




The effect of conformity on strengthening students' internal tolerance attitudes STIT Muhammadiyah Ngawi

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ABSTRACT

In the dynamics of social life in the university environment, tolerance is an important foundation in creating harmonious interactions between individuals and groups. The reality of a pluralistic and culturally diverse campus requires students to develop an inclusive attitude, respect each other, and accept a diversity of backgrounds, perspectives, and values. One of the social variables that is estimated to play a role in shaping the level of internal tolerance of students is conformity, which is a person's tendency to adjust his behavior and views to the social norms that apply in the group. Conformity does not always have a negative connotation. In certain situations, conformity can be a mechanism for internalizing constructive values, such as empathy, openness, and respect for diversity. If group norms are inclusive, then conformity can encourage tolerance and strengthen social cohesion. On the other hand, in groups with exclusive and intolerant values, conformity can actually hinder the development of mutual respect. Therefore, it is important to analyze the extent to which conformity contributes to the formation of students' internal tolerances, as well as to identify the possibility of differences in influence based on their social background or the type of group they belong to. This study was conducted with a quantitative approach using a cross-sectional correlational design. Data collection was carried out through the distribution of questionnaires to 569 students from four departments at STIT Muhammadiyah Ngawi. The data obtained was analyzed using the person product moment correlation technique. The findings of the study show a positive and significant relationship between conformity variables and internal tolerance. In other words, the higher the level of conformity of an individual to the norms of his group, the greater his tendency to show tolerance to the differences that exist within the group. This study aims to analyze, 1) whether there is a significant influence between conformity and strengthening of student internal tolerance; second, 2) the extent to which conformity affects the level of tolerance in the context of a particular student community or organization; and 3), whether these influences differ based on the type of group or social background of the students. The findings of this study are expected to contribute to the formulation of a strategy for fostering student character that is more adaptive, tolerant, and responsive to social complexities in the academic environment.

Keywords: *Conformity, Internal Tolerance, Attitude Strengthening*

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1.0 INTRODUCTION

Student life in the campus environment is a miniature multicultural society that is full of differences in terms of social, cultural, religious, and ideological views (Rahmawati et al. 2023). In this context, internal tolerance (Simarmata and Henry Thomas et al. 2017), namely the ability of individuals to accept and reconcile with diversity within themselves, is an important ability in maintaining social harmony. However, internal tolerance is not an entity that arises autonomously; It is formed and mediated through social interactions and discursive practices that take place in everyday life. One of the social practices that often appear in student dynamics is conformity (Alfiani and Tobing 2018; Kelly 2018) is the tendency to adjust attitudes, values, and behaviors to group norms. Conformity is often interpreted negatively as a form of uniformity that suppresses personal identity. In a multicultural campus environment (Harmi 2021), students are often faced with complex social dynamics, where diversity of identities requires self-adjustment in order to be accepted into a group. This phenomenon of conformity is reflected in various social practices, such as the tendency of students to align their opinions, behaviors, and even ways of dressing with the norms of the dominant group, especially in organizational forums, social media, and academic discussions. This act of conformity is often understood as a form of "tolerance" in order to maintain harmony and avoid conflict, even though it implicitly contains elements of social pressure that can reduce the authenticity of individual identity.

In this context, conformity is not only a social mechanism for adaptation, but also forms an internal discourse of tolerance that is full of ideological meaning. However, in certain contexts, conformity can also be seen as a strategy to create social harmony, even as a form of compromise that leads to internal tolerance. The extent to which conformity is carried out by students really reflects authentic internal tolerance, and not just a form of adjustment born from social pressure. Studies on student conformity and tolerance have been widely conducted, but most of them still focus on individual psychological approaches or interpersonal relationships in general. There has not been much research that sees both as products of social construction through language and discourse, even though that is precisely where ideology, power, and social control are often hidden. Previous studies have shown that conformity is part of the social strategy used by individuals to gain acceptance and avoid conflict in groups (Cialdini and Goldstein 2004). In the context of students, conformity can appear as an effort to adjust to organizational norms, group communication styles, and dominant ideologies that develop in the campus environment (David B. Pillemer 2015). Research conducted by Naimatul Khoiriyah (Khoiriyah and Bawono 2024a), students are individuals who often behave the same as others. The desire to be the same and the fear of rejection are the basis for students to behave the same as others. This behavior is known as conformity. One of the similar behaviors that arises in students is the similarity in decision-making regarding careers. Students assume that others have better experience and information about careers than themselves, so students follow career advice or information from others. The results of the study show that the accepted hypothesis is that there is an influence of conformity on student career planning.

