Overcoming Religious Prejudice Among Indonesian Students Through Islamic Education Based on Religious Maturity

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Abstract

Religious prejudice adorns socio-religious issues in Indonesia, including on state university campuses. Some Muslim student activists are very aggressive in calling non-Muslims and minority Islamic sects as infidels. Their negative prejudice is that Christians and Hindus are infidels because they have three Gods. The Shi'a are heretical because they prioritize Imam Ali over the Prophet. Ahmadiyah is not Islam because they believe in Mirza Gulam Ahmad as the Prophet. However, their accusations have no reliable basis. Meanwhile, mature and religious students have positive and tolerant attitudes. The research aims to counteract religious prejudice in Muslim students through Islamic education based on religious maturity—a mixed-method research method. The research instrument is an inventory of religious prejudice and religious maturity. The research respondents were 300 Muslim students in Bandung and Palembang. The research results show that the religious maturity approach in Islamic education has effectively prevented religious prejudice in students. Before college, half of the respondents had a prejudice against non-Muslims and minority Islamic schools. But after college, their unfavorable discriminations diminished. They say that among non-Muslims, some believe and deserve to go to heaven. Shi'a and Ahmadiyya are both Muslims. The implication is that Islamic education based on religious maturity needs to be implemented in universities.

Keywords: *Islamic Education, Religious Prejudice, Religious Maturity, Minority Religions and Madhhab.*

INTRODUCTION

After the reformation in the 2000s, religious prejudice and religious intolerance became a problem in socio-religious matters in Indonesia, including on state university campuses. Some student activists are very aggressive in calling out adherents of other religions (Catholics, Christians, Hindu Buddhists, Confucians) and minority Islamic sects (Shia, Ahmadiyah, etc.) as infidels. Ulama, Muslim intellectuals, and PAI (Islamic Religious Education) lecturers who defend other religions and minority Islamic groups are the targets of their ridicule. The main accusations are that non-Muslims are infidels (Rahmat, 2022; Ma'arif et al., 2024a), Shi'a are infidels (Fahrudin et al., 2023), and Ahmadiyah are not Muslims (Ma'arif et al., 2023; Ma'arif et al., 2024a; Ma'arif et al., 2024b). It is suspected that this group of activist students is related to Islamic preachers whose hobby is converting non-Muslims and minority Islamic groups. They often play videos of famous *ustads* who aggressively disbelieve these two groups. But on Google, the video doesn't exist. Maybe these videos are only distributed behind closed doors for their benefit. One of the *ustads* studied at a state university, which made it very easy to build relationships with these students (Humas-UPI, 2016).

Research results show that most students view non-Muslims as infidels and will become residents of hell (Rahmat et al., 2019; Ma'arif et al., 2024a). Students also view Shiite, Ahmadiyah, and Liberal Islam as infidels (Fahrudin et al., 2023; Ma'arif et al., 2024a; Ma'arif et al., 2024b). Even though Indonesia's largest Islamic organization, NU and Muhammadiyah, emphasize that Shiites are the same as Sunnis. They are both Muslims (Siradj, 2013; Syamsuddin, 2017). The MUI (Indonesian Ulema Council) has never prohibited Shiite teachings from developing in Indonesia (Junaidi, 2015). However, the MUI calls Ahmadiyya outside of Islam (MUI, 2005). At the world level, the World Conference of Ulemas at Al-Azhar Egypt, January 2020, created an article

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that prohibits *takfir* (accusing them of being infidels) by emphasizing that if a Muslim has 99 characteristics of disbelief. However, if there is still one characteristic of Islam, then he must be declared a Muslim. (Al-Azhar_Conference, 2020). Based on the results of this World Ulema Conference, Ahmadiyya should be designated as Muslims because their beliefs have distinctive Islamic characteristics, such as praying five times a day and fasting during Ramadan. Fifteen years earlier, Ulama throughout the world issued the Amman Risala, which stated that the Shi'ah Ja'fariyah and Shi'ah Zaidiyah were Muslims as were Sunni Muslims who were followers of the Four Schools of thought, the original Ibadis, and the true Salafis (Risala-Amman, 2005).

The research aims to test the effectiveness of "Islamic education based on religious maturity to ward off religious prejudice in Muslim students towards other religions and minority Islamic schools.

