

Contributive Factors of Tolerance among Senior High School Students

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Abstract

This article aims to explore the contributing factors of tolerance in senior high school students. This research covers the concept of tolerance theory and aspects that contribute to tolerance. The study was carried out using a cross-sectional survey method with a quantitative approach. The population in this study were high school students in the city of Bandung, Indonesia. The research sample was taken using a random sampling technique. The research sample consisted of 300 high school, vocational high school, and Madrasah Aliyah students in the city of Bandung. Data collection was completed using tolerance instruments, and data analysis used confirmatory factor analysis (CFA). The results of this study indicate that the greatest contributing aspect to the tolerance of senior high school students in Bandung was the aspect of peace. Meanwhile, the lowest contribution was observed in the aspect of equality. The peace aspect consists of indicators of caring, fearlessness, and love. The results of this study can be used as material and consideration for further research to develop a model or program of guidance and counseling services empirically designed to develop tolerance.

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1. Introduction

Plurality shows the presence of different ethnicity, tribe, culture, language, and religions. In a plural environment, tolerance is required to support peaceful coexistence. Further, tolerance and respect for differences are also necessary for establishing relations with other nations (Sudirman, 2019; Talib & Gill, 2012). As one of the plural countries, Indonesia needs a holistic strategy to assemble tolerance that ensures harmonious living in a plural setting (Parker, 2014). Plurality can also be understood as an implication of minority and majority viewpoints in a dynamic interaction among differences (Plaut, 2010). Besides, tolerance can also be stimulated extensively to construct multicultural justice and harmonious coexistence (Verkuyten, Yogeewaran, & Adelman, 2020). Recently, an example of tolerance practices is by acknowledging differences and diversity (Chistolini, 2017; Galeotti, 2015).

Psychologically, Allport, Clark, and Pettigrew (1954) addresses tolerance as a tolerant personality, signifying individuals who are friends with different people regardless of their race, skin color, or beliefs with friendly gestures and high confidence in other people. Tolerance is illustrated as the attitudes that support the freedom of expression, peace, and freedom to have different opinions related to religions, races, tribes, or habits (Galeotti, 2001; Kamen, 1967; Pasamonk, 2004). In the field of education, Vogt (1997) defined tolerance as the deliberate attempt to self-refrain in facing unfavorable, threatening, and bad behavior to maintain a harmonious social relationship. UNESCO (1995) declared tolerance as a form of the virtue of peace realized into respect, acceptance, and appreciation of different world cultures, a form of expression, and other human characteristics, nurtured by knowledge, open-mindedness, communication, freedom of thought, conscience, and belief.

The construct of tolerance theory from Allport et al. (1954) and Vogt (1997) covers the aspects of peace, respecting differences, and equality. The indicators of peace include care, fearlessness, and affection. The indicators of respect for difference are respecting one another, respecting other people's differences, and respect for themselves. Lastly, the indicators for equality subsist of appreciating other people's kindness, openness, and receptivity. Previous studies reported that the aspect of peace on students stimulates a conducive school climate that facilitates students learning (Bradshaw, Waasdorp, Debnam, & Johnson, 2014; Cremin & Bevington, 2017; Saputra, Supriyanto, Astuti, Ayriza, & Adiputra, 2020). Meanwhile, Blum (1999) assumed that tolerance facilitates students to regard differences among individuals. Hjerm, Eger, Bohman, and Fors Connolly (2020) explained that as an introduction to differences, tolerance is expressed into three types, namely acceptance, respect, and appreciation toward diversity. To grow students' respect toward differences, they should be introduced to the cultural values that stimulate their understanding of other people. Cultural values may help students enhance their respect, tolerance, and understanding (Serin, 2017). The aspect of equality represents the attempt to respect and equate the rights of the majority and minority groups (Kanišauskas, 2010). Equality should be given to all people, including people with different educational backgrounds, cultures, economic statuses, and ethnicity (Guinote, Cotzia, Sandhu, & Siwa, 2015). Besides, a study reported that prejudice among students could be reduced by developing equality and introducing positive behaviors toward different groups (Septian & Budiman, 2021).

