

# RELIGIOUS TOLERANCE IN MULTICULTURAL COMMUNITIES : ENGLISH LEARNING AMONG PAPUAN STUDENTS IN JAYAPURA

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## ABSTRACT

This research discusses the phenomenon of the religious tolerance learning in multicultural communities : English among Papuan students, especially in the Jayapura university. Many tribes from various cultures have inhabited in the Jayapura city. The purpose of this research was to find out and understanding the religious tolerance in multicultural communities in English learning among Papuan students in University of Jayapura. The approach used was a quantitative approach with a descriptive method. The data collection technique used were observation, interviews, documentation study, with data collection tools in the form of observation, questioner, interview, and documentation. Research findings showed that the religious tolerance in learning English among Papuan students is quite high, it can be seen from the students did not discriminate in making friends even though different of ethnicity, beside that the students gave the time for prayer in each religion . Based on the observations, interviews and documentations that the researcher carried out proved that Papuan students and students of other ethnic community is good relation. They were able to show the creation of a mutual religious tolerance religion freedom. The existence of religion was not make a difference but it was a integrity of religious harmony.

Key Words: Religious Tolerance, Multicultural Communities, English learning

## A. INTRODUCTION

Indonesian nation has a plurality of ethnicities, cultures, languages and religions. In term of religion, Indonesia recognizes several religions, namely Islam, Roman Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. The diversity is influenced by the geographical conditions of Indonesia from Sabang to Merauke. Indonesia as a multicultural country must be well received by the whole community. Therefore, religious tolerance is very important and needed in maintaining peace and integrity in the life of nation and state. The Indonesian population is spread across in various islands. One of them is Papua Island. Papua is known internationally as New Guinea or previously known as Irian or Irian Jaya. It is the second largest island in the world and located north of Australia. The people of Papua are known to be very diverse with various ethnicities, tribes, religions, languages, cultures and customs.

Jayapura is the capital of Papua Province which is demographically and sociologically an area with a very diverse population. Diversity has grown and developed in Papua, thus earning the nickname with "mini Indonesia". On the other side, pluralism has a very valuable national wealth, but on the other side it has the potential for disputes and divisions to occur. The plurality is a trigger for ethnicity, religion, race and intergroup relations.

There are many universities in Jayapura city. Every university has a plurality of the students from the ethnicities, cultures, tribes and religion. In this research, the researcher chooses one university in the Jayapura city that is Health Polytechnic University (Politeknik Kesehatan). The reason why the researcher chooses this university because the researcher have an experience teaching English in there. The Jayapura Health Polytechnic is one of the largest Polytechnic in Papua. It is located in Padang Bulan, Hedam, Jayapura city. All of students come from various ethnics, race, cultures and religion. Although the university is located in Jayapura, the majority students are not only from the Papuan students, they come from Java, Makassar, Yogyakarta, Sumatra, etc.

Teaching English in universities is divided into 2, namely as a general course for non-English students and teaching English as a field of study. Health Polytechnic is a university focuses on the health, so the English subject as a general course for the non English students. Every class has various ethnic groups according to the program study that they chosen. In one class contains of 60 students mixed between the females and males. From the description above that the plurality from various communities in the jayapura Helath Polytechnic, the researcher interested how to find out the tolerance religious in multicultural communities especially when English learning process in the class.

## B. LITERARY REVIEWS

The term tolerance comes from the Latin from the word "tolerare" which means patiently allowing something. Tolerance in the socio-cultural and religious context means attitudes and actions that prohibit discrimination against groups considered to be different or unacceptable to most people (Bakir, 2009; Digdoyo, 2018). Religious tolerance is an attitude of patience and refraining from disrupting and not harassing religion or belief systems and worship of adherents of other religions (Yasir, 2014), mutual respect, and respect for people of other faiths (Giddens & Held, 1987, p. 73).

Tolerance is the kindness and warmth from individuals by accepting others with no regards of skin color, race, religion, and so on (O'Connor, 2017). Mummendey and Wenzel (1999) described tolerance as acceptance and positive appraisal toward differences and mutual understanding and respect among groups, better known as part of inclusive life. Religious tolerance is a feature of the diversity of the nation Indonesia that must be maintained. Religious tolerance is an attitude in which a person is able to live side by side and appreciate the differences, especially religious differences.

The research of religious tolerance between the ethnic groups has been done by Yusnaini, Mery, Yanti, Rudi Kurniawan (2014) from Sriwijaya University, they focused on the forms of religious tolerance between the ethnic groups. So that it can be known whether there was potential for intolerance and radicalism among students. The results of this study that the form of tolerance between the ethnic group with appreciating and respecting the way of life (culture) and behavior of students from different ethnicities, interacting with students from other ethnic groups and collaborating with other ethnic groups.