LITERATURE REVIEW

Religious Prejudice

Prejudice is a negative attitude towards other groups and their members (Dovidio et al., 2010; Rowatt & Al-Kire, 2021). Fiske (2017) cautions that some prejudices are more common across cultures (e.g., sexism, ageism), whereas prejudice based on race, ethnicity, or religion is regionally specific. For example, the Rohingya-Buddhist Muslim group in Myanmar and Shia-Sunni in Iraq (Neuberg et al., 2014). Perceived threat and anxiety play an essential role in some religious prejudice (Rowatt & Al-Kire, 2021). In addition to prejudice, perceptions of religious threats can also lead to support for religiously justified violence (Beller & Kröger, 2017; Obaidi et al., 2018). Examples include Rohingya-Buddhist Muslims in Myanmar and Shi'a-Sunnis in Iraq (Neuberg et al., 2014). The Sunni-Shia conflict in Iraq after the United States invasion caused several Iraqis to migrate to Canada. It turns out that the conflict between the two Muslims from different sects also carried over to Ottawa (Jafar, 2017). Sipah Sahaba Pakistan (SSP) produces various anti-Shia literature in Urdu (Mirza, 2017a), which influences the religious mindset of the Pakistani Sunni community. Because of this, violence against the Shiite minority in Pakistan is carried out systematically and organized (Mirza, 2017b). Prejudice also occurs because of feelings of difference, especially in people who have high levels of religious fundamentalism, often giving rise to feelings of dislike and disgust, as well as feelings of similarity; in people who have low levels of religious fundamentalism, feelings of liking often increase (Brandt & Van Tongeren, 2017).

In general, religious dimensions predict negative attitudes toward different others through a combination of identity, ideological conservatism, and negative emotions – primarily when differences are based on citizenship/immigration status, belief in God (i.e., theist-atheist), or religious worldview (i.e., Christian, Muslim) (Rowatt & Al-Kire, 2021; Baatsen, 2017). Including Muslim-Christians in Mindanao, Philippines (Buendia, 2006). Muslim-Jews in Palestine-Israel (Bhowmik & Fisher, 2023). Hindu-Muslims in India (Schutte, 2019; Deshmukh, 2021). Rohingya-Buddhist Muslims in Myanmar (Neuberg et al., 2014). Shi`a-Sunni in Iraq (Neuberg et al., 2014), and Pakistan (Mirza, 2017a; Mirza, 2017b). Sunni-Ahmadiyya in Pakistan (Nijwahan, 2010; Jayanto, 2022).

The population of Indonesia was 272.23 million people in December 2022. Of this number, 241.7 million people (88.79%), the majority, are Muslim. Christians 20.65 million (7.59%). Catholics 8.50 million (3.12%). Hindus 4.69 million (1.72%). Buddhists 2.02 million (0.74%), and Confucians 0.75 million (0.03%) (dataindonesia.id, 2023). Christian-majority areas include four districts in North Sumatra and Ambon (Maluku)—the majority of Hindus on the island of Bali. Meanwhile, Buddhists and Confucians are spread across various regions (wikipedia, 2023).

In Indonesia, religious prejudice among the majority increased after the 1998-1999 reforms, including the Muslim-Christian conflict (Sukamto & Pramono, 2020). In Muslim-majority areas, those with high levels of Islamic fundamentalism often have negative attitudes towards non-Muslims and minority Islamic madhhabs. In 2003 alone, more than 400 churches (Christian/Catholic) were damaged and destroyed (Hefner, 2017). As a result of protests against the mosque's toa from a Chinese Buddhist, seven monasteries were burned by the mob (Tuhri, 2020). The Christian-Muslim conflict in Ambon (Sudjatmiko, 2008) caused Muslims to leave Ambon in droves (Ernas, 2018). The Bali bombing incident (Lewis, 2006) created sentiment among Hindus towards Muslims (tempo.co, 2013). The bad fate of Islamic madhhab minorities also occurs in many regions in

Indonesia. Shi'a and Ahmadiyya were persecuted. The prejudice of the majority, the Shi'a are sinful, is partly because they prioritize Imam Ali over the Prophet. As a result, mosques, Islamic boarding schools, and houses of Shi'a residents were damaged and burned by the mob. The Ta'lim Council was monitored and disbanded (Fahrudin et al., 2023). Another prejudice is that Ahmadiyya is not Islam. Because of this, Ahmadiyya mosques were damaged and burned by the masses. Their religious activities are monitored and hindered (Ma'arif et al., 2023; Ma'arif et al., 2024b).

