

Personality Traits and Intrinsic Religiosity Orientation: Do They Predict Religious Tolerance among Indonesian Youth?

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Marselius Sampe Tondok

Department of Psychology, Faculty of Psychology, University of Surabaya, Indonesia
marcelius@staff.ubaya.ac.id

Dinda Aulia Safitri

Department of Psychology, Faculty of Psychology, University of Surabaya, Indonesia
dindaa9714@gmail.com

ABSTRACT

In a pluralistic religious society, fostering tolerance is essential for promoting mutual understanding and respect across differing perspectives. This study examined the relationship between intrinsic religiosity orientation, personality traits (extraversion, agreeableness, conscientiousness, intellect, and emotional stability), and religious tolerance among Christian students toward their Muslim peers. A cross-sectional survey with quota-accidental sampling was conducted involving 402 Christian students aged 18-24 years, enrolled in Christian-affiliated, public, and multicultural universities in Surabaya. Data were collected using the Religious Orientation Scale, Religious Tolerance Scale, and IPIP-BFM-25 Scale. Multiple linear regression analysis revealed that intrinsic religiosity orientation and personality traits collectively explained a significant proportion of the variance in religious tolerance [$F(6, 401) = 68.140$, Adj. $R^2 = .501$, $p < .001$]. Partial analyses indicated that intrinsic religiosity orientation, extraversion, agreeableness, and conscientiousness significantly influenced religious tolerance, whereas intellect and emotional stability did not. These findings provide important insights into personal factors shaping interreligious harmony in diverse societies.

Keyword: *Interreligious Relations; Multicultural Society; Personality Traits; Religiosity Orientation; Religious Tolerance*

ABSTRAK

Dalam masyarakat yang pluralistik secara agama, menumbuhkan toleransi sangat penting untuk mempromosikan pemahaman dan penghormatan antar perspektif yang berbeda. Studi ini mengkaji hubungan antara orientasi keagamaan intrinsik, ciri kepribadian (ekstrovert, keramahan, kesadaran, kecerdasan, dan kestabilan emosional), dan toleransi agama di kalangan mahasiswa Kristen terhadap teman sebaya Muslim mereka. Survei transversal dengan sampling kuota-acak dilakukan melibatkan 402 mahasiswa Kristen berusia 18-24 tahun yang terdaftar di universitas Kristen, universitas negeri, dan universitas multikultural di Surabaya. Data dikumpulkan menggunakan Skala Orientasi Keagamaan, Skala Toleransi Keagamaan, dan Skala IPIP-BFM-25. Analisis regresi linier berganda menunjukkan bahwa orientasi keagamaan intrinsik dan ciri kepribadian secara kolektif menjelaskan proporsi yang

Corresponding Author

Name : Marselius Sampe Tondok

Email : marcelius@staff.ubaya.ac.id

signifikan dari varians dalam toleransi keagamaan [$F(6, 401) = 68.140$, $\text{Adj. } R^2 = .501$, $p < .001$]. Analisis parsial menunjukkan bahwa orientasi keagamaan intrinsik, ekstrovert, keramahan, dan kesadaran diri secara signifikan memengaruhi toleransi keagamaan, sedangkan intelektual dan stabilitas emosional tidak. Temuan ini memberikan wawasan penting tentang faktor pribadi yang membentuk harmoni antaragama dalam masyarakat yang beragam.

Kata kunci: Hubungan Antaragama; Masyarakat Multikultural; Ciri Kepribadian; Orientasi Keagamaan; Toleransi Keagamaan

1. Introduction

Ongoing discrimination and intolerance toward religion and belief systems represent a significant global challenge to religious diversity. In today's interconnected world, discussions surrounding "freedom of expression" often target specific religions or beliefs, leading to heightened intolerance and negatively impacting global peace. These contentious dialogues underscore the importance of fostering tolerance in intergroup relations, particularly those rooted in social identity, such as religion. Scholars (e.g. Blasi et al., 2023; Matviyets et al., 2023; Verkuyten et al., 2023) highlight the crucial role of tolerance in promoting mutual understanding and appreciating differences among various social identities.

Tolerance in intergroup relations serves as a vital mechanism for mitigating various forms of discrimination, especially against minority groups striving to assert their rights as equal human beings. Researchers (e.g. Musbikin, 2021; Prakoso & Najicha, 2022; Verkuyten et al., 2019), demonstrates that intergroup tolerance also acts as a protective shield against acts of violence. In this context, religious tolerance emerges as an indispensable component of modern social life. Scholars (e.g. Tondok et al., 2022; Van Tongeren et al., 2016) emphasize the growing importance of fostering religious tolerance to navigate the complexities of contemporary societal dynamics.

