**Journal of General Education and Humanities**
Vol. 5, No. 6, December 2026, pp. 7619 – 7633, https://doi.org/10.58421/gehu.v5i6.2148
ISSN 2963-7147 

# The Relationship Between Teachers' Religious Orientation and Tolerance-Value Implementation in Classroom Learning: Evidence from State Junior High School 04 Banyumas

**Fakih Hamdani[1], Munasib[2], Galih Yoga Santiko[3]**
[1,2,3]Universitas Jenderal Soedirman, Jawa Tengah, Indonesia

**Article Info**

***Article history:***

Received 2026-09-15
Revised 2026-09-29
Accepted 2026-11-18

***Keywords:***

Classroom Learning
Religious Orientation
Teachers
Tolerance Values

**ABSTRACT**

Indonesia's multicultural context requires educational practices that strengthen tolerance and respect for diversity. Teachers play a strategic role in translating these values into classroom interactions, while their religious orientation may influence how they perceive and respond to differences. This study examined the relationship between teachers' religious orientation and the implementation of tolerance values in classroom learning. A quantitative approach with a cross-sectional correlational design was employed. The participants were 26 teachers at SMP Negeri 04 Banyumas, Central Java, Indonesia, selected using a census sampling technique. Data were collected using validated and reliable Likert-scale questionnaires measuring religious orientation and the implementation of tolerance values. Religious orientation was analyzed as a composite score representing the overall construct, while its intrinsic and extrinsic dimensions were examined descriptively to provide a more detailed profile of teachers' religious orientation. Data were analyzed using descriptive statistics and Pearson Product-Moment correlation through SPSS version 25.0. The results showed that teachers' religious orientation was categorized as high, with the intrinsic dimension more dominant than the extrinsic dimension. The implementation of tolerance values was also categorized as high. Pearson correlation analysis revealed a positive and statistically significant relationship between teachers' religious orientation and the implementation of tolerance values ($r = 0.437$, $p = 0.025$, $N = 26$). The coefficient of determination ($r^2 = 0.191$) indicates that the two variables shared approximately 19.1% of their variance, while the remaining variation was associated with other factors not examined in this study. These findings indicate that religious orientation is statistically associated with teachers' implementation of tolerance values, but it should not be regarded as the sole determinant of tolerance practices. Given the small sample, single-school context, self-report measures, and cross-sectional design, the findings should be interpreted cautiously. Future research should examine intrinsic and extrinsic religious orientations separately and consider additional individual and contextual factors that may be associated with tolerance practices in educational settings.

*This is an open-access article under the CC BY-SA license.*

***Corresponding Author:***

Fakih Hamdani
Physical Education Study Program, Faculty of Health Sciences, Jenderal Soedirman University
Email: fakih.hamdani@unsoed.ac.id

## 1. INTRODUCTION

Indonesia is a multicultural country characterized by complex diversity in religion, ethnicity, culture, and value systems. Such diversity creates opportunities for social interaction but also presents challenges for maintaining social cohesion. In this context, tolerance represents an important social value because it enables individuals to acknowledge differences, respect alternative viewpoints, and maintain constructive relationships across social and religious boundaries [1]. In educational settings, tolerance is particularly important because schools bring together students and teachers with diverse social, cultural, and religious backgrounds. Schools therefore have a strategic role not only in achieving academic objectives but also in developing students' character through values such as mutual respect, acceptance of differences, and peaceful coexistence [2], [3].

Teachers occupy a particularly important position in this process because tolerance is not transmitted solely through explicit instructional content but is also communicated through teachers' everyday interactions, pedagogical decisions, and responses to student diversity. Teachers may demonstrate tolerance through the ways they respond to disagreement, provide opportunities for students to express different perspectives, manage classroom interactions, and create learning environments in which students from diverse backgrounds are treated fairly [4]. Research in Indonesian educational contexts indicates that teachers can internalize tolerance through classroom activities, religious learning, dialogue, and practices that encourage students to respect differences [5], [6]. Studies of religious moderation similarly demonstrate that teachers constitute important actors in translating values of moderation, tolerance, and respect for diversity into everyday educational practices [7], [8].

One psychological construct that may help explain differences in teachers' responses to diversity is religious orientation. Religious orientation, however, needs to be distinguished conceptually from religiosity, religious moderation, and religious tolerance. Religiosity generally refers to the extent or intensity of an individual's religious beliefs, practices, experiences, and commitment. Religious orientation, in contrast, concerns the psychological function and motivation of religion in an individual's life. Religious moderation refers to a normative orientation toward balanced, non-extreme, and contextually appropriate religious expression, whereas religious tolerance refers specifically to attitudes and behaviors involving respect and acceptance toward individuals or groups with different beliefs or identities [7], [9]. Although these concepts are related, they are not interchangeable. Recent psychometric research in Indonesia, for example, continues to distinguish intrinsic and extrinsic religious orientation as separate dimensions measured through the Religious Orientation Scale [10].

