



Religiosity and Plurality Within the Framework of Indonesian Diversity: A Case Study of Students and Lecturers at Islamic Religious Higher Education Institutions in South Sulawesi

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ABSTRACT

This study investigates Religiosity and Plurality among Students and Lecturers at Islamic Religious Higher Education Institutions (PTKIN) in South Sulawesi, aiming to 1) assess their levels, 2) identify influencing factors, and 3) evaluate developmental effectiveness for both aspects. Employing a mixed-methods approach within a Religious and Cultural Education framework, the research utilized observations, interviews, questionnaires, and documentation for data collection, followed by a comprehensive data analysis process. Results from 77 respondents indicated high levels of religiosity (87.7%) and plurality (86%), signifying an excellent standing in both dimensions. Influential factors for these dimensions were the educational and community environments, highlighting that family, campus, and societal contexts play significant roles. It was noted that cooperation across different backgrounds is widely accepted, provided it does not conflict with personal beliefs. The study also found that the developmental patterns implemented at PTKIN in South Sulawesi are effective, enabling students and lecturers to appreciate and navigate religious, ethnic, cultural, and racial diversity successfully. Implications of the research emphasize the importance of understanding and practising religiosity and plurality within the PTKIN community in South Sulawesi. Such practices are essential for fostering a harmonious religious, national, and state life, aligning with Pancasila's values and the belief in the One Supreme God.

INTRODUCTION

Indonesia is the largest Muslim country in the world in terms of religious life ([Qomar, 2012](#); [Sari et al., 2013](#)), although politically and ideologically, it is a nation founded upon the Pancasila ideology ([A. Hidayat, 2017](#)). The diverse identity backgrounds present in Indonesia are bound by the motto *Bhinneka Tunggal Ika*, meaning unity in diversity. It reflects the actual reality of Indonesian society ([Abd A'la, 2005](#); [Henny, 2008](#); [Mutahhari, 2019](#)). The capability of this motto, albeit seemingly superficial, is still reliable across all societal layers. Harmonization within the framework of Indonesian diversity in terms of security, tranquillity, and peace relatively functions well.

Indonesia is based on divine values, and although it is not a religious state, it cannot be separated from the cloak of religion (Syaefudin, 2014). When thinking and interacting about all forms of anthropology, humans act as individuals and as social tools, and cannot be detached from religion. The basic instinct of humans is as religious beings (homo religious) (Izutsu & Djoely, 1995; Pransiska, 2016; Wijaya & Maarif, 2021), whether in their religiosity as pure religion or pseudo-religion (Ismail, 2012). Henri Bergson, in the book *The Two Sources of Morality and Religion* as cited by Joachim Wach, stated that there has never been a society without religion (Anwar, 2001). Religion has contributed many essential elements to society, along with changes in human thought and the treasury of knowledge accompanied by cultural and environmental changes. Religion in the aspect of religiosity continues to change over time and from one place to another with the changes in eras and regions (Humas, 2020).

Discussing religious plurality in Indonesia (Henny, 2008; Ma'arif, 2005; Rohman & Munir, 2018; Sururin, 1991) is an apparent reality, which ultimately leads to the formation of cultural diversity in Indonesia (Adibah, 2014; Najmina, 2018; Nasution, 2016). Plurality is closely related to an attitude of understanding towards others. Society can view diversity as something harmonious, not something to be opposed to.

The cultivation of values of plurality needs to be developed in today's society through practical and relevant methods (Adibah, 2014; Iksan & Dirham, 2018), making it easily understood and accepted by the community. The goal of pluralistic values is to foster attitudes of mutual respect, understanding, and tolerance among individuals within the community environment, thereby harmonizing diversity among religious communities (Aesah, 2019; Humas, 2020). In terms of perceptions related to plurality, students have their own opinions in defining it. Among them, there is a view leaning towards radicalism, opinions of students and university students tend to have radical views, when combined, those who hold radical and very radical attitudes account for more than half of the total respondents, at 58.5%, while those with moderate attitudes only account for 20.1%," as illustrated in the following diagram:

