

TOLERANCE MODEL OF MUSLIM STUDENTS FOR CHRISTIANS IN INDONESIA

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This research is aimed to examine the influences of Islamic identity and Islamic Fundamentalism on the tolerance for Christians, either directly or indirectly, mediated by the Islamic ethnocentrism in Indonesia. Such influences are constructed in the theoretical model of tolerance for Christians. In order to examine the model, data were collected from a sample consisting of 387 undergraduate Muslim students in the fourth semester in state higher education in Semarang, Indonesia by applying stratified cluster random sampling. The data collection used the Scale of Tolerance for Christians, Scale of Islamic Ethnocentrism, Scale of Islamic Identity, and Scale of Islamic Fundamentalism. The obtained data were then analyzed using Structural Equation Modeling. The results of the analysis indicated that: 1) The theoretical model of the influence of Islamic identity and Islamic fundamentalism on the tolerance for Christians, either directly or indirectly, mediated by Islamic ethnocentrism is valid or supported by the empirical data. 2). Variables of Islamic identity and Islamic fundamentalism have influences upon Islamic ethnocentrism. 3). Variables of Islamic identity, Islamic fundamentalism, and Islamic ethnocentrism have influences upon the tolerance for Christians. 4) Islamic identity and Islamic fundamentalism have indirect influences upon the tolerance for Christians through Islamic ethnocentrism.

Key words: Religious tolerance, Islamic identity, Islamic fundamentalism, Islamic ethnocentrism, Muslim and Christians.

INTRODUCTION

Harmony is very important in a diverse society (diversity of background, especially religion) because it is a means to realize a safe and peaceful situation. Such harmony can exist on the condition that people have a high religious tolerance. According to Obinyan (2004) religious tolerance is the willingness to recognize and to appreciate the beliefs, practices, and behaviors of other faiths, without having to agree with them. From this understanding, there are several characteristics that belong to someone who has a high religious tolerance. *Firstly*, he is able to accept behaviors and beliefs that are different from his, although he disagrees with them (Procter, 2001). *Secondly*, he gives freedom to other people of different beliefs to carry their convictions as well as to determine their own fates (Yewangoe, 2009). *Thirdly*, he can cooperate with other adherents of different religions (Al Munawar, 2003).

All religion, including Islam and Christianity, teach interfaith tolerance. In Islam, Christians and Jews are parts of the People of The Book. Generally, Islam views People of The Book very positively and constructively. It is seen from the

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Islamic values and teachings that provide Muslims opportunities, and also strongly encourages them to perform social interactions and cooperation with the People of The Book (A'la, 2001). Islam asserts that their foods and women are *halal* and lawful for Muslims (Qur'an 5: 5). It also requires Muslims to deal justly and kindly with them (Qur'an 4: 135; 5: 8; 60: 8).

From the history of Islam, it was shown that tolerance has been practiced since the period of the Prophet. The Prophet asserted that he was sent to bring *hanif* and tolerant religion (Al Hilal, 2005). His teachings on the religious tolerance were also reflected in his attitude to the *Ahlul-dhimma* who are the obedient non-Muslims that followed the laws of Muslim countries (Misrawi, 2010a). Indeed, he did not permit anybody to disturb, or even hurt them (As Suyuti, tt). On other occasion, he asserted that anyone who kills a non-Muslim who was guaranteed safety (*dhimmi*), he will not smell the fragrance of Paradise (Ar Rifa'I, 2012). Hence, they (*ahlu dhimma*) should be treated well and their lives, possessions, and dignities must be protected and guaranteed. They should also be given the freedom to their own beliefs and religions by paying *jizyah* instead of being given a security guarantee (An Ni'am, 2004). With the *jizyah*, they do not need to engage in military obligation (Mohammed, 2011).

Based on the aforementioned explanation, it is understood that Islam provides a broad space for Muslims to develop tolerance to Christians in particular and the People of The Book in general. At the same time, Islam forbids his believers to perform bad deeds that will create social disharmony in society.

Besides being taught in the Qur'an, tolerance is also explained within the Bible. Locke (1991) stated that the Bible highly supported tolerance to other religions, and it is in harmony with the mind and mentality of its people. The Bible clearly asserts that Jesus opposes and criticizes his believers who forbid other people of different groups, to do goodness (healing people) (Mark 9: 38-41 and Luke 9: 49-50). The Bible also teaches that everyone must be friendly to others, have full affections, and forgive one another (Eph 4: 32).

However, although both Islam and Christianity have clearly taught inter-religious tolerance, Many Muslims and Christians still tend to be intolerant, so it leads to various conflicts between the two people. As evidence, since the beginning of 1999, conflicts between Muslims and Christians often happened in various parts of Indonesia such as Maluku, Central Sulawesi, and East Nusa Tenggara (Arifianto, 2009).