The results of previous research on conformity as a discourse of internal tolerance of students can be categorized into three first tendencies: Identifying the forms of conformity that appear in the discourse of internal tolerance in the student environment (Fairclough, 1993; Jahro 2017; Raviyoga and Marheni 2019) Second, student discourse practices reproduce social norms through representations of conformity and internal tolerance (Agung, Nisha, and Tobing 2017; Aufaqi Akrom and Rosdiana 2022; Yuliana et al. 2022). Third, the social structure of the campus influences the production and distribution of conformity discourse as a form of internal tolerance (Irawaty 2020; Permana 2023; Yuliana et al. 2022). The results of these studies do not seem to have discussed the topic in detail. Therefore, the purpose of this study is to strengthen the findings of existing research. In line with that, the research problem is formulated as follows:

Conformity plays an important role in forming and maintaining the stability of social relations in a heterogeneous campus environment. In situations where students come from a variety of cultural, religious, and personal value backgrounds, conformity can serve as a social adaptation mechanism

that encourages the creation of mutual respect. Adjustments to social norms that apply in the group are not always negative; In the context of internal tolerance, conformity can be a medium to bridge differences, strengthen solidarity, and minimize conflict. When students choose to conform to maintain harmony, without having to sacrifice their individual identity to the extreme, conformity becomes a productive form of tolerance. Thus, conformity is not only seen as a form of social compliance, but also as a social strategy that allows for the creation of a space for dialogue and peaceful coexistence among diversity.

2.0 LITERATURE REVIEW

2.1 Compliance

Conformity is a form of adjustment of an individual's attitudes, behaviors, or opinions to the prevailing social norms, values, or expectations in a particular group or social environment. In the study of social psychology, conformity is understood as a response to social pressures, both real and implicit, in which individuals tend to conform to gain acceptance, avoid conflict, or maintain group identity (Cialdini and Goldstein 2004). Conformity is not always negative, but it can be a social mechanism that maintains cohesion and order in a group. In the context of campus life, conformity can emerge as a student's social strategy to create or maintain internal tolerance, especially in situations of cross-identity interaction. Conformity theory in social psychology is rooted in the idea that individuals tend to adjust their behaviors, opinions, or values to fit the social group they belong to. This theory was first popularized through the experiments of Solomon Asch (Hogg 2001; Rozin 2001; Solomon E. Asch 1955), which shows how peer pressure can influence a person to give an answer that does not conform to objective truths for the sake of social uniformity. Asch found that even in simple situations, individuals are willing to change their perceptions in order to avoid differences or rejection. This form of conformity is known as normative conformity, which is an adjustment made to gain social acceptance or avoid social sanctions. Meanwhile, informational conformity arises when an individual considers that the majority's views are more valid or correct than his or her personal views. This phenomenon is empirically emphasized through experimental studies conducted by David G. Myers (Myers 1987; Thye and Meyers 1995), which revealed that social pressure from groups can encourage individuals to express opinions that are contrary to objective reality in order to maintain social uniformity. David G. Myers shows that even in cognitively simple situations, individuals are willing to sacrifice their personal perceptions in order to avoid social deviation and potential rejection. Based on these findings, conformity is classified into two main forms, namely normative conformity of adjustments made in order to gain social acceptance or avoid social sanctions, and informational conformity, which is when individuals consider that the majority's views have higher epistemic validity than their own judgments. Thus, conformity theory emphasizes how significant social influences are in shaping individual responses and interpretations of social reality.