Religious Maturity

It is necessary to distinguish between religiosity and spirituality, which is popular with many studies on SQ There are three aspects of SQ, namely responsibility, humility, and happiness (Zohar & Marshal, 2007; Bharti, 2013; Sahebalzamani et al., 2013; Sripriya, 2017; Siswanti et al., 2018; Alam, 2020; Puspitacandri et al., 2020; Vasconcelos, 2020; Sowndarya & Elavarasan, 2022; Ma & Wang, 2022). These SQ characteristics are characteristics of religious maturity as well (Rahmat & Firdaus, 2024). But SQ is unrelated to the religion of happiness (Zohar & Marshal, 2007; Day, 2017). In many studies, humanists and atheists have high SQ, while religious people have low SQ (Zohar & Marshal, 2007). Meanwhile, Sufis have religious intelligence/maturity (Yahya & Rahmat, 2022; Fahrudin et al., 2024; Yahya et al., 2024).

How do we eliminate religious prejudice? One of the challenges for different religious groups is finding ways to build mutual respect. Streib et al. (2018) call it *xenosophia*, or the wisdom that can be gained by being open to "strangers" in our midst. As for religiously mature people, there is no problem at all because the main characteristic of religious maturity is a change in emotions to love, harmony, and tolerance.

Using William James and Allport's theory, the characteristics of religious maturity are as follows: First, his heart and mind are always connected to God (William James). Allport's terms: (1) well-differentiated and self-critical because he is loyal to God, and (2) makes religion a motivational force. Second, as a result of the first, his life surrenders to God's Will and is free from ego. Gordon W. Allport's term has moral consistency. Third, as a result of the second characteristic, it gives birth to a happy feeling of happiness and freedom. Allport's term is an integral view of life. These criteria involve reflection and harmony and living a life of benefit to others. The fourth characteristic, due to the third characteristic, experiences a change from emotion to love, harmony, and tolerance, free from hatred, prejudice, hostility, and all negative traits. Allport's term is a comprehensive view of life, with tolerance as its core (James, 2015; Ismail, 2012; Allport, 1960; Kemp, 2005). Religiously mature people have positive coping strategies (Indirawati, 2006).

METHOD

The research uses mixed methods. Qualitative research to develop Islamic education teaching designs based on religious maturity. While quantitative with intervention (quasi-experiment) to test the model's effectiveness. Research population of UIN Raden Fatah (Palembang) and UPI (Bandung) students. The samples were selected purposively, namely, Islamic Education classes based on religious maturity (intervention classes), four classes each in Palembang (150 students), and four other classes in Bandung (150 students). Also, students who have relatively similar pre-test scores.

The research instrument for the "religious prejudice" questionnaire is in the form of Yes - No to each statement, with 16 items, eight positive and eight negative. A Delphi test was conducted on seven experts who approved 16 items, which were tested for validity and reliability through the IBM SPSS Statistics 24. The validity was tested through Pearson's two-tailed correlation bivariate analysis, while reliability used the alpha scale analysis model. The results showed that 16 items were valid and were significant at alpha 0.01. The reliability of r = 0.734 was significant at alpha 0.01.

The prejudices of Muslim students towards other religions and minority Islamic schools (Shi'a and Ahmadiyya), namely:

Muslims automatically believe, while non-Muslims automatically disbelieve.

Heaven is only intended for Muslims, while non-Muslims will go to hell.

Christians distrust because they have three Gods (God the Father, God the Son, and God the Holy Spirit).

Hindus disbelieve because they have three Gods (God Brahma, Vishnu, and Shiva).

The Shi'a are heretical because (1) they prioritize Imam Ali over the Prophet, (2) their Pillars of Islam are incomplete, and (3) they disbelieve the Prophet's friends.

Ahmadiyya are heretical because they believe in Mirza Ghulam Ahmad as a Prophet.