The disharmony and conflicts between Muslims and Christians are still existing today. Several cases indicated this, for example: 1). Prohibiting the establishment of Al Muhajirin Mosque in Brimob Complex, Abepura, Jayapura City and Prohibiting the establishment of Al Mawaddah Mosque in Sentani District, Jayapura Regency (Mughtar, 2011). 2). Santo Bellarminus made a block named *Gerakan Membasmi Islam (GMI) (Islam Annihilation Movement)* that blasphemed the Prophet of Muhammad SAW as a homosexual (Voa-islam.com, 2010) and the

circulation of the photo of Felix (alumnus of Bellarminus Junior High School) stepping on the Qur'an and posing with a statement "Al-Quran *fuck you*" (Mediaumat.com, 2010). 3). Prohibiting the establishment of Gereja Kristen Indonesia (GKI) Bakal Jemaat Taman Yasmin, Bogor (Kompas.com, 2010). 4). Suicide bombing that occurred in Gereja Bethel Injil Sepenuh (GBIS) Kepunton, Solo on 25 September 2011 (*AntaraNews.com*, 2011).

Conflicts between these people have involved many parties, strata, gender, and even among students in Indonesia. The religious conflicts involving students included a conflict between Muslims and Christians in Ambon resulting in thousands of people dead (Bahari, 2010) and a conflict between the students of Sekolah Tinggi Teologia Injili Arastamar (SETIA) and the people of Kampung Pulo Pinang Ranti, East Jakarta on 25 July 2008 causing injury to six residents and three policemen (Hidayatullah.com, 2008).

The aforementioned cases indicated that the tolerance of each members of the religious community is still poor. The poor tolerance is caused by many factors such as religious identity, religious fundamentalism, and religious ethnocentrism. Religious identity is one's self concept that appears from understanding or awareness as a religious follower which influences the values and emotions of the person concerned (Tajfel, 1982). The aspects of religious identity included: awareness of group membership (contributing to the self-definition), evaluation (related to self esteem), and affection (feeling of identification) (Brown, Condor, Mathews, Wade, & Williams, 1986).

Hadjar (2010) argues that religious identity gives a fairly significant influence on decreasing the tolerance for other religious followers. According to the theory of social identity, members of the group try to see their group different from other groups and they are motivated to preserve and to reach the characteristics of their group positively, which they then can protect or increase their social identity positively. A stronger individual identifies himself with his group, in which he shows greater bias by supporting his own groups and sacrificing the other groups (Tajfel & Turner, 1979). It is in line with the researches conducted by Ali, Indrawati, & Masykur (2010) and Barlow, Louis, & Terry (2010) which argued that ethnic identity is correlated with intolerance for other ethnics. A study conducted by Bukhori (2011a) also indicated that religious identity have influences upon the intolerance for other ethnics.

According to the aforementioned explanation, it can be inferred that someone who has a higher Islamic identity tend to give evaluation and more support in the Islamic group rather than to the Christians group. On the contrary, someone who has low Islamic identity tends to give evaluation and less support in the Islamic group rather than Christians group. As the result of such different evaluations, the higher the religious identity is, the lower the tolerance for the Christians will be, and vice versa.

Furthermore, religious identity are also influenced by religious ethnocentrism. Religious ethnocentrism is a feeling or assumption that one's own religion is the most important and becomes the center of attention (Bizumic, Duckitt, Popadic, Dru, Krauss, & 2009). There are six expressions of ethnocentrism, consisting of four expressions of intergroup and two expressions of intragroup. Intergroup ethnocentrism is a belief or feeling that one's own ethnic or culture is more important than the other groups. The expressions included: preference, superiority, purity and exploitativeness. Intragroup ethnocentrism is a belief or a feeling that one's ethnic or group is more important than its individual members. The expressions included: group cohesion and service (Bizumic *et al.*, 2009).

Every individual basically wants to have a positive social identity in order to obtain acknowledgment from others and social equality (Hogg & Abrams, 1988). According to the theory of social identity, the desire to have a positive social identity is regarded as an important psychological motor for the individual's actions in every social interaction. This occurs through a social comparison process which is regarded as a means of determining his position and status of social identity (Taylor & Moghaddam, 1994). In the process of comparison with the other groups, individual gives evaluation which more supports his own group rather than to the other groups (Vivian & Brown, 1994). This is in line with the view of Brehm & Kassin (1996) who argued that the desire of individuals to side more with his in-group rather than out-group leads to the form of ethnocentrism, that is a tendency to analyze and evaluate everything by referring to his own group's norms and values (Rossides, 1986). A study conducted Perreault & Bourhis (1999) indicates that the group identity is correlated with ethnocentrism. Studies conducted by Negy, Shreve, Jensen, & Uddin (2003) and Wirattama (2009) also indicated that ethnic identity is correlated with ethnocentrism.

Based on the aforementioned explanation, it can be inferred that religious identity has an influence on religious ethnocentrism. Someone who has a higher religious identity tends to consider that his religious group is more positive than that of other religious groups. He also tends to analyze and evaluate everything by referring to his own religious norms and values. On the contrary, someone who has low religious identity tends to have low religious ethnocentrism. He has the tendency not to analyze and evaluate everything by referring to his own religious norms and values.