In the perspective of classical sociology, the concept of social integration plays a central role in explaining the mechanisms that allow a society to maintain its stability, order, and survival in the midst of ongoing social change. Émile Durkheim (Wallis 2019) is one of the main figures who has made a major contribution to the understanding of social integration. According to him, the connection between individuals in society does not appear automatically, but is formed through social institutions that instill common values and norms. Paying special attention to the role of religion, the division of labor, and forms of solidarity, Durkheim developed the theory of social integration as a basis for creating social cohesion, both in homogeneous traditional societies and complex modern societies. This thinking is an important framework for understanding how diversity in society can be managed effectively through integrative mechanisms that support the creation of harmonious lives. Durkheim argued that social solidarity is divided into two main types, namely mechanical solidarity and organic solidarity. Mechanical solidarity is prevalent in traditional societies that are homogeneous, where social cohesion is formed through uniformity in the values, beliefs, and lifestyles of community members. Meanwhile, organic solidarity develops in modern

society characterized by complexity and social differentiation, where attachment between individuals is built through a system of division of labor and interdependence in carrying out their respective social functions. In this context, Durkheim emphasized that the sustainability and stability of society is largely determined by the extent to which integrative mechanisms are able to bridge existing differences. Thus, in a pluralistic and multicultural society, the formation of social harmony must be based on the spirit of solidarity and the strengthening of inclusive common values.

Conformity in the context of religious life can be analyzed using the perspective of Émile Durkheim's theory of social integration, which emphasizes the role of norms and collective values as key elements in building social solidarity (Rostiyati 2019; Wallis 2019). According to Durkheim, the social order is created when individuals consciously adopt the common values instilled by social institutions, including religious institutions. In this case, conformity to religious rules and teachings serves as a tool of integration that strengthens social bonds among members of the faith community. However, if conformity is closed and inflexible, it has the potential to create resistance to the diversity of religious interpretation and expression within the religion itself, which can ultimately erode internal tolerance. Therefore, in order for social cohesion to be maintained in religious communities, a developed form of conformity needs to be directed at strengthening inclusive values and respect for intra-religious differences. Through this Durkheim approach, internal tolerance in religion can be seen as the result of an integrative process that allows diversity to remain harmonious within the framework of social solidarity.

2.2 Attitude Strengthening

Attitude is a relatively stable internal tendency in individuals to give positive or negative responses to an object, person, situation, or idea. Attitudes are formed through a continuous process of experience, socialization, and learning, and include three main components: cognitive (belief or knowledge about an object of attitude), affective (feelings or emotions towards the object), and conative or behavioral (a tendency to act or behave in a certain way) (Izek Ajzen 1991; Muhammad Al-Ghazali 2004). Attitude is not just a momentary reaction, but a reflection of the value system and personal evaluation that has taken root in a person. According to Allport (Allport 1979) attitude is a state of mental and nervous readiness that is organized through experience, which exerts a direct influence on the individual's response to all objects or situations that come into contact with him. Ajzen (Izek Ajzen 1991) added that attitudes towards a behavior are the result of a person's evaluation of that behavior, which is formed based on beliefs, social norms, and perceptions of one's abilities. Therefore, attitudes play an important role in influencing decisions, patterns of social interaction, and real actions of individuals in daily life.

