



## **THE INFLUENCE OF SPIRITUAL WELL-BEING ON SOCIAL INTERACTION AND ATTITUDES OF TASAMMUH STUDENTS IN ISLAMIC BOARDING SCHOOLS**

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### **Abstract:**

Islamic boarding schools engaged in education have long been involved in community-based development as an essential part of forming a tasammuh attitude. This article aims to analyze and measure the intervening role of social interaction on the influence of spiritual well-being on the tasammuh attitude of students at the Miftahul Midad Islamic Boarding School, Lumajang Regency, East Java. This research involved 150 santri parents through an online survey which consisted of social interaction index, the influence of spiritual well-being, and tayammum attitudes. The study results show that 1) The more substantial the spiritual well-being of a santri, the better the pattern of social interaction influences by 77.3%. 2) The better the spiritual well-being of a santri, the better the tasammuh attitude of a santri is to be willing to accept other people's opinions even though they have different religious understandings with an influence of 48.0%. 3) the better the pattern of social interaction, the better the tayammum attitude of a santri to accept other people's opinions even though they have different religious understandings, with an influence of 40.6%. 4) the better the spiritual well-being of a santri, the better it is in social interaction to accommodate an open attitude with others so that santri can have a tayammum attitude to be willing to accept the opinions of others even though they have different religious views.

**Keywords:** *spiritual well-being, social interaction, tolerance attitude*

### **INTRODUCTION**

The life of the Indonesian people, who are heterogeneous in terms of racial, ethnic, and religious differences, with various dimensions of social-community interests, economic order, power structure, and socio-political ideology that tends to be hegemonic, often becomes a problem that is quite complex and problematic (Jhawar, 2020). The Center for Strategic and International Studies (CSIS) Study Institute survey in 2021 regarding religious tolerance in Indonesia shows that of 2,213 respondents in 23 Indonesian provinces, 59.5% of respondents do not object to neighbors with people of different religions, while 33.7% choose to reject neighbors who have different religions. Then related to the construction of places of worship, 68.2% of respondents chose to reject the construction of places of worship of other religions, and only 22.1% said they did not object (Okthariza, 2019).

Uniting this plural nation takes quite a long time and is full of struggle. Moreover, several forms of conflict and consensus will color efforts to create a peaceful, peaceful, and democratic nation. Furthermore, that is because society will continue to change according to its nature as an evolutionary being loaded with different interests in life (Faisal, 2018).

The interests of different individuals drive instincts to get along with others from birth in the world. Relationship interaction with each other is a necessity for every human being (Nihaya, 2020). These needs must be met; if this is experiencing obstacles, then there will be anxiety, excessive emotion, and fear. The general form of social processes is social interaction because social interaction is the primary condition for special activities from social interaction (Muhadi, 2019).

The interaction between people is established because they must have specific goals to be achieved and fulfill their self-satisfaction. Here it is clear that the social function of religion is like what Durkheim said (Gillin, 2018). According to Durkheim, the function of religion is to unite social solidarity (Hidayat, 2019).

Research by Eka Indriani et al. (Indriyani et al., 2021) shows that each individual tries to display self-identity based on his understanding of the religious teachings he chooses, which aim to achieve a state of well-being (spiritual well-being). The National Interfaith Coalition on Aging (NICA) defines spiritual well-being or spiritual well-being as acceptance of all of an individual's life about God, oneself, social life, and the natural surroundings (Ekşi & Kardaş, 2017).

Paloutzian (Musa et al., 2018) and Ellison's spiritual well-being is operational to measure the purpose of life (existential well-being) and its relationship with God (religious well-being) as the highest power, not different from Allah, as long as it refers to truth, wholeness, love, and light (Ellison, 1983).

In the context of the Islamic boarding school education environment, each santri will always be influenced by other santri (Zarkasyi, 2023). Every human being always does something that is outside of himself and without creating what to do himself because the santri, as a learner, always has the trait of imitating the behavior of the people he sees and will never be separated from the response between one person and another because of a sense of mutual need between fellow human beings (Mukhtar et al., 2020).