The distinction between intrinsic and extrinsic religious orientation originates from Allport's theory of religious motivation. Allport and Ross [11] conceptualized intrinsic religious orientation as a condition in which religion functions as an internalized and organizing principle of life, whereas extrinsic religious orientation describes a pattern in which religion is used, at least partly, to obtain social, personal, or instrumental benefits. Thus, religious orientation concerns not simply whether an individual is religious, but how and for what purposes religion functions in the individual's life. Contemporary research

continues to employ this distinction in empirical investigations and indicates that intrinsic and extrinsic orientations can be associated with different psychological and interpersonal outcomes [10], [12].

Empirical findings provide support for examining religious orientation as a possible correlate of socially oriented behavior, while simultaneously indicating that the relationship is not necessarily uniform. A study of young female students found a positive association between religious orientation and prosocial behavior, suggesting that religious motivation can be related to helping and caring behaviors [12]. Research on Iranian Muslims likewise demonstrates that different religious dimensions and orientations may have different implications for helping behavior toward ingroups and outgroups, indicating that religious commitment should not be treated as a single, homogeneous construct [13]. Similarly, recent research on religious orientation and romantic relationship commitment found that intrinsic and extrinsic orientations operated differently in relation to interpersonal outcomes [14]. These findings reinforce the importance of distinguishing religious orientation from general religiosity and of examining the specific psychological function of religion when investigating social attitudes and behavior.

More directly relevant to the present study, research in Indonesia has examined the relationship between intrinsic religious orientation and religious tolerance. Sampe Tondok and Safitri [13], for example, investigated intrinsic religiosity orientation, personality traits, and religious tolerance among Christian students in Indonesia and found that intrinsic religiosity orientation, together with personality characteristics, explained a significant proportion of variation in religious tolerance. This finding provides empirical support for considering intrinsic religious orientation as a potentially relevant psychological correlate of tolerance. Nevertheless, the finding should not be interpreted to mean that stronger religiosity automatically produces greater tolerance. Religious attitudes are multidimensional, and the relationship between religion and attitudes toward people from different groups may depend on the particular orientation, values, motivations, and social context involved [13], [15].

The relevance of religious orientation may become particularly important in the context of teachers because teachers continuously translate personal values into professional and interpersonal practices. Teachers' religious orientations may influence how they interpret religious and social differences, respond to disagreement, interact with students holding different perspectives, and construct classroom environments. An intrinsically oriented teacher may, theoretically, be more likely to interpret religious commitment through internalized moral principles that guide interpersonal conduct. However, this is a theoretical expectation that requires empirical examination rather than an assumption that intrinsic orientation necessarily produces tolerant behavior. Likewise, extrinsic orientation should not automatically be equated with intolerance because teachers' classroom practices are also influenced by professional ethics, pedagogical knowledge, institutional norms, school culture, and broader social contexts [4], [7], [8].

Research on Indonesian education provides further evidence that the implementation of tolerance is shaped by teachers' understanding and educational practices. A study of religious teachers in Catholic and Islamic schools found that teachers

used various strategies to internalize tolerance values within educational activities [5]. Research on religious tolerance in early childhood education similarly demonstrated that tolerance can be cultivated through religious instruction, shared activities, and school practices that encourage togetherness and respect for differences [6]. More recent research has shown that teachers' understanding and implementation of religious moderation can contribute to inclusive learning environments, although the extent to which teachers understand and implement particular dimensions of tolerance may vary [8]. A survey involving religious counselors and teachers, for instance, found generally high levels of religious moderation attitudes and understanding but reported that the tolerance dimension received comparatively lower scores, particularly regarding interreligious tolerance [8]. This finding is important because it demonstrates that religious moderation and tolerance should not automatically be treated as identical constructs.

Recent studies have also emphasized the institutional and pedagogical dimensions of religious moderation. Mufi et al. [7] argue that the internalization of religious moderation in schools occurs through formal and hidden curricula and can support the development of active tolerance and social harmony. Research involving teachers in Indonesia and Malaysia similarly found that teachers understood and disseminated religious moderation in different ways according to their school contexts, while also identifying limitations in communicating moderation messages effectively [15]. These findings suggest that teachers' personal orientations are situated within broader educational environments and should therefore be examined as one potential factor associated with classroom tolerance rather than as the sole determinant.

Despite the growing literature on religious moderation, tolerance education, and teachers' roles in developing inclusive school environments, an empirical gap remains. Much of the existing literature has examined how religious moderation can be implemented through educational programs, how teachers promote tolerance, or how students develop tolerant attitudes [2], [5], [15]. Comparatively fewer studies have directly examined the relationship between teachers' intrinsic and extrinsic religious orientations and the implementation of tolerance values in everyday classroom learning. This gap is theoretically significant because religious orientation concerns the psychological motivation underlying religious commitment, whereas religious moderation and tolerance concern broader attitudes, values, and practices. Examining the relationship between these constructs can therefore provide a more precise understanding of whether and how teachers' religious motivations are associated with their classroom practices.