Example item: "Hindus are disbelievers because they have three Gods (God Brahma, God Vishnu, and God Shiva)" (-). This item is a negative prejudice because – what is true – the God of Hinduism is Almighty, namely God Brahma. Another example: "Good Christians can go to heaven" (+).Using thematic digital Qur'ān (Affandi et al., 2021), this statement is in accordance with the QS 2/Al-Baqarah:62 and 5/Al-Maidah:69 that Christians who believe and do good deeds will go to heaven and not go to hell. That item is positive prejudice. "The closure of Ahmadiyya mosques is correct because Ahmadiyya, as a heretical Islam, should not develop in Indonesia" (-). "Shi'a Islam = Sunni Islam, both are Muslims" (+). This item is following the Risalah-Amman (2005).

Data analysis uses descriptive statistics in the form of percentages (%). After ten interventions (10x100 minutes), we distributed the research instruments and then compared the profile (percentage) of religious prejudice before and after the intervention (August and October 2023). Data was analyzed using comparative techniques between post and pre-test results, specifically the IBM SPSS Statistics 24 with Paired Samples (t-test).

Research Findings

Students' Religious Prejudice Before the Intervention

In August 2023, before the intervention, we distributed research instruments to students in eight classes (pre-test). The results can be seen in the following table.

Table 1: Students' Religious Prejudice Before Intervention

No.	Religious prejudice	Bandung students		Palembang students		Total	
		f	**%**	*f*	**%**	f	**%**
1.	Every Muslim not automatically mukmin (believer).	*68*	45,3	*69*	46,0	*137*	45,7
2.	God may designate humble non-Muslims who have noble morals as believers.	*65*	43,3	*63*	42,0	*128*	42,7
3.	People who are arrogant and have bad morals, even though they are Muslims, will go to hell.	*63*	42,0	*65*	43,3	*128*	42,7
4.	Even though they are non-Muslims, people who are humble and have noble character will go to heaven.	*65*	43,3	*64*	42,7	*129*	43,0
5.	A Muslim will still go to heaven, even if he is arrogant and has terrible morals.	*64*	42,7	*64*	42,7	*128*	42,7
6.	Anyone who believes in Allah, the Last Day, and does good deeds even though he is a non-Muslim will enter heaven.	*60*	40,0	*65*	43,3	*125*	41,7
7.	Christians are disbelievers because they believe in three Gods (Trinity).	*15*	10,0	*17*	11,3	*32*	10,7
8.	Hindus are infidels because they worship three Gods (Trimurti).	*17*	11,3	*17*	11,3	*34*	11,3
9.	Shi'a is a deviant Islamic group.	*90*	60,0	*88*	58.7	*178*	59,3
10.	I sympathize with the group of people who broke up the commemoration of the Day of Ashura (a Shi'a holiday).	*94*	62,7	*90*	60,0	*184*	61,3
11.	I agree with the results of the ulama conference in Jordan; Shi'a is the same as Sunni; both are Muslims.	*91*	60,7	*89*	59,3	*180*	60,0
12.	I agree with Quraisy Shihab (an expert on the Quran), Din Syamsudin (a Muhammadiyah cleric), and Said Aqil Siraj (an NU cleric) that Shiites are the same as Sunnis; both are Islamic.	*92*	61,3	*88*	58,7	*180*	60,0
13.	Ahmadiyya should not develop in Indonesia.	*64*	42,7	*62*	41,3	*126*	42,0
14.	We must not allow Ahmadiyya to build mosques around us.	*60*	40,0	*60*	40,0	*120*	40,0
15.	Based on the results of the Ulama conference in Egypt, Ahmadiyya is classified as Islamic because it has many Islamic characteristics.	*60*	40,0	*60*	40,0	*120*	40,0
16.	Ahmadiyya are Muslims, not infidels.	*63*	42,0	*62*	41,3	*125*	41,7
	Average	*64,4*	**43,0**	*63,9*	**42,6**	*128,4*	**42,8**

n = 150 Bandung students, 150 Palembang students. Total 300 students.

Table 1 above shows that before the intervention, more than half of the student respondents had negative prejudice towards other religions and minority Islamic schools (42.8%). There is no difference in scores between Palembang and Bandung students. Of the 16 items of religious prejudice, more than half of the respondents were prejudiced in 12 items. Four items are pretty positive. Negatively prejudiced items relate to other religions and Ahmadiyya. There are positive items (prejudiced favorably) regarding Shi'a.

