

## Knowledge of Religion and Religiosity of Santri and Their Influence on the Pluralism

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### Abstract

*This study aims to determine how the influence of religious knowledge and religiosity on pluralism of students Kajen. This research is quantitative with three variables, they are religious knowledge and religiosity as independent variables, and pluralism as dependent variable. Data analyzing of this research used the correlation of product moment for the partial test, and linear regression test for the simultaneous test. The results of data analysis to the 136 samples showed that there is a positive and significant correlation between religious knowledge and pluralism, it shown by the value of sig is smaller than the value of alpha. Furthermore, the second hypothesis test showed the same results that there is a positive and significant relationship between religiosity and pluralism, the value of sig  $0,000 < \alpha (0,05)$ . Simultaneous test of the relationship between religious knowledge and religiosity on pluralism indicated the value of  $F_{\text{calculate}} 13,474 > 3,00$ , it means that religious knowledge and religiosity influence together on pluralism. Equation of regression's line  $Y = 0,511X_1 + 0,274X_2 + 44,728$ , showed that the value of coefficient  $X_1$  and  $X_2$  is positive, means both of them influence on pluralism positively (Y).*

**Keyword:** Knowledge of Religious, Religiosity, Pluralisme Santri

### Introduction

Pati district community belongs to a pluralistic society in terms of social condition, livelihood, or religion. Islam is still the majority religion, and there is no major intersection related to religious conflicts. Nevertheless, the symptoms that lead to the intolerance is also frequently appears in the field, such as excessive fanaticism in the case of a dispute muslim cemetery and non-muslims, the sentiment of Tionghoa businessmen, and others (Abbad, 2017).

At this time, the development of technology and communication especially the internet, facilitate public access mainly social media. Unfortunately, lots of discussion associated with the issue of race, ethnicity, religion and certain groups that sometimes hurt humanity and morally can be a threat to the citizens (Alnashr & Suroso, 2020).

Therefore, a common understanding of pluralism always needed to be socialized and taught, especially in educational institutions.

One of the institutions of Islamic education that appears a lot in this country is Pesantren. The emergence of Pesantrens had been there before Indonesia's independence. Pesantren called as the institute of Islamic education in which known as an Islamic missionary endeavor organization. This is because the students who study at the Pesantren come from various regions. The existence of students and Pesantren wide spread to various regions around Indonesia. Including Kajen village Margoyoso district central Java province. Kajen is a village which is often dubbed as the village of Pesantrens, because of the large number of schools that exist in Kajen (Ma'mur, 2012).

According to data from Ministry of Religious Pati Regency, the number of Pesantren in Kajen is 44 Pesantrens and 7.254 students (*Database Pesantren, 2020*). These students come from various regions in Indonesia such as Sumatra, Kalimantan, Java and so on. Based on that thing, pluralism in Kajen is inevitable because students are derived from so many different backgrounds and cultures.

The attitude of pluralism for students is important to be equipped to their future lives in society. Moreover, Indonesian society has a diverse range of race, ethnicity, religion, and also culture. Although the students each day taught kitab kuning that much load on the knowledge of religion, worship and also things that surrounded, but the lives of the student plural and came from various area will shape their characters to appreciate and respect that diversity.

Based on the reality above, the researchers are interested to examine how the students are able to face all the differences. At once saw the relationship between religious knowledge gained from learning in schools, shaping the attitude of religiosity as well as applied in their behavior towards pluralism by students Kajen Margoyoso Pati.

This research is correlative quantitative research, used to search for correlation/relationship of religious knowledge and religiosity on pluralism of students Kajen Margoyoso Pati. This research used three variables, they are two independent variables and one dependent variable. Religious knowledge (X1) and religiosity (X2) as the independent variables, while pluralism (Y) is the dependent variable in this research. The object of this research is all students who live in Kajen.

Because of the researchers' limitations, then not all members of population data taken. Sampling technique is done with the selection of a random sample, according to the theory of decision number sample L. R. Gay (Gay, 1996) and Creswell (Budiyono, 2019) on correlational research that is at least taken 30 samples. Based on the number of students' population in Kajen, the researchers took 136 samples of 7.254 students (*Database Pesantrens, 2020*).

The instrument used in this study, had previously passed the validity and reliability test. The validity of the instrument was tested with a correlation formula *Product Moment of Karl Pearson* (Suharsimi, 2013) done to the 59 prior respondents to the study. While the reliability of the instrument in this research is divided into two, used the formula *Kuder Richardson 20* to determine the reliability of the questionnaire (Suharsimi, 2010).

