformasi gagasan dan praktik politik Islam di Indonesia*. Democracy Project: Yayasan Abad Demokrasi.
- Ellis, B. H., & Abdi, S. (2017). Building community resilience to violent extremism through genuine partnerships. *American Psychologist*, 72(3), 289–300. <https://doi.org/10.1037/amp0000065>
- Falcasantos, R. S. (2022). Review: Religious Violence in the Ancient World: From Classical Athens to Late Antiquity, edited by Jitse H. F. Dijkstra and Christian R. Raschle. *Studies in Late Antiquity*, 6(4), 742–746. <https://doi.org/10.1525/sla.2022.6.4.742>
- Fatkhudin, A., Surarso, B., & Subagio, A. (2016). Item Response Theory Model Empat Parameter Logistik Pada Computerized Adaptive Test. *Jurnal Sistem Informasi Bisnis*, 4(2), 121–129. <https://doi.org/10.21456/vol4iss2pp121-129>
- Fenton, S. (2011). The sociology of ethnicity and national identity. *Ethnicities*, 11(1), 12–17. <https://doi.org/10.1177/1468796811011001020>
- Fornell, C., & Larcker, D. F. (1981). Evaluating Structural Equation Models with Unobservable Variables and Measurement Error. *Journal of Marketing Research*, 18(1), 49–56.

- Foster, G. (2022). Indigenous participation in resource development: the promise and limitations of international safeguards. In *Research Handbook on the International Law of Indigenous Rights* (pp. 202–225). Edward Elgar Publishing. <https://doi.org/10.4337/9781788115797.00022>
- Galeotti, A. E. (2001). Do We Need Toleration as a Moral Virtue? *Res Publica*, 7(3), 273–292. <https://doi.org/10.1023/A:1012217012310>
- Gartzke, E., & Gleditsch, K. (2005). Identity and Conflict: Ties That Bind and Differences That Divide. *European Journal of International Relations*, 12(1), 53–87. <https://doi.org/10.1177/1354066106061330>
- Goncalves, J. P. de B., Lucchetti, G., Maraldi, E. de O., Fernandez, P. E. L., Menezes, P. R., & Vallada, H. (2023). The role of religiosity and spirituality in interpersonal violence: a systematic review and meta-analysis. *Revista Brasileira de Psiquiatria (Sao Paulo, Brazil : 1999)*, 45(2), 162–181. <https://doi.org/10.47626/1516-4446-2022-2832>
- Grossman, A. N., Nomikos, W. G., & Siddiqui, N. A. (2023). Can Appeals for Peace Promote Tolerance and Mitigate Support for Extremism? Evidence from an Experiment with Adolescents in Burkina Faso. *Journal of Experimental Political Science*, 10(1), 124–136. <https://doi.org/10.1017/XPS.2022.1>
- Gusnanda, G., & Nuraini, N. (2020). Menimbang Urgensi Ukhuwah Wathaniyah dalam Kasus Intoleransi Beragama di Indonesia. *Jurnal Fuaduna : Jurnal Kajian Keagamaan Dan Kemasyarakatan*, 4(1), 1. <https://doi.org/10.30983/fuaduna.v4i1.3237>
- Hair, J. ., Matthews, L. M., Matthews, R. L., & Sarstedt, M. (2017). PLS-SEM or CB-SEM: updated guidelines on which method to use. *International Journal of Multivariate Data Analysis*, 1(2), 107. <https://doi.org/10.1504/IJMDA.2017.087624>
- Hair, J. F., Sarstedt, M., Pieper, T. M., & Ringle, C. M. (2012). The Use of Partial Least Squares Structural Equation Modeling in Strategic Management Research: A Review of Past Practices and Recommendations for Future Applications. *Long Range Planning*, 45(5–6), 320–340. <https://doi.org/10.1016/J.LRP.2012.09.008>
- Hair, J. F., Sarstedt, M., Ringle, C. M., & Mena, J. A. (2011). An assessment of the use of partial least squares structural equation modeling in marketing research. *Journal of the Academy of Marketing Science* 2011 40:3, 40(3), 414–433. <https://doi.org/10.1007/S11747-011-0261-6>
- Haran Diman, A., & Miodownik, D. (2022). Social Cohesion and Collective Violence: Latent Variable Approach to Explaining Riots in East Jerusalem. *Studies in Conflict & Terrorism*, 1–28. <https://doi.org/10.1080/1057610X.2022.2074394>
- Harrison, K., & Boyd, T. (2018). *Understanding political ideas and movements*. Manchester University Press.