As societies grow more diverse and interconnected, fostering religious tolerance becomes essential for preserving social harmony and peaceful coexistence (Gurin et al., 2013; Leong et al., 2023). By advocating for tolerance in intergroup interactions, individuals and communities can cultivate inclusive environments that honour and celebrate differences (Aderibigbe et al., 2023; Malović & Vujica, 2021). Furthermore, nurturing religious tolerance not only protects the rights and dignity of every individual but also helps construct resilient and cohesive societies equipped to confront the diverse challenges of the contemporary world (Ezzy et al., 2020).

In higher education contexts, students play a strategic role in shaping future interreligious relations, making the study of religious tolerance among university students particularly relevant (Susiyawati et al., 2025). Moreover, tolerance is not shaped in isolation but is influenced by internal factors such as religious orientation (Al Fariz & Saloom, 2021) and personality traits (Dhika, 2015; Muhid, 2020), as well as by broader socio-religious contexts such as those found in Indonesia (Afriansyah, 2025; Parihat, 2024).

2. Theoretical Review

2.1. Religious Tolerance

Religious tolerance can be defined as the willingness to respect and accept different religious beliefs and practices, allowing individuals or groups to express their faith freely without fear of discrimination, persecution, or hostility, while promoting peaceful coexistence and understanding among diverse religious communities (Mustafa & Khan, 2023). Witenberg (2019) conceptualizes tolerance as a form of resilience, emphasizing the acknowledgment of differing beliefs and practices without requiring endorsement or adoption of those differences. Thus, tolerance does not imply agreement but rather the capacity to live constructively with diversity.

According to Witenberg (2019), religious tolerance comprises three core elements: fairness, empathy, and reasonableness. Fairness involves treating others equitably and recognizing the legitimacy of diverse perspectives. Empathy reflects the ability to understand and appreciate others' feelings, viewpoints, and experiences. Reasonableness refers to making rational and balanced judgments when interacting with individuals who hold different religious beliefs.

Together, these elements provide a psychological and ethical foundation for harmonious interreligious relations.

Religious tolerance is particularly relevant in the context of students, who represent the future generation and are expected to assume leadership roles and act as agents of social transformation (Khakim et al., 2020). Developing tolerant attitudes during this formative period is therefore crucial for sustaining social cohesion in pluralistic societies. Formal education, especially higher education, plays a pivotal role in cultivating values of mutual respect, empathy, and solidarity across religious boundaries. Through knowledge acquisition and direct intergroup experiences, educational institutions can effectively address intolerant attitudes and promote coexistence among diverse religious communities (Hughes, 2017; Raihani, 2014; Rockenbach et al., 2020; Tondok et al., 2022).

2.2. Religious Orientation

Extant literature consistently demonstrates that religious orientation is a significant antecedent of religious tolerance (Altinoğlu, 2018; Matviyets et al., 2023; Muhid, 2020; Van Tongeren et al., 2016). Religious orientation refers to the underlying motivations that guide individuals' engagement in religious beliefs and practices and is commonly classified into two forms: intrinsic and extrinsic orientation (Allport & Ross, 1967). These orientations differ fundamentally in how religion is internalized and enacted in everyday life, with important implications for intergroup attitudes.

Intrinsic religious orientation reflects a deep internalization of religious values, where individuals practice their faith as an end in itself rather than as a means to achieve external goals. Individuals with intrinsic religiosity tend to align their behaviors and attitudes with the core moral teachings of their religion, which often emphasize compassion, humility, and respect for others (Allport & Ross, 1967; Koenig & Büssing, 2010). As such, intrinsic religious orientation shapes individuals' propensity for tolerance through personal interpretations of faith-based values that promote acceptance and moral consistency (Allport & Ross, 1967; Hunsberger & Jackson, 2005; Lubis & Sianipar, 2022; Sözer & Eskin, 2023). Those who are intrinsically religious derive meaning, guidance, and purpose from their beliefs, practicing religion based on personal conviction rather than social pressure or external rewards (Allport & Ross, 1967; Cohen et al., 2017; Gorsuch & McPherson, 1989; Hunsberger & Jackson, 2005).

In contrast, extrinsic religious orientation is characterized by an instrumental use of religion, such as seeking social approval, status, or group belonging (Allport & Ross, 1967; Hunsberger & Jackson, 2005). Prior studies consistently indicate that individuals with intrinsic religious orientation exhibit higher levels of tolerance and lower levels of prejudice and discrimination toward outgroups compared to those with extrinsic orientation (Duck & Hunsberger, 1999; Muhid, 2020; Zainiddinov, 2024).