Islamic boarding schools engaged in education have long been involved in community-based development as an essential part of forming this civil society, so its implementation is undoubtedly relatively easy. The existence of Islamic boarding schools in the education system in Indonesia has been strengthened by the issuance of Law Number 18 of 2019 concerning Islamic Boarding Schools, which regulates the implementation of educational functions, da'wah functions, and community empowerment functions so that Islamic boarding schools will be able to play an essential role in evolutive deradicalization efforts by educating students to have an attitude of *tasammuh* (tolerance) (Republik Indonesia, 2019).

Maria S Kirzhetska's research concludes that tolerance is the awareness to appreciate, respect, allow and allow views, beliefs, beliefs, build good relations, and make room for the implementation of other people's habits, behaviors, religious practices that are different or contradictory to one's views in order to build a shared life and better social relations (Kirzhetska, 2022).

One of the initiators of tolerance education is the Miftahul Midad Lumajang Islamic boarding school in East Java Province. Miftahul Midad Lumajang Islamic Boarding School through Educational Institutions from Madrasah Ibtidaiyah to Higher Education. Miftahul Midad Islamic Boarding School is one of the profiles of Islamic boarding schools that upholds the value of inter-religious tolerance, which is reflected in the religious life of the students who constantly instill values of tolerance in their students (Zarkasyi, 2021).

The formation of the *tasammuh* attitude of students at the Miftahul Midad Lumajang Islamic boarding school can be seen from the vision and mission of the pesantren, which is to build a tolerant attitude of students towards differences in the ways that humans take in religion, which aims to prepare graduates who are open and tolerant in dealing with religious plurality and can foster harmony between religious communities.

Based on this vision, mission, and objectives, the Miftahul Midad Lumajang Islamic Boarding School also ensures the strengthening of the *tayammum* attitude of

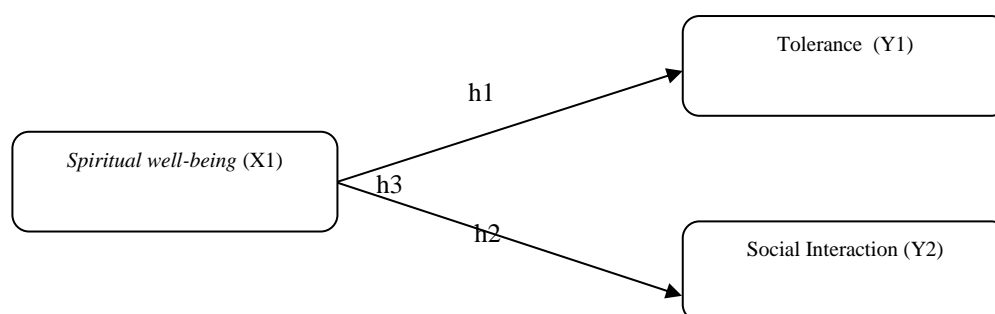
students, which is internalized in the curriculum contained in every level of early education so that the books that are studied focus on the study are books of jurisprudence and books of tasawwuf, such as the book Risalatul Muawanah written by Habib Abdullah bin Alwi Al-Hadad for students of grade 1 Tsanawiyah, the Book of Durrotun Nasihin written by Sheikh Uthman bin Hasan bin Ahmad Asy-Sya kir al-Khubawiyi for grade 2 sandwich, and the book Ihya' Ulumudin written by Imam Ghozali for grade 3 sandwich (Wahyuni et al., 2022).

The research gap in this research is to continue and develop studies that examine the influence of spiritual well-being on social interaction and the tasammuh attitude of students, both directly and indirectly. The research results will contribute positively to the management and development of the quality of Islamic boarding school graduates. Based on the descriptions of Dassolen and Dassein, this study aims to examine the Influence of Spiritual Well-Being on Social Interaction and Tasammuh Attitudes of Santri at Miftahul Midad Lumajang Islamic Boarding School.