As for the technical analysis of data in this research was conducted with test prerequisites the analysis includes normality test, linearity test, and multicollinearity test. In addition, it also carried out a hypothesis test with t-test, to examine whether each independent variable has a positive effect to dependent variable partially and also the acceptance or rejection of the hypothesis, as well as the F Test that used to examine whether the independent variables influence the dependent variable simultaneously by comparing between F calculate and F table.

### **Pesantren and Religiosity**

Religion is often called by the term: *din* (Arabic) and *religion* (English) as well as *religie* (Dutch) is derived from Latin, *religere*. Etymologically, those three terms (*religion, religie, and din*) has a meaning of its own, but has the same meaning in terminology, namely the existence of the concept of worship (cult), the separation between the sacred with profane, belief in God or Gods, and the soul to receive the revelation of supernatural, and safety (Mubarok, 2008). While religion is often called by the term: *din* (Arabic) and *religion* (English) as well as *religie* (Dutch) derived from Latin, *religere*. The word "*din*" in Al-Qur'an found 94 times, 65 times in form of nouns, 26 times in form of possessive words and 3 times in form of verbs (Muchalis, 2016).

Pesantren that referred to this research is the educational institution originally based in Indonesia, in which at this time is the legacy of nation's wealth of Indonesia that keeps growing (Dhofier, 2011). Pesantren is an Islamic religious studies institution, Islamic religious knowledge here specified in the religion of Islam, which

is derived from the word “*assalamu* (short), *assalamu* and *assilli* which means to surrender and obey (Fathoni, 2001). Whereas in terminology negotiated by the scholars that Islam is the rules of life that was revealed to mankind since human relegated to the face of the earth and built up in its final and perfect in Al-Qur’an revealed to His Prophet, namely the Prophet Muhammad SAW the rules of life which contains clear and completed demands regarding to the aspects of human life, both spiritual and material.

Based on some notion of knowledge, religion, and Islam that has been described above, the researchers concluded that knowledge of religion of Islam in Pesantrens, it is the students ability to remember the material taught in Pesantrens, about the rules of teaching Islam which contains the rules of religiosity, relationship between human and God, human with the other human beings, and human with the universe. Basically, the religion of Islam contains teachings concerning all aspects of human life. Either as a servant of God, the individual, community members, and the creatures of the world. In outline, the scope of Islam regarding to the three main things, they are aspects of aqeedah (beliefs), aspects of shari’ah and aspects of character (behavior) (Abdullah, 2007).

Religiosity according to the Quraish Shihab has several meanings, *first*, in a dictionary of the sociology of religiosity is the nature of religious/obedient. *Second*, religiosity is the appreciation of religious and deep trust which is expressed by doing daily devotions, praying, and read the holy Al-Qur’an. *Third*, form of harmonious interplay between the higher position (God), with the others (the creatures), using three basic concepts (i.e. faith, Islam and good deeds) (Shihab, 2006).

Meanwhile Jalaluddin mentioned that religiosity is the consistency between the beliefs of religion as an element of conative, feelings against religion as an element of affective and behavior religion as a cognitive element. So, the aspect of religion practice is an integration of knowledge, feeling and religious behavior in human beings. From the description above, it can be drawn that the dimensions of religiosity include the beliefs, religious practices, appreciation, religious knowledge and the experience and consequences.

These five dimensions are integral and related to each other to comprehend religiosity. These five dimensions are also quite relevant and represent the involvement of the religious in every person and can be applied in the system of Islam

in order to highlight further the condition of student's religiosity. Although the attention could be drawn to the existence of a world that cannot be seen (the hereafter), but religion involving itself in the problems of everyday life in the world, the good life of the individual and social (Arifin, 2015). Jalaluddin explained the function of religiosity into eight parts (Jalaluddin, 2002), they are the educational, the savior, the conciliator, as the social control, enrich solidarity, transformative, creative, sublimative.

Meanwhile, defines pluralism as a state of a pluralistic society and more to do with a system of social, political and different various cultures in a society (KBBI, 2016). Wikipedia explains pluralism or *pluralisme*, is composed of two words that is *plural* which means "diverse", and the *isme* which has the meaning "understand", or if you combine those meanings it would be *understand the diversity*. But in fact, the definition of pluralism is often misunderstood to be the diversity of understand which has led to ambiguity and confusion of meaning.