The present study addresses this gap by empirically examining the relationship between teachers' religious orientation and the implementation of tolerance values in classroom learning within a public secondary school context. Rather than assuming that greater religiosity necessarily produces greater tolerance, this study examines whether differences in teachers' religious orientation are significantly associated with differences in their implementation of tolerance values. The study is guided by the following research question: Is there a significant relationship between teachers' religious orientation and the implementation of tolerance values in classroom learning? Based on Allport and Ross's theoretical distinction between intrinsic and extrinsic religious orientation and previous

empirical evidence concerning religious orientation and social behavior [11], [12], [15], the study hypothesizes that there is a significant relationship between teachers' religious orientation and the implementation of tolerance values in classroom learning. The direction and strength of this relationship are treated as empirical questions to be determined through statistical analysis rather than assumed solely from the level of religious commitment.

## 2. METHOD

This study employed a quantitative approach with a cross-sectional correlational design to examine the association between teachers' religious orientation and the implementation of tolerance values in classroom learning. A correlational design was selected because the study sought to determine the direction and strength of the relationship between teachers' religious orientation and the implementation of tolerance values without manipulating any variables. The cross-sectional approach enabled data collection at a single point in time, making it appropriate for describing the existing relationship within the selected school context [16].

The study was conducted at SMP Negeri 04 Banyumas, Banyumas Regency, Central Java, Indonesia. The participants consisted of all teachers employed at the school, totaling 26 individuals. A census sampling technique was used, in which the entire teacher population was included as research participants. This approach was chosen because the population size was relatively small and accessible, allowing the study to capture the characteristics of the entire teacher population within the school. Data were collected using a validated and reliable Likert-scale questionnaire [17]. Prior to administration, participants were informed of the purpose of the study and provided informed consent. The questionnaires were completed anonymously to encourage honest responses and minimize social desirability bias.

The instrument used to measure teachers' religious orientation was based on the theory of religious orientation in the psychology of religion developed by Gordon W. Allport and Ross [11]. The instrument indicators are presented as follows:

Table 1. Teachers' Religious Orientation Instrument

| Dimension | Indicator | Questionnaire Items |
|---|---|---|
| Intrinsic | Internalization and expression of religious values | 1, 3, 4, 6, 17, 20 |
| | Religion as a guiding principle in social life | 2, 5, 18, 19, 23 |
| Extrinsic | Religion as an identity and means of social acceptance | 7, 9, 13, 14, 16, 22 |
| | Religion as a means of serving group and personal interests | 8, 10, 11, 12, 15, 21 |

Before being administered in the study, the validity of the instrument was evaluated using the Product Moment correlation technique through SPSS analysis [18]. The validity test yielded a coefficient of 0.579, which was higher than the *r*-table value of 0.361, indicating that the instrument was valid. The reliability test produced a Cronbach's Alpha value of 0.908, indicating that the instrument was reliable

The variable of tolerance was measured based on H.A.R. Tilaar's concept of multicultural education, which emphasizes respect for diversity, equality, and the ability to live together in a pluralistic society [19]. Based on this theoretical framework, tolerance was operationalized into three dimensions: respect for diversity, equality, and living together, comprising six indicators. The indicators and valid questionnaire items are presented as follows:

Table 2. Tolerance Values Instrument

| Dimension | Indicator | Questionnaire Items |
|---|---|---|
| Respect for Diversity | Respecting differences in beliefs and perspectives | 2, 7, 12, 20, 23 |
| | Accepting and respecting diversity | 3, 21, 24, 25 |
| Equality | Treating individuals fairly and equally | 1, 4, 5, 15, 16 |
| | Respecting the rights and existence of every individual | 17, 18, 22, 26 |
| Living Together | Building peaceful and harmonious relationships | 6, 8, 9, 14 |
| | Interacting and cooperating in diversity | 10, 11, 13, 14 |

The validity test yielded a coefficient of 0.669, which was higher than the *r*-table value of 0.361, indicating that the instrument was valid. The reliability test produced a Cronbach's Alpha value of 0.936, indicating that the instrument was highly reliable. The research data were analyzed using a quantitative approach through SPSS version 25.0.

The analysis consisted of two stages: descriptive statistical analysis and inferential statistical analysis. Descriptive analysis was employed to provide an overview of the characteristics of the research data, including the mean, standard deviation, minimum value, and maximum value for all variables. Inferential analysis was conducted to test the research hypothesis concerning the relationship between teachers' religious orientation and the implementation of tolerance values in classroom learning. Pearson Product-Moment correlation analysis was employed to determine the direction and strength of the relationship between the two variables, with statistical significance evaluated at the 0.05 level [20].

