RELIGIOUS TOLERANCE IN MINANGKABAU FROM A PSYCHOLOGICAL PERSPECTIVE

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Abstract
Religious intolerance in Minangkabau is an issue that is often discussed recently, as reported in print and online media. This research aims to explain the psychological dynamics of the emergence of intolerant behavior and the efforts that can be made to increase religious tolerance from a psychological point of view. This research is a qualitative research with literature study. The results showed that there are 3 processes that occur when a person will take an action or not, the first is affective (positive or negative feelings about a group), psychological (open-minded thought) and behavior (tolerant or intolerant behavior).

Keyword: *Psychological; Religious Tolerance; Conformity.*

Abstrak
Intoleransi beragama di Minangkabau merupakan isu yang sering diperbincangkan akhir-akhir ini seperti diberitakan di media cetak dan online. Tulisan ini bertujuan untuk menjelaskan dinamika psikologis munculnya perilaku intoleran dan upaya yang dapat dilakukan untuk meningkatkan toleransi beragama dari segi psikologis. Penelitian ini merupakan penelitian kualitatif dengan studi pustaka. Hasil penelitian ini menunjukkan bahwa ada 3 proses yang terjadi ketika seseorang akan melakukan suatu tindakan toleransi atau intoleransi, yang pertama adalah afektif (perasaan positif atau negatif tentang suatu kelompok), psikologis (pikiran terbuka) dan perilaku (perilaku toleran atau intoleran).

Kata Kunci: Psikologi; Toleransi Agama; Keselarasan.

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1. INTRODUCTION

Indonesia is a rich and very diverse country, both in terms of regional demographics and in terms of population. The diversity of the Indonesian population can be seen from the diversity of ethnic groups, races and religions. The religions adopted by the Indonesian population include Islam, Catholicism, Protestantism, Hinduism and Buddhism. Around 229 million Indonesians are adherents of Islam or about 13% of the world's Muslim population. The difference and inequality in the number of adherents of each religion is often the cause of conflicts between religious communities. Diversity does not always lead to harmony. Often a conflict arises due to the sentiments of the members of each group.

Indonesia is actually a country that really respects and respects each other. As stated in Pancasila, especially the first principle about the spirit of tolerance between religious communities. The 1945 Constitution of the Republic of Indonesia has also clarified that the State guarantees the freedom of religion for every resident and to worship according to their respective religions. However, in recent times, many media have reported about conflicts between religious communities. Some of the cases that are often reported are the persecution of religious teachers, the sealing and bombing of churches, the prohibition of the use of the hijab, and other conflicts between religious communities.

Conflicts that occur in Indonesia and abroad based on religion certainly result in moral, material, or life losses. Many people died in the fighting, places of worship were damaged and other damage. Diversity that should be able to make community members complement each other but in the end makes them hurt each other because they feel disturbed and disturbed by other groups.

Cases of intolerance that occur in society such as physical and verbal aggression by insulting or vilifying other religions are certainly not certain religious teachings. Nor do any cultural norms justify this. This intolerance can occur because of a mistake in understanding religious teachings or a person's narrow way of thinking. Other factors that can also cause this intolerance are social, economic, political and cultural factors (Meiza, 2018).

This does not happen outside Sumatra only, but also in West Sumatra, where most of the people are of the Minang ethnic group. The latest data from the Setara Institute in 2022 regarding the tolerance index in 2021, Padang is still included in the 10 intolerant cities in Indonesia. This means that Padang has become the 10 most intolerant cities for 4 consecutive years since 2017. This adds to the track record of cases of intolerance in Minangkabau after it was previously reported that there was a conflict in one of the Vocational High Schools in the city of Padang which said that non-Muslim students forced to wear the hijab.

The concept of intolerance is very much against the teachings of religion. All religions teach to respect and teach mutual love and compassion towards God's creatures. Especially in Islam, it has been taught from a long time ago to be tolerant between religious communities. In the Nabawiyyah Sirah, it can be seen the attitude of the Prophet Muhammad towards followers of other religions, Christians, Jews, and even polytheists (Al-Mubarakfuriyy, 2008). The struggle of the Prophet Muhammad was even supported by his uncle Abu Talib who had

different beliefs with him. Rasulullah is very maintaining harmony so that non-Muslims live in peace. Based on the teachings taught by the Messenger of Allah, Muslims are highly required to be tolerant among human beings.