In addition, Aboud (1988) described three development stages of tolerance behavior. In the initial stage, the tolerance attitude involves the ability to recognize and label people based on their group properly. In the next phase, individuals present perception maturity that enables them to classify people following phylogenetic information, such as skin color, hair color, and face characteristics. The last stage involves the cognitive capacity to categorize individuals into their specific groups of race and culture. Witenberg (2019) described that the level of tolerance is impacted by age and gender, with the most intolerant people reported to be male with ages ranging from 15 to 16 years old who are in the high school phase. The research carried out by Septian and Budiman (2021) suggested that high school students with highly homogeneous environments face difficulties in progressing their tolerance, while students from plural environments present greater tolerance.

Excellent tolerance is key for attaining the purposes of 21st-century education. Thus, our current education system aspires to produce persons who care about, embrace, and are accountable for various cultures, respect freedom, recognize human dignity and uniqueness, and resolve the dispute peacefully (Safina & Abdurakhmanov, 2016). To date, the greatest challenge in the education field is in empowering and motivating students with high levels of differences (Dulabaum, 2011). Education becomes the most suitable field for developing human tolerance levels, maintaining world peace, and developing human mental quality (Parker, 2014; Shajhelislamov, Sharifzyanova, & Shtreter, 2014). Further, the enhancement of tolerance level is the primary aspect of accomplishing harmonious living (Walzer, 1997). Besides, excellent tolerance also aids individuals to mingle in differences and diversity while developing peaceful perspectives, culture, and behavior from higher education in formal, non-formal, and informal institutions (Kartadinata, 2018).

The 21st-century school is marked by higher diversity (Purgason, Boyles, & Greene, 2019). With this diversity, students are demanded to understand personal representation, such as opinion, attitude, experience, and emotion (Grossen & Muller Mirza, 2020), while also recognizing diversity as fundamental for the education process (Köşker & Özgen, 2018). In a diverse situation, students have to intersect with different values, so they can learn to coexist and collaborate with people having differences, as well as respect their differences (Aydin, 2013). In the middle of differences and diversity, tolerance grows students' multicultural competencies (Supriyanto & Wahyudi, 2017). Lastly, tolerance progression is one of the strategic purposes of educational institutions, teachers, and students (Verbitsky, Berezhnaya, Iliazova, & Ainalieva, 2019).

In guidance and counseling, tolerance is categorized as an individual-social domain and defined as respect for themselves and others. As declared in the seventh standard of competency, students will acquire the attitudes, knowledge, and interpersonal skills to help them understand and respect themselves and others (American School Counselor Association, 2012). In this program, the school

counselor’s primary role is to help students to respect differences and promote tolerance (Sudirman, 2019). Within the program, school counselors provide treatment, intervention, and facilities to enhance students’ tolerance as early as possible in the school environment (Ahmad & Amin, 2018).

A survey conducted in Sweden, Australia, Denmark, Great Britain, and the United States of America showed a similar understanding of tolerance from the respondents. However, studies on individual and societal respect toward any form of diversity are required to identify the effects of tolerance on people’s behavior and its consequence on different groups of society with distinct cultures (Hjerm et al., 2020). In Russia, around 70% of students face intolerant practices (Koriakina, 2019). Meanwhile, in Bandung, Indonesia, a study carried out by Hermawati, Paskarina, and Runiawati (2017) suggested that 16.2% of respondents have ever experienced intolerant conflict, while 17.2% of them admitted having encountered conflicts triggered by specific stereotypes caused by social prejudice, which commonly induces conflict and dissatisfaction on social relationship. In the field of education, intolerant acts have been reported to occur in classrooms, hallways, and playgrounds. Examples of intolerant acts are humiliation, anger, social distancing, demeaning, and declining other people’s opinions during a discussion (Schweitzer, 2007). Studies on tolerance have not been carried out massively and comprehensively, specifically on people aged 16 to 18 years old (Balint, 2010). Besides, the available studies have not described the contributing factors of tolerance. Therefore, this study aims to analyze the contributing factors to tolerance among senior high school students.