2.3. Personality Traits

Previous research suggests that tolerance and intolerance are associated with distinct personality characteristics that shape how individuals perceive and respond to social differences (Dudin et al., 2018; Sabdin & Ikhwan Izzat Zulkefli, 2023). Tolerance can function as a relatively stable disposition that manifests across diverse situations, even in the absence of clear personal benefits. An individual's personality plays a crucial role in shaping religious beliefs and guiding responses to religious diversity, thereby influencing the capacity to demonstrate tolerance toward members of other religious groups (Matviyets et al., 2023; Verkuyten et al., 2023; Witenberg, 2019).

Personality is commonly defined as an enduring set of traits and behavioral styles that characterize how individuals differ from one another within their social context (Bergner, 2020). These traits form a psychological structure that promotes consistency in thoughts, emotions, and behaviors across time and situations (Sinclair et al., 2020). Within this framework, personality traits represent relatively stable tendencies that reflect individuals' habitual patterns of behavior and preferences (Haehner et al., 2024). Among various approaches to personality assessment, the trait perspective has gained substantial prominence due to its explanatory power and empirical support.

One of the most widely recognized trait-based models is the Big Five Personality Trait model (Chen, 2024; Mann et al., 2020; Roberts & Yoon, 2022). This model conceptualizes personality along five broad dimensions: extraversion, agreeableness, conscientiousness, intellect (openness to experience), and emotional stability (Costa & McCrae, 1992; Goldberg,

1992). These traits capture individual differences in sociability, empathy, responsibility, curiosity, and emotional regulation, all of which are theoretically relevant to understanding variations in tolerance toward religious diversity.

2.4. Interreligious Relations Context in Indonesia

This study was conducted in Indonesia, a nation characterized by extensive religious, ethnic, and cultural diversity and guided by the national ideology of *Pancasila* and the motto *Unity in Diversity* (Ardi et al., 2021). Located in Southeast Asia, Indonesia is the world's fourth most populous country, with over 270 million inhabitants spread across approximately 17,000 islands. The population comprises more than 1,300 ethnic groups and hundreds of local languages, reflecting a highly pluralistic social landscape (Mu'ti, 2023). Indonesia officially recognizes six religions—Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism—alongside various indigenous belief systems and ancestral traditions (Wijaya Mulya & Schäfer, 2023).

Religion occupies a central position in Indonesian social life, shaping everyday interactions, moral norms, and institutional practices (Al Qurtuby, 2023). It is also embedded within the state structure, as religious education is mandatory in both public schools and universities (Mulya & Aditomo, 2019). Demographically, Muslims constitute the majority of the population (86.93%), followed by Protestants (7.47%) and Catholics (3.08%), with smaller proportions of Hindus, Buddhists, Confucians, and adherents of other belief systems (BPS-Statistics Indonesia, 2022).

Although Indonesia has a long tradition of interreligious coexistence grounded in *Pancasila*, challenges to religious tolerance persist. Political and social dynamics have at times intensified tensions, particularly between Muslim and Christian communities, often surrounding issues of religious conversion (Kanas et al., 2017; Putra & Wagner, 2017; Tondok et al., 2024). Against this backdrop, the present study focuses on religious tolerance among Christian university students toward their Muslim peers, given the prominence of these two religious groups in Indonesia.

2.5. Present Study

Within the Indonesian context, a growing body of research has examined the relationships among intrinsic religious orientation, personality traits, and religious tolerance, yet the findings remain inconclusive. Al Fariz and Saloom (2021), for example, reported a negative association between intrinsic religious orientation and religious tolerance among Muslim students at UIN Syarif Hidayatullah Jakarta. Their findings suggest that stronger internalization of religious beliefs may, in certain contexts, be associated with lower tolerance toward religious outgroups. In contrast, Muhid (2020) investigated intrinsic religious orientation alongside the Big Five personality traits among students from six universities in Surabaya representing diverse religious affiliations, including Islam, Protestantism, Catholicism, Hinduism, and Buddhism. This study revealed a significant positive relationship between intrinsic religious orientation and religious tolerance. Moreover, the personality traits of agreeableness and openness were positively associated with tolerance, whereas extraversion, conscientiousness, and neuroticism showed no significant relationships.

Additional studies further illustrate the variability of these findings. Dhika (2015), examining members of the Front Pembela Islam (FPI), a fundamentalist Islamic movement in Indonesia, found that religious tolerance was positively correlated with extraversion and agreeableness, negatively correlated with neuroticism, and unrelated to openness and conscientiousness. Conversely, Meiza (2018), studying students at UIN Sunan Gunung Djati Bandung, reported no significant differences in tolerance based on personality traits. Collectively, these studies point to inconsistent patterns regarding both the direction and strength of the relationships between intrinsic religiosity, personality traits, and religious tolerance.