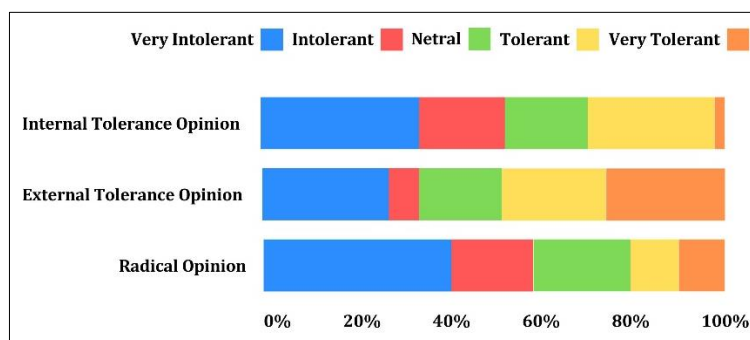


Figure 1. Students' Opinions on Intolerance and Radicalism

In the globalization era of 4.0, it is pretty effortless for foreign cultures and religions to influence the creation of new cultures that continue to grow and develop in Indonesia (Bamber et al., 2014). The religious plurality present in Indonesia is considered a unique and rich asset for the nation. However, this plural or diverse condition also presents a challenge, emphasizing the multiplicity of values, mechanisms, and social structures within the human being framework (Efendi et al., 2020).

In line with one of the essential characteristics of a plural society (Casram, 2016; Jalaluddin, 2010; Thouless, 1992), which is relatively prone to disharmony, plural societies are indeed susceptible to discord and competition since the plurality in society inherently has both positive and negative aspects. Religious plurality can be positive if society interprets it wisely; on the negative side, it can lead to disharmony (A. R. Hidayat, 2020) if interpreted with apathy and high selfishness. Human awareness of plurality faces a continuous learning process throughout life.

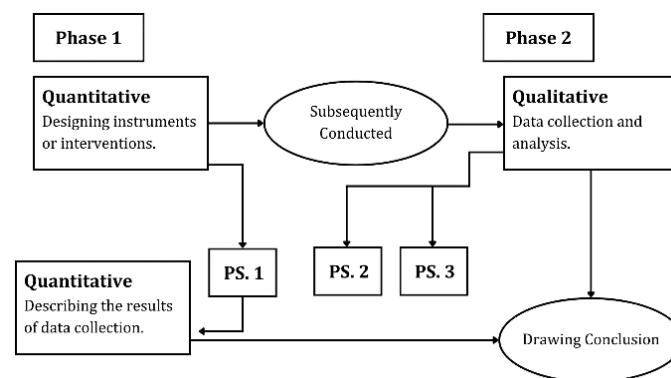
Religiosity is the potential to be religious or believe in God, in other words, to believe in a power outside oneself that regulates life and the universe. At the level of religiosity, it is not rules or laws that speak, but sincerity, voluntariness, and surrender to God (Amir & Lesmawati, 2016; Azizah, 2006; Mangunwijaya, 1991). The height of each religious aspect can determine an individual's level of religiosity.

Religiosity is a viewpoint from someone's mind regarding their religion and how that individual applies their beliefs or religion in daily life (Earnshaw, 2020). Ancok and Suroso (2001) state that religiosity encompasses diversity, meaning it includes various aspects or dimensions when a person engages in ritual behavior (worship) and other activities driven by the power of Allah. The source of the religious soul is the absolute dependency, the fears of threats from external factors, and the individual's belief in their limitations and weaknesses. This absolute dependency leads individuals to seek the strength of Allah from their surroundings, which can serve as a protective power in their lives with a power residing in the depths of their hearts, Allah. Hawari (Mangunwijaya, 1991; Moesa, 2007; Yunita et al., 2018) explains that religiosity is the appreciation of religiosity and the depth of belief expressed by performing daily worship, praying, and repeatedly and diligently reading holy scriptures.

Religiosity encompasses everything that points from the religious guidelines lived by an individual and provides strength for tranquillity, wisdom, and management towards oneself and others. Religiosity is the source of all that becomes the benchmark for individuals to seek divine truth in worship activities. Salim and Salim (Farhan & Rofi'ulmuiz, 2021) express that religiosity in an individual tends towards a great attitude of obedience and devotion to their adopted religion. Another definition states that religiosity is behaviour towards religious values, identifiable through adherence to ritual worship, beliefs, experiences, and knowledge about the adopted religiosity system (Ancok & Suroso, 2001). Based on the above descriptions, it can be concluded that religiosity encompasses all thoughts and actions shared by a group of individuals as a reference in providing a life guidance framework towards the object of worship and emulation, individually and collectively.

METHODS

The approach utilized by the researcher is the Religious and Cultural Education approach. The Religious and Cultural Education approach is employed to understand religiosity and pluralism within the diversity framework at the State Islamic Universities in South Sulawesi. The research design used is mixed methods, which gathers, analyzes, and combines quantitative and qualitative research methods in a series of studies to comprehend research issues. The mixed method is chosen because the data collected are in the form of both qualitative and quantitative data (Creswell, 2017). This design involves using two research methods (quantitative and qualitative) sequentially, where each method is conducted one after the other (not simultaneously) in two different phases of the research. This phase is also known as a two-phase design.