Furthermore, Ismail (2012) explains that there is no single religion and religious system that teaches about hatred, violence and war. This diversity should be accompanied by an attitude of wanting to be together in peace and happiness. This is part of the purpose of life for all humans and societies everywhere. The achievement of a safe and peaceful life in diversity can occur if there is tolerance between different groups. In this context it is referred to as religious tolerance.

Tolerance between religious communities is a social mechanism that is carried out by humans in responding to religious diversity and plurality. In everyday life, tolerance can be seen clearly from social activities carried out daily in the community in mutual cooperation, both activities related to the public interest and the interests of the community.

This article is a literature review that aims to explain religious tolerance in Minangkabau from a psychological perspective. Literature study is research carried out by researchers by means of collection methods through library data, books, research results related to the problems and research objectives to be studied and the data needed in research (Zed, 2014)

2. RESULTS AND DISCUSSION
2.1. Definition Religious Tolerance.

The definition of religious tolerance is not easy to find explicitly. Most studies on religious tolerance describe an attitude called tolerance. Power states that tolerance is an exception for things that are actually not liked, but are still allowed to be done. Religious tolerance is an attitude of mutual respect and respect for adherents of other religions. The attitude of religious tolerance includes not forcing other people to follow the religion we follow; does not prohibit adherents of other religions to worship according to their religious beliefs and teachings; do not insult the teachings of other religions (Hermawati, Paskarina, & Runiawati, 2016).

Bernett explains that there are several categories of individuals in responding to differences which will later lead to tolerant behavior or not. The first category is denial of difference. Individuals in this category cannot interpret religious differences. He is very intolerant of differences. His attitude is sometimes accompanied by deviant behavior from religious teachings such as expelling foreigners inhumanely (Meiza, 2018).

The second category is defense against difference. Someone in this category recognizes religious differences coupled with a negative evaluation of religious variations. His thinking is characterized by an "us-them" dichotomy and is often accompanied by negative stereotypes. Individuals who fall into this category have a tendency to preach against other religions. Any neutral or positive statement about another religion can be construed as an attack on one's own religion.

Third, minimization of difference. Someone in this category recognizes and accepts superficial religious differences such as rituals and daily habits. There is a tendency to define the basis of similarity in egocentric terms (based on what one likes). Understand that there are similarities in humans as supernatural beings or social beings. Trying to incorporate differences into familiar things.

Fourth, accepting the difference. A person in this category recognizes and values religious differences in behavior and values. Religious differences are considered as an alternative solution that deserves to be organized. The categories of difference are consciously spelled out. He can analyze complex interactions in religious differences.

Fifth, adapting to differences. People in this category are able to develop interfaith communication skills and utilize empathy or referencing. This person is able to consciously change perspective into elements of an alternative way of looking at the religious world and acting religiously in a manner that is appropriate in that area. He can also change behavior completely into a different religious frame without much friction. Knowledge and behavior regarding the differences between religions become more flexible and changeable.

Sixth, integration of difference. A person in this category is able to internalize a bi-religious or multireligious frame of reference. He is able to maintain a definition of identity that is "marginal" to a given religion, and sees himself as "in progress." He can use the frame of reference of several religions in evaluating phenomena, and is able to accept an identity that is not based on his religion. He can facilitate constructive contact between religion for himself and others, and is willing to participate to some extent in "marginal reference groups."

2.2. Religious Tolerance in Psychological Perspective.

From a psychological point of view, tolerance is a social control in which each individual is expected to understand the behavior or beliefs of other individuals who are different in terms of religion or ethnicity and culture and try to control negative responses to these different individuals (Dijiker & Koomen, 2007). Tolerance will lead individuals to build harmony in social life with other individuals with different socio-cultural backgrounds.