In addition to being influenced by the religious identity, the tolerance for Christians is also affected by religious fundamentalism. It is a belief on a religion that contains the absolute literal truth about life that might help the individuals to receive psychological advantage (Pyszczynski, Solomon, & Greenberg, 2003). The aspects of religious fundamentalism included: resistance, rejection to hermeneutics, rejection to pluralism and relativism, and rejection to evolution or development (Marty, 1988).

Someone who has higher religious fundamentalism tends to interpret religious texts literally and radically (Azra, 1996). The literal and radical interpretation often leads to a truth claim which considers himself or his own group as the real truth and denies other interpretation. The radical and literal interpretation that is out of the context of reasons and events related to the revelation of the Quranic verses, may also lead to decrease his tolerance toward people of other groups, including Christians.

The literal and radical interpretation results in the objection to pluralism and relativism. Someone who has a higher religious fundamentalism tends to perceive a community as “black and white”, that is the Islamic community who believes and practices the doctrines entirely and the ignorant community who does not believe and practice the Islamic teachings (Azra, 1996). As a result, it is likely difficult for him to adapt as well as to acculturate with other religious followers, including the Christians. This leads him to have a low tolerance for the Christians.

Another characteristic of someone who has a higher religious fundamentalism is that textually he always tries to return to the form of “ideal” society as in *Salaf* generation (the first generation of the Companions and two generations after the Companions of Prophet Muhammad SAW) who were considered to have realized the Holy Book perfectly. Accordingly, people should adjust their development with the Holy Book texts, not in contrast to it (Azra, 1996).

Someone who has excessive desire to return to the past may lead to a stricter religious attitude, which then reduces his tolerance toward other groups. Several studies indicated that fundamentalism gives influence on decreasing tolerance toward other religious followers. A study conducted by Wrench, Corrigan, McCroskey, & Punyanunt-Carter (2006) demonstrates that the religious fundamentalism influences the intolerance of Muslim. In line with the previous study, a study of Putra & Wongkaren (2010) indicated that religious fundamentalism influences the intolerance of Christians. A study of Bukhori (2012) also showed that religious fundamentalism has a negative correlation with the tolerance for the Christians.

Based on the aforementioned explanation, it can be inferred that religious fundamentalism has influences on the tolerance for Christians. Someone who has a higher Islamic fundamentalism tends to have a low tolerance for Christians. In contrast, someone who has a low Islamic fundamentalism tends to have a higher tolerance for Christians.

In addition to influencing the tolerance for Christians, religious fundamentalism also influences religious ethnocentrism. Arifin, Purwadi, & Habil (1996) argued that someone who has a higher religious fundamentalism believes that his own version of religion is right, while others are wrong. Such claim will cause symptom of fascism, which then resulted in a dichotomy point of view. Afterwards, it encourages such person to give negatively brand the opposite groups with labels

such as idolatrous, infidel, despotic, hypocrite, and ignorant to. This is in line with the findings of Bizumic & Duckitt (2007) and Wrench *et al.* (2006) that fundamentalism correlates with ethnocentrism. Altemeyer (2003) and Altemeyer & Hunsberger (2004) draw a similar conclusion that religious fundamentalism correlates with the religious ethnocentrism.

Based on the aforementioned explanation, it can be inferred that religious fundamentalism has influence on religious ethnocentrism. In other words, the higher someone's religious fundamentalism is, the higher his religious ethnocentrism will be. On the contrary, the lower his religious fundamentalism is, the lower his religious ethnocentrism will be.

In addition to religious identity and religious fundamentalism, the tolerance for Christians is also influenced by religious ethnocentrism. Brewer & Brown (1998) argued that one of the factors that may decrease tolerance is ethnocentrism. The decrease of tolerance in religious context occurs due to the literal interpretation on the religious norms. Understanding the norms may lead people to have a higher ethnocentrism and a low tolerance at the same time. For instance, this could happen on understanding the command to hold firm on the principle (fanaticism). If interpreted literally, such doctrines may direct people to claim that they are the exclusive owner of the absolute truth. The literal understanding of the doctrines may encourage people to ignore the rights of the other groups which have a different understanding from them and other religious followers. It may direct them to have a low tolerance for non-Muslims of different groups, including Christians. This is supported by results of several studies indicating that ethnocentrism correlates with tolerance. A study of Altemeyer (2003) shows that religious ethnocentrism has positive correlation with intolerance for ethnic minority. A research of Bizumic & Duckitt (2007) also indicates that ethnocentrism has a positive correlation with anti-attitudes towards the outside group. A research of Bukhori (2011a) also shows that ethnocentrism influence intolerance for the other ethnics. Based on the aforementioned explanation, it can be inferred that someone who has a higher Islamic ethnocentrism tends to have a low tolerance for Christians. On the contrary, someone who has low a Islamic ethnocentrism tends to have higher tolerance for the Christians.