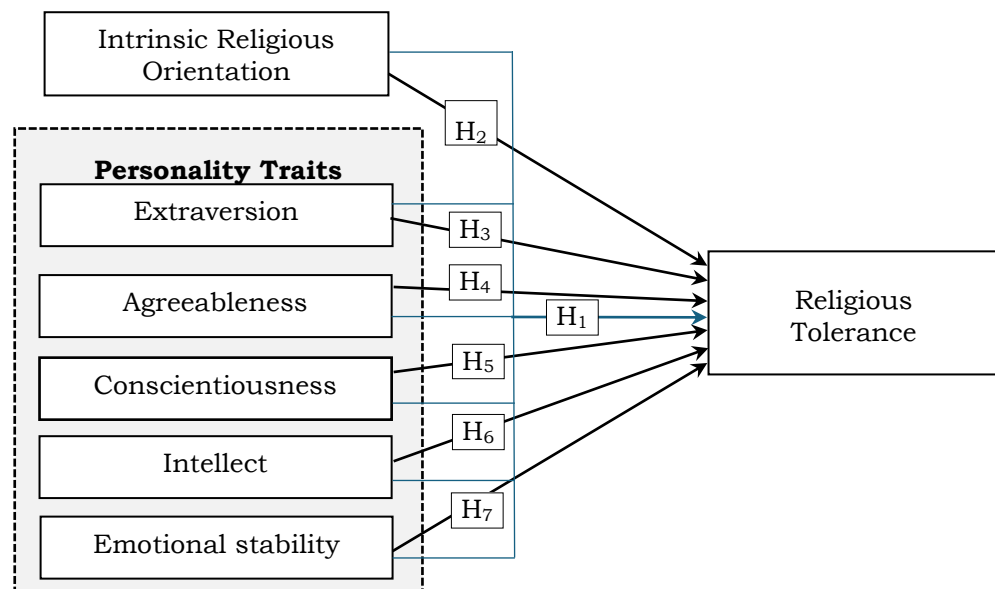
Two major inconsistencies emerge from this literature. First, the direction of the relationship between intrinsic religious orientation and religious tolerance differs markedly between studies, particularly between Al Fariz and Saloom (2021) and Muhid (2020). Second, findings concerning the role of personality traits vary substantially across studies, as evidenced by the divergent results reported by Dhika (2015), Muhid (2020), and Meiza (2018). These inconsistencies suggest that contextual factors may play a critical role in shaping the relationship between psychological variables and religious tolerance.

One plausible explanation for these divergent findings lies in differences in social context and the majority–minority status of participants. Studies by Al Fariz and Saloom (2021) and Dhika (2015) focused exclusively on Muslim participants who occupied majority positions within their respective social environments, and both reported negative or mixed associations between intrinsic religiosity and tolerance. In contrast, Muhid's (2020) study involved participants from multiple religious backgrounds, encompassing both majority and minority groups, and found a positive relationship between intrinsic religious orientation and tolerance. These variations suggest that social positioning and intergroup dynamics may condition how intrinsic religiosity and personality traits relate to tolerant attitudes.

Building on this insight, the present study adopts a contextualized approach by focusing on Christian students across three distinct university settings. The first setting is a faith-based university (Catholic and Protestant), where Christian students represent the majority. The second is a public university in which Christians constitute a minority. The third is a multicultural campus characterized by a relatively balanced representation of Christian and Muslim students. This design enables an examination of how differing social contexts shape the associations among intrinsic religiosity, personality traits, and religious tolerance. Accordingly, this study aims to investigate the relationships between intrinsic religious orientation, the Big Five personality traits (extraversion, agreeableness, conscientiousness, intellect, and emotional stability), and religious tolerance among Christian students toward their Muslim peers. Based on prior research, the following hypotheses are proposed:

1. H1 (major hypothesis): Intrinsic religiosity orientation and personality traits (extraversion, agreeableness, conscientiousness, intellect, and emotional stability) are related collectively to religious tolerance.
2. H2: Intrinsic religiosity orientation is positively related to religious tolerance.
3. H3: Extraversion personality trait is positively related to religious tolerance.
4. H4: Agreeableness personality trait is positively related to religious tolerance.
5. H5: Conscientiousness personality trait is positively related to religious tolerance.
6. H6: Intellect personality trait is positively related to religious tolerance.
7. H7: Emotional stability personality trait is positively related to religious tolerance.

Figure 1. Research Framework



3. Method

3.1. Research Design

This study employed a quantitative survey research methodology with a cross-sectional design. The purpose was to examine the association between intrinsic religiosity orientation and personality traits (including extraversion, agreeableness, conscientiousness, intellect, and emotional stability) in elucidating religious tolerance among Christian students towards Muslim students. Data collection utilized online questionnaires distributed via G-Form. Prior to participation, participants were provided with detailed explanations regarding the research

objectives, their rights as participants, and data privacy. Informed consent was obtained to ensure their willingness to participate before completing the questionnaire.