2. Method

This quantitative study used a survey method with a cross-sectional survey design by attaining data in a single time frame (Creswell, 2018). Our research population was senior high school students in Bandung, Indonesia. For the samples, we involved 300 students selected using a random sampling technique. The samples were from three senior high schools, two Islamic high schools, and one vocational school. Besides, we used the tolerance instrument developed by Allport et al. (1954) and Vogt (1997). Prior to being implemented, the instrument’s validity and reliability were assessed, with 0.304 and 0.913 validity and reliability results, respectively. The indicators of the instrument are listed in Table 1.

Table 1. Aspects and Indicators of Tolerance

Aspects	Indicators
Peacefulness	Care
	Fortitude
	Affection
Respect for diversity	Appreciate other people
	Acknowledge other people’s differences
	Appreciate themself
Equality	Appreciate kindness from other people
	Open-mindedness
	Receptive

For the research procedures, we conducted the preliminary study, literature review, data collection, data analysis, and concluding the findings. The data analysis was carried out using confirmatory factor analysis (CFA). This analysis is designed to assess the multidimensionality of a theoretical construct. Meanwhile, for the CFA assessment, we conducted the two-step approach. The first step of CFA measures a latent variable from the obtained data describing the other variables, while in the second step of CFA, we assess the correlation between the latent variables attained from the first CFA as the indicators of a variable in the second CFA. Additionally, the second order of CFA also contains two levels. In the first order, the analysis is carried out on the latent variables with a direct impact on other observed variables. Meanwhile, in the second order, we examine the relationship between factors that have no direct influence on the observed variables.

In addition, we also examined the validity of indicators used in the confirmatory factor analysis to identify the unidimensionality of the indicator shaping the latent variables. An indicator is declared valid if it is capable of measuring a specific construct at 0.5 critical ratios and regression

weight. Meanwhile, the reliability test was completed to identify the ability of the research instrument to assess research variables with no error and generate consistent results. The minimum acceptable construct reliability is ≥ 0.7 , with an average variance extracted (AVE) of ≥ 0.5 .

3. Results

The results of the data normality test are presented in Table 2. On Table 2, EQ is equality, RD is respect for diversity, PC is peacefulness. As presented in Table 2, all variables present critical ratio skewness of < 2.58 , signifying normal distribution of the obtained data. Further, the results from the initial confirmatory factor analysis (CFA) in this study are illustrated in Figure 1.

Table 2. Results of the Normality Test

Variable	Min.	Max.	Skew.	C.R.	Kurtosis	C.R.
EQ1	4.000	19.139	.143	1.027	-.040	-.143
EQ3	3.000	14.189	.019	.139	-.264	-.946
EQ4	4.000	19.357	.056	.399	.244	.876
EQ5	4.000	19.469	.087	.621	.159	.569
RD2	4.000	18.849	.039	.283	.100	.359
RD3	3.000	14.641	.029	.209	-.033	-.117
PC1	3.000	14.584	-.004	-.025	.016	.059
PC2	2.000	9.518	-.091	-.652	-.079	-.285