Based on the aforementioned explanation, a variation of the Muslim's tolerance for the Christians may be caused by the strength variation of the Islamic identity and the level of Islamic fundamentalism that they have. Moreover, the various levels of Muslim's Islamic ethnocentrism also influence their variation of tolerance. In addition to having pure influence, Islamic ethnocentrism also mediates the influence of Islamic identity and Islamic fundamentalism towards tolerance for the Christians. In other words, the Islamic identity and Islamic fundamentalism influence tolerance for the Christians, either directly or indirectly through the Islamic ethnocentrism. The inter-variable relationship can be drawn theoretically in a theoretical model of tolerance for Christians, as presented in Figure 1.

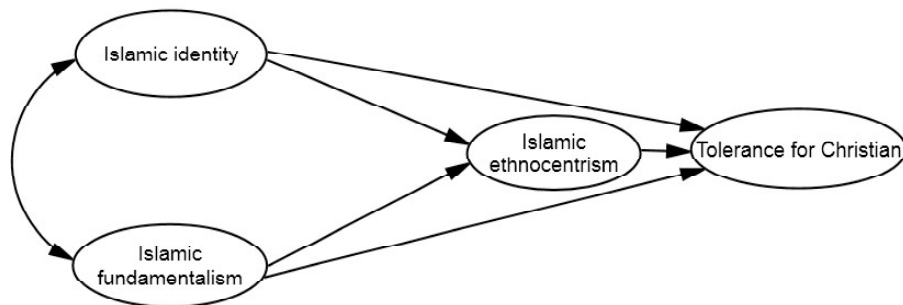


Figure 1: Theoretical Model of Tolerance for Christians.

Based on the aforementioned theoretical model, the major hypothesis of this research is that there is a suitability of the theoretical model of the influence of the Islamic identity and Islamic fundamentalism on the tolerance for Christians, either directly or indirectly mediated by Islamic ethnocentrism, with the empirical data.

Meanwhile, the minor hypotheses of the research include:

1. Islamic identity has direct influence on the Islamic ethnocentrism.
2. Islamic fundamentalism has direct influence on the Islamic ethnocentrism.
3. Islamic identity has direct influence on the tolerance for Christians.
4. Islamic fundamentalism has direct influence on the tolerance for Christians.
5. Islamic ethnocentrism has direct influence on the tolerance for Christians.
6. Islamic identity has indirect influence on the tolerance for Christians through Islamic ethnocentrism.
7. Islamic fundamentalism has indirect influence on the tolerance for Christians through Islamic ethnocentrism.

METHOD

Endogenous variables in this research included tolerance for Christians and Islamic ethnocentrism, influenced by exogenous variables, namely Islamic identity and Islamic fundamentalism.

Operational definitions of the variables of this study are as follows:

1. Tolerance towards Christians is someone's willingness to accept, to respect, and to cooperate with the Christians as well as his willingness to give them freedom to carry out their own religious teaching. The aspects of tolerance towards Christians included: 1). Acceptance; someone's willingness to accept the Christians' belief and behaviors which contradict to his own belief. 2). Respect; someone's willingness to respect the Christians' ideas, opinions, beliefs, and customs that differ from his own. 3). Freedom; someone's willingness to give Christians the freedom to

practice their faith as well as to manage his life. 4). Cooperation; someone's willingness to cooperate with the Christians.

2. Islamic ethnocentrism means thinking or judging that their religious groups are superior to others. The dimensions of Islam ethnocentrism include: a). Intergroup ethnocentrism (judging that one's own religious group, Islam, is more important than any other groups). b). Intra-group ethnocentrism (judging that one's own religious group, Islam, is more important than the individual members of the group). The intergroup ethnocentrism aspects include: 1) Preference (an inclination to choose something). 2). Excellence, in which someone claims that his religious group is superior to others. 3). Purity (a desire to maintain the "purity" of one's religious group). 4). Exploitations (a claim that the interest of one's own religious group is always the most preferred). Aspects of ethnocentrism intragroup include: 1) Group cohesion (a claim that one's religious group should be very integrated and cooperative). 2). Devotion (a strong dedication; loyalty to one's own religious groups; and readiness to sacrifice and to suffer for the sake of the group).
3. Islamic religious identity is a self-concept emerging from the understanding or awareness as Muslims that might affect their values and emotions. Aspects of the Islamic religious identity include: a). Awareness of Islamic group membership that contribute to the definition of self-identity. b). Evaluation that correlates with self-esteem. c). Affective, which is a feeling of identification.
4. Islamic fundamentalism is a belief that emphasizes on the literal and radical interpretation of the religious doctrines. The aspects of Islamic fundamentalism include: a). Rejection of hermeneutics, which is refusing the critical attitude (liberal) against the Qur'an and its interpretation. b). Rejection of pluralism and relativism. c). Rejection of the historical and sociological development.

Population of the research was the undergraduate Muslim students in the fourth semester in several state universities in the Semarang City, namely the Diponegoro University (UNDIP), Semarang State University (UNNES) and Walisongo State Institute for Islamic Studies (IAIN). The samples were taken by using *stratified cluster random sampling*, which is a random sampling to existing levels (groups) in the population (Creswell, 2002). Using the technique, the sample identified included 387 students, consisting of 54% UNDIP students, 34.1% UNNES students, and 11.9% IAIN students. Meanwhile, based on sex, 51.2% were female students and 48.8 % were male students.