3.2. Participants and Procedure

This study involved 402 Christian undergraduate students (201 Catholic and 201 Protestant) enrolled in universities in Surabaya. The sample comprised 219 men (54.5%) and 183 women (45.5%), with ages ranging from 18 to 24 years ($M = 20.40$, $SD = 1.36$). All the participants were drawn from three distinct subpopulations, each representing different social contexts. The first subpopulation included students from private Christian-based universities (both Catholic and Protestant), where Christian students constituted the majority. The second subpopulation consisted of students from public universities where Christian students were in the minority compared to Muslim students. Lastly, the third subpopulation comprised students from a multicultural private university where the number of Christian students was roughly equivalent to that of Muslim students and students from other faiths.

The participants in this study were chosen from the population through a blend of quota sampling methods and accidental sampling. Quota sampling was employed to ensure an equal representation of Catholic and Protestant participants. The total sample size was 402, with a confidence level of 95%, resulting in a margin of error of 4.84%. We provided informed consent to ensure that participants willingly agreed to participate in this study. Informed consent included a thorough explanation of the research goals, participants' rights, and data privacy before participants were invited to fill out the questionnaire.

3.3. Measures

Religious tolerance. Participants completed the *Religious tolerance scale (RTS)*. This measure initially developed by Witenberg (2019) and adapted in Indonesian context by Al Fariz and Saloom (2021). The RTS consists of three aspects: fairness, empathy, and reasonableness, each containing 5 items, totaling 15 items. Participants rated each item on a four-point Likert scale, ranging from 'strongly disagree (1)' to 'strongly agree (4)'. The researcher tailored the measurement instrument to fit the context of this study, which focuses on religious tolerance of Christian students towards Muslim students. For instance, an item in the fairness aspect is: "I am willing to accept various ideas from Muslim students." An item in the empathy aspect could be: "I can feel the sadness experienced by Muslim students when they face adversity." In the reasonableness aspect, items include: "I choose to have direct discussions with Muslim students if there are differing opinions or views regarding Islam." The religious tolerance measurement instrument utilized in this study demonstrates a Cronbach's reliability $\alpha = .82$.

The religious orientation. Participants filled out the *Religious Orientation Scale (ROS)* developed by Gorsuch and McPherson (1989). This scale is based on the two dimensions of religious orientation: intrinsic religious orientation and extrinsic religious orientation, as delineated by Allport and Ross (1967). Consistent with the research objectives, our study focused exclusively on the intrinsic religious orientation subscale, which consists of 8 items. Participants provided ratings for each item using a four-point Likert scale, with options ranging from 'strongly disagree (1)' to 'strongly agree (4)'. For example, one item stated: "I have often had a strong sense of God's presence." The intrinsic religious orientation subscale used in this study showed a reliability coefficient of Cronbach's $\alpha = .77$.

Personality traits. Participants responded to the *International Personality Item Pool-Big Five Factor Markers (IPIP-BFM)*. We utilized the short version of the IPIP-BFM-25 in the Indonesian language, as developed by Akhtar & Azwar (2018). This measurement instrument, originally created by Goldberg (1992), evaluates the Big Five personality traits: extraversion, agreeableness, conscientiousness, intellect, and emotional stability. Participants rated each item on a four-point Likert scale, ranging from 'very inappropriate (1)' to 'very appropriate (4)'. Each personality trait comprises 5 items, resulting in a total of 25 items. For instance, an item assessing extraversion trait is: "I usually start conversations with new people." An example item for agreeableness could be: "I care about others." Items representing conscientiousness include: "I perform activities according to a schedule or agenda." The intellect trait features items like: "I have a very vivid imagination." Emotional stability items include: "My mood often changes quickly." The Indonesian version of the IPIP-BFM-25 demonstrated good reliability for each trait, with Cronbach's alpha coefficients of .79 for extraversion, .78 for agreeableness, .80 for conscientiousness, .73 for intellect, and .77 for emotional stability.

3.4. Data Analysis

The methodology selected for hypothesis testing involves utilizing multiple correlation and partial correlation analysis with the JASP (Jeffrey's Amazing Statistic Program) version 0.18.3 (JASP Team, 2025). This approach was chosen to evaluate the impact of the six independent variables in the study, both collectively by including all independent variables in the model, and partially by controlling for other independent variables in the model, on the dependent variable. This analytical technique was preferred due to its adherence to various assumptions, including the interval nature of the data, normally distributed residuals, linear relationships between the independent and dependent variables, absence of multicollinearity, homoscedasticity, and no autocorrelation. The statistical hypothesis or null hypothesis is rejected if $p < .05$ (Hair, 2019).