## RESEARCH METHODS

This is survey research, where data is obtained from the results of filling out questionnaires by respondents (Williams, 2015). The data that has been collected is then analyzed using. In this study, the data obtained will be analyzed using the Structural Equation Model (SEM) analysis method with the WarpPLS approach, a type of multivariate analysis in social sciences (Edeh et al., 2022). Multivariate Analysis (Multivariate Analysis) is a type of statistical analysis used to analyze data where the data used is in the form of many Independent Variables and also many Dependent Variables (SEM is one of the multivariate analyzes and is a quantitative research method and to date has been applied to various fields of study both social, economic, engineering, agriculture, psychology, and other fields.

In SEM, the variables used are latent variables whose measurements are carried out indirectly through indicators as observed variables (Hair et al., 2011). Designing the Inner and outer models the initial stage in the WarpPLS SEM model is designing the inner and outer models. The inner model will show the position of the relationship between variables in the model. Meanwhile, the outer model will show the nature of the indicators that make up the variable, whether reflective or formative. For this reason, we first identify the observed latent variables and their indicators. In this study, the variables used are spiritual well-being and social interaction on the attitude of the students' tasammuh, as described in the Introduction. Based on the previous theoretical and research studies that have been described previously, the researchers compiled a conceptual framework as follows:



**Figure 1. Research Conceptual Framework**

Information :

h1 : The effect of spiritual well-being (X1) on tasammuh attitude (Y1)

h2 : The effect of spiritual well-being (X1) on social interaction (Y2)

h3 : The effect of spiritual well-being (X1) on tasammuh attitude (Y1) and social interaction (Y2)

h4 : The effect of spiritual well-being (X1) on tasammuh attitude (Y1) through social interaction (Y2)

Model test in SEM is carried out to determine whether the model is good/fit or not. The general parameters for determining whether a model is good (fit) or not are the APC (average path coefficient), ARS (average R-squared) values which must meet the value of  $p < 0.05$  which means significant. Besides that, it is also based on the AVIF (average block VIF) value with the condition  $\leq 5$ . The next model test is to determine the validity of the instrument which produces a model in the form of convergent and discriminant validity (Dash & Paul, 2021).

Convergent validity is measured by the value of the loading factor  $> 0.5$  and is significant ( $p < 0.01$ ), while discriminant validity is determined by the value of the loadings which must be greater than the value of the cross loadings. significant  $< 0.01$  and the collinearity parameter is VIF (variance inflation factor)  $< 5$ . Furthermore, hypothesis testing is carried out using the t test as it is in the WarpPLS analysis, with the resampling method (Eide & Showalter, 2012). Determining the decision on the influential variable is based on the condition that if the p-value  $< 0.10$  (alpha 10%) then it can be said to be weakly significant. Furthermore, if the p-value  $< 0.05$  (alpha 5%) then the variable is significant (significant) and if the p-value  $< 0.01$  (alpha 1%) then the variable is declared highly significant (very significant).

## RESULTS AND DISCUSSION

### Descriptive Analysis

The first stage to provide a descriptive picture of the respondents' answers is to conduct a descriptive analysis of the research variables, namely the spiritual well-being variable and social interaction on the tasammuh attitude of the santri. The description refers to the mean value of each respondent's answer by category; strongly agree 4.2 – 5.0, agree 3.4 – 4.1, undecided 2.6 – 3.3, disagree 1.8 – 2.5, and strongly disagree 1.0 – 1.7.

The category assessment is based on the results obtained from 150 responses to the answers to spiritual well-being questionnaire and social interaction on the tayammum attitude of the santri. The mean value of respondents' answers to each statement item can be described below.