The data was collected by using four scales that were specially made for measuring each variable of the research. The scales included: Scale of Tolerance

for Christians, Scale of Islamic Ethnocentrism, Scale of Islamic Identity, and Scale of Islamic Fundamentalism. The four scales were developed using the Likert scale model that is a scaling method of attitude statement employing response distribution as the basis of determining the scale value (Azwar, 2007). Items were made in the forms of positive or negative statement, and followed by seven alternative answers, namely very suitable, suitable, somewhat suitable, neutral/between suitable and unsuitable, somewhat unsuitable, unsuitable and very unsuitable, which indicated the level of suitability for the condition of the subjects.

Before the scales were used to collect primary research data, a pilot test was conducted in advance. The number of subjects involved in this pilot test was varied from one scale to the other scales. The number was different because from the result of the pilot test, the items from the Scale of Islamic Fundamentalism and the Scale of Tolerance for Christians needed an improvement. After both scales were improved, a second pilot test was conducted. The number of students involved in the second pilot test was different from the first pilot test.

The data of the pilot test were analyzed by considering the correlation between the item score and total score. The analysis used the corrected product moment correlation technique. The limit for correlation coefficient was determined to be 0.3 (Azwar, 2012). Accordingly, the item which had correlation coefficient value of above 0.3 was chosen and maintained as the scale item, while the item which had correlation coefficient below 0.3 was aborted. Afterwards, the reliability of measurement tool was estimated by using the internal consistence approach with the Cronbach technique (Cronbach, 1951). The analysis was calculated using *SPSS for Windows* version 16.0.

The Scale of Tolerance for the Christians was tested on a total of 248 students. The test produced 22 items selected from the 25 preliminary items. This scale had a reliability coefficient of 0.914.

The Scale of Islamic Ethnocentrism was tested on 156 students. The validity of the construct of the scale was specially tested by using a confirmatory factor analysis. It was calculated using AMOS (*Analysis of Moment Structures*) version 19. Limit of loading factor in this research was 0.4 (Hair, Black, Babin, Anderson, & Tatham, 2006). The result indicated that the dimension of the intergroup ethnocentrism including the preference aspect had a loading factor of 0.88, superiority of 0.58 and purity of 0.66. The dimension of the intragroup ethnocentrism including cohesion aspect had a loading factor of 0.42 and a service of 0.65. The result of the analysis also indicated that the dimension of the intergroup ethnocentrism had a loading factor of 0.98, while the dimension of intragroup ethnocentrism had a loading factor of 0.91. This means that the preference, superiority and purity were the actual aspects of the dimension of the intergroup ethnocentrism, while cohesion and service were the aspects of the dimension of intragroup ethnocentrism. In addition, the dimension of the intergroup ethnocentrism

and the dimension of intragroup ethnocentrism were truly the dimension of Islamic ethnocentrism variable. The next analysis was done to identify the correlation coefficient of each item with the total score and estimation of scale reliability. The result of the analysis indicated that 23 items were chosen from the 42 preliminary items. This scale had a reliability coefficient of 0.861, so that it can be said that it had a very good reliability.

The Scale of Islamic Fundamentalism was tested on 248 students. The test produced 18 items chosen from 39 preliminary items. This scale had a reliability coefficient of 0.826, so that it can be said that it had very good reliability.

The Scale of Islamic Identity was tested on 156 students. The test produced 18 items chosen from the 24 preliminary items. This scale had a reliability coefficient of 0.867, so that it can be said that it had very good reliability.

The tested scales were then used to collect the data for the selected samples of the population.

RESULT

Before being used to test the hypotheses, the data were previously analyzed descriptively to see the tendency of the subject level and the distribution in each of the variable. The result of the descriptive analysis is presented briefly in Table 1.

TABLE 1: DESCRIPTION OF RESEARCH DATA

No	Variable	Minimum Score		Maximum Score		Average Score (M)		
		Theoretical	Empirical	Theoretical	Empirical	Theoretical	Empirical	Empirical SD
1	Tolerance for Christians	19	51	133	133	76	97.32	16.143
2	Islamic fundamentalism	18	40	126	119	72	74.78	13.695
3	Islamic identity	18	57	126	126	72	97.71	14.920
4	Islamic ethnocentrism	12	61	161	151	92	113.76	16.307

Based on Table 1, it indicates that the variable of tolerance for Christians, Islamic identity and Islamic ethnocentrism has a higher empirical average than that of their theoretical average. This means that the research subjects have a higher tolerance for the Christians, Islamic identity and Islamic ethnocentrism because the empirical average of more than 1 SD is above each theoretical average. The variable of Islamic fundamentalism had almost similar empirical average to their theoretical average. This means that the Islamic fundamentalism level of the research subjects is moderate.

In accordance with the objectives of the research, the data were analyzed using the technique of *Structural Equation Model (SEM)* with AMOS version 19. The result analysis indicates that after the model was modified twice, the model of tolerance for the Christians become fit, which can be seen visually in Figure 2.