4. Results

The aim of this study was to investigate how intrinsic religious orientation and personality traits (extraversion, agreeableness, conscientiousness, intellect, and emotional stability) contribute to religious tolerance among Christian students towards Muslim peers. Prior to presenting the results of inferential testing, an overview of the research variables was provided. Table 1 summarizes the mean (M), standard deviation (SD) and Pearson's intercorrelation among variables.

Table 1. Descriptive Statistics and Intercorrelation of Study Variables

Variable	M	SD	1	2	3	4	5	6	7
1. RT	3.78	.45	-						
2. IRO	3.79	.52	.57***	-					
3. E	2.18	.77	.44***	.34***	-				
4. A	3.65	.56	.63***	.51***	.43***	-			
5. C	3.42	.71	.48***	.39***	.45***	.52***	-		
6. I	3.38	.78	.08	.01	.19***	-.02	.52***	-	
7. ES	1.68	.68	-.16***	-.25***	-.06	-.26***	-.02	.38***	-

Note: RT (religious tolerance); IRO (intrinsic religiosity orientation); E (extraversion); A (agreeableness); C (conscientiousness); I (intellect); ES (emotional stability); * $p < .05$, ** $p < .01$, *** $p < .001$. The raw scores for all variables range from 1 to 4, resulting in a median of 2.5.

Table 1 reveals that all variables, except Extraversion and Emotional Stability, have means above the median. The table also displays the correlations between the research variables, illustrating the relationships among the seven variables under investigation. Positive significant correlations were identified among religious tolerance, intrinsic religious orientation, extraversion, agreeableness, and conscientiousness. Conversely, negative significant correlations were observed between emotional stability and the other variables, except for extraversion. Additionally, the personality trait of intellect exhibited no significant correlations with the other variables, except for extraversion.

Table 2. Results of Hypothesis Analysis: F-test and t-test

Hypothesis – Independent Variables	Religious Tolerance (Dependent Variable)				
	<i>F</i>	<i>R</i>	<i>Adjusted R²</i>	β	<i>t</i>
H ₁ - IRO, E, A, C, I, ES	68.14***	0.71	0.50		
H ₂ - Intrinsic religiosity orientation (IRO)				.29	6.94***
H ₃ - Extraversion (E)				.11	2.62**
H ₄ - Agreeableness (A)				.37	7.95***
H ₅ - Conscientiousness (C)				.14	3.16**
H ₆ - Intellect (I)				.04	.85
H ₇ - Emotional stability (ES)				.04	1.05

Note: * $p < .05$, ** $p < .01$, *** $p < .001$.

The results of hypothesis testing using multiple correlation (F-test) and partial correlation (t-test) analysis are presented in Table 2. The table illustrates the relationship among the six independent variables collectively with the dependent variable to examine the major hypothesis (H₁), and partially (t-test) to assess the minor hypotheses, which represent the correlation between each independent variable and the dependent variable (H₂-H₇). The results indicate that the major hypothesis (H₁) and minor hypotheses 1 (H₂), 2 (H₃), 3 (H₄), and 4 (H₅) are accepted ($p < .05$). However, minor hypotheses 5 (H₆) and 6 (H₇) are rejected ($p > .05$).

5. Discussion

5.1. Discussion of Hypotheses Testing Results

The purpose of this study is to explore the relationship between intrinsic religiosity orientation and personality traits, including extraversion, agreeableness, conscientiousness, intellect, and emotional stability, and their impact on religious tolerance among Christian students towards their Muslim peers. The findings are discussed as follows.