Attention to the concept of *attitude* in social psychology began to develop rapidly in the early 20th century. One of the important figures who made a major contribution in defining attitudes was **Gordon Allport** (Durma n.d.), which describes attitude as a state of mental and nervous readiness that is formed through experience, which further exerts a direct influence on an individual's response to various objects or situations. This definition emphasizes that attitudes are not mere spontaneous reactions, but the result of a learning process that has been internalized in a person's psychological system. Attitudes serve as a link between cognitive (knowledge), affective (feeling), and conative (tendency to act) aspects. Thus, attitude reflects the integration between what an individual understands, feels, and tends to do towards a certain object. In the context of religious internal tolerance, *attitudes* refer to the internal tendency of individuals or groups within a religious community to respond positively to differences of views, practices, or interpretations of teachings in their own religion in a positive, open, and respectful manner. This attitude reflects a stable mental and emotional readiness to accept internal diversity as part of the dynamics of religion without causing conflict or exclusive rejection. Referring to the basic concept of **Allport** (Allport 1979), attitude is a state of mental and nervous readiness that is formed through experience and exerts an influence on a person's response to a particular object or situation. In this context, the object is internal diversity within religion, such as differences in sects, theological views, or worship practices. Therefore, attitudes in internal tolerance not only reflect an intellectual understanding of differences, but also involve emotional and behavioral dimensions that support a peaceful, inclusive,

and respectful religious life among fellow religious people.

2.3 Internal Tolerance

In the trajectory of history and the development of Islamic thought, the issue of the relationship between the principle of unity (wahdah) and diversity (ikhtilaf) occupies an important position and remains actual to this day. The variations that arise in Islam in the form of religious sects, socio-cultural practices, philosophical schools, and expressions of spirituality often create tensions between the idealization of theological uniformity and the reality of the internal plurality of the ummah. Within this framework, Nasr's (2013) ideas acquire high relevance. As a contemporary Muslim thinker deeply rooted in the Islamic metaphysical heritage, Nasr put forward an integrative view that suggests that Islam, historically and theologically, has an inherent capacity to manage diversity without sacrificing its principle of unity. Through an approach that combines traditionalist and spiritual visions, he interprets differences not as aberrations, but as a reflection of the dynamics of Islam's internal wealth that comes from the values of monotheism. This perspective provides a strong conceptual basis for the development of an internal tolerance discourse in Islam, particularly in responding to the challenges of modernity and the tendency of socio-religious fragmentation among contemporary Muslims.

In his work *Islamic Life and Thought*, Seyyed Hossein Nasr argues that Islam is not solely rooted in the main source of revelation, namely the Qur'an and Hadith, but covers the entire spectrum of intellectual, cultural, and spiritual life that has been internalized and purified through the principle of monotheism. In the early part of the book (Seyyed Hossein Nasr, 2003), Nasr emphasizes that the essential strength of Islam lies in its ability to accommodate and Islamize external elements, such as the intellectual heritage of Greece, Persia, and India, through a distinctive process of transformation and synthesis. This indicates that Islam is not an exclusive system, but rather a universal religion with an inherent ability to unite diversity within a single framework of principles. Later, Nasr underlines the urgency of intra-religious dialogue, especially between Sunni and Shia sects, as a concrete representation of the total orthodoxy of Islam that reveals its internal richness. He described the dynamics between sects as family relationships that despite differences are still in one big house entity, namely Islam. Meanwhile, he emphasized that one of the historical goals of Islam is to unite the intellectual and spiritual treasures of the previous traditions into the system of oneness of God (monotheism). The whole argument shows that Islam is a tradition that upholds the value of unity (wahdah) in diversity (ikhtilaf), and maintains its dynamic nature without relinquishing its roots in its transcendent principles. Tolerance in student internal relations refers to the attitude of mutual respect, acceptance, and understanding of the diversity of identities, backgrounds, and expressions of thought among fellow students in the campus environment (Bondarenko et al., 2023; Siregar et al., 2022). This diversity includes differences in religion, ethnicity, race, gender, ideological orientation, and lifestyle.