## 3. RESULTS

### 3.1. Descriptive Analysis of Teachers' Religious Orientation

Descriptive analysis was conducted to examine the overall level of teachers' religious orientation as well as its intrinsic and extrinsic dimensions. Score categorization was based on Azwar's guidelines, using the hypothetical mean and hypothetical standard deviation as the basis for classifying scores into low, moderate, and high categories. The results of the descriptive analysis and categorization of teachers' religious orientation are presented in Table 3 Descriptive Analysis and Categorization of Teachers' Religious Orientation

Table 3. Descriptive Analysis and Categorization of Teachers' Religious Orientation

| Variable | Mean | SD | Category | Score Range | *f* | % |
|---|---|---|---|---|---|---|
| Religious Orientation | 69.00 | 15.33 | Low | 23-53 | 0 | 0.00 |
| | | | Moderate | 54-84 | 5 | 19.23 |
| | | | High | 85-115 | 21 | 80.77 |
| Intrinsic | 33 | 7.33 | Low | 11-25 | 0 | 0.00 |
| | | | Moderate | 26-40 | 0 | 0.00 |
| | | | High | 41-55 | 26 | 100.00 |
| Extrinsic | 36 | 8 | Low | 12-27 | 2 | 7.69 |
| | | | Moderate | 28-44 | 9 | 34.62 |
| | | | High | 45-60 | 15 | 57.69 |

Source: Research data, processed by the authors, 2026.

As shown in Table 3, teachers' overall religious orientation had a hypothetical mean of 69.00 and a hypothetical standard deviation of 15.33. The categorization results indicated that 21 teachers (80.77%) were classified as having a high level of religious orientation, while 5 teachers (19.23%) were classified as having a moderate level. No respondents were classified in the low category. Thus, the overall religious orientation of the teachers in this study was predominantly categorized as high. For the intrinsic dimension, the hypothetical mean was 33.00, with a hypothetical standard deviation of 7.33. All respondents, comprising 26 teachers (100%), were classified in the high category. This finding indicates that the intrinsic dimension of teachers' religious orientation was consistently at a high level across all respondents.

Meanwhile, the extrinsic dimension had a hypothetical mean of 36.00 and a hypothetical standard deviation of 8.00. A total of 15 teachers (57.69%) were classified in the high category, 9 teachers (34.62%) in the moderate category, and 2 teachers (7.69%) in the low category. Therefore, although the extrinsic dimension was predominantly classified as high, it demonstrated greater variation in the distribution of respondents across categories than the intrinsic dimension. Overall, the findings indicate that teachers' religious orientation was more consistently characterized by the intrinsic dimension. This is reflected in the fact that all respondents (100%) were classified in the high category for intrinsic religious orientation, whereas the extrinsic dimension included respondents in the moderate and low categories. This pattern suggests that, within the context of this study, teachers' religious orientation was more strongly characterized by the internalization and personal significance of religious values than by forms of religious orientation associated with external or instrumental considerations.

### 3.2. Descriptive Analysis of the Implementation of Tolerance Values

The results of the descriptive analysis and categorization of teachers' implementation of tolerance values are presented in Table 4.

Table 4. Descriptive Analysis and Categorization of the Implementation of Tolerance Values

| Variable | Mean | SD | Category | Score Range | *f* | % |
|---|---|---|---|---|---|---|
| Implementation of Tolerance Values | 78.00 | 17.33 | Low | 26-60.67 | 0 | 0.00 |
| | | | Moderate | 60.67-95.33 | 0 | 0.00 |
| | | | High | 95.33-130 | 26 | 100.00 |

*Source: Research data, processed by the authors, 2026.*

As shown in Table 2, the implementation of tolerance values among the teachers had a hypothetical mean of 78.00 and a hypothetical standard deviation of 17.33. The categorization results indicated that all respondents, comprising 26 teachers (100%), were classified in the high category. No respondents were classified in either the moderate or low categories. Accordingly, the descriptive results indicate that the implementation of tolerance values among the teachers was categorized as high. This finding suggests that, based on the scoring categorization employed in this study, the respondents generally demonstrated a high level of implementation of tolerance values.

The findings also indicate that the distribution of scores for the implementation of tolerance values was concentrated in the high category. This condition provides an initial descriptive picture of the respondents' level of tolerance-value implementation before further analysis is conducted to examine its relationship with teachers' religious orientation.

### 3.3. Analysis Assumption Tests

Before conducting the Pearson correlation analysis, preliminary assumption tests were performed to ensure that the data met the requirements for the intended statistical analysis. The assumption tests included a normality test to examine the distribution of the data and a linearity test to determine whether a linear relationship existed between religious orientation and the implementation of tolerance values. The results of the assumption tests are presented in Table 5.