The other research have done by Faidati Trisnaningtyas (2020) from Sain AlQur'an University with the title " Urgensi Pendidikan Toleransi Antar Umat Beragama dalam Masyarakat". In the study described that the religious tolerance of society in the Kapencar Village, distrik kertek, Wonosobo. The result of the reseacrh that the religious tolerance in that village is very good. It can be seen from the school activity on Sunday from the other religions. They were very respect for the different of religion.

Mutual support for the emergence of a sense of tolerance in the university environment includes the sense of belonging in students to be able to accept each other in order to create harmony and comfort on campus. In essence, humans cannot live alone and need other people, interwoven interactions are also influenced by high tolerance for students.

The role of students in building an attitude of tolerance in order to create harmony and comfort in the campus environment by avoiding divisions, increasing brotherhood, uniting differences, increasing a sense of nationalism, and facilitating consensus. Tolerance must be applied wherever we are. The challenge to continue to maintain the unity and integrity of Indonesia is the obligation as the younger generation, the next generation of the nation to strengthen and maintain mutual respect and make religious tolerance an awareness that every human being despite different ethnic, religious and racial backgrounds. We are same and remains one.

### **C. RESEARCH METHOD**

In this study, the type of research method used is qualitative research. The data in this research are students in Polytechnic Health of Univesity of Jayapura. The researcher used random sampling by taken three classes (nutrition and environmental health classes). Every class contains of 60 students. In this study, data were obtained through two sources, namely primary data and secondary data. Primary data is data obtained directly from researcher. As for secondary data, namely data obtained by researcher to support primary data, which consists of theories about religious tolerance, books related to religious tolerance and report results both while in the research field, and in other places. both offline

and online for the current situation as well as documentation that has relevance in this study. In this, the researcher collected data through observation, interviews, and documentation, after that the researcher retells the data which had been analyzed in the form of conclusion.

## **D. DATA ANALYSIS**

Based on the result, the religion tolerance of students in the Health Polytechnic in Jayapura is very high. It can be seen from the activities during learning English in the class.

### **1. Description of Religious Tolerance in Multiculture Communities of Learning English in Health Polytechnic Jayapura**

Tolerance is something that cannot be imagined, tolerance comes from our hearts. How do we respond to other people with difference any form without coercion. The result of the research showed that the students of Health Polytechnic were come from the variuos ethnic groups that can be grouped based on the origin and ethnicity of each student. How do we respond to other people with difference any form without coercion. Religious tolerance at Jayapura Health University is very good. Not only the attitude of one student who has a different religion but all students also do same thing, respect and did not discriminate with others.

The students of this research, it taken from the nutrition and environment health classes. Every class contains of 60 students mixed between females and males. Every class contains of multicultures students from various ethnics. The religious tolerance in that class is very good. It can be seen from the attitude of students in the learning process in class. They interact with each other without distinguishing of skin color, hair and religion. If one of the student having problem always ask to the other student. All of students were happy, laughing together, study together without many differences.

The capability of students about the English subject is low. Due to they were non English student and it was as a general course in their program study. Although their English still low, they always ask to their friends if have many tasks. They interact to the other friends without see the difference each other. If the lecture gives the material, all of students in the class making group for presentation without refuse the member. They accept anyone in thir member. If a native papuan student came late, their friends ask to come in the class and join to study with other students. The students come from the rural and urban. The rural students usually they lived in boarding house with their senior in the campus.

Papuan people like to chew areca nut because areca nut strengthens teeth and gums. Not only that, they enjoy areca nut because of its own sensation of taste. The combination of sweet and acidity like the taste of toothpaste is what becomes the sensation of chewing areca nut. It's the same with the majority of Papuan students chewing betel nut because it's a distinct characteristic and habit of the Papuan people. Out of respect for other friends, Papuan students chew areca nuts when they finish studying or when they come home from campus. When the time to rest and pray,

students of different religions are welcome to pray. They did not blame their friends or discriminate against their friends who wear the hijab. They consider the same as others.

Based on the result of the interview of Rector IAIN Fattahul Muluk Papua as the Religious leader in Papua Idrus Al Hamid said religious encounters in Papua gave birth to harmony and togetherness as well as high tolerance. "The Papuan people are able to build a tolerant life. Religious activities are used as joint activities even though they are of different religions. "There is a saying, if you learn tolerance, learn from the Papuan people. Because they have implemented real tolerance which is not contained in books,"

There is a causal relationship between harmony and tolerance. Harmony has an impact on tolerance and vice versa, and on the contrary, tolerance produces harmony both related to human relationships (Arifin, 2016). Tolerance between students is to let others have religious. Besides that, tolerance between students is an attitude of mutual respect and respect for one another's religions. So, tolerance does not mean mixing religious teachings, even the purity of spiritual teachings must be maintained. Be tolerant as long as the understanding is still in the realm of khilafiyah, following the aims of Nationalism and not deviating from Islamic teachings (Saifullah, 2016)

## **2. Supporting Factors of Religious Tolerance in Multiculture in the Health Polytechnic Jayapura**

Factors supporting the religious tolerance are all factors that are supportive and encourage tolerance in certain society especially the students in the campus. While the factor inhibiting of tolerance itself is a inhibiting factors, hinder, and restrain the attitude tolerance. Both the supporting factors and inhibiting, its something that can be avoided in developing the existence of tolerance between religious communities in the students. The supporting factors of students in the Health Polytechnic Jayapura such as :

### **a. Family Factor**

Family factor, where is family is the beginning of teaching good education includes education formal or normal. In context parental tolerance has a role which is very important information of the child's personality. It can be seen that the family factor is very important for the students, it was very influenced for them. For the family in University, it can be from the lecturer. The lecture will give the example of attitude for their students. So they can implemented wherever dan whenever. Lecture gave the many suggestions for all of the students.