- Helmy, M. I., Jumadil Kubro, A. D., & Ali, M. (2021). The understanding of Islamic Moderation (wasatiyyah al-Islam) and the hadiths on inter-religious relations in the Javanese pesantrens. *Indones. J. Islam Muslim Soc.*, 11(2), 377–401. <https://doi.org/10.18326/ijims.v11i2.351-376>
- Hidayat, S. (2013). Urgensi cultural approach sebagai metodologi keilmuan dalam pendidikan islam kontemporer. *Al-Hikmah*, 7(1), 51–61. <https://doi.org/10.24260/al-hikmah.v7i1.53>
- Iannaccone, L. R., & Berman, E. (2006). Religious extremism: The good, the bad, and the deadly. *Public Choice*, 128(1), 109–129. <https://doi.org/10.1007/s11127-006-9047-7>
- Ismail, F. (2019). Religion, state, and ideology in indonesia: a historical account of the acceptance of pancasila as the basis of indonesian state. *Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS)*, 1(2 SE-Articles), 19–58. <https://doi.org/10.20885/ijiis.vol1.iss2.art2>
- King, M. L. (1963). *I have a dream*. The Avalon Project. <https://doi.org/10.2319/0003-3219-90.6.881>
- Kiran, N., & Chawla, M. (2020). Countering Sectarian Extremism in Pakistan: A Study of Lashkar-e-Jhangvi. *FWU Journal of Social Sciences*, 14(2), 1–13. http://sbbwu.edu.pk/journal/FWU_Journal_july2020/1. Countering Sectarian Extremism in Pakistan.pdf
- Kline, R. B. (2005). Principles and practice of structural equation modeling, 2nd ed. In *Principles and practice of structural equation modeling, 2nd ed*. Guilford Press.
- Kumar, S. (2019). Nationalism In Literature. *International Journal of Multidisciplinary Educational Research*, 8(12).
- Lucien, V. L. (2009). Patterns of violence: religion and the framing of differences. *Scriptura : Journal for Contextual Hermeneutics in Southern Africa*, 102(1), 471–481. <https://doi.org/10.10520/EJC100508>
- Lutmar, C. (2019). *Resolving Intractable Conflicts: The Importance of Interfaith Dialogue* (pp. 1–29). <https://doi.org/10.4018/978-1-5225-7585-6.ch001>
- MacCallum, R. C., Browne, M. W., & Sugawara, H. M. (1996). Power analysis and determination of sample size for covariance structure modeling. *Psychological Methods*, 1(2), 130–149. <https://doi.org/10.1037/1082-989X.1.2.130>
- Mulyadi, A., Dede, M., & Widiawaty, M. A. (2022). The role of tradisional belief and local wisdom in forest conservation. *J. Geogr. Gea*, 22(1), 55–66. <https://doi.org/10.17509/gea.v22i1.43702>
- Muthiariny, D. (2024). *Govt: Religious Harmony Index Reaches New Heights in 2024*. Tempo. https://en.tempo.co/read/1910358/pope-francis-visit-to-promote-respect-for-religious-freedom-ambassador-says?tracking_page_direct
- Nasionalisme - KBBI VI Daring*. (n.d.). Retrieved December 18, 2024, from <https://kbbi.kemdikbud.go.id/entri/nasionalisme>
- Nepstad, S. E. (2011). Review of Violence, Nonviolence, and the Palestinian National Movement, by W. Pearlman. *Perspectives on Politics*, 10(4), 993–995. <http://www.jstor.org/stable/23326930>
- Newman, J. (1978). The Idea of Religious Tolerance. *American Philosophical Quarterly*, 15(3), 187–195.
- Osuri, G. (2012). *Religious freedom in India*. Routledge. <https://doi.org/10.4324/9780203117064>
- Pajarianto, H., Pribadi, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and religious moderation. *HTS Teol. Stud*, 78(4). <https://doi.org/10.4102/hts.v78i4.7043>
- Pape, R. A. (2003). The Strategic Logic of Suicide Terrorism. *American Political Science Review*, 97(3), 343–361.

- <https://doi.org/DOI: 10.1017/S000305540300073X>
- Pasamonik, B. (2004). The Paradoxes of Tolerance. *The Social Studies*, 95(5), 206–210. <https://doi.org/10.3200/TSSS.95.5.206-210>
- Pavlov, G., Maydeu-Olivares, A., & Shi, D. (2021). Using the Standardized Root Mean Squared Residual (SRMR) to Assess Exact Fit in Structural Equation Models. *Educational and Psychological Measurement*, 81(1), 110–130. <https://doi.org/10.1177/0013164420926231>
- Pesurnay, A. J. (2018). Local wisdom in a new paradigm: Applying system theory to the study of local culture in Indonesia. *IOP Conf. Ser. Earth Environ. Sci.*, 175, 12037. <https://doi.org/10.1088/1755-1315/175/1/012037>
- Polaschek, D. L. L., Collie, R. M., & Walkey, F. H. (2004). Criminal attitudes to violence: Development and preliminary validation of a scale for male prisoners. *Aggressive Behavior*, 30(6), 484–503. <https://doi.org/10.1002/ab.20081>
- Putnam, R. D. (2007). E Pluribus Unum: Diversity and Community in the Twenty-first Century The 2006 Johan Skytte Prize Lecture. *Scandinavian Political Studies*, 30(2), 137–174. <https://doi.org/https://doi.org/10.1111/j.1467-9477.2007.00176.x>
- Ramakrishna, K., & Tan, S. S. (2003). *After Bali: The Threat of Terrorism in Southeast Asia*. Institute of Defence and Strategic Studies and World Scientific.