In an academic space that should uphold freedom of thought and dialogue, tolerance is an important prerequisite for creating a safe, equal, and constructive space for interaction. Tolerance is not only understood as a moral value or personal ethics, but also as a discursive practice shaped by power structures, dominant ideologies, and social norms that live in the campus environment (Muzakki & Santoso, 2023). Tolerance can be a form of social control that subtly encourages conformity, while also marking the boundaries of "differences" that are considered acceptable (Triono & Setiani, 2020). Tolerance in student internal relations includes several important dimensions, including acceptance of differences in identity and background (religious, ethnic, gender, and ideological), respect for freedom of expression, and the ability to dialogue and negotiate in the face of differences of opinion (Aprilliani et al., 2023). In addition, tolerance also includes a critical awareness of the impulse for social conformity that is often hidden behind the discourse of harmony, as well as reflection on one's position in the campus power structure that can influence how tolerance is practiced. Thus, tolerance is not only an interpersonal value, but also a complex social practice, which operates in the field of discourse and power relations between students.

3.0 METHODOLOGY

Research approaches and types

This research was designed using a quantitative descriptive approach with a design method, a quantitative approach with a cross-sectional correlational model. The population of this study is students at a private Islamic university STIT Muhammadiyah Ngawi which totals 569 students in four study programs. It consists of Islamic Religious Education (PAI) study programs, Madrasah Ibtidaiyah Teacher Education (PGMI), Islamic Education Management (MPI), Early Childhood Islamic Education (PIAUD). Sampling was carried out using the stratified random sampling technique, namely STIT Muhammadiyah Ngawi, divided into four study programs, and each study program was taken by representatives of all existing study programs by purposive sampling. The composition of the sample is selected as. Sampling distribution table for each Study Program.

No.	Program Studi	Jumlah Mahasiswa	Proporsi (%)	Jumlah Sampel (Purposive)
1.	Pendidikan Agama Islam (PAI)	260	45.7%	46
2.	Pendidikan Guru Madrasah Ibtidaiyah (PGMI)	134	23.6%	24
3.	Manajemen Pendidikan Islam (MPI)	69	12.1%	12
4.	Pendidikan Islam Anak Usia Dini (PIAUD)	106	18.6%	18
	Total	569	100%	100

The scope of research is conformity with the following aspects: 1) Compliance (Anon n.d.) (Compliance). 2) Identification (Tajfel and Turner 2004). 3) Internalization (Anon n.d.). 4) Social Tolerance (Allport 1979). The data collection instrument is using questionnaires. Questionnaire refers to the measurement of conformity aspects by taking data from existing samples with the composition in the table above. The questionnaire measurement is on a scale of 1 to 5, where a score of 5 indicates a high index and a low index number 1.

4.0 RESULTS AND DISCUSSION

Descriptive statistical analysis was used to obtain an initial understanding of the characteristics of data on the variables of conformity and internal tolerance of students. Of the 100 respondents analyzed, it was found that the average conformity score was 69,570, with a maximum score of 80 and a minimum of 45. This variable had a variance value of 82.086, a standard deviation of 9.060, and a standard error of 0.906, reflecting a fairly high level of data variation in student conformity responses. In contrast, the tolerance variable showed a higher average value, which was 83,660, with a score distribution between 76 and 90. The variance value of 14.954 and the standard deviation of 3.867 indicate a more consistent distribution of data compared to conformity. A standard error of 0.387 indicates a relatively precise estimate of the average sample. Overall, these descriptive results indicate that the level of internal tolerance of students tends to be high, while conformity is at a moderate to high level with greater heterogeneity of answers. These findings provide an important starting basis for testing the relationship and influence between the two variables in the later stages of inferential analysis

Table 1

HASIL ANALISIS STATISTIK DESKRIPTIF		
Variabel :	Konfomitas	Toleransi
Jumlah Sampel (N) :	100	100
Skor Tertinggi :	80	90
Skor Terendah :	45	76
Rerata :	69.570	83.660
Varian :	82.086	14.954
Simpang Baku :	9.060	3.867
Galat Baku :	0.906	0.387