Table 1. Results of Descriptive Analysis of Spiritual Variables Well-Being (X1)

No	Indicator	Statement	Mean Value Statement	Total Mean Indicators
1	Relationship with yourself	Feeling satisfied and grateful for the life you have	4,17	4,33
		Believing that life has some purpose	4,50	
2	Relations with the Environment	Maintaining environmental cleanliness	4,33	4,37
		Trying to create a calm environment	4,42	
3	Relations with others	Having satisfying personal relationships with friends and relatives	4,31	4,42
		Have a friend who helps with all the problems of life	4,53	
4	Relationship with God	Proximity to God makes oneself not feel lonely	4,50	4,32

	Confident that God loves and cares for him	4,13	
	Total Value of the Spiritual Well-Being Variable Mean		4,36

Based on this table, the average spiritual well-being variable is 4.36. This result gives the meaning that respondents stated that they strongly agree that spiritual well-being is formed by relationships with oneself, relationships with others, relationships with the environment, and relationships with God. The results of the spiritual well-being variable description show that the relationship indicator with other people is the leading indicator capable of measuring spiritual well-being, with the highest mean value of 4.42. This shows that the respondents agree that the main thing in relationships with other people is to have friends who help with all of life's problems.

Table 2. Results of Descriptive Analysis of Social Interaction Variables (Z1)

No	Indicator	Statement	Mean Value Statement	Total Mean Indicators
1	Cooperation	Engage in group activities	4,42	4,33
		Work together in solving a problem	4,25	
2	Competition	Do not look down on others	4,52	4,42
		Prioritizing group interests rather than individual interests	4,32	
3	Assimilation	Give praise for a friend's achievements	4,49	4,53
		Respect the opinions of others	4,58	
4	Accommodations	Trying to adapt to new friends	4,44	4,55
		Be open with others	4,66	
5	Contraversion	Avoiding inter-religious hatred	4,58	4,54
		Avoid fanaticism of religious understanding.	4,51	
6	Controversy	Make differences commonplace	4,19	4,32
		Making differences as part of mutual understanding	4,45	
Total Social Interaction Variable Mean Value				4,43

Based on this table, the average social interaction variable is 4.43. This result means that the respondents strongly agree that social interaction is formed by cooperation, accommodation, assimilation, competition, contradiction, and conflict. The results of the description of social interaction variables show that the accommodation indicator is the leading indicator capable of measuring social interaction, with the highest mean value of 4.55. This shows that the respondents agree that the main thing in accommodation is being open with others.

Table 3. Results of Descriptive Analysis of the Tasammuh Attitude Variable (Y1)

No	Indicator	Statement	Mean Value Statement	Total Mean Indicators
1	Accepting the diversity of religious	Accepting friends who have different religious understandings in the environment	4,50	4,51
		Willing to accept other people's opinions even though they have different religious views	4,52	
2	Respect and Existence of Other Religions	Respect the way of worship of friends who have different beliefs	4,26	4,37
		treat friends with respect	4,48	
3	Accepting a variety of religious understandings	Accepting friends who have different religious understandings in the environment	4,19	4,34
		Willing to accept other people's opinions even though they have different religious views	4,50	
4	Be humble	Do not disturb and do not harass religion or belief systems and worship of friends who have different religious understandings	4,10	4,08
		creating harmony, manifested in mutual respect despite different religious understandings	4,07	
Total Tasammuh Attitude Variable Mean Value (Y1)				4,33

Based on this table, the average tasammuh attitude variable is 4.33. This result gives the meaning of respondents stating that they strongly agree that the attitude of tasammuh is formed by accepting the diversity of religious understanding, respect, and the existence of other religions, accepting the diversity of religious understandings, and being humble. The results of the description of the tasammuh attitude variable show that accepting diversity of religious understanding are the leading indicator capable of measuring tasammuh attitudes with the highest mean value of 4.51. This shows that respondents agree that the main thing in accepting the diversity of religious

understandings is being willing to accept other people's opinions even though they have different religious understandings.