Pluralism also has the meaning of willingness to accept diversity (plurality), that is, to live in a tolerant on society with different ethnicity, class, religion, customs, up to a view of life. Pluralism implies the actions that lead to the recognition of religious freedom, freedom of thought, or freedom to seek information, so as to achieve pluralism required the presence of the maturity of someone's personality and/or a group of people (*Pluralism, n. d.*). A plurality or diversity is the fact or element to arrange a plurality, the need for pluralism. Because of a plurality contains a little bit of conflict and division between different sects.

Based on some existing definitions that have been explained, pluralism is closely associated with the social life of the community, especially in religious matters. Because religion for the major society becomes the essential guidance as their life footings in socializing and living side by side with those who different. There are many ideas about the existence of religious pluralism is based on the assumption that religions are not the same. It is therefore necessary action to answer the reality, especially for Indonesians who embraced the variety of kind of religions, one of them is Islam. The phenomenon of religious pluralism can appear because of some things as the basis, including:

*First*, when God sent down the revelation, this carried out in the context, historical situation, as well as language and culture specific. *Second*, community will

accept and interpret and express revelation in accordance with the situation and conditions to be the roots of the culture. *Third*, the revelation that require interpretation continues constantly according to the historical situation and different context and changeable. And *fourth*, the deepest source of the existence of pluralism is God's will to communicate Himself with a lot of ways (Elmirzanah, 2002).

The attitude of respect and tolerant to other religions is an absolute thing to do as a part of the diversity (plurality). However, the assumption that all religions are the same (pluralism) is not allowed, or we can say that we do not consider that God, who is "we" (Muslims) worship is God that you (non-Muslims) worship. The Islamic solution to the presence of religious pluralism is to acknowledge and appreciate the differences and religious identity of each other religions (*lakum diinukum wa liya diin*).

The word Pesantren is derived from the word "students", which imbued the prefix pe- and the suffix -an which means the show place, then the meaning of it is the place of students (Hasbullah, 1999). Place of students eventually become the grounded or popular in the community and known as a Pesantren. The existence of Pesantren as the basis for the spread of Islam in Indonesia has been running for hundreds of years ago. In certainly never known when the first pattern of education boarding begins. Many scientists have so many crossed opinions about this case. Nevertheless, the results of the study suspect that the seeds of emergence the Pesantren as the center of the spread of propaganda as well as the central a cadre of scholars, has existed since the time of Wali Sanga. (Mustolih, 2013).

The existence of Pesantrens that still exist until today also caused due to the presence of the people trust that Pesantren is the right place to *Tafaquh Fi Ad Din* (learn the science of religion), and also as a place for moral nursery and a wide range of values as the teachings of Islam. The norm strongly held by Pesantren also allegedly make this place has the typical characteristic to survive in the wave of change (Jannah, 2018).

In addition, there is a research study about history of Pesantren described by Zamahsyari Dhofier as follows: *First*, Europeans in the 14<sup>th</sup> and 15<sup>th</sup> century, was not the most advanced in the world. Even a great power that is being grown in India and Southeast Asia in the 15<sup>th</sup>, the 16<sup>th</sup>, and early 17<sup>th</sup> century was Islam. *Second*, the quality of Islam and the quality of high educational institutions starts in the middle of

the 10<sup>th</sup> century, but the tradition of writing in Indonesia was still very weak. Between the middle of 9<sup>th</sup> century and the end of the 14<sup>th</sup> century, was metropolitan center area became the early center of Islamic education.

*Third*, the process of the election of Islam as a new religion in the archipelago after the people upset over the weakening of Majapahit kingdom after being abandoned by Patih Gajah Mada in the year 1356. Besides the transition to the religion and the new civilization might not be done when the advocate of Islam and leaders of the founding of the sultanate in various cities on the coast not high quality thinkers (Dhofier, 2011).

The number of Pesantrens in Indonesia, all have the same system, that is shaped dormitory (complex) in which the students making it as a place to stay and to learn have certain rules with based on the morals (Islamic). While the system of study or education are fully under the guidance and leadership of someone or some scholars who has charisma and intelligence in the field of religion, and even sometimes have the ability of suprarational.

It cannot be denied that figure of scholar makes Pesantrens more interesting. Scholars in Pesantren is a central figure that is not irreplaceable, because people flock from different regions to send their children to Pesantren because figure of scholars are highly respected, not due to the buildings or facilities. Moreover, the community in archipelago or the specifics of Java community already familiar with the value of blessing and the social strata in the pattern of their relationships.