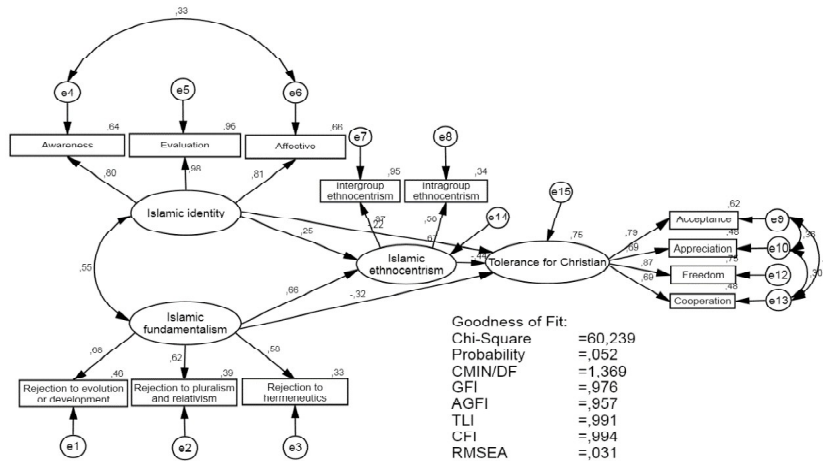


Figure 2: Test Result of Modification II of Structural Model

Based on Figure 2, it shows that the modification of the second model produces $Chi\text{-square} = 60.239$, $Sign.Probability = 0.052$, $CMIN/DF = 1.369$, $GFI = 0.976$, $AGFI = 0.957$, $TLI = 0.991$, $CFI = 0.994$, and $RMSEA = 0.031$. This means that the major hypothesis stating that there is suitability of the theoretical model for the influence of Islamic identity and Islamic fundamentalism on the tolerance for the Christians, either directly or indirectly mediated by Islamic ethnocentrism, with the empirical data, is accepted. In other words, a variation of Muslim students' tolerance level for Christians is influenced by Islamic identity and Islamic fundamentalism, either directly or indirectly through Islamic ethnocentrism.

The result of the analysis also indicates that all the minor hypotheses are accepted. Islamic identity has a direct influence on Islamic ethnocentrism for 0.245 ($p < 0.01$) and Islamic fundamentalism has a direct influence on Islamic ethnocentrism for 0.659 ($p < 0.01$). Islamic identity has a direct influence on the tolerance for Christians for -0.221 ($p < 0.01$) and Islamic fundamentalism has a direct influence on the tolerance for Christians for -0.316 ($p < 0.01$). Furthermore, Islamic ethnocentrism has a direct influence on the tolerance for Christians for -0.437 ($p < 0.01$).

Islamic identity has an indirect influence on the tolerance for Christians through Islamic ethnocentrism for 0.107. Islamic fundamentalism has an indirect influence on the tolerance for Christians for -0.288. This means that Islamic ethnocentrism supports the influence of Islamic identity and Islamic fundamentalism on the tolerance for Christians.

DISCUSSION

The result of structural model test indicates that the major hypothesis stating that there is suitability for the theoretical model of the influence of Islamic identity and

Islamic fundamentalism on the tolerance for the Christians, either directly or indirectly mediated by the Islamic ethnocentrism with the empirical date is accepted. This means that a theoretical model of tolerance for the Christians has been found.

The result of the data analysis indicates that Islamic identity has a direct influence on Islamic ethnocentrism. This is in line with the research finding of Negy *et al.* (2003) that ethnic identity level correlates with ethnocentrism on white and black people. In line with the previous research, a study of Wirattama (2009) indicates that there is a significant positive correlation between the ethnic identity and the emergence of ethnocentrism on Chinese ethnic. A research of Perreault & Bourhis (1999) also indicates that group identity correlates with the ethnocentrism.

If perceived from the theory of social identity, Islamic ethnocentrism is a consequence of Islamic identity. Islamic identity, a feeling based on the Islamic history, culture and value, directs how to put individual in his own group (Islam) and perceive his own group different from the other groups (non-Islam). Such difference causes an in-group feeling and increases in-group favoritism, which eventually develops into ethnocentrism. (Ali *et al.*, 2010). Ethnocentrism is an assumption that his own group is better than other groups and creates an opinion about other groups based on his own group. Typically, other groups are perceived as low and less valuable (Negy *et al.*, 2003).

Based on the aforementioned explanation, it can be inferred that as the result of the tendency of Muslim students to perceive other Muslims as in-group and non-Muslims as out-group, in-group favoritism appears. Such tendency may finally lead them to ground their own religious groups as the basis for measuring things out of their religious group. Consequently, the higher the students' religious identity is, the higher their religious ethnocentrism will be. On the contrary, the lower the students' religious identity is, the lower their religious ethnocentrism will be.