- Rees, P. (2006). *Dining with Terrorists: Meetings with the World's Most Wanted Militants*. Pan Books. <https://books.google.co.id/books?id=aFsm8OMJ1eAC>
- Reuter, T. (2009). Globalisation and Local Identities: The Rise of New Ethnic and Religious Movements in Post-Suharto Indonesia. *Asian Journal of Social Science*, 37(6), 857–871. https://brill.com/view/journals/ajss/37/6/article-p857_3.xml
- Reychler, L. (1997). Religion and conflict. *International Journal of Peace Studies*, 2(1), 19–38. <http://www.jstor.org/stable/45037971>
- Satyagraha | Gandhi's Nonviolent Resistance, Civil Disobedience | Britannica. (n.d.). Retrieved December 18, 2024, from <https://www.britannica.com/topic/satyagraha-philosophy>
- Schatz, R. T., Staub, E., & Lavine, H. (1999). On the varieties of national attachment: Blind versus constructive patriotism. *Political Psychology*, 20(1), 151–174. <https://doi.org/10.1111/0162-895X.00140>
- Soekarno. (1959). *Dibawah Bendera Revolusi*. Yayasan Bung Karno.
- Stevens, J. P. (2002). Applied multivariate statistics for the social sciences, 4th ed. In *Applied multivariate statistics for the social sciences*, 4th ed. Lawrence Erlbaum Associates Publishers.
- Sulaiman, K.-D. O. (2016). Religious violence in contemporary Nigeria: Implications and options for peace and stability order. *J. Study Relig.*, 29(1), 85–103. https://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S1011-76012016000100004
- Supriyanto, Ikhsan, M., Wekke, I., & Alimin, F. (2017). *Islam and Local Wisdom: Religious Expression in Southeast Asia* (1st ed.). Deepublish Digital.
- Tanner, R. E. S. (2007). *Violence and Religion: Cross-cultural Opinions and Consequences*. Concept Publishing Company. <https://books.google.co.id/books?id=3xQXYpfe0cYC>
- Van de Vijver, F. (2011). Capturing bias in structural equation modeling. In E. Davidov, P. Schmidt, & J. Billiet (Eds.). In *Cross-cultural analysis: Methods and applications* (pp. 3–34). Routledge. <https://doi.org/10.4324/9781315537078-1>
- Van der Walt, J. L. (2016). Religious tolerance and intolerance: 'Engravings' on the soul. In *Skriflig/Luce Verbi*, 50(1). <https://doi.org/10.4102/ids.v50i1.2016>
- Verkuyten, M. (1997). Intergroup evaluation and self-esteem motivations: Self-enhancement and self-protection. *European Journal of Social Psychology*, 27(1), 115–119. [https://doi.org/10.1002/\(SICI\)1099-0992\(199701\)27:1<115::AID-EJSP794>3.0.CO;2-E](https://doi.org/10.1002/(SICI)1099-0992(199701)27:1<115::AID-EJSP794>3.0.CO;2-E)
- Verkuyten, M., Yogeewaran, K., & Adelman, L. (2019). Intergroup Toleration and Its Implications for Culturally Diverse Societies. *Social Issues and Policy Review*, 13(1), 5–35. <https://doi.org/10.1111/sipr.12051>
- Wellman, J. K., & Tokuno, K. (2004). Is religious violence inevitable? *Journal for the Scientific Study of Religion*, 43(3), 291–296. <https://doi.org/10.1111/j.1468-5906.2004.00234.x>
- Wirth, R. J., & Edwards, M. C. (2007). Item factor analysis: current approaches and future directions. *Psychological Methods*, 12(1), 58–79. <https://doi.org/10.1037/1082-989X.12.1.58>
- Witenberg, R. (2019). *The Psychology of Tolerance: Conception and Development*. Springer. <https://doi.org/10.1007/978-981-13-3789-5>
- Wolf, E. J., Harrington, K. M., Clark, S. L., & Miller, M. W. (2013). Sample Size Requirements for Structural Equation Models: An Evaluation of Power, Bias, and Solution Propriety. *Educational and Psychological Measurement*, 76(6), 913–934. <https://doi.org/10.1177/0013164413495237>
- Yazdani, A. (2020). La cultura de la paz y la tolerancia religiosa desde una perspectiva islámica. *Veritas*, 47, 151–168. <https://doi.org/10.4067/S0718-927320200003000151>