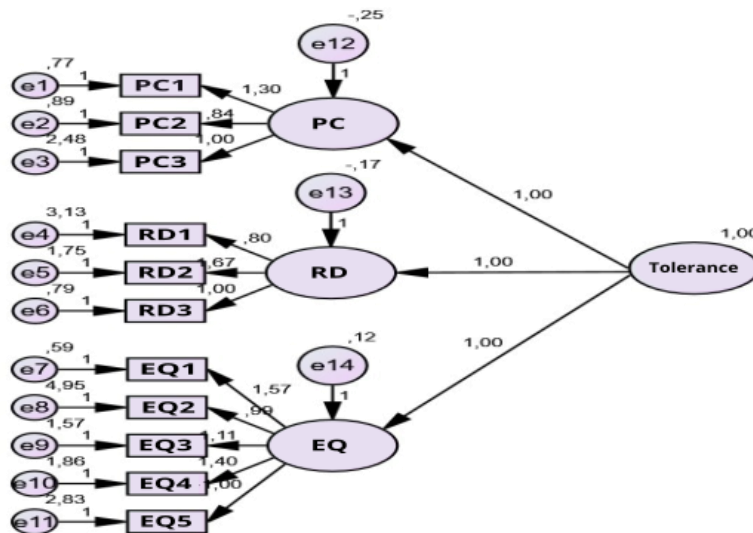


Figure 1. Initial CFA Model

From the initial CFA results shown in Figure 1, we attained the results of the measurement model, which are summarized in Table 3.

Table 3. CFA Measurement Model

Variable	Item 1st	Item 2nd	FL	Description	CR	AVE
Peacefulness	1.157	PC1	0.789	Valid	0.911	0.779
		PC2	0.610	Valid		
		PC3	0.481	Not Valid		
Respect for Diversity	1.095	AD1	0.382	Not Valid	0.871	0.707
		AD2	0.755	Valid		
		AD3	0.717	Valid		
Equality	0.945	EQ1	0.908	Valid	0.912	0.687
		EQ2	0.426	Not Valid		
		EQ3	0.684	Valid		
		EQ4	0.736	Valid		
		EQ5	0.533	Valid		

In Table 3, the obtained measurement model signifies that the variable of peacefulness has two contributing factors, consisting of PC1 (care) and PC2 (fortitude), with the attained CFA > 0.5. Meanwhile, the PC3 (affection) attained a CFA score of < 0.5, so it is not the contributing factor to the peacefulness variable. From the construct reliability results, the peacefulness variable obtained a 0.911 (0.911 > 0.700) score and AVE 0.779 (0.779 > 0.500), suggesting that this variable is reliable.

In addition, the variable of respecting diversity also contains two constituting factors, namely RD2 (respecting other people’s differences) and RD3 (respecting themselves), with > 0.5 scores. Meanwhile, the RD1 (respecting one another) only received < 0.5 scores, signifying that it is not the contributing factor of the variable. Further, the construct reliability results showed that the respecting diversity variable attained a score of 0.871 (0.871 > 0.700) and AVE 0.707 (0.707 > 0.500), suggesting that this variable is reliable.

Our data suggested that the equality variable has four contributing factors, namely EQ1 (appreciating other people’s kindness), EQ3 (receptive), EQ4 (contentment of life), and EQ5 (comfort with other people), which obtained > 0.5 CFA score. Meanwhile, the EQ2 (open-mindedness) only obtained < 0.5 scores, positioning it not as the constituting factor of the equality variable. The equality variable also obtained a 0.912 (0.912 > 0.700) construct reliability score and AVE of 0.687 (0.687 > 0.500), showing the reliability of the equality variable. The comprehensive results of CFA are presented in Figure 2.

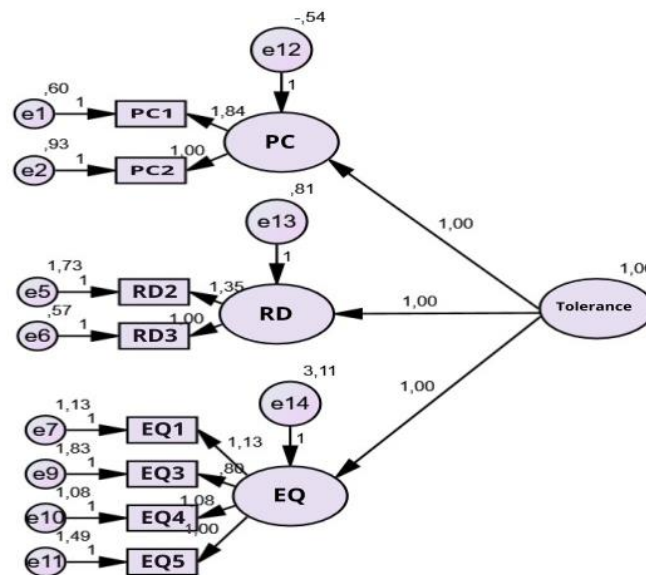


Figure 2. Results of CFA Evaluation

In addition, the results of the goodness of fit are summarized in Table 4, suggesting that each initial indices are in the close fit category. Thus, we conducted an evaluation of the model.