Intolerance when viewed from a psychological point of view is a reaction and form of discomfort and fear (Potgieter, et al, 2014). The persecution perpetrated by religious extremists is a form of adjustment to their way of thinking who may claim that they are trying to save the person's soul from themselves or may actually feel threatened by the existence of other groups. Fear breeds intolerance and intolerance creates fear (Grayling, 2000). It is these emotions and fears that lead to the emergence of intolerance or intolerance itself which gives rise to negative emotions in individuals. It can be seen that tolerance and a person's psychological condition have a reciprocal relationship.

Tolerance is sometimes seen as a threat to beliefs and principles that have been believed so far. Individuals who are intolerant feel that looking at it from the point of view of other groups seems to betray the norms, values and attitudes that they have always believed in. Therefore, he prefers to maintain the norms and beliefs that he holds fast (Broer et al., 2014). The behavior shown by intolerant people is actually driven by the beliefs and beliefs they have. Verkuyten (2020) explains that there are at least 3 dimensions of tolerance. These three dimensions explain the emergence of tolerant or intolerant behavior in someone. These dimensions are: 1) Affection: describes negative attitudes and feelings about other people outside the group such as being antipasti; 2) Psychological: Includes rigidity and narrow and closed thoughts about other groups; 3) Behavior: Exalting one's own group and discriminating against other groups.

These three processes can be seen in the emergence of intolerant behavior in someone. Initially the behavior begins with a negative affection for a group.

Furthermore, psychological conditions such as rigid and closed thinking patterns will support negative attitudes towards other groups and confirm that what he feels towards other groups is true. This condition can cause cognitive distortion. Cognitive distortion is an error in the way of thinking that can interfere with a person's behavior (Corey, 2009). Oey (2011) explains that one form of cognitive distortion is mental filter where a person is not able to think flexibly. His point of view is very limited and he limits himself to only receiving information that supports his thoughts and according to what he believes. People who experience this mental filter will ignore thoughts and assumptions that are not in accordance with their beliefs. This also happens in cases of intolerance. Generally, group members only believe in the truth that is believed by their group and do not want to be open to understanding from other groups. Because if he is open, it will tarnish his confidence (Broer, 2014). This dynamic is what happens to a person so that it eventually appears in the form of intolerant behavior such as hate speech, persecution and other detrimental intolerant behavior.

Furedi's analysis and other views on tolerance show that tolerance in action can be considered a social construct that can be constrained in terms of a number of key concepts. The first of these concepts is freedom. For tolerance to exist there must be an appreciation of the true meaning of freedom. Joe (2011) explains that tolerance can only be practiced in a society that values freedom, and freedom itself requires a tolerant society. Individuals should be free to hold any beliefs and should be able to express their views either through media such as the press or in person. Without tolerance one cannot be free to live with others, act according to one's own conscience, and pursue one's own path towards seeking the truth. Tolerance allows a person to express freely his beliefs, opinions and behavior. Tolerance affirms freedom of conscience and individual autonomy (Furedi, 2012) which symbolizes tolerance with Voltaire's famous statement: "*I disapprove of what you say, but I will defend to the death your right to say it.*" This reveals that there is a close relationship between judgment and commitment to freedom.

2.3. Religious Tolerance in Minangkabau From Psychological Perspective.

The West Sumatra region which is famous for its "Ranah Minang" gives its own religious color and nuance, both for the Minang people themselves and immigrant communities. For immigrants who have a religion other than Islam will experience adaptation in society and religious life (Hakim, 2012). Moreover, Minang customs and culture are very thick with the values of Islamic teachings, which is famous for the Minang proverb "*Adat Basandi Syarak, Syarak Basandi Kitabullah*". The adage is so ingrained among the Minang people in West Sumatra, even wherever they are, that it affects their life in society, including in religious life. Therefore, it can be understood that the term "Urang Minang" is synonymous with (religious) Islam, while the term "Urang Sumbar" has the connotation of "not necessarily Islam (Hakim, 2012).

This view arises because the Minangkabau society has been dominated by Muslims. Although at first, Islamic teachings also took time to be accepted by the Minangkabau community, but in its development the number of Muslims grew rapidly and dominated the number of people in Minangkabau. This gives rise to social identity in society. This social identity is one of the factors that can lead to tolerance in society. Meiza (2018) explains that social identity looks at how the cognitive and motivational processes of individuals in placing themselves in a group. This is what can lead to the emergence of ethnocentrism. That is the

tendency of a person to view the values and norms in his group as the best and best values and norms that are worthy of being used as standards for judging and acting for other groups.