Description:
PS: Problem Statement.

Figure 2. The Integration of Quantitative and Qualitative Data

This research data consists of quantitative and qualitative data from lecturers and students of State Islamic Universities (PTKIN) in South Sulawesi. This study utilizes two types of data sources: primary and secondary. The primary sources are lecturers and students of State Islamic Universities in South Sulawesi. Meanwhile, secondary data are obtained through a literature review comprising books and academic articles discussing religiosity and pluralism.

Data collection methods in this research involve using questionnaires and interview guides. A questionnaire is a research instrument containing questions or statements to gather data or information that respondents must answer freely according to their opinions. A questionnaire is a collection of written questions posed to an individual (referred to as respondents), with answers provided in writing.

The data collection method is the process of systematically searching for and organizing materials obtained, which are then collected to enhance understanding of the phenomenon being studied or to assist researchers in presenting findings obtained in the field ([Medellin et al., 2021](#)). Therefore, concerning the title of this research, the researcher collects data directly from the field and then draws conclusions to address the main issues formulated earlier. Data collection methods in compiling this research use observation, questionnaire, interview, and documentation methods.

Validity testing provides an overview of the accuracy of the data found by the researcher in the field. The method employed in this process is triangulation. This method is a validation check that utilizes something outside of the data for verification or as a comparison against the data. The data triangulation technique in this research utilizes triangulation with sources and methods.

RESULTS

The Level of Religiosity and Pluralism among Students and Lecturers of State Islamic Universities (PTKIN) in the South Sulawesi Region

Response of Students and Lecturers at State Islamic Universities (PTKIN) in the South Sulawesi Region

Religiosity and Pluralism influence students' and lecturers' social-academic lifestyle patterns at State Islamic Universities (PTKIN) in the South Sulawesi region. This aspect can be observed through the analysis results of research instruments consisting of observation, questionnaires, and interviews conducted at State Islamic Universities in South Sulawesi, including IAIN Palopo, IAIN Pare-Pare, IAIN Bone, and UIN Alauddin Makassar. Thus, the research data can be interpreted with the following description of research findings:

1. Description of Responses from Students and Lecturers of State Islamic Universities (PTKIN) in South Sulawesi regarding Religiosity and Pluralism within the Framework of Diversity

Table 1. Descriptive Statistics

	N Statistic	Minimum Statistic	Maximum Statistic	Mean Statistic	Std. Deviation Statistic
Item1	77	1	5	4.94	.468
Item2	76	1	5	3.58	1.181
Item3	77	4	5	4.91	.289
Item4	74	1	5	3.74	1.385
Item5	77	1	5	4.90	.502
Item6	77	2	5	4.90	.416
Item7	77	1	5	4.48	1.034
Item8	77	1	5	4.18	.807
Item9	77	1	5	3.74	.849
Item10	75	1	5	3.57	1.243
Item11	77	2	5	4.04	.818
Item12	77	3	5	4.38	.608
Item13	77	3	5	4.26	.616
Item14	77	4	5	4.81	.399
Item15	77	1	5	3.96	.952
Item16	77	1	5	4.68	.637
Item17	77	2	5	4.48	.681
Item18	77	1	5	3.92	.929
Item19	77	1	5	4.22	.754
Item20	76	2	5	4.80	.566
Item21	77	3	5	4.44	.573

	N Statistic	Minimum Statistic	Maximum Statistic	Mean Statistic	Std. Deviation Statistic
Item22	77	1	5	4.47	.804
Item23	77	2	5	4.42	.676
Item24	77	2	5	3.94	.864
Item25	77	3	5	4.32	.637
Item26	75	1	5	4.28	.745
Item27	76	3	5	4.57	.525
Item28	77	1	5	4.10	.836
Item29	76	1	5	4.12	.799
Item30	77	1	5	3.60	1.173
Item31	77	1	5	4.53	.754
Item32	77	1	5	3.62	1.136
Item33	77	4	5	4.55	.501
Item34	76	3	5	4.38	.565
Item35	77	4	5	4.55	.501
Item36	77	1	5	4.29	.958
Item37	77	1	5	4.31	.712
Item38	77	2	5	4.27	.662
Item39	77	2	5	4.32	.595
Item40	77	1	5	3.14	1.085
Item41	76	1	5	4.26	1.063
Item42	77	1	5	4.22	1.021
Item43	76	2	5	4.26	.719
Item44	77	1	5	4.62	.629
Item45	77	1	5	3.26	1.218
Item46	77	1	5	4.27	1.108
Item47	77	1	5	3.96	.993
Item48	76	2	5	4.75	.520
Item49	76	1	5	4.01	.931
Item50	76	1	5	4.05	.978
Jumlah	77	152	238	211.52	15.887
Valid N (listwise)	67				