Respondents who have negative religious prejudice are related to the following things:

Faith and disbelief are related to religious identity. They said that Muslims automatically believe (45.7%), while non-Muslims disbelieve (42%-43%). Moreover, according to respondents, Christians and Hindus are infidels because they believe in the Trinity and Trimurti (Three Gods) (10.7% and 11.3%). However, this prejudice is wrong.

Going to heaven or hell is related to religious identity. Heaven is only intended for Muslims (42.7%), while non-Muslims, even though they are humble and have noble character, will still go to hell (43.0%). They further stated that Muslims, even though they are arrogant and have bad morals, will be residents of heaven (42.7%). However, this prejudice is wrong.

The persecution of Ahmadiyya appears to be justified by respondents. They said that the closure of Ahmadiyya mosques was correct because Ahmadiyya, as a heretical Islam, should not develop in Indonesia (42.0%). We must not allow Ahmadiyya to build mosques around us (40.0%). However, this prejudice is wrong.

The only moderately positive prejudice is against Shi'a Islam. They agree with the Amman Minutes and credible Indonesian Ulemas who state that Shi'a Islam = Sunni Islam; both are Muslims (60.0% and 60.0%). They disagree that Shi'a are a heretical Islamic group (59.3%). They also disagree with a group of Muslims (radicals) who like to disband Ashura Day (Shi'a Religious Day) activities (61.3%).

Intervention Through Islamic Education Based on Religious Intelligence

Intervention teaching for ten meetings from August to October 2023. The religious intelligence approaches relevant to warding off religious prejudice are humility, usefulness for others, harmony, freedom from hatred, discrimination, and hostility, and a comprehensive outlook on life. The point is tolerance.

During ten meetings, Islamic education discussed the following matters in Table 2.

Table 2: Islamic education teaching materials based on religious intelligence

Meeting to	Teaching materials	Religious Quotion
1	Being Muslim = having perfect noble morals.	All characteristics of religious intelligence.
2	They have an *alfaqir* spirit as the core of noble morals, with the main characteristic of not feeling better than anyone.	Humble, harmonious, free from hatred, prejudice, and hostility, beneficial to others, harmony, and tolerance.
3	High concern is the core of other noble morals, such as not being selfish.	Humble, harmonious, free from hatred, prejudice, hostility, and a comprehensive outlook on life with tolerance at its core.
4	Faith is related to good character, not related to religious identity. Prejudice: every Muslim automatically believes and goes to heaven.	Humble, harmonious, free from hatred, prejudice, hostility, and a comprehensive outlook on life with tolerance at its core.
5	Disbelief is related to bad character, not related to religious identity. Prejudice: every non-Muslim automatically disbelieves and goes to hell.	Humble, harmonious, free from hatred, prejudice, hostility, and a comprehensive outlook on life with tolerance at its core.
6	True Muslims are only one of 73 groups. Meanwhile, non-Muslims who are straight and good are essentially believers. Prejudice: every Muslim is automatically a believer. Every non-Muslim is automatically an infidel.	Humble, harmonious, free from hatred, prejudice, hostility, and a comprehensive outlook on life with tolerance at its core.
7	The concept of the Trinity in Christianity and the Trimurti in Hinduism is in line with the concept of God Almighty, not targeted by Q Al-Maidah/5 verse 73: "Indeed, those who say that Allah is one of the three are disbelievers" (DigitalQur`ān, 2013).	Humble, harmonious, free from hatred, prejudice, hostility, and a comprehensive outlook on life with tolerance at its core.
8	The Prophet SAW forbade accusing fellow Muslims of infidelity. The reason is that the only faithful Islam is the Islam taught and exemplified by the Prophet. While post-prophetic Islam is a product of ijtihad, each has relative truth. The results of the World Ulema Conference in Al-Azhar, Egypt (Al-	Humble, harmonious, free from hatred, prejudice, hostility, and a comprehensive outlook on life with tolerance at its core.