Table 5. Results of the Analysis Assumption Tests

| Assumption Test | Variable | Sig. Value | Criterion | Conclusion |
|---|---|---|---|---|
| Normality | Religious Orientation (X) | 0.146 | Sig. > 0.05 | Normal |
| | Implementation of Tolerance Values (Y) | 0.108 | Sig. > 0.05 | Normal |
| Linearity | Religious Orientation (X)- Implementation of Tolerance Values (Y) | 0.920 | Sig. > 0.05 | Linear |

*Source: Research data, processed by the authors, 2026.*

As presented in Table 3, the normality test showed that the religious orientation variable had a significance value of 0.146, while the implementation of tolerance values had a significance value of 0.108. Both values were greater than 0.05, indicating that the data for both variables met the normality assumption. Furthermore, the linearity test showed a Deviation from Linearity significance value of 0.920. Since this value was

greater than 0.05, there was no statistically significant deviation from linearity in the relationship between religious orientation and the implementation of tolerance values. Thus, the relationship between the two variables met the linearity assumption. Based on these assumption tests, the data met the normality and linearity assumptions required for the subsequent analysis. Therefore, the relationship between religious orientation and the implementation of tolerance values was further examined using the Pearson Product Moment correlation.

### 3.4. Correlation Analysis

After the data met the normality and linearity assumptions, the analysis proceeded with the Pearson Product–Moment correlation test. This analysis was conducted to examine the relationship between religious orientation as variable X and the implementation of tolerance values as variable Y. The results of the Pearson correlation analysis are presented in Table 6.

Table 6. Pearson Correlation Analysis

| **Relationship** | N | Mean X | Mean Y | Correlation Coefficient (r) | Sig. (2-tailed) |
|---|---|---|---|---|---|
| Religious Orientation (X) – Implementation of Tolerance Values (Y) | 26 | 93.31 | 115.65 | 0.437 | 0.025 |

*Source: Research data, processed by the authors, 2026.*

As presented in Table 4, the Pearson correlation analysis produced a correlation coefficient of r = 0.437 with a significance value of p = 0.025. Since the significance value was below 0.05, the result indicates a statistically significant relationship between teachers' religious orientation and the implementation of tolerance values. The correlation coefficient of 0.437 indicates a positive relationship with moderate strength between the two variables. This finding means that teachers with higher religious orientation scores tended to have higher scores on the implementation of tolerance values in the present sample. Conversely, lower religious orientation scores tended to be associated with lower scores on the implementation of tolerance values. Nevertheless, the observed relationship is associational and should not be interpreted as a causal relationship, given the correlational and cross-sectional design of the study.

The coefficient of determination was 19.1%, indicating that religious orientation and the implementation of tolerance values shared approximately 19.1% of their variance in this sample. The remaining 80.9% represents variation that was not accounted for by the shared relationship between the two variables and may be related to other factors that were not examined in this study. Overall, the findings demonstrate a positive and statistically significant relationship between teachers' religious orientation and the implementation of tolerance values. The result indicates that differences in religious orientation were associated with differences in the implementation of tolerance values among the teachers included in this study.

## 4. DISCUSSION

This study found that teachers' religious orientation was categorized as high, with 80.77% of respondents classified in the high category and 19.23% in the moderate category. A more pronounced pattern emerged in the distribution across dimensions: all respondents (100%) were classified in the high category on the intrinsic dimension, whereas the extrinsic dimension showed a more varied distribution. This pattern indicates that religiosity among the respondents in this study was more strongly characterized by the intrinsic dimension, namely religiosity internalized as part of personal orientation, than by religiosity oriented toward external functions or purposes. This finding is relevant to the study by Al Fariz and Saloom [21], which reported a significant relationship between intrinsic religiousness and religious tolerance, whereas extrinsic religiousness did not show a significant effect in their model. Thus, the present findings provide further indication that the way individuals experience and internalize their religious beliefs is an important consideration when examining attitudes toward different groups.

The dominance of the intrinsic dimension can also be understood in light of research specifically examining the relationship between religiosity and tolerance in Indonesian society. Lubis and Sianipar [22], for example, found that the relationship between religiosity and religious tolerance operated through psychological mechanisms involving intellectual humility and cognitive flexibility. This finding is important because it indicates that religiosity does not automatically result in tolerance; rather, its association with tolerance may be related to psychological processes that enable individuals to recognize the limitations of their knowledge, remain open to alternative perspectives, and respond to differences with greater flexibility. In the context of the present study, the high level of intrinsic religious orientation may be viewed as providing a value-based foundation for tolerant behavior. However, its practical expression remains dependent on how such values are internalized and translated into social interactions.