Based on the descriptive statistics obtained from SPSS version 26, an analysis of the responses concerning religiosity and pluralism at the State Islamic Institute of South Sulawesi reveals a general agreement trend among students and lecturers. The data presents various dimensions of religious beliefs and practices. For instance, there is a strong consensus regarding fundamental beliefs such as the knowledge of Allah (Mean=4.96, SD=0.616), belief in the existence of angels (Mean=4.91, SD=0.289), and the Quran's role as a guiding principle (Mean=4.90, SD=0.502). Additionally, the agreement is observed in performing religious duties like obligatory prayers (Mean=4.18, SD=0.807) and voluntary fasting (Mean=3.74, SD=0.849). However, there are discrepancies in certain areas, such as charitable acts (Mean=3.57, SD=1.243) and difficulty forgiving others (Mean=3.60, SD=1.173). Despite these variations, the overall mean score across all items stands at 4.24, suggesting a prevalent inclination towards agreement concerning religiosity and pluralism among the respondents.

2. Descriptive Statistical Analysis of Students and Lecturers at PTKIN in the South Sulawesi Region

Statistical data analysis of students and lecturers at PTKIN in the South Sulawesi region can be seen in the table below:

Table 2. Statistical Data Analysis of Students and Lecturers at PTKIN in the South Sulawesi

Descriptive Statistics								
	N	Range	Min	Max	Sum	Mean	Std. Deviation	Variance
Religiosity	77	33	102	135	9117	118.40	8.403	70.612
Pluralism	77	35	75	110	7291	94.69	8.111	65.796
Valid N (listwise)	77							

The data on the level of religiosity in the descriptive statistics of SPSS version 26 in Table 2 above indicates that there were 77 respondents with a minimum value of 102, a maximum value of 135, and a total sum of values amounting to 9,117. The mean value is 118.40. The standard deviation in the table is 8.403, and the variance is 70.612. Therefore, the questionnaire shows that the level of religiosity among PTKIN in South Sulawesi is 87.7%, falling into the excellent category.

The data on the level of pluralism among respondents consists of 77 respondents with a minimum value of 75 and a maximum value of 110. The total sum of values is 7,291, and the mean is 94.69. The standard deviation in the table is 8.111, and the variance is 65.796. Thus, it can be shown through the questionnaire that the level of pluralism among PTKIN in South Sulawesi is 86%, falling into the excellent category.

3. Testing the Normality of Religiosity and Pluralism Data among Faculty Members and Students at PTKIN South Sulawesi

The level of religiosity and pluralism can be assessed through several prerequisite tests, such as normality testing, before conducting hypothesis testing to determine whether the data is usually distributed. The significance value (p) in the Kolmogorov-Smirnov test is 0.2 ($p > 0.05$), indicating that based on the Kolmogorov-Smirnov normality test, the data is usually distributed.

Table 3. Normality Test of Religiosity

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Religiosity	.060	77	.200*	.978	77	.195

*. It is a lower bound of the true significance.

a. Lilliefors Significance Correction

The Normality Test results using Kolmogorov-Smirnov in Table 3 indicate that the religiosity data has a normal distribution with a significance level of $0.200 > 0.05$. These results demonstrate that the data is usually distributed.

Table 4. Normality Test of Pluralism

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Pluralism	.061	77	.200*	.982	77	.357

*. It is a lower bound of the true significance.

a. Lilliefors Significance Correction

The results of the Normality Test using Kolmogorov-Smirnov in Table 4 indicate that the religiosity data has a normal distribution with a significance level of $0.200 > 0.05$. These results demonstrate that the data is usually distributed.