	Azhar_Conference, 2020) show that if a person accused of being an infidel still has one Islamic characteristic, they must be declared a Muslim, they cannot be charged with being an infidel.	
9	Shi'a = Sunni, both Muslims (Risala-Amman, 2005). The Shi'a-Sunni differences are simply differences in the product of ijtihad. 12 post-Prophetic Imams (Shi'a) = Abu Bakr, Umar, Uthman, Ali, and great friends (Sunni), and other differences, as a product of ijtihad.	Humble, harmonious, free from hatred, prejudice, hostility, and a comprehensive outlook on life with tolerance at its core.
10	The position of the Prophet Mirza Ghulam Ahmad in the Ahmadiyya = the position of an authoritative Ulama among the Sunnis = 12 Imams among the Shi'a; both are products of ijtihad. Sunni-Ahmadiyya's teachings are more similar, not just containing one Islamic characteristic. It is based on these many similarities that Ahmadiyya cannot be judged as infidels.	Humble, harmonious, free from hatred, prejudice, hostility, and a comprehensive outlook on life with tolerance at its core.

Changes in Students' Religious Prejudices After the Intervention

At the end of October 2023, we distributed research instruments (post-test) to students in eight intervention classes. The results are as follows.

Paired Samples Test									
		Paired Differences							
					95% Confidence Interval of the Difference				Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	Lower	Upper	t	df	
Pair 1	PpretestBdg - PpretestPlbg	.05333	4.78923	.39104	-.71937	.82603	.136	149	.892
Pair 2	PposttestBdg - PposttestPlmbg	-1.50667	5.43509	.44377	-2.38357	-.62976	-3.395	149	.001
Pair 3	PBdgPosttest - PBdgPretest	2.50000	1.86364	.15217	2.19932	2.80068	16.429	149	.000
Pair 4	PPlbgPostes - PPlbgPretest	4.06000	2.58864	.21136	3.64235	4.47765	19.209	149	.000
Pair 5	PtotalPosttest - PtotalPretest	3.28000	2.38339	.13760	3.00920	3.55080	23.836	299	.000

The results of the paired samples test calculation show that before the intervention (pre-test), there was no difference in religious prejudice scores between Bandung and Palembang students (t = .136, not significant at alpha .05). But there was a difference after the intervention. Palembang students' scores were higher than Bandung students (t = 3.395 significant at alpha .01).

After the intervention (post-test), the scores of all research respondents were much higher than before the intervention (pre-test), t = 23.836, significant at alpha .01. Likewise, the scores of Bandung and Palembang students were much higher (t = 16.429 and 19.209 significant at alpha .01).

The items of religious prejudice that changed to be higher, or from negative to positive prejudice, can be seen in the following table.

Table 3: Changes in students' religious prejudice after the intervention

No.	Religious prejudice	Bandung students		Palembang students		Total	
		ƒ	%	ƒ	%	f	%
1.	Every Muslim not automatically mukmin (believer).	120	80,0	124	82,7	244	81.3
2.	God may designate humble non-Muslims who have noble morals as believers.	96	64,0	94	62,7	190	63,3
3.	People who are arrogant and have bad morals, even though they are Muslims, will go to hell.	96	64,0	93	62,0	189	63,0
4.	Even though they are non-Muslims, people who are humble and have noble character will go to heaven.	95	63,3	92	61,3	187	62,3
5.	A Muslim will still go to heaven, even if he is arrogant and has terrible morals.	96	64,0	91	60,7	187	62,3
6.	Anyone who believes in Allah, the Last Day, and does good deeds even though he is a non-Muslim will enter heaven.	95	63,3	94	62,7	189	63,0
7.	Christians are disbelievers because they believe in three Gods (Trinity).	61	40,7	61	40,7	122	40,7
8.	Hindus are infidels because they worship three Gods (Trimurti).	61	40,7	60	40,0	121	40,3
9.	Shi'a is a deviant Islamic group.	103	68,7	127	84,7	230	76.7
10.	I sympathize with the group of people who broke up the commemoration of the Day of Ashura (a Shi'a holiday).	105	70,0	128	85,3	233	77,7