Firstly, the F-test results (Table 2) indicate that intrinsic religious orientation and the Big Five personality traits—extraversion, agreeableness, conscientiousness, intellect, and emotional stability—jointly correlate with Christian students' religious tolerance toward Muslim students, $F(6,401) = 68.14$, $R = .71$, $\text{Adj. } R^2 = .50$, $p < .001$. These findings support the acceptance of H1 and are consistent with Muhid (2020), who reported similar associations among university students from diverse religious backgrounds in Surabaya. Furthermore, Table 2 shows an adjusted R^2 of .501, indicating that intrinsic religious orientation and the five personality traits jointly explain 50.1% of Christian students' religious tolerance toward Muslim students, reflecting a large effect size (Cohen, 1988). The remaining variance suggests the influence of other factors. Theoretically, these variables fall within the personal-psychological domain of religious tolerance (Sumaktoyo, 2017). Future studies should incorporate additional variables from cultural-theological, institutional, and personal-psychological domains alongside intrinsic religious orientation and personality traits. Some of these factors include: religious fundamentalism (e.g. Altemeyer & Hunsberger, 1992; Brandt & Van Tongeren, 2017; Saroglou et al., 2020; Sulistio et al., 2020; Yafie et al., 2020); knowledge (e.g. Mansouri & Vergani, 2018); political-social attitude, especially right-wing authoritarianism (Altemeyer & Hunsberger, 1992; Inderasari et al., 2021; Purnomo & Tondok, 2025; The & Tondok, 2023) and social dominance orientation (e.g., Hewstone et al., 2011; Sidanius & Pratto, 1999; Yafie et al., 2020); religious socialization (e.g., Bebiroglu et al., 2017; Klingenberg & Sjö, 2019); conservatism religious belief (e.g. Brandt et al., 2014; Brandt & Crawford, 2020; Hunsberger and Jackson, 2005); religious belief/religious schema (e.g. Ardi et al., 2021; Kamble et al., 2014; Streib & Klein, 2014); political orientation (e.g., Cuevas and Dawson, 2021; Kambo & Yani, 2021; Yendell & Huber, 2020); out-group empathy (Brown & Hewstone, 2005; Pettigrew & Tropp, 2008); out-group trust (e.g., Choma et al., 2018; Hodson et al., 2015; Kenworthy et al., 2016; Pettigrew & Tropp, 2008); religious identity (e.g. Kambo & Yani, 2021; Kunst et al., 2016; Putra et al., 2021; Sulistio et al., 2020); perceptions of intergroup conflict, especially based on religious identity and resulting in emotional reactions such as intergroup/religious threat (e.g. Greaves et al., 2020; Kossowska et al., 2017; Makashvili et al., 2018; Meuleman et al., 2019; Tahir et al., 2019); intergroup anxiety (Chandra et al., 2022; Inderasari et al., 2021; Meliana & Tondok, 2023; Razpurker-Apfeld & Shamo-Nir, 2020); majority-minority status (e.g. Hassan, 2019; Putra & Wagner, 2017); intergroup contact (Cronshaw, 2021; Kanas et al., 2017; Majid, 2020; Mansouri & Vergani, 2018; McCowan, 2017; Reimer et al., 2020).

Secondly, Table 2 indicates a highly significant positive relationship between intrinsic religiosity and Christian students' religious tolerance toward Muslim students ($\beta = .29$, $t(401) = 6.94$, $p < .001$), supporting the acceptance of H2. This finding suggests that higher intrinsic religious orientation is associated with greater religious tolerance, whereas lower intrinsic religiosity corresponds to lower tolerance. The result is consistent with Muhid (2020) and reflects the internalized, self-motivated nature of intrinsic religiosity (Hunsberger & Jackson, 2005; Sözer & Eskin, 2023). The positive correlation between intrinsic religious orientation and religious tolerance is supported by the descriptive data in Table 1, which show that most participants scored above the median on both variables. This finding contrasts with Al Fariz and Saloom (2021), who reported a negative association, possibly due to their participants' high religiosity and limited intergroup contact, which may reduce openness and tolerance (Sumaktoyo, 2017). Intrinsic religious orientation reflects a deeply internalized and self-motivated commitment to religious teachings. Such individuals practice religion with personal understanding rather than external pressure, fostering openness and greater tolerance toward other religious groups.

Thirdly, Table 2 reveals a significant positive relationship between extraversion and religious tolerance among Christian students toward Muslim students in Surabaya ($\beta = .11$, $t(401) = 2.62$, $p < .01$), supporting the acceptance of H3. This finding indicates that higher levels of extraversion are associated with greater religious tolerance. Descriptive results in Table 1 further support this association, as participants scored in the high to very high range on both variables. Theoretically, extraverted individuals are sociable, enthusiastic, and

communicative (Goldberg, 1992), facilitating openness to diverse social interactions and fostering tolerance, consistent with prior studies (Dhika, 2015; Muhid, 2020).

Fourthly, Table 2 indicates a strong positive relationship between agreeableness and religious tolerance among Christian students toward Muslim students in Surabaya ($\beta = .37$, $t(401) = 7.95$, $p < .001$), supporting the acceptance of H4. This finding suggests that higher agreeableness is associated with greater religious tolerance. Descriptive data in Table 1 further support this result, showing very high scores on both variables. Theoretically, individuals high in agreeableness are characterized as friendly, cooperative, trusting, warm, and tolerant (Goldberg, 1992), which facilitates positive intergroup relations. These findings are consistent with Indonesian studies (Dhika, 2015) and with Suminta (2017), who reported that altruistic, patient, and humble individuals tend to display goodwill and honest behavior toward others.