Tabel 2

KORELASI PEARSON PRODUCT MOMENT

Kriteria Signifikansi/Nilai kritis pada taraf	1%	dengan dk =	98	adalah r =	0.256
VARIABEL	Konfomitas				
Toleransi	r: 0.675				
<i>Kesimpulan: Signifikan</i>					

Based on the results of descriptive statistics, it was obtained that the average student conformity score was 69.57 with a standard deviation of 9.060. This shows that the level of conformity is in the medium to high category with a fairly wide distribution of data. Meanwhile, the average internal tolerance score of students reached 83.66 with a relatively small standard deviation, which was 3.867. These findings show that students' tolerance attitudes are not only high quantitatively, but also consistent between individuals. Based on the results of simple regression analysis, it is known that the conformity variable has a significant influence on the level of internal tolerance of students. The regression equation obtained is $Y = -62.742 + 1.582XY$, which means that each one-unit increase in conformity will have an impact on an increase in the tolerance score by 1.582 points. The t-calculated value of 9.057 with a degree of freedom of 98 exceeds the critical t-of 2.627 at a significance level of 1%, so that the relationship between the two variables is declared significant. This indicates that students with higher levels of conformity tend to have greater internal tolerance. Overall, these findings show that the tendency to follow the prevailing social norms in a group or community contributes to forming and strengthening tolerant attitudes among students. The results of a critical analysis of statistical data reveal that tolerance cannot be reduced to a mere personal attitude, but is understood as the result of the articulation of ideology and institutionalized social construction. In this context, implicit conformity risks eroding the sustainability of the tolerance discourse, as it tends to create normative pressures that limit the expression of differences. Therefore, the identification of the power dynamics that work in a hidden manner in students' social practices is crucial to build an academic space that is truly open, equal, and supports diversity

4.1 The effect of conformity on strengthening internal tolerance in students

This study shows that there is a greater diversity of data in the Conformity variable than in Tolerance. The standard error value for the Conformity variable is 0.906, while for the Tolerance variable is lower, which is 0.387. This difference shows that the average estimate on the Tolerance variable has a higher degree of accuracy. Overall, these findings provide a preliminary understanding of the value trends and data variations of the two variables studied, so that they can be the basis for further inferential analysis. This is in line with research conducted by Robingatun (2024) The results of the

study show that the concept of monotheism from the perspective of Sufism has relevance and implications for the values of religious moderation, especially in building tolerance and respect for religious freedom. From the point of view of Sufism, all of God's creation is equal, even though outwardly they appear different. Only God has the right to judge the quality of a person's religion, not a human. Therefore, differences do not need to be contradicted because differences themselves are part of God's will. Mulyadi and Hakim's (2021) research also showed that the effect of conformity on the discipline of student regiment members in Sumbawa showed a significant relationship between the two. The research of Czepil et al. (2019) in the study showed that in the learning process, students begin to acquire early skills in professional and social communication, as well as understand the basics of tolerant behavior. The formation of ethnic tolerance is influenced by several factors, including parenting in the family, positive communication with individuals from different ethnic backgrounds, knowledge of cross-cultural differences, experience traveling abroad, and education in college. The next study by Khoiriyah and Bawono (2024b) has the effect of conformity on the career planning of students of Trunojoyo Madura University. Thus, the descriptive data obtained in this study not only describe the current conditions, but also reinforce the relevance of conformity and tolerance as two important variables that are interrelated and influence the process of forming student attitudes and behaviors in various social and academic contexts.

4.2 Conformity outcomes affect the level of internal tolerance of students in a particular community or organization

The results of the above analysis show that students have a high level of tolerance with a score distribution that tends to be homogeneous, indicating the consistency of tolerance among respondents. In contrast, conformity scores show wider variation, reflecting individual differences in their tendency to conform to social norms. This phenomenon can be analyzed through Émile Durkheim's approach to structural functionalism, which views social values and norms as the main mechanism in maintaining social order. Therefore, conformity to norms that uphold inclusivity and diversity has the potential to strengthen students' internal tolerance. However, if the dominant social norms are exclusive or discriminatory, conformity can actually weaken tolerance. Thus, conformity not only reflects the degree of social integration as stated by Durkheim in Harris and Katuu (2019), but also contributes to shaping the quality of social relations between students in the academic environment. Substantially, these results show that conformity has **a strong and tangible influence** on the strengthening of tolerant attitudes among students. As students increasingly tend to conform to applicable social norms, their internal tolerance for diversity in the community also increases.