The findings further showed that the implementation of tolerance values among all respondents was categorized as high. This finding is consistent with several studies on tolerance and religious moderation in the Indonesian educational context. Utami [23] demonstrated that, in a multireligious school environment, acceptance of and respect for diversity are important components in developing a peaceful and conducive school environment. The study also emphasized the importance of interreligious competence in responding to religious diversity in schools. Similarly, research on the internalization of religious moderation values in education has indicated that schools occupy a strategic position in cultivating tolerance and promoting social harmony.

The high level of tolerance implementation among the teachers should also be understood in relation to the role of teachers as educational actors. Teachers do not merely deliver instructional content but are also part of the social environment in which students observe and learn patterns of interaction. Sirry et al. [24], in a study involving 152 teachers from 28 secondary schools across four cities in East Java, demonstrated that teachers occupy an important position in shaping students' perceptions of diversity. However, the study also found that the concept of tolerance was not yet fully understood in depth by all teachers and that limited opportunities for interreligious learning constituted one of the

challenges in developing tolerance in schools. This finding provides important context for the present study: the high tolerance scores among the respondents do not necessarily indicate that all dimensions of tolerance are understood and practiced uniformly across different situations.

The relationship between religious orientation and the implementation of tolerance in the present study received empirical support from the Pearson correlation coefficient of $r = 0.437$, $p = 0.025$. The positive direction of the correlation indicates that higher religious orientation scores were associated with higher tolerance implementation scores among the respondents. Although the relationship was moderate in strength, this finding provides an indication that religious orientation is associated with tolerant behavior in the context of teachers. This result is consistent with Al Fariz and Saloom [21], who found that intrinsic religiousness was a significant predictor of religious tolerance alongside intellectual humility and several personality characteristics. More recent findings by Tondok and Safitri [13] also showed that intrinsic religiosity orientation, together with certain personality characteristics, significantly explained variation in religious tolerance among Christian youth in Indonesia.

The findings should also be considered alongside studies indicating that the relationship between religiosity and tolerance is not necessarily direct or uniform. Research on interreligious prejudice suggests that the association between religiosity and attitudes toward other groups may vary according to the form of religious orientation and attitudes held by individuals. For example, a cross-religious study based on the World Values Survey indicated that different aspects of religious identity, belief, and practice have different relationships with prejudice. This suggests that the way individuals practice and understand religion is an important aspect to consider rather than focusing solely on the level of religiosity. This perspective supports the interpretation of the present study that the predominance of the intrinsic dimension provides more informative insight than simply stating that respondents had a high level of religiosity.

In the educational context, the internalization of tolerance values should not be understood merely as the acquisition of conceptual knowledge. Research by Rahmadonna et al. [25] involving elementary school teachers in Yogyakarta showed that some teachers remained more focused on cognitive achievement and experienced difficulties in assessing tolerance in the affective domain. The study highlighted the importance of dialogical, participatory, and humanistic value-based learning so that tolerance becomes an experienced practice rather than merely a concept to be learned. This finding reinforces the importance of distinguishing between high tolerance scores and the actual processes through which tolerance is enacted in educational practice.

A similar pattern can be observed in research on teachers and religious moderation. Khasanah et al. [8] found very high levels of understanding and practice of religious moderation among teachers at one madrasah. However, the study also positioned the implementation of moderation values within pedagogical practice as an issue requiring contextual examination. Meanwhile, research examining the experiences of religious education teachers in Indonesia and Malaysia has indicated that teachers' understanding and dissemination of religious moderation constitute important components of the

educational process. Thus, the high level of tolerance implementation found in the present study may be understood as an important foundation for developing an inclusive educational environment. Nevertheless, strengthening tolerance still requires support at the level of instructional practice and school culture.

The implications of these findings suggest that strengthening tolerance in schools should not rely solely on the delivery of material concerning diversity. Rather, it should emphasize value internalization and social experiences that enable teachers to practice respect for differences in the school environment. Research on tolerance education in Indonesia has highlighted the importance of interreligious learning, religious literacy, dialogue, and civic education in fostering tolerant attitudes. Therefore, the finding concerning the predominance of intrinsic religious orientation may provide a basis for developing tolerance-strengthening programs that connect teachers' existing religious values with concrete behaviors when responding to differences within the school environment.

Nevertheless, the findings of this study should not be interpreted as evidence that religious orientation causes an increase in the implementation of tolerance values. The correlational research design only permits interpretation of the association between the constructs. Furthermore, the coefficient of determination of 19.1% indicates that religious orientation shared approximately 19.1% of the variance with the implementation of tolerance values, whereas the remaining variation was associated with other factors not examined in this study. Previous research has also indicated that tolerance may be associated with intellectual humility, cognitive flexibility, personality, educational environments, interreligious competence, and social experiences. Therefore, future research could incorporate these factors to obtain a more comprehensive understanding of the development of tolerance among teachers.