### **b. Togetherness Factor**

It means that togetherness will be happen where the community together to build trustworthy. It can be seen from the attitude of the students (nutrition & Evironmental health classes), they implemented the togetherness with the other

- friends without discrimination. For example working together on individual and group tasks. Beside that they also working together when cleaning the class
- c. Mutual Help  
There was mutual help between the other students. They ready all the time if their friends need to help.
  - d. Communication  
Good and smooth communication be one of the most important factors support, where all the components religions communicate with each other without looking at one religion with another other. It can be seen from the native papuan students have a characteristic with a loud voice when speaking. But they can speak smoothly with the lecturer or their friends, beside that they give smile.
  - e. Activities Together  
The stidents always join the activities of the campus together with their friends of class. They were happy with did not discriminate each others. Mutual support for the emergence of a sense of tolerance in the university environment includes the sense of belonging in students to be able to accept each other in order to create harmony and comfort on campus. In essence, humans cannot live alone and need other people, interwoven interactions are also influenced by high tolerance for students.  
Understanding
  - f. Hearth Factor  
The heart factor, because basically tolerance is not just a theory but something that can't be separated from the heart conscience. How are we as people living in society,can't live alone anyway need the help of others.  
Mutual support for the emergence of a sense of tolerance in the university environment includes the sense of belonging in students to be able to accept each other in order to create harmony and comfort on campus. In essence, humans cannot live alone and need other people, interwoven interactions are also influenced by high tolerance for students.

Papua is susceptible to conflict. It is often identified as an area that is prone to war, violence, and underdevelopment. Many also label Papua as a symbol of violence and rebellion (Wekke, 2016). Inequality as another effect of development efforts that result in the community's inability and inability is also one of the factors of the seeds of conflict and strife (alHamid, 2013).

In an news TV, it was revealed that it is not true that Papua is only filled with conflicts, violences, and backwardness. Actually, Papua is a very peaceful and harmonious place. If only we knew the Papuans more closely, we would get the warmth of a brotherhood that is selfless and what it is. They treat others as family so that they maintain their own dignity, dignity and honor the same as they do for others. By understanding the existence of Papuan people who have different topography, namely coastal communities, swamps, mountain slopes and mountains, the author of the long road to Papua Peace is optimistic about their respective local wisdom, and Papuan people are able to build a tolerant life.

Existence of religion is actually a part that does not make a difference. In some cases, religious activities are used as joint activities even though they are of different religions. Although sometimes there are frictions between indigenous peoples and the metropolis, between natives and nomads, and the politicization of identity, they have pioneered the declaration of a zone for the integrity of religious harmony, building an inter-religious dialogue and strengthening tolerance based on local wisdom."The most important thing is don't hurt if you don't want to be hurt. Understand that humans are the source of civilization.

The tolerance relationship in Papua was quite good. Social life between ethnic groups, religions and groups is quite good. If building a mosque there is always a helping hand from people of other religions, especially Christians, that's normal. "Papua has a tradition that is thick with tolerance, one of which is burning stones. The tradition has a deep meaning, namely as an expression of gratitude to God and a symbol of strong solidarity. Burning stones can also be used as a medium of peace between warring groups. The people of Fakfak West Papua have a philosophy introduced by their ancestors, namely one furnace three stone. the furnace is a symbol of life, while the three stone are a symbol of 'you', 'me', and 'he' who have different religions, ethnicities, social status in one place of brotherhood. Another symbol of harmony is the Patimburak Mosque, in Patimburak Village, Fakfak, West Papua. Patimburak Mosque was built by King Pertuanan Wertuar in 1870. The architecture of this mosque is very unique because it is a combination of a mosque and a church. This mosque was built by three religious groups, namely Islam, Catholic and Protestant.

## E. CONCLUSION

The Papuan people are said to have a high level of tolerance and a strong sense of community. Religious tolerance in multicultural communities by Students in Health Polytechnic Jayapura is very high. Religious tolerance with multiculturalism is an attitude that must be developed by every individual. The cultivation of diversity tolerance is carried out through conditioning the campus environment which consists of the diversity of student backgrounds both socially and culturally. The next strategy is through examples of attitudes from educators and campus residents related to diversity values such as tolerance, helping, and respecting others.

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