Table 4. Initial Goodness of Fit Index

No	Goodness of Index	Cut-off Value	Results	Description
1.	Chi-Square (cmin/df)	Estimated to be small	1039.582	
2.	GFI	≥ 0.90	0.559	Close Fit
3.	RMSEA	≤ 0.08	0.407	Close Fit
4.	AGFI	≥ 0.90	0.205	Close Fit
5.	NFI	≥ 0.90	0.752	Close Fit
6.	TLI	≥ 0.90	0.657	Close Fit
7.	CFI	≥ 0.90	0.756	Close Fit
8.	IFI	≥ 0.90	0.756	Close Fit
9.	PNFI	≥ 0.90	0.537	Close Fit
10.	PGFI	≥ 0.90	0.310	Close Fit

The results of the model evaluation are shown in Table 5, indicating that most of the indices have good fit criteria. Therefore, the developed model is acceptable.

Table 5. Results of Goodness of Fit Index Evaluation

No	Goodness of Index	Cut-off Value	Results	Description
1.	Chi-Square (cmin/df)	Estimated to be small	116.936	
2.	GFI	≥ 0.90	0.922	Good Fit
3.	RMSEA	≤ 0.08	0.198	Marjinal Fit
4.	AGFI	≥ 0.90	0.690	Marjinal Fit
5.	NFI	≥ 0.90	0.972	Good Fit
6.	TLI	≥ 0.90	0.919	Good Fit
7.	CFI	≥ 0.90	0.974	Good Fit
8.	IFI	≥ 0.90	0.974	Good Fit
9.	PNFI	≥ 0.90	0.312	Close Fit
10.	PGFI	≥ 0.90	0.231	Close Fit

Further, the results of standardization of coefficient variances from each dimension and indicator are presented in Table 6, suggesting that the variables with the greatest and lowest contribution are peacefulness and equality, respectively.

Table 6. Standardized Coefficients

			Estimate
PC_	<---	Tolerance	.661
RD_	<---	Tolerance	.425
EQ_	<---	Tolerance	.366
PC2	<---	PC_	.845
PC1	<---	PC_	.959
RD3	<---	RD_	.923
RD2	<---	RD_	.921
EQ5	<---	EQ_	.865
EQ4	<---	EQ_	.891
EQ3	<---	EQ_	.883
EQ1	<---	EQ_	1.170

4. Discussion

Our data analysis results showed that the variable of peacefulness presents the highest contribution to tolerance. It is linear with the study conducted by Vogt (1997) reporting that the enhancement of tolerance in the education or school environments appears as the attempt to tend to the social relationship, which realizes harmonious relationships. Meanwhile, Galtung (1996) defines peacefulness as the individual struggle to resolve a conflict in no violent manner. Kartadinata (2015) added that peacefulness represents the condition of being through a process of becoming. The concept of peace is understood as being in a peaceful situation. In detail, peacefulness is interpreted as the dynamic state of being in a peaceful situation with robust adaptation skills toward environmental transformation. The optimum peaceful situation occurs when individual expands their self peace, society develop social peace, while the nations nourish the peacefulness.

A study conducted by Okafor (2016) uncovered that tolerance is the most significant predictor of peacefulness, along with self-conception and collaboration. Peacefulness entails exchanges between intellectual and emotional development. In a peaceful and harmonious situation, students can advance their ideas, opinion, and image in a consistent means, so peace should be the individual priority (Parmar, 2014). Further, harmony is embodied through the reduction of aggressiveness in students' behavior and thinking (Saputra, Nurani, & Fauziah, 2021).