Overall, this study demonstrates that teachers' religious orientation was categorized as high and was particularly characterized by a predominance of the intrinsic dimension, while the implementation of tolerance values was also categorized as high. The positive and statistically significant relationship between the two variables indicates that religious orientation was associated with the implementation of tolerance values among teachers. These findings extend previous research by placing teachers at the center of the analysis and indicating that religious internalization and tolerance should be understood as components of the development of an educational environment that respects diversity. However, this relationship should be situated within a multifactorial framework, as tolerance is influenced by various psychological, social, educational, and intergroup-interaction factors.

## 5. CONCLUSION

This study demonstrates that teachers' religious orientation falls within the high category, with the intrinsic dimension being more dominant than the extrinsic dimension. The implementation of tolerance values was also categorized as high. The correlation analysis revealed a positive and significant relationship between religious orientation and the implementation of tolerance values ($r = 0.437$; $p = 0.025$). Statistically, the two

variables shared 19.1% of their variance, indicating that religious orientation can be regarded as one factor associated with the implementation of tolerance values, but it should not be considered the sole determinant of tolerance practices.

These findings should be interpreted in light of several limitations. First, the study involved a relatively small number of respondents (N = 26) and was conducted in a single school, meaning that generalization to the broader teacher population should be approached with caution. Second, the study employed *self-report* instruments, which may be subject to response bias, including the potential for *social desirability bias*, particularly in measuring religious orientation and the implementation of tolerance values. Third, the *cross-sectional* research design does not allow causal conclusions to be drawn. In addition, treating religious orientation as a single overall predictor represents a conceptual limitation, as the intrinsic and extrinsic dimensions may exhibit different patterns of association with tolerance.

Future research is recommended to employ larger and more diverse samples, involve multiple schools or educational contexts, and adopt longitudinal and *mixed-methods* designs to obtain a more comprehensive understanding. Further analyses should also examine the intrinsic and extrinsic dimensions as distinct constructs and investigate the potential roles of mediating variables or contextual factors, such as multicultural competence, *intellectual humility*, *cognitive flexibility*, and school climate. Such approaches may provide a more comprehensive understanding of the mechanisms linking religiosity to tolerance practices in educational contexts. Practically, the findings suggest that strengthening tolerance in schools can be directed toward the internalization of religious values and their expression through interactions that respect differences. Accordingly, the development of tolerance should not focus solely on normative understanding but also on fostering educational practices that are inclusive, dialogical, and respectful of diversity.

## ACKNOWLEDGEMENTS

The authors would like to express their sincere gratitude to the Institute for Research and Community Service (LPPM) of Jenderal Soedirman University (UNSOED) for providing research funding through the BLU funding scheme under Contract Number 13.522/UN23.34/PT.01.00/IV/2026, within the Research Competency Enhancement Scheme. The authors gratefully acknowledge the institutional support that contributed to the successful completion of this research.

## REFERENCES

[1] Muallifatul Khorida Filasofa L, Prayogo A, Khasanah F. Demystifying Religious Tolerance Practices at an Indonesian Early Childhood Education Context: Responding to Diversity. AL-ATHFAL: Jurnal Pendidikan Anak 2021;7:15–26. https://doi.org/10.14421/al-athfal.2021.71-02.

[2] Nuha U, Arifin Z, Kuswandari Y, Razak ARA. Religion Teachers' Strategies to Internalize Tolerance Values at Catholic and Islamic Schools in Bajawa Nusa Tenggara Timur. Jurnal Pendidikan Agama Islam 2021;18:295–306. https://doi.org/10.14421/jpai.2021.182-05.

[3] Asad DS, Khalid S, Rehman S, Abdullah M. Religious Orientation and Development of Pro- Social Behavior in Young Female Students. Journal of Professional & Applied Psychology 2021;2:189–98. https://doi.org/10.52053/jpap.v2i2.52.