The result of data analysis indicates that Islamic fundamentalism has direct influence on Islamic ethnocentrism. This is in line with the research finding of Altemeyer (2003) that religious fundamentalism has a positive correlation with religious ethnocentrism, hostility to homosexual, and intolerance for ethnic minority. A research of Altemeyer & Hunsberger (2004) also shows that religious fundamentalism correlates with religious ethnocentrism. In line with the previous research, a study of Bizumic & Duckitt (2007) indicates that there is correlation between fundamentalism and ethnocentrism. A research of Wrench *et al.* (2006) also demonstrates that fundamentalism has a positive correlation with ethnocentrism.

The characteristics of a person who has higher religious fundamentalism includes rejection against hermeneutics (rejecting critical attitude [liberal] towards text and its interpretation), so that they tend to interpret religious texts literally. They do not only reject evolution or development, but also reject pluralism and relativism. Such rejections, among others, are based on the literal interpretation of the Koran verse which states that the religion blessed by Allah is only Islam. The

consequence of such literal interpretation of the verse is that they reject the truth of other religions which are considered inappropriate with the text of Holy Book. Different from the literal interpretation, if the verse is interpreted contextually, it may not lead people to have his Islamic ethnocentrism. According to Madjid (2000), the word *Islam* in this verse can be interpreted as an attitude of surrender (of human being) to God. Such interpretation may lead people to have an inclusive perception that there is truth and safety way outside of the embraced religion although it is as full or perfect as the religion they embrace (Misrawi, 2008).

Based on previous discussions, it can be inferred that Islamic fundamentalism influences Islamic ethnocentrism. Students who have high Islamic fundamentalism and have a textual religious understanding may have high Islamic ethnocentrism. On the contrary, students who have low religious fundamentalism may have low Islamic ethnocentrism.

The result of the analysis indicates that Islamic identity has a direct influence on the tolerance for Christians. This is in line with research by Ali *et al.* (2010) that there is a positive and significant correlation between the variable of ethnic identity and intolerance for the Tolaki ethnic on Muna students in Haluoleo University, Kendari, Southeast Sulawesi, Indonesia. A research of Barlow *et al.* (2010) also concludes that there is correlation between the identity of European-Australian people and intolerance for the Aborigine. A study conducted by Bukhori (2011a) also indicates that the Islamic identity of the students of Walisongo State Institute for Islamic Studies influences the intolerance for the Chinese ethnic. Corresponding to the results of those researches, a meta-analysis study was conducted by Bukhori (2014), and the result showed that social identity has a correlation with the intolerance.

The direct influence of the Islamic identity on the Muslim students' tolerance for the Christians cannot be separated from the function of the religion itself. Nuhamara (2007) differentiates the two aspects or functions of religion among the other functions, namely religion as a moral guidance and religion as an identity. A low tolerance toward the Christians occurs because there are Muslim students who considered religion as the identity contributor, and thus they create a gap between the Muslims (in-group) and the Christians (out-group) with a feeling of hatred (Hall, Matz, & Wood, 2010). The stronger their Islamic identity is, the lower their tolerance for the Christians will be. However, if the Muslim students consider the function of the religion as a moral guidance, they tend to have a higher tolerance for the Christians. This happened because Islam does not force anyone to embrace the religion (Qur'an 2: 256). In addition to the verse, there are still many other verses teaching tolerance. Misrawi (2010b) states that there are more than 300 verses of the Koran talking about how to deal with the non-Muslim community, in which explicitly it calls Muslims to have a high tolerance for other faiths.

The result of the data analysis indicates that Islamic fundamentalism has a direct influence on the tolerance for the Christians. This is in line with Bukhori (2012) where religious fundamentalism has an influence on the tolerance for the Christians. In line with the previous research, a study of Putra & Wongkaren (2010) also shows that there is a significant correlation between Islamic fundamentalism and intolerance for Christians. A study of Wrench *et al.* (2006) also concludes that religious fundamentalism correlates with the intolerance for other religious followers.

An individual who has high religious fundamentalism tends to commit claim, considers himself or his own group as the truest while considering that other interpretations are wrong. Such claims result in the emergence of segregation between the in-group and the out-group. The birth of the in-group opposing the out-group does not only mean that the unification and binding of the religious emotion into the religious followers within the same belief internally, but also serves as the distinguishing factor to the other group externally. Based on the aforementioned explanation, it can be inferred that students who have high religious fundamentalism tend to have lower tolerance for Christians. In contrast, students who have lower religious fundamentalism tend to have a higher tolerance for the Christians.

Azra (1996) argues that people who have higher religious fundamentalism tend to refuse the method of reading the holy book from other people that considers the current situation and social change. They refuse new interpretation on the Islamic texts, to which is considered deviant from "pure Islam". All current problems have to be resolved by returning the ideal at the early Islamic era. According to them, people should adjust their development to the text of the Holy Book, not reversing that text or its interpretation to adjust to social development. The excessive desire to return to the past may lead to a strict religious attitude, which then causes the attitude of intolerance.

In contrast to the higher fundamentalist Muslims who tend to be radical, Muslims who have a lower religious fundamentalism tend to be moderate. They understand that Islam refuses violence. In contrast, it teaches the followers to be loving and affectionate beings so that it brings *rahmatan li al-'alamien* for the human beings in the world (Misrawi, 2010b). In addition, moderate Muslims are also open-minded to the diversity of views, so if they have any differences from other groups, they consider being tolerant for the sake of human brotherhood (Misrawi, 2010c). This attitude is based on the premise that differences among human beings are a necessity.