11.	I agree with the results of the ulama conference in Jordan; Shi'a is the same as Sunni; both are Muslims.	*105*	70,0	*129*	86,0	*234*	78,0
12.	I agree with Quraisy Shihab (an expert on the Quran), Din Syamsudin (a Muhammadiyah cleric), and Said Aqil Siraj (an NU cleric) that Shiites are the same as Sunnis; both are Islamic.	*106*	70,7	*126*	84,0	*232*	77,3
13.	Ahmadiyya should not develop in Indonesia.	*66*	44,0	*104*	69,3	*170*	56,7
14.	We must not allow Ahmadiyya to build mosques around us.	*68*	45,3	*103*	68,7	*171*	57,0
15.	Based on the results of the Ulama conference in Egypt, Ahmadiyya is classified as Islamic because it has many Islamic characteristics.	*67*	44,7	*102*	68.0	*169*	56,3
16.	Ahmadiyya are Muslims, not infidels.	*66*	44,0	*104*	69,3	*170*	56,7
	Average	*87,9*	**58,6**	*102*	**68,0**	*189,9*	**63,3**

n = 150 Bandung students, 150 Palembang students. Total 300 students.

Table 3 above shows that after the intervention (post-test), the majority of respondents changed to have positive prejudice towards other religions and minority Islamic schools (from 42.8% to 63.3%). The score change for Palembang students was higher than for Bandung students (68.0%: 58.6%). Of the 16 items, 12 items have a positive prejudice. Two items remained negative, although there was an increase in the percentage, namely "Christians are unbelievers because they believe in the Trinity (God the Father, God the Son, and God the Holy Spirit)" (from 10.7% to 40.7%) and " Hindus are infidels because they believe in the Trimurti (God Brahma, God Vishnu, and God God Shiva)" (from 11.3% to 40.3%). Meanwhile, for Bandung students, items related to Ahmadiyya are still negative, although there is an increase in the percentage (from 42.7%, 40.0%, 40.0%, 42.0% to 44.0%, 45.3 %, 44.7%, and 44.0%).

In more detail, changes in religious prejudice can be described as follows:

Faith and disbelief are no longer linked to religious identity. They stated that Muslims do not automatically believe (81.3%. Before the intervention, 45.7%), while non-Muslims who are humble and have noble character can be determined by God as believers (63.3%. Originally 42.7%). Even though there is an increase in the percentage, respondents still consider Christians and Hindus unbelievers because they believe in the Trinity and Trimurti (40.7% and 40.3%. Originally 10.7% and 11.3%).

Going to heaven or hell is no longer linked to religious identity. Heaven is not only reserved for Muslims (62.3%. Originally 42.7%), while non-Muslims who are humble and have noble character can go to heaven (63.0%. Originally 43.0%). They further stated that Muslims who are arrogant and have bad morals will become residents of heaven (63.0%. Originally 42.7%).

The percentage score of respondents towards Shi'a increased (initially 59.3%, 61.3%, 60.0%, and 60.0% to 76.7%, 77.7%, 78.0% and 77.3%). However, the increase in the percentage scores of Palembang students was higher (initially 58.7%, 60.0%, 59.3%, and 58.7% to 84.7%, 85.3%, 86.0%, and 84.0%). Meanwhile, Bandung students (initially 60.0%, 62.7%, 60.7% and 61.3% became 68.7%, 70.0%, 70.0%, and 70.7%).

Respondents did not condone the persecution of Ahmadiyya. They said the closure of Ahmadiyya mosques was no longer proper (56.7%. Originally 42.0%). The establishment of Ahmadiyya mosques in our vicinity should be permitted (57.0%. Originally 40.0%). According to respondents, the prohibition on *takfir* (accusing them of being infidels) at the World Ulama conference at Al-Azhar Egypt includes the prohibition on *takfir* against Ahmadiyya (56.3%. Originally 40.0%) because Ahmadiyya is still classified as Muslims (56.7%. Originally 41, 7%). But Bandung students remain negative towards Ahmadiyya (44.0%, 45.3%, 44.7% and 44.0%).

DISCUSSION

Several things need to be discussed from the findings of this research. Islamic education based on religious maturity has been proven to be effective in reducing religious prejudice. Theoretically, prejudice is not innate but rather the result of learning and influence from the environment, such as parents, friends, teachers, and the media. Parents with prejudices against certain groups will pass these attitudes on to their children through social processes. Children who have racial attitudes will transmit these attitudes to their friends. This process occurs repeatedly to form a cycle. This cycle must be broken by stopping learning prejudice from the environment. Children must be made aware of the existence of differences and then encouraged to accept and appreciate existing differences (Brigham, 1991; Baron & Byrne, 1997). In this quasi-experiment, the cycle is broken

through learning. More than that, mature religious people have a humble, harmonious nature, free from hatred, prejudice, hostility, and a comprehensive view of life with the essence of tolerance (James, 2015; Ismail, 2012; Allport, 1960; Kemp, 2005; Indirawati, 2006).