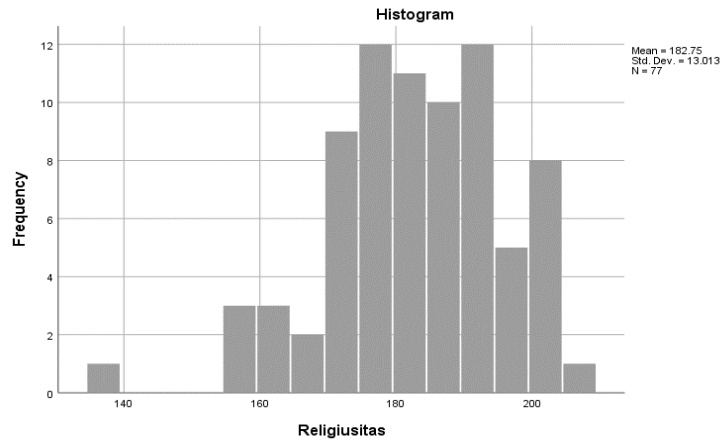


Figure 3. Religiosity Data Histogram

The histogram of religiosity data from the output of SPSS version 26 above indicates that the data distribution appears normal, as the histogram graph shows a right-skewed distribution pattern.

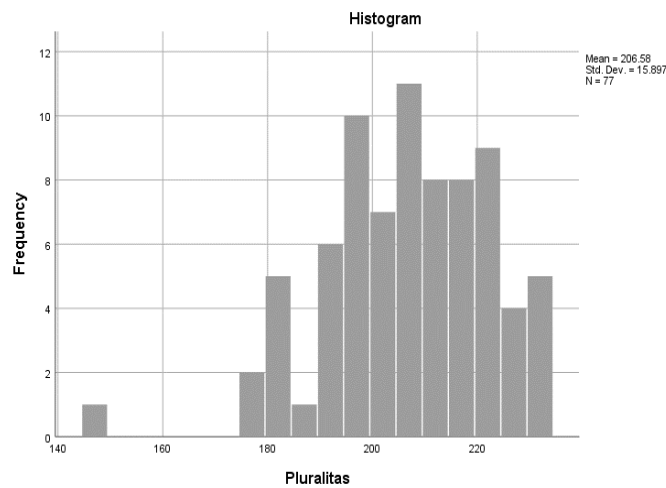


Figure 4. Pluralism Data Histogram

The histogram of pluralism data from the output of SPSS version 26 above indicates that the data distribution may follow a normal distribution, as the histogram graph shows a right-skewed distribution pattern.

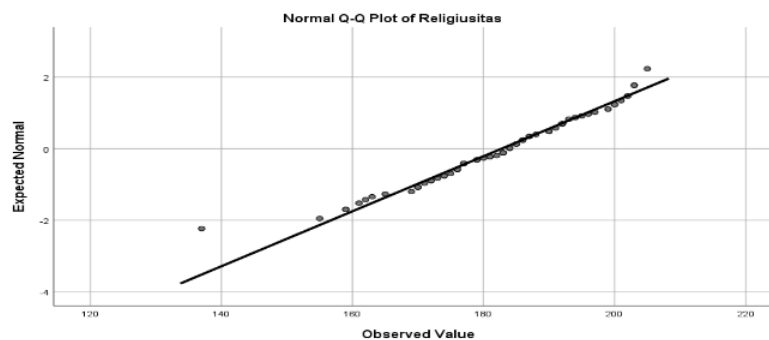


Figure 5. Normal Q-Q Plot of Religiosity

The Q-Q plot of religiosity data from the output of SPSS version 26 above suggests that the data distribution may follow a normal distribution. By observing the Q-Q plot in the table above, the points appear to follow and approximate the diagonal line, indicating that the data is usually distributed.

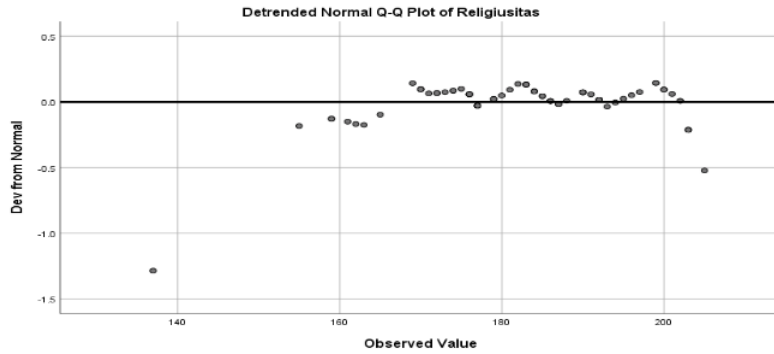


Figure 6. Detrended Normal Q-Q Plot of Religiosity

The Q-Q plot of religiosity data from the output of SPSS version 26 above suggests that the data distribution may follow a normal distribution. By observing the Q-Q plot in the table above, the points appear to follow and approximate the diagonal line, indicating that the data is usually distributed.