[4] Wijaya Mulya T, Aditomo A, Suryani A. On being a religiously tolerant Muslim: discursive contestations among pre-service teachers in contemporary Indonesia. British Journal of Religious Education 2022;44:66–79. https://doi.org/10.1080/01416200.2021.1917338.
[5] Adil A, Gondal MU, Niazi S. Tawakkul Mediates between Religious Orientation and Depression among Muslims. Clinical and Counselling Psychology Review 2022;3. https://doi.org/10.32350/ccpr.32.02.
[6] Mikani M, Tabatabaei KR, Azadfallah P. Who would Iranian Muslims help? Religious dimensions and moral foundations as predictors. Archive for the Psychology of Religion 2022;44:23–39. https://doi.org/10.1177/00846724211062944.
[7] Mufi AM, Elhady A, Mursalim M. Section Articles Internalization of Religious Moderation Values: Active Tolerance and Social Harmony in Education in Indonesia. El-Tarbawi 2023;16:1–32. https://doi.org/10.20885/tarbawi.vol16.iss1.art1.
[8] Siti Uswatun Khasanah, Raihan, Marhamah, Suyurno SS. Analysis of the Understanding and Implementation of Religious Moderation in Madrasah Teachers: A Mixed Methods Study at MA Sejahtera Pare Kediri. EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan 2025;23:578–92. https://doi.org/10.32729/edukasi.v23i3.1990.
[9] Santoso AG, 'Aina MQ, Maknun ML, Muzayanah U, Noviani NL. Pengukuran Sikap dan Pemahaman Moderasi Beragama Penyuluh dan Guru. Dialog 2024;47:187–200. https://doi.org/10.47655/dialog.v47i2.989.
[10] Rahmah M, Maulina D, Latifa R, Ein IH. Psychometric Properties of the Indonesian Version of Religious Orientation Scale in Muslim Adolescents Sample. TAZKIYA Journal of Psychology 2025;13:1–17. https://doi.org/10.15408/tazkiya.v13i1.41558.
[11] Allport GW, Ross JM. Personal religious orientation and prejudice. Journal of Personality and Social Psychology 1967;5:432–43. https://doi.org/10.1037/h0021212.
[12] Humala CH, Eisenberg SJ, Coy AE. Intrinsic and extrinsic religious orientation as a moderator of key predictors of romantic relationship commitment. Archive for the Psychology of Religion 2024;46:3–15. https://doi.org/10.1177/00846724231202552.
[13] Sampe Tondok M, Safitri DA. Personality Traits and Intrinsic Religiosity Orientation: Do They Predict Religious Tolerance among Indonesian Youth? Indonesian Journal of Religion and Society 2025;7:79–94. https://doi.org/10.36256/ijrs.v7i2.561.
[14] Hajra B, Noor BM HN. The Impact of Perceived Discrimination on Student's Self Efficacy: Moderating Role of Religious Orientation among University Students. Journal of Development and Social Sciences 2024;5. https://doi.org/10.47205/jdss.2024(5-I)04.
[15] Muslih, Muslam, Ramiaida Darmi, Siti Rosilawati Ramlan, Rizal Rahman Abdullah, M. Aqil Luthfan. Religious Moderation in Primary Education: Experiences of Teachers in Indonesia and Malaysia. Jurnal Pendidikan Agama Islam 2024;21:477–91. https://doi.org/10.14421/jpai.v21i2.10009.
[16] Setia M. Methodology series module 3: Cross-sectional studies. Indian Journal of Dermatology 2016;61:261. https://doi.org/10.4103/0019-5154.182410.
[17] Kusmaryono I, Wijayanti D, Maharani HR. Number of Response Options, Reliability, Validity, and Potential Bias in the Use of the Likert Scale Education and Social Science Research: A Literature Review. International Journal of Educational Methodology 2022;8:625–37. https://doi.org/10.12973/ijem.8.4.625.
[18] Santoso S. Menguasai SPSS versi 25. Elex Media Komputindo; 2019.
[19] Anggita L, Habibullah JA, Nurlaili N. H.A.R. Tilaar Multicultural Education in Inclusive Indonesian Learning. Indonesian Journal of Innovation Studies 2026;27. https://doi.org/10.21070/ijins.v27i2.1708.
[20] IBRAHIM NB. Differences between Pearson's product moment correlation coefficient and an absolute value correlation coefficient in the presence of outliers 2016.
[21] Al Fariz AB, Saloom G. The Effect Of Intellectual Humility, Multicultural Personality, and Religious Orientation Toward Religious Tolerance On Students Of UIN Syarif Hidayatullah Jakarta. Psikis : Jurnal Psikologi Islami 2021;7:10–9. https://doi.org/10.19109/psikis.v7i1.6524.
[22] Lubis SI, Sianipar A. How religious tolerance can emerge among religious people: An investigation on

the roles of intellectual humility, cognitive flexibility, and trait aggressiveness. Asian Journal of Social Psychology 2022;25:276–87. https://doi.org/10.1111/ajsp.12493.

[23] Utami PT. Raising religious inherency: the role of interreligious competence in achieving religious education equality in multireligious public schools in Indonesia. Humanities and Social Sciences Communications 2022;9:271. https://doi.org/10.1057/s41599-022-01298-y.

[24] Sirry M, Suyanto B, Sugihartati R, Tri Kartono D, Yani MT. Teachers' perspectives on tolerance education in Indonesian high schools. British Journal of Religious Education 2024;46:505–19. https://doi.org/10.1080/01416200.2024.2345213.

[25] Rahmadonna S, Setyosari P, Kuswandi D, Praherdhiono H, Wibawa AP. Internalizing religious tolerance in elementary schools: Reality and alternative solution. International Journal of Education and Learning 2024;6:105–15. https://doi.org/10.31763/ijele.v6i3.1903.