Fifthly, Table 2 shows a significant positive relationship between conscientiousness and religious tolerance among Christian students toward Muslim students in Surabaya ($\beta = .14$, $t(401) = 3.16$, $p < .01$), supporting H5. This indicates that higher conscientiousness is associated with greater religious tolerance, a pattern also reflected in Table 1, where scores on both variables fall within high to very high categories. Conscientious individuals are typically careful, organized, responsible, and self-disciplined (Goldberg, 1992). These findings differ from earlier studies reporting no association (Dhika, 2015; Muhid, 2020). Such differences may stem from contextual factors. As Christians constitute a minority group in Surabaya (BPS Surabaya, 2022), greater caution and self-regulation in intergroup interactions may foster tolerance. Additionally, Christian theological teachings emphasize tolerance and constructive engagement within religiously plural societies (Mangantibe & Taliwuna, 2021).

Sixthly, Table 2 shows no significant relationship between the trait of intellect (openness to experience) and religious tolerance among Christian students toward Muslim students in Surabaya ($\beta = .04$, $t(401) = .85$, $p = .37$), leading to the rejection of H6. This finding is consistent with Dhika (2015) but contrasts with Muhid (2020). Conceptually, individuals high in intellect are imaginative, curious, creative, and open-minded (Goldberg, 1992). The absence of a relationship in this study may reflect contextual factors. Although openness may foster interest in other religions, religious beliefs are often considered sensitive topics in Indonesian society, particularly among minority groups, potentially limiting the expression of tolerance through openness alone (Kurniawan, 2018).

Seventhly, Table 2 indicates no significant relationship between emotional stability and religious tolerance among Christian students toward Muslim students in Surabaya ($\beta = .04$, $t(401) = 1.05$, $p > .05$), leading to the rejection of H7. This result is consistent with Muhid (2020) but contrasts with Dhika (2015). Table 2 also shows that emotional stability is negatively related to intrinsic religiosity, agreeableness, and conscientiousness, and positively related to intellect. The lack of association may reflect contextual inconsistencies. While emotionally unstable individuals tend to be anxious and reactive in intergroup interactions (Goldberg, 1992), emotionally stable individuals may prioritize harmony and conflict avoidance in religiously sensitive contexts, thereby diminishing a direct link with tolerance (Anwar, 2016).

5.2. Limitations and Implications

Although this study demonstrates the role of intrinsic religious orientation and personality traits—specifically extraversion, agreeableness, and conscientiousness—in explaining religious tolerance among minority religious groups toward the majority in Surabaya, several limitations should be acknowledged. First, the use of a cross-sectional survey design limits causal inference, as the findings cannot conclusively establish directionality between intrinsic religiosity, personality traits, and tolerance. Longitudinal or experimental designs are recommended for future research to clarify causal mechanisms. Second, this study primarily examined personal antecedents of tolerance. While these factors showed substantial explanatory power, future studies should incorporate cultural-theological and institutional variables, as suggested by Sumaktoyo (2017), to provide a more holistic account of religious tolerance. Third, the focus on identity-based interactions between Christian and Muslim students in Surabaya constrains generalizability. Future research should include more diverse religious groups, age cohorts, and social settings beyond student populations.

Theoretically, these findings contribute to a deeper understanding of religious tolerance by highlighting the importance of intrinsic religiosity and personality characteristics in interfaith relations (Allport & Ross, 1967). Personal factors play a crucial role in shaping openness and

respectful engagement across religious boundaries. Nevertheless, religious tolerance is a complex phenomenon influenced by the dynamic interaction of individual dispositions and situational contexts (Saroglou, 2014; Witenberg, 2019).

Practically, this research offers implications for the development of educational and interfaith programs aimed at fostering tolerance. Such initiatives may benefit from emphasizing intrinsic religiosity and personality traits conducive to openness and cooperation. Moreover, religious education should prioritize reflective and meaningful engagement with religious teachings to cultivate intrinsic religious orientation. Approaches that encourage critical reflection, deep understanding, and everyday application of religious values may enhance tolerance and constructive interreligious relationships (Cohen et al., 2017; Vazquez & McClure, 2017).

6. Conclusions

This study concludes that individual dispositional factors, including intrinsic religious orientation and personality traits, significantly contribute to explaining religious tolerance among Christian students towards their Muslim peers. Specifically, intrinsic religious orientation and three personality traits—extraversion, agreeableness, and conscientiousness—positively influence religious tolerance. However, intellect and emotional stability do not demonstrate a significant impact on religious tolerance. To enhance intrinsic religious orientation, it is recommended that religious education provided by parents, educators, and religious leaders prioritize the internalization of religious values on a personal level. This approach aims to foster religious harmony and tolerance within diverse societies. In future research, it would be prudent to investigate additional variables that influence religious tolerance and to analyse research subjects from diverse religious beliefs and backgrounds.

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9. Conflicts of Interest

The authors declare no conflict of interest.

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