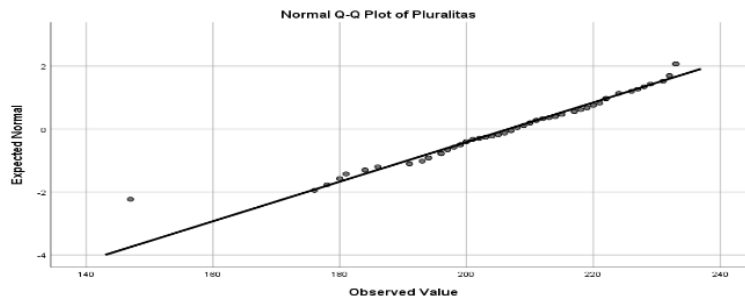


Figure 7. Normal Q-Q Plot of Pluralism

The Q-Q plot of pluralism data from the output of SPSS version 26 above suggests that the data distribution may follow a normal distribution. By observing the Q-Q plot in the table above, the points appear to follow and approximate the diagonal line, indicating that the data is usually distributed.

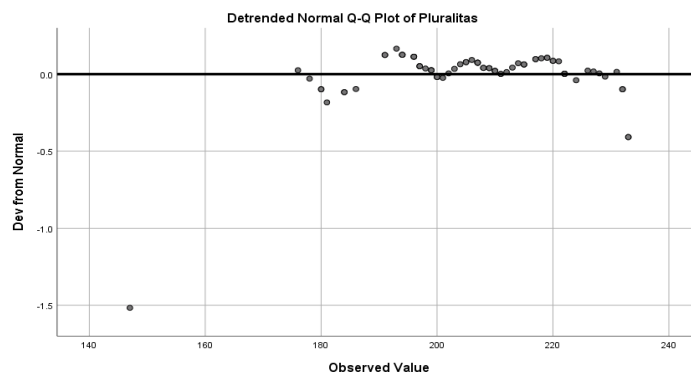


Figure 8. Detrended Normal Q-Q Plot of Pluralism

The pluralism data in the Q-Q plot graph of the SPSS version 26 output above may indicate a normal data distribution. By observing the Q-Q plot in the table above, the points appear to follow and approximate the diagonal line, suggesting a normal data distribution. The religiosity and pluralism data in the histogram graph of the SPSS version 26 output above may suggest a normal data distribution. By observing the histogram graph, the distribution pattern shows a right-skewed distribution. The Q-Q plot in the table above shows that the points follow and approximate the diagonal line, indicating a normal data distribution.

4. The Relationship between Religiosity and Pluralism among Faculty Members and Students at PTKIN South Sulawesi

The level of correlation between religiosity and pluralism at PTKIN in South Sulawesi can be observed through the correlation analysis results from the questionnaires distributed to faculty members and students, as presented in the output table of SPSS version 26 below:

Table 5. Correlation

		Religiosity	Pluralism
Religiosity	Pearson Correlation	1	.443**
	Sig. (2-tailed)		.000
	N	77	77
Pluralism	Pearson Correlation	.443**	1
	Sig. (2-tailed)	.000	
	N	77	77

** . Correlation is significant at the 0.01 level (2-tailed).

Based on the inferential statistical test of correlation analysis between religiosity and pluralism, it can be shown that there is a significant relationship between religiosity and pluralism among faculty members and students at PTKIN South Sulawesi, as indicated by the significance value of $0.000 < 0.05$. Therefore, the null hypothesis (H_0) is rejected, and the alternative hypothesis (H_1) is accepted.

Factors Influencing Religiosity and Pluralism among Students and Faculty Members of PTKIN in the South Sulawesi Region

Factors Affecting Religiosity among Students and Faculty Members of PTKIN in the South Sulawesi Region

Religiosity is essential for individuals to comprehend, as it correlates with one's level of religious conviction. Hence, researchers conducted random interviews with informants at PTKIN in South Sulawesi. For instance, MI, a student at PTKIN South Sulawesi, asserted their belief in Allah SWT and adherence to the five daily prayers, often performed in mosques or at home, followed by Quranic recitation. Similarly, MS, another student, emphasized the obligatory nature of the five daily prayers and Quranic reading in line with Islamic law, underlining the significance of faith in guiding one's actions and subsequent accountability. Echoing this sentiment, S, also a student, underscored the habitual nature required for religious practices and their role in shaping an individual's life.