## 2. WARP-PLS Data Analysis

### a. Measurement Model Testing (outer model)

A concept and research model can only be tested in a relational and causal relationship prediction model if it has undergone the purification stage and a measurement model. The measurement model (outer model) is used to test construct validity and instrument reliability. The results of data processing with the WARP PLS application are described as follows:

#### Validity test

According to (Taherdoost, 2016), validity can be determined by convergent validity (outer model) with a loading factor value of 0.50 to 0.60 which is considered sufficient. In this validity test, the researcher used a loading factor  $> 0.50$ . The questionnaire has been distributed, then the questionnaire is processed using WarpPLS 7.0 to produce a loading factor value as presented in Table 4:

Table 4 Loading Factor Value

<b>Variabel</b>	<b>Item</b>	<b>Nilai loadings Factors</b>	<b>Keterangan</b>
Spiritual well-being	X1.1	0.725	Valid
	X1.2	0.942	Valid
	X1.3	0.861	Valid
	X1.4	0.797	Valid
	X1.5	0.703	Valid
	X1.6	0.795	Valid
	X1.7	0.662	Valid
	X1.8	0.635	Valid
Social Interaction	Z1.1	0.986	Valid
	Z1.2	0.619	Valid
	Z1.3	0.831	Valid
	Z1.4	0.754	Valid
	Z1.5	0.678	Valid
	Z1.6	0.865	Valid
	Z1.7	0.644	Valid
	Z1.8	0.690	Valid
	Z1.9	0.730	Valid
	Z1.10	0.676	Valid
	Z1.11	0.819	Valid
	Z1.12	0.732	Valid
Tolerance attitude	Y1.1	0.792	Valid
	Y1.2	0.683	Valid
	Y1.3	0.629	Valid
	Y1.4	0.852	Valid
	Y1.5	0.752	Valid
	Y1.6	0.730	Valid
	Y1.7	0.642	Valid
	Y1.8	0.792	Valid

Source: data processed with Warp PLS 7.0

Based on Table 4, all statement items are worth  $>0.50$  and declared valid.





## Reliability Test

The reliability test shows the consistency and stability of measuring instruments in research. According to Abdillah and Hartono, a construct is reliable if the composite reliability value is  $> 0.60$ .

Table 5. Cronbach's Alpha And Composite Reliability

No	Variable	Composite reliability	Status
1	Spiritual Well Being	0,664	Reliable
2	Social Interaction	0,639	Reliable
3	Tolerance attitude	0,744	Reliable

Source: data processed with Warp PLS 7.0

From the table, it is known that all variables can be said to be reliable because the composite reliability value is  $> 0.60$ . The lowest composite reliability value is in the Social Interaction variable, 0.639, and the highest is in the Tasammuh Attitude variable, 0.744.

## b. Meaning of $R^2$ and testing of the structural model (inner model)

### Structural Model Testing through $R^2$ Value

The  $R^2$  value measures the level of variation in the independent variable changes to the dependent variable. The following is the  $R^2$  value used to assess the effect of the independent variables on the dependent variable:

Table 6. Value of  $R^2$

No	Variable	$R^2$
1	Social interaction	0,598
2	Tolerance attitude	0,281

Source: data processed with Warp PLS 7.0

The table shows that the  $R^2$  value of the social interaction variable is 0.598, meaning that the social interaction variable can be explained by the spiritual well-being variable of 59.8%. Other variables outside this study can explain the remaining 40.2%. The  $R^2$  value of the tasammuh attitude variable is 0.281, meaning that the resilience variable for Single Parent mothers can be explained by the spiritual well-being variable and social interaction by 28.1%. Other variables outside this study can explain the remaining 71.9%.