Religious tolerance in West Sumatra and Padang City is generally no different from other regions in Indonesia which operate with a commitment to freedom of religion and opinion. Indeed, there are still many among traditional and religious circles who are still persistent in maintaining religious traditions by understanding Islam as it is written in the Qur'an (Fitri, 2015). Some people who argue that there is no need to adhere to existing religions are theologically excessive (becoming fanatics or fundamentalists) (Fitri, 2015). Those who are more moderate admit that in order to maintain harmony in living together it is important to respect each other's religious freedom which is commanded by God (Al Kafirun: 1-6). They try not to dominate their own religious beliefs over other religious beliefs. This principle takes precedence over people who are not indigenous Minangkabau. Furthermore, the religious tolerance highlighted by the local community (Minangkabau) is more for other religions within limits as long as other religions do not interfere and interfere with their religion (Fitri, 2015). So that this principle becomes a very close reference and becomes the dominance of social behavior in the Minang tribe in social life.

The case for Vocation Senior High that has been called before was chosen by the students so that they would not look different from the others. In psychology, a person tends to choose to be the same as other groups (conformity). Conformity is a type of social influence in which individuals change their attitudes and behavior so that they conform to existing social norms (Baron & Byrne, 2002). In this case, the student decided to wear the hijab to look the same as the rest of the class and not stand out. He did not mind because it did not interfere with his religious beliefs. When viewed from the explanation of the Head of the West Sumatra Education Office, he explained that there was no rule that required non-Muslim students to wear the hijab by force, because doing so would violate human rights (Chandra, 2021). If viewed from this case, the case of intolerance that occurred in Minangkabau was not caused by government regulations. So far, people in Minangkabau live in harmony with fellow followers of other religions. Most areas also have Chinese villages and the people live side by side in peace.

There a some efforts to increase religious tolerance owned by a person can be done with an approach in terms of psychology from the literature developed by Susetyo (2018), such a: *first,* ulticultural personality formation. The previous point explains that the educational environment can affect a person's tolerance. The first educational environment for children is the family. So the role of the family in the formation of a multicultural personality is very important. Efforts that can be made by parents are to teach openness, a positive attitude towards differences, have high sensitivity and teach about religious realities around them. Multicultural personality is actually respecting one's own culture as well as the culture of others. For example, visiting sick people, associating with people from various religious backgrounds, cooperating with and helping others regardless of their religion and other simple behaviors. In a broader context, the formation of a multicultural personality can be done through education, cultural approaches, mass media and other approaches.

Second, relational approach. After taking an individual approach to form a multicultural personality in individuals, it can then be done by establishing relationships with other people, between citizens, so that they will get to know each other and will further increase mutual trust between each other regardless of religious background.

Third, the ideological and policy approach of multiculturalism. The role of the government is also very large in terms of efforts to increase tolerance. The government's role is in making policies that can favor all groups or religions and implementing these policies consistently. Thus, the policies that have been made are able to protect minorities from the threat of discrimination and violence, ensure all adherents of religions and beliefs carry out their religious teachings and beliefs safely and peacefully.

3. CONCLUSION

Difference is a necessity in this life and tolerance appears as a way to peace in different groups. Likewise in Minangkabau. Suku Minang is identical to Islam but that does not mean the Suku Minang is intolerant of other religions. The recent cases of intolerance in Minangkabau are not caused by government regulations that force one religion to follow the teachings of another. But it can be seen from the psychological side that causes the emergence of a person's behavior. There are 3 processes that occur when a person will take an action or not, the first is affective (positive or negative feelings about a group), psychological (open-minded thought) and behavior (tolerant or intolerant behavior). In addition, a person's behavior is also influenced by social identity which will lead to ethnocentrism. This also happens in Minangkabau but the choice to behave tolerantly or not depends on individual choices, not government regulations. Basically, Suku Minang loves peace and has shown evidence that they are able to live side by side in peace all this time.

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