Furthermore, another student, FA highlighted the pillars of Islam and faith as fundamental beliefs. Among the lecturers, H recalled their upbringing in religious practices, emphasizing the discomfort felt when missing prayers and active involvement in religious engagements. Additionally, a lecturer UK stressed the deeper meaning of religiousness beyond outward displays, emphasizing the importance of obedience to divine commandments in daily life. Similarly, another lecturer, RE, depicted religiosity as rooted in obedience to divine precepts and avoiding reprehensible deeds. Lastly, a lecturer, A, delineated a religious individual as someone well-versed in their faith, adhering to religious duties prescribed in religious texts, and actively participating in religious events. Overall, these insights from informant interviews underscore the importance of understanding and embracing religious diversity from childhood, facilitating the development of religious individuals within the societal fabric.

Factors Influencing Pluralism among Students and Lecturers at PTKIN in the South Sulawesi

As inherently social creatures, human beings necessitate cooperation among individuals, spanning religious, ethnic, and racial dimensions, thereby fostering an environment that values diversity in daily life, both within residential and campus settings. One informant, identified as MI, a student at PTKIN South Sulawesi, revealed a limited interaction with individuals from diverse ethnic, religious, and racial backgrounds, their engagement commencing upon becoming acquainted with new students in Palopo. They advocate for tolerance and avoiding judgment based on such differences, emphasizing the importance of mutual respect amidst collaboration. Another informant, MS, also a student at PTKIN South Sulawesi, underscored the normativity of divergent opinions among ethnic, religious, and racial groups, drawing upon Surah Al-Kafirun from the Quran as a testament to the importance of acknowledging and respecting such diversity while upholding religious principles.

S informant, a student at PTKIN South Sulawesi, emphasized the imperative of preserving pluralism both within campus confines and broader societal contexts. As an educator, they stress the significance of academic processes that embrace and endorse mutual respect for diversity, aligned with the foundational principles of Pancasila and the national motto, "*Bhineka Tunggal Ika*." Another student, FA, reflected on their experiences within campus and community environments, marked by religious, ethnic, and cultural diversity. They regard such diversity as an inherent facet of societal life, essential for fostering mutual interdependence, particularly within a democratic framework characterized by diverse perspectives.

H informant, a lecturer at PTKIN South Sulawesi, has consistently upheld pluralistic values in daily interactions, viewing differences as a natural occurrence. They assert that discourse surrounding such disparities is commonplace, as individuals can choose their religious affiliations following constitutional provisions and statutory regulations. UK informant and another lecturer at PTKIN South Sulawesi highlighted integrating Islamic studies and indigenous knowledge systems into the educational curriculum, serving as a cornerstone for community life enriched by diversity. They advocate for tolerance towards religious disparities, particularly within the heterogeneous religious, ethnic, and racial landscape prevalent in their locale.

RE informant, a lecturer at PTKIN South Sulawesi, expressed gratitude for the diverse tapestry of human existence, recognizing the inherent beauty derived from such heterogeneity. They stress the importance of embracing diversity and acknowledging that not all encountered phenomena must align with personal beliefs. A informant, also a lecturer at PTKIN South Sulawesi, asserted that fostering friendships across religious divides poses no inherent challenge, given their residence in a locale characterized by ethnically, religiously, and racially diverse demographics. They advocate for the inculcation of pluralistic values from early developmental stages.

In conclusion, insights derived from interviews at PTKIN South Sulawesi suggest that pluralism is not only a commonplace phenomenon in daily life but also an imperative to be understood and embraced by all individuals as they navigate the multifaceted landscapes of religious, ethnic, and racial diversity, especially in urban settings that naturally accommodate a myriad of cultural, ethnic, and racial identities. Factors influencing religiosity and pluralism at PTKIN South Sulawesi encompass the institutional milieu and broader societal dynamics. Religiosity and pluralism are subject to influence from familial, educational, and communal spheres, with individuals understanding that collaboration with those from disparate backgrounds is permissible as long as it remains congruent with personal beliefs. However, gauging the religiosity of students and faculty members hinges on their adherence to religious practices, a facet influenced by personal inclinations and discernible only within the context of the diverse societal fabric characterized by myriad religious, ethnic, cultural, and racial affiliations.

The Effectiveness of Religious and Pluralistic Development Patterns for Students and Lecturers at PTKIN in the South Sulawesi

Based on the interviews with eight informants consisting of lecturers and students at PTKIN in South Sulawesi, it can be observed that, on average, the informants stated the program's effectiveness. Therefore, the effectiveness of the religious and pluralistic development patterns for students and lecturers at PTKIN is evident. In line with civilization and the advancement of information technology in the modern era, humans need to deeply understand pluralism without considering differences in

religion, ethnicity, and race. Related to this, the measurement of an individual's level of belief can be observed through the development patterns that occur on campus and in the community.