The findings of this study reveal that conformity has a significant influence on the level of internal tolerance of students in a community or organization. This means that the higher the individual's tendency to conform to the prevailing social norms, the greater the level of tolerance shown. This can be studied more deeply through the perspective of the thought of Seyyed Hossein Nasr (2003), who views tolerance not just as a form of acceptance of differences, but as a manifestation of a spiritual consciousness that respects the universal metaphysical principles in every tradition and culture. Within this framework, social norms that emphasize inclusivity and openness can be the basis for the formation of more substantial tolerant attitudes. Conformity oriented towards universal and transcendent social values such as justice, compassion, and respect for diversity encourages students to develop deeper tolerance, not only on a social level but also in the ethical and spiritual dimensions. Therefore, the results of this study support the view that conformance directed to positive social norms can be an important medium in forming a collective consciousness that respects plurality and strengthens social bonds in the higher education environment.

Conformity is a social mechanism that encourages individuals to adjust their actions and views to the norms that apply in the social group. The results of the study show that conformity has a significant contribution to strengthening tolerant attitudes among students, especially in the context of certain communities or organizations. These findings indicate that social norms that are inclusive and respect diversity can be a collective framework that supports the formation of an awareness of tolerance in individuals. Therefore, conformity to group values that emphasize openness to differences can be a strategic means of building internal tolerance, which in turn strengthens social

integration in the academic environment. Within the framework of perennial philosophical thought put forward by Seyyed Hossein Nasr, tolerance is seen as a reflection of a spiritual consciousness that understands the existence of an essential unity behind apparent differences. In this perspective, conformity to social norms that uphold universal values such as justice, compassion, and respect for plurality can play an important role in developing forms of tolerance that are not only social, but also transcendent. Thus, conformity based on universal collective norms not only supports social stability as stated in Durkheim's theory of structural functionalism, but also enriches the quality of human relations through the ethical and spiritual dimensions as described by Nasr.

5.0 CONCLUSION

The findings of this study show that conformity plays an important role in determining the level of internal tolerance of students in a community or organization. As a social mechanism, conformity reflects an individual's tendency to conform his or her attitudes and behaviors to group norms. When the norm is inclusive and encourages acceptance of differences, conformity serves as a reinforcing factor in the formation of tolerance. Therefore, conformity should not be interpreted simply as a form of obedience to social pressures, but rather as a collective process that, if directed towards universal and ethical norms, can serve as a tool for the formation of social and spiritual transformation. In the higher education environment, this indicates the importance of creating an institutional environment that prioritizes inclusive and pluralistic values. In this way, the conformity that occurs among students can be a driver in building a solid and sustainable culture of tolerance.

Although this study has been successful in uncovering a significant relationship between conformity and internal tolerance of students, some limitations are noteworthy. In terms of design, the quantitative approach with a cross-sectional correlational model does not allow to capture changes in attitudes temporally or trace the causal relationship between the variables studied. These limitations limit understanding of the long-term dynamics between conformity and tolerance. Methodologically, the use of closed questionnaires as a data collection tool can reduce the depth of information about the social and psychological background of respondents. In addition, this study only focuses the analysis on the two main variables of conformity and internal tolerance without considering other variables such as leadership roles, intercultural experiences, or levels of social participation that also have the potential to influence students' tolerance attitudes. For this reason, further research is recommended to apply a mixed methods approach and expand the scope of variables in order to obtain a more holistic understanding of the formation of tolerance in the context of higher education.

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