Based on the aforementioned explanation, it can be inferred that students who have a higher religious fundamentalism tend to have a lower tolerance for Christians. This is caused by the literal and radical interpretation of the Koran verses. The literal and radical interpretation often renders the follower of a religion trapped in

the truth claim, considering themselves or their own group as the truest and considering other interpretations as wrong. Such interpretation may also direct them to be exclusive to the possibility of adaptation and acculturation with other religious followers, including Christians. Therefore, it can be inferred that a higher Islamic fundamentalism may eventually decrease the tolerance for the Christians.

The result of the data analysis indicates that the Islamic ethnocentrism has a direct influence on the tolerance for Christians. This is in line with the finding of the research conducted by Altemeyer (2003) that religious ethnocentrism has a positive correlation with the intolerance for the ethnic minority. The research of Bizumic & Duckitt (2007) also indicates that ethnocentrism has a positive correlation with the anti-attitude towards external groups. In line with those researches, the study of Bukhori (2011a) indicates that the ethnocentrism of Javanese students has an influence on the intolerance for the Chinese ethnic. Wrench & McCroskey (2003) in their study also shows that ethnocentrism has a negative correlation with tolerance for other religious followers.

The influence of Islamic ethnocentrism on the decrease of tolerance for Christians is in line with Coleman & Cressey (1984) who argued that people from an ethnic group (including religion) tend to perceive their group as the best. Zatrof (1989) also says that every ethnic group has his ethnic bond through the ethnocentrism.

Group members who have high ethnocentrism believe that their group is the truest, superior and holds the best value, while other groups are disgraceful, immoral, inferior, weak, doubtful and criminal. Such belief may influence the evaluation of the group members as individual. Hogg (2003) argues that ethnocentrism involves internal and external attribution. Someone who has high religious ethnocentrism may internally value positive things of the in-group and negative things of the out-group. On the contrary, negative things at the in-group and positive things at the out-group may be attributed externally. This creates discrepancy with other groups/cultures, so that it may prevent harmonious communication and social contact, which eventually may cause their low tolerance for other groups or cultures.

Based on the aforementioned explanation, it can be inferred that the students who have high Islamic ethnocentrism tend to have low tolerance for Christians. This is caused by the belief in the single truth, that is Islam. This may result in the rejection to the truth of other religions, including the Christians. A single truth claim and rejection to the truth of the other religions may cause the tolerance for the other religions to be low. As a matter of fact, tolerance between religious people may be realized if they are willing to appreciate the truth of other religions without following it.

The result of the data analysis indicates that Islamic identity and Islamic fundamentalism has an indirect influence on the tolerance for the Christians through Islamic ethnocentrism. This means that the variable of religious ethnocentrism

support the influence of Islamic identity and Islamic fundamentalism in decreasing the tolerance for the Christians.

The mediating role of religious ethnocentrism toward the influence of the Islamic identity in decreasing the tolerance for the Christians strengthen the previous researches on the correlation between the group identity and the ethnocentrism conducted by Perreault & Bourhis (1999), Negy *et al.* (2003), and Wirattama (2009). Furthermore, this research also develops the previous researches on the correlation between the group identity and intolerance for the other groups conducted by Barlow *et al.* (2010) and Bukhori (2011a) which place ethnocentrism as the supporting mediator variable.

The mediating role of Islamic ethnocentrism towards the influence of Islamic fundamentalism in decreasing the tolerance of Christians strengthens the previous researches on the correlation between fundamentalism and ethnocentrism conducted by Altemeyer (2003), Altemeyer & Hunsberger (2004), Bizumic & Duckitt (2007), and Wrench *et al.* (2006). The findings of this research were also developed from the results of previous researches on the correlation between fundamentalism and intolerance for the out-group conducted by Bizumic & Duckitt (2007), Bukhori (2011b), Smith, Stones, Peck, & Naidoo (2007) which place ethnocentrism as the supporting mediator variable.

CONCLUSION

Based on the result of the research and discussion, conclusion can be drawn as follows:

1. Model of tolerance for the Christians becomes fit after the modification of the model has been done twice. This means that there is suitability in the theoretical model of the influence of Islamic identity and Islamic fundamentalism on the tolerance of Christians, either directly or indirectly mediated by Islamic ethnocentrism with the empirical data
2. Islamic identity has a direct influence on Islamic ethnocentrism.
3. Islamic fundamentalism has direct influence on the Islamic ethnocentrism.
4. Islamic identity has direct influence on the tolerance for Christians.
5. Islamic fundamentalism has direct influence on the tolerance for Christians.
6. Islamic ethnocentrism has direct influence on the tolerance for Christians.
7. Islamic identity has indirect influence on the tolerance for Christians through Islamic ethnocentrism.
8. Islamic fundamentalism has indirect influence on the tolerance for the Christians through Islamic ethnocentrism.

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