Measuring someone's religiosity is not only by observing their external behaviour during worship or social life. It is related to a personal understanding of their respective religions. Thus, the most significant measure is the effectiveness of the development patterns in practising religious life. The development patterns implemented so far have been successful as students and lecturers generally understand that religiosity and pluralism should be understood as part of the community's life, especially on campus. The researcher sees that the development patterns have been effective because students and lecturers at PTKIN in South Sulawesi can understand differences in religion, ethnicity, culture, and race.

DISCUSSION

The analysis of religiosity and pluralism at the State Islamic Religious University (PTKIN) in South Sulawesi has yielded significant insights into the coexistence of deep religious faith with a robust acceptance of cultural and religious diversity. This intricate balance between personal conviction and an embracing attitude towards pluralism is particularly noteworthy in the Indonesian context, where a rich tapestry of ethnic, cultural, and religious backgrounds is a hallmark of the nation's identity ([Ilham, 2020](#); [Laksana & Wood, 2019](#)). The findings challenge prevalent narratives that often posit religiosity and pluralism as mutually exclusive or at odds, suggesting a complementary relationship where a solid religious foundation does not preclude openness to diversity.

The high levels of religiosity observed suggest that the respondents adhere to religious practices and deeply internalize their faith, impacting their worldview and daily interactions. This internalization of faith indicates a comprehensive engagement with religious teachings, which traditionally emphasize virtues such as compassion, respect, and understanding ([Kawangung, 2019](#)). These virtues are fundamental to fostering a pluralistic society, encouraging individuals to recognize and respect differences ([Hew, 2019](#)). Therefore, the observed religiosity may serve as a foundation for building pluralistic values, facilitating a respectful coexistence among diverse groups within the university and the broader South Sulawesi community.

Conversely, the strong inclination towards pluralism among the respondents underscores a widespread recognition and appreciation of Indonesia's diverse cultural and religious landscape. This pluralistic outlook, especially in a setting as diverse as PTKIN, suggests an educational environment that tolerates and actively celebrates differences. The role of education in shaping attitudes towards diversity cannot be understated; it is through exposure to different perspectives and life experiences that individuals learn to navigate the complexities of a multicultural society ([Sidi, 2020](#)). Thus, the findings highlight the potential of educational institutions like PTKIN in promoting pluralism as a societal value, further suggesting that religiosity and education together can cultivate a more inclusive and harmonious society.

The coexistence of high religiosity and pluralism also offers insights into the nature of religious teachings and practices at PTKIN. The curriculum and campus culture may emphasize aspects of religious teachings that advocate for peace, mutual respect, and understanding across different religious and cultural backgrounds ([Fawwaz, 2018](#)). This educational approach could explain the harmonious integration of religiosity and pluralism observed among the students and staff ([Nunu & Darul, 2022](#)). Further research could explore the specific components of PTKIN's religious education that contribute to this balance, providing a model for other institutions aiming to foster a similar environment.

Finally, the implications of these findings extend beyond the confines of PTKIN or even South Sulawesi, offering a glimpse into the potential for religious faith to coexist with and even support a pluralistic society. This study challenges the dichotomy often drawn between religiosity and pluralism, presenting instead a nuanced understanding of how deeply held religious beliefs can coexist with, and perhaps even enhance, an openness to diversity. In a world where religious and cultural conflicts continue to present significant challenges, the example set by the PTKIN community offers a hopeful perspective on the possibilities for creating more inclusive and understanding societies through the synergistic relationship between faith and pluralism ([Kaso et al., 2021](#); [Muhammad Sirozi, 2020](#)).

CONCLUSION

Based on the research on Religiosity and Pluralism for Students and Lecturers at PTKIN in the South Sulawesi Region, the conclusion that can be drawn is that the level of religiosity and pluralism on campus reaches an outstanding category, as evidenced by the research results with 77 respondents. Factors influencing religiosity and pluralism at PTKIN in South Sulawesi include the university and community environment. Students and lecturers understand that collaborating with individuals with different beliefs is not a problem as long as it does not interfere with personal beliefs. However, measuring the religiosity of students and lecturers is based on their level of faith in practising religion, which is related to personal beliefs and can only be measured externally in the context of a diverse society. The mentoring pattern also proves to be effective, as evidenced by the ability of students and lecturers as informants to understand and deal with differences in religion, ethnicity, culture, and race. The implications of this research are the importance of understanding religiosity and pluralism for students and lecturers at PTKIN in South Sulawesi in living a religious, national, and state life and the benefits provided by adequate mentoring in facing community life following the Pancasila values based on the belief in the One Almighty God.

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