Parmar (2014) explained that peacefulness facilitates students to place peace as one of their individual life visions. Peacefulness also correlates with the development of skills and values that aid students to survive in life by embracing all individuals, identifying the cause and form of violence, as well as promoting the values and skills to mingle in society. In a peaceful situation, students will be

aware of the importance of peacefulness and find the means to maintain a peaceful situation through excellent conflict resolution. Besides, it is also expected to facilitate students realize their interdependence with other people, needs to care and be sensitivity toward other people's needs to participate in the country's development. Further, in a peaceful situation, students can appreciate their environment, respect human relationships, and work in a collective and individual manner to contribute to world peace realization.

In addition, tolerance becomes one of the essential skills in the implementation of other human values to establish harmonious order of individual or group identity in a peaceful situation that ensures coordinated plurality coexistence (Tanyel & Kiralp, 2021). Harmony also contributes to school peacefulness, as inspected by students' self-acceptance which grows their empathy, friendliness, honesty, and respect.

The message of peacefulness from tolerance can be distributed to groups having diverse characteristics from the majority of people (Grossman, Nomikos, & Siddiqui, 2022). In the adolescent phase, the tolerance concepts are garnered as a result of the dialectic of tolerance in classroom learning or school environment. Additionally, peacefulness also grows conflict reconciliation skills between individuals and groups. Students' conflict reconciliation skills can also be enhanced through family and environmental education, which later be brought into their social life (Tumanggor & Mularsih, 2020).

In this process, the school counselor also bears a substantial role in expanding students' tolerance at an early age through the administration of services, interventions, and facilities in the school environment (Ahmad & Amin, 2018; Sudirman, 2019). Individual consistency in implementing tolerance results not only in partial peacefulness but also implicates sustainable peace. Coleman and Deutsch (2012) described that an individual's sustainable peace reflects their commitment to universal humanity, patriotism, and loyalty regardless of their differences. Additionally, Asal (2013) uncovered that the characteristics of individuals living in a sustainable, peaceful environment are constructed by social consensus. If individuals fail to respect diversity, they will be perceived as a problem in a consensus culture. However, that occurrence can be avoided once the individuals have excellent tolerance. Additionally, the diversity of sociocultural factors can be integrated through tolerance, which will establish peaceful conditions (Orekhovskaya, Tyurikov, Razov, Kibakin, & Kiseleva, 2017).

In further detail, every individual dream of peace as violence and non-tranquil situations trigger negative experiences, such as desperation (Oztabak, 2020). In contrast, a tranquil mind can be attained through practicing indicators of care, fortitude, and affection (Supriyanto & Wahyudi, 2017). The peace of mind represents the tranquil spiritual state which reflects their inner peace. Inner peace is an internal condition of humans that reflects their inner tranquillity, interpersonal peace, and peaceful attitude toward other individuals and groups (Redekop, 2013; Sims, Nelson, & Puopolo, 2014). Someone with inner peace has great conflict management skills, which correlates with the ability to regulate interpersonal conflicts. Meanwhile, in adolescents, inner peace actively contributes to nonviolent behavior in facing a problem (Vanderhaar, 2013). Peace of mind also represents the internal harmonious situation that enables individuals to properly regulate themselves in living with other people with no violence (Saputra et al., 2020). Internal harmony contains three components, namely: self-esteem, inner resources, love, and hope (Sims et al., 2014).

Peace carries effects on concern for other people with differences and appreciation toward different perspectives (Christopher & Taylor, 2011). A study by Okafor (2016) also reported that care is one of the indicators of peacefulness that promotes understanding, harmonious living, and a sympathetic environment. Care also stimulates students' meaningful understanding. Caring is also a universal sign for peacefulness character. Therefore, awareness of care is a positive trait (Parmar, 2014).