Following Fiske (2017), prejudice about Muslims and non-Muslims appears to be more common. It has been proven that students in Bandung and Palembang have the same prejudices. Before the intervention, 45%-46% of students thought that being Muslim automatically believed and would go to heaven (42.7%-42.7%), and after the intervention, it changed positively to 80%-82.7% and 60.7%- 64%. Meanwhile, non-Muslims, even though they are humble and have a noble character, are still infidels (42%-43%) and will go to hell (42.7%-43.3%), and after the intervention, this changed positively to 62.7%-64%, and 61.3%-63.3%. Likewise, despite the increase, students have the same view that Christians and Hindus have three Gods. Before intervention 10%-11.3% and 11.3%-11.3%, and after intervention 40.7%-40.7% and 40.7%-40%.

As for prejudice against Shi'a and Ahmadiyya, following Neuberg et al. (2014) appears to be regionally specific. Before the intervention, Bandung and Palembang students had relatively the same percentage scores. Prejudice against Shi'a is between 60%-63% and 59%-60%. Big changes occurred in Palembang students, 84%-86%, while in Bandung students it was only 69%-70%. Likewise, prejudice against Ahmadiyya. Before intervention 40%-42.7% and 40%-41.3%. Big changes occurred in Palembang students, 68%-69%, while in Bandung students it was only 44%-45%. It is suspected that the anti-Shi'a and anti-Ahmadiyya campaigns were more intense in Bandung. Religious prejudice because it creates a sense of threat and anxiety (Rowatt & Al-Kire, 2021). In this city, the Anti Shi'a National Alliance was founded, which campaigned that Shi'a teachings threatened the purity of the mainstream Islamic faith. Consequently, religious threats can also lead to support for religiously justified violence (Beller & Kröger, 2017; Obaidi et al., 2018). Anti-Shi'a groups in Bandung every 10th of Muharram guerrilla and disperse the commemoration of Ashura Day (Fahrudin et al., 2023). In this city, the Ahmadiyya Mosque was also sealed (Ma'arif et al., 2023; Ma'arif et al., 2024a; Ma'arif et al., 2024b). Meanwhile, the same case was not found in Palembang.

The Islamic education learning model based on religious maturity is relatively new but aligns with similar research. Religious maturity has been positively correlated with coping strategies (Indirawati, 2006). Teaching models that are open, moderate, inclusive, and tolerant have indeed succeeded in increasing students' religious tolerance. Islamic education based on religious intelligence has built students' substantive religiosity (Suryana et al., 2024). The Al-Quran-based model of religious pluralism (Rahmat et al., 2019), the dialogue-argumentative model (Yahya & Rahmat, 2021), and the inclusive Islamic education teaching materials model (Rahmat & Yahya, 2022) have proven successful in increasing students' religious moderation.

CONCLUSION

Islamic education based on religious maturity has been proven effective in reducing religious prejudice. Before the intervention, most students had a prejudice against adherents of other religions and minority Islamic schools of thought. However, after the intervention, their prejudices changed. They no longer associate faith-disbelief and heaven-hell with religious identity. Most of them no longer accuse Shi'a and Ahmadiyya of being deviant Islamic groups. They associate faith-disbelief and heaven-hell with good and evil characters. People who are humble and have noble character, whatever their religion, are believers and have the right to heaven. Meanwhile, people who are arrogant and have bad morals, even if their religion is Islam, are infidels and will be thrown into hell. The implication is that learning based on religious maturity needs to be implemented in Islamic education.

However, there is still a small portion of respondents who still have destructive prejudices. Most respondents still see the Trinity and Trimurti as contradictory to the concept of God Almighty. Regionally, most Bandung respondents still have negative prejudices against Ahmadiyya. Further research is needed: (1) why do a few respondents still have wrong prejudice? (2) What learning enrichment efforts can eliminate these negative prejudices?

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