## 2. Hypothesis testing

Hypothesis testing is used to see the significance level (p-value) and the relationship between variables in this research model, and can be seen from the estimated path coefficient results. The following is an image of the test results using WarpPLS 7.0

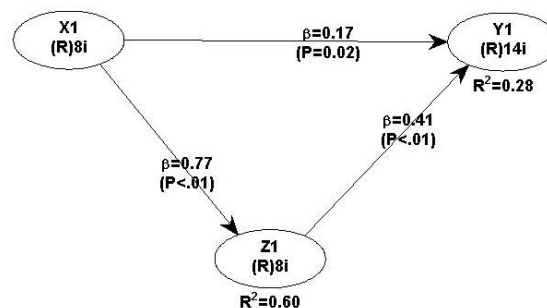


Figure 1. Testing the Indirect Effect Research Model with WarpPLS 7.0

Source: data processed with WarpPLS 7.0

Caption :

- 1) X1 : Spiritual well-being
- 2) Z1 : Social interaction
- 3) Y1 : Tasammuh attitude

All hypotheses in this study can be known to be significant or not significant based on the p-value; if the p-value is less than 5% ( $\leq 0.05$ ), then  $H_0$  is rejected, or there is a significant effect, whereas if the p-value is greater than 5% ( $> 0.05$ ), then  $H_0$  is accepted or there is an insignificant effect. At the same time, the results of the path coefficient estimation test the strength of influence between variables and run the firmness of the relationship between variables.

The following presents the results of hypothesis testing based on the PLS WARP model that has been formed between Spiritual Well-Being (X1), Social Interaction (Z1), and Tasammuh Attitude.

Table 5. Path Coefficients Estimation Results

No	Hipotesis	Path Coefficients	P Value	Keterangan
1	$X_1 \rightarrow Z_1$	0,773	$< 0,001$	Signifikan
2	$X_1 \rightarrow Y_1$	0,480	$< 0,002$	Signifikan
3	$Z_1 \rightarrow Y_1$	0,406	$< 0,001$	Signifikan
4	$X_1 \rightarrow Z_1 \rightarrow Y_1$	0,315	$< 0,001$	Signifikan

Source: data processed with WarpPLS 7.0

Hypothesis 1 tests the effect of Spiritual Well Being (X1) on Social Interaction (Z1). The test results obtained p values of  $0.001 < 0.005$  so that a decision can be made:  $H_a$  is accepted: Spiritual Well-Being (X1) influences Social Interaction (Z1). As for the interpretation of the path coefficients with a value of 0.773, spiritual well-being influences social interaction by 77.3%.

Hypothesis 2 tests the effect of Spiritual Well-Being (X1) on Tasammuh Attitude (Y1). The test results obtained p values of  $0.002 < 0.005$  so that a decision can be made:  $H_a$  is accepted: Spiritual Well-Being (X1) influences Tasammuh Attitude (Y1). As for the interpretation of the path coefficients with a value of 0.480, it can be said that Spiritual Well-Being influences the Tasammuh Attitude by 48.0%.

Hypothesis 3 tests the effect of Social Interaction (Z1) on Tasammuh Attitude (Y1). The test results obtained p values of  $0.001 < 0.005$  so that a decision can be made:  $H_a$  is accepted: Social Interaction (Z1) influences Tasammuh Attitude (Y1). As for the interpretation of the path coefficients with a value of 0.406, social interaction influences tasammuh attitudes by 40.6%.

Hypothesis 4 tests the influence of spiritual well-being (X1) on tasammuh attitudes (Y1) through social interaction (Z1). The test results obtained p values of  $0.001 < 0.005$  so that a decision can be made:  $H_a$  is accepted: spiritual well-being (X1) towards tasammuh attitude (Y1) through social interaction (Z1). As for the interpretation of indirect effects for paths with a value of 0.315, the influence of spiritual well-being (X1) on tasammuh attitudes (Y1) through social interaction (Z1) is 13.5%.

The study results show four indicators: form spiritual well-being; 1) relationship with oneself, 2) relationship with others, 3) relationship with the environment, and 4) relationship with God. The results of this study are in line with the theory of (Ellison, 1983), stating that spiritual well-being has two dimensions, namely the horizontal dimension (existential well-being) with indicators of a relationship with oneself, relationships with friends and relatives, relationships with the environment and vertical dimensions (religious well being) shown by indicators of self-relationship with one is God.