In the indicator of fortitude, Sarkar (2017) described that fortitude is represented by peace in the form of inner peace. Besides, inner peace can be expanded through strong religious connections. Peace contains fortitude of mind and the absence of fear. Additionally, people's acknowledgment of

different beliefs and traditions enables individuals to evaluate their reality, expand their ideas, and be free from hesitation and unnecessary fear (Aas, 2014). Lastly, the indicator of affection also grows students' peace of mind and mental health, resulting in a balance of life (Madhakomala & Anwar, 2017). Affection also yields faith and collaboration, so it is an essential indicator of peace. When someone has great affection, they will be willing to share, avoid defeat, continuously progress, and constantly collaborate with other people (Parmar, 2014).

The results of previous studies suggested that equality aspects in adolescents are the prerequisite for social interaction fluency. The tendency to accept inequality bears losses (Almås, Cappelen, Sørensen, & Tungodden, 2010). Besides, equality also significantly affects students' character and behavior. Students with low equality perception have weak relationships. In other words, an environment that welcomes connection between diverse individuals positively improves group recognition and lowers the group identification level, primarily on individuals supporting equality (Septian & Budiman, 2021). Equality among students encourages a positive learning climate, along with positive engagement orientation with outside groups (Rabinowitz, Wittig, von Braun, Franke, & Zander-Music, 2005).

Among those aspects, peacefulness is the most substantial factor in senior high school students' tolerance which further stimulates a conducive school climate. Meanwhile, a conducive school environment emboldens a pleasant learning environment (Bradshaw et al., 2014; Cremin & Bevington, 2017; Saputra et al., 2020). Further, a peaceful school environment also stimulates students' academic achievements (Kartadinata, 2018). Lastly, peacefulness also encourages students to develop their interpersonal behavior, knowledge, and skills to comprehend and respect themselves and other people (American School Counselor Association, 2012).

5. Conclusion

Tolerance contains supporting factors of peacefulness, respecting differences, and equality. Each of these factors contributes to students' practice of tolerance. Our CFA results suggested that peacefulness is the most contributing factor to tolerance among high school students in Bandung, Indonesia. Meanwhile, the aspect of equality presents the least contribution. The peacefulness factor contains indicators of care, fortitude, and affection. It is performed through concern toward diversity and acknowledgment of different perspectives. Additionally, fortitude is induced by inner peace, which also generates a tranquil mind. Meanwhile, affection grows a balanced and healthy mind for students. The results of our study serve as fundamental for future studies related to the development of guidance and counseling program or model that expands students' tolerance.

Author Contributions

All authors have equal contributions to the paper. All the authors have read and approved the final manuscript.

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Analisis Faktor-faktor yang Berkontribusi Terhadap Toleransi Siswa Sekolah Lanjutan Tingkat Atas

Kata kunci

Aspek
Siswa
Toleransi

Abstrak

Artikel ini bertujuan untuk mengeksplorasi analisis faktor-faktor yang berkontribusi terhadap toleransi pada siswa sekolah lanjutan tingkat atas (SLTA). Ruang lingkup penelitian ini mencakup konsep teori toleransi dan aspek yang memberikan kontribusi pada toleransi. Metode yang digunakan ialah metode *cross-sectional survey* dengan pendekatan Kuantitatif. Populasi dalam penelitian ini ialah siswa SLTA di Kota Bandung. Pengambilan sampel penelitian menggunakan teknik *random sampling*. Adapun Sampel penelitian terdiri dari 300 siswa sekolah menengah atas, sekolah menengah kejuruan dan madrasah aliyah di Kota Bandung. Pengumpulan data menggunakan instrumen toleransi. Analisis data menggunakan *confirmatory factor analysis (CFA)*. Hasil penelitian ini menunjukkan aspek yang memberikan kontribusi terbesar pada toleransi siswa SLTA di Kota Bandung ialah aspek kedamaian. Sedangkan aspek yang memberikan kontribusi terendah ialah aspek kesetaraan. Aspek kedamaian terdiri dari indikator kepedulian, ketidaktakutan, dan cinta. Hasil penelitian ini dapat menjadi bahan dan pertimbangan bagi penelitian selanjutnya untuk pengembangan model atau program layanan bimbingan dan konseling yang secara empirik untuk mengembangkan toleransi.