Meanwhile, the social interaction variable is formed by six indicators, including; 1) cooperation, 2) accommodation, 3) assimilation, 4) competition, 5) contradiction, and 6) conflict. The research findings reinforce Gillin's theory of social interaction that it will

only be possible if two conditions are met: social contact and communication with those closest to them (Gillin, 2018). However, a more specific theory was clarified by Gillin that two kinds of social processes arise due to social interaction; the first is an associative process, which is divided into three particular forms: accommodation, assimilation and acculturation. Second, the dissociative process includes competition which includes "contravention" and conflict.

The study's results also found that the tasammuh attitude was formed by four indicators, including; 1) accepting the diversity of religious understanding, 2) respect for the existence of other religions, 3) accepting the diversity of religious understanding, and 4) being humble. The research findings succeeded in collaborating on indicators of tasammuh or tolerance attitudes proposed by Powell that giving freedom to fellow human beings or to fellow citizens to carry out their beliefs or regulate their lives and determine their destiny, as long as carrying out and determining their attitudes does not violate and does not conflict with the requirements for creating order and peace in society (Powell & Clarke, 2013).

The results of the first hypothesis test show that the better the spiritual well being, the stronger the social interaction. As the research findings strengthen the results of (Muhadi, 2019) research which shows the spiritual well being of a santri by establishing relationships with other santri to have friends who help with all life's problems will affect patterns of social interaction to accommodate those shown an open attitude with others.

The results of the second hypothesis test show that the stronger the spiritual well being, the stronger the tasammuh attitude of the santri. As the research findings strengthen the results of (Indriyani et al., 2021) and (Velasco-Gonzalez & Rioux, 2014) research which show the spiritual well being of a santri by establishing relationships with other santri to have friends who help with all life's problems will affect the tasammuh attitude of a santri to be willing to accept other people's opinions even though they have different religious views.

The results of the third hypothesis test show that the better the social interaction, the better the tasammuh attitude. This means that patterns of social interaction to accommodate those shown to be open with others will affect the tasammuh attitude of a santri to be willing to accept other people's opinions even though they have different religious views. The results of the fourth hypothesis test show that social interaction can be a mediator variable in influencing the attitude of the students' tasammuh from the spiritual well being variable. As (Ekşi & Kardaş, 2017) and (Nihaya, 2020) found, the spiritual well being of a santri by establishing relationships with other santri to have friends who help with all life's problems has an impact on social interaction to accommodate an open attitude with others so that santri can have a tasammuh attitude to be willing to accept other people's opinions even though they have different religious views.

## **CONCLUSION**

The results showed that 1) The more substantial the spiritual well being of a santri by establishing relationships with other santri to have friends who help with all life's problems, the better the pattern of social interaction to accommodate that which is shown by an open attitude with others with an influence of 77.3%. 2) The better the spiritual well being of a santri by establishing relationships with other santri to have friends who help with all life's problems, the better the tasammuh attitude of a santri to be willing to accept other people's opinions even though they have different religious views with an influence of 48.0%. 3) the better the pattern of social interaction to accommodate that shown by an open attitude with other people, the better the tasammuh attitude of a santri to be willing to accept the opinions of others even though they have different religious understandings with an influence of 40.6%. 4) the better the spiritual well being of a santri by establishing relationships with other santri to have friends who help with all life's problems, the better social interaction is to accommodate an open attitude with others so that santri can have a tasammuh attitude to be willing to accept other people's opinions even though they have different religious views.

Based on these conclusions, some suggestions can be applied to tasammuh attitude education in Islamic boarding schools, including the following. The teacher should try to be a friend who helps his students' problems so that children will be open to their teachers and increase their willingness to accept other people's opinions even though they have different religious views. At the same time, the recommendation for future researchers is to expand the population coverage, for example, in all Islamic boarding schools in Lumajang Regency, East Java. The measurement models, analytical tools, and software used can still be developed in other studies with the same or different research objects.

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