The existence of scholars became one of the most important elements in Pesantrens. In addition, not only scholars but also there are other elements, that is students who become central leaders in this research, mosques, boarding and teaching classic books usually contain religious values (Mastuhu, 1994).

The history of Pesantrens in Kajen cannot be separated from the struggle of Syeikh Ahmad Mutamakkin in pioneering and instill Islamic values in Kajen village which is followed by his children, grandchildren and students until created so many Pesantrens in Kajen. Outline Pesantrens in Kajen experienced 3 times of the period, namely the pioneering, development and construction.

The pioneering initially started from teaching in the Islamic prayer room/mosque. Next at the time of KH. Ismail in the early 19<sup>th</sup> century, built a Pesantren near Masjid Jami' Kajen mosque. At the time teaching in Pesantrens already

shaped the classical style and has been classified regularly even though it was intangible like official schools (Ma'mur, 2007).

Started in the early of 19<sup>th</sup> century until now, Pesantrens in Kajen experienced and increased to the significant developments. At least there are 44 Pesantrens in Kajen scattered in different corners of the village. Those Pesantrens are Al-Inayah, Tabiyatul Anam for boys and girls, Al-hajroh, Salafiyah, Riyadul Ma'la Al-amin for boys and girls, Nurul Huda, Raudlatul Ulum for boys and girls, Mamba'ul Ulum, Ar-Raudhah for boys and girls, Nahdlatul Syubban, Permata for boys and girls, Barakatul Qur'an, Kauman, APIK, Dhiya'ul Qur'an for boys and girls, Mabda'ul Ulum for boys and girls, Pesarean for boys and girls, TPII (Kulon Banon), An Noor, Raudloh At Thohiriyyah, Thoriqoh, Mansya'ul Fadli, Nurul Qur'an for boys and girls, PMH Pusat, PMH Timur, Al-Husna, Al-Kautsar, PMH boys only, Al-Badi'iyah, Al-Masyitoh, Al-Warosah, Mata Air, Barakatul Ulum, Sawah Jero, Al-Hamidiyah.

## **Findings and Data Analysis**

### **1. Result of the Study**

Research data consisted of two independent variables, they are religious knowledge (X1) and religiosity (X2), and one dependent variable, namely pluralism (Y). There is the following explanation/description of the test and questionnaire.

#### **a. Religious Knowledge**

This variable is measured using multiple choice test consisting of 13 questions with five answer choices. Based on the test given to 136 respondents obtained the highest score that is 13 and the lowest score is 15. Average from the result of the test given 9,74, the median or middle value is 10, and a standard deviation is 2,144.

#### **b. Religiosity**

This variable is measured using a questionnaire consisting of 16 statements with four options. Based on the test given to the 136 respondents obtained the highest score is 63 and the lowest score is 35. The average of the results is 49,96, and the median or middle value is 50, and the standard deviation is 5,672.



c. Pluralism

This variable is measured using questionnaire consisting of 18 statements with four options. Based on the test given to the 136 respondents obtained the highest score is 72 and the lowest score is 51. The average of results is 63,39, the median or middle value is 64, and the standard deviation is 5,143.

2. Data Analysis

a. Normality Test

The counting of normality test use *SPSS* application with pay attention to the values in the column of significance (Sig.). If the value is larger than the value of  $\alpha$  (0,05), then the sample comes from the population distribution is normal, and vice versa. The results of normality test analysis with *One sample K S* from those three variables. Based on the results of normality test values obtained significance (Sig.) on each variable, showed that the value of  $> 0,05$  means all data on the variables derived from the data which is normally distributed.

b. Linearity Test

Linearity test aims to determine whether each variable has the effect of liner or not toward the dependent variable. The result of the linearity test is presented in the following table.

Table 1  
Linearity Test on Pluralism towards Religious Knowledge

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
pluralism * religious knowledge	Between Groups	(Combined )	578,467	8	72,308	3,069	,003
		Linearity Deviation from Linearity	295,275	1	295,275	12,534	,001
			283,192	7	40,456	1,717	,111
	Within Groups		2991,879	127	23,558		
	Total		3570,346	135			

Table 2  
Linearity Test on Pluralism towards Religiosity

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
pluralism* religiosity	Between Groups	(Combined)	1342,205	28	47,936	2,302	,001
		Linearity	449,510	1	449,510	21,586	,000
		Deviation from Linearity	892,695	27	33,063	1,588	,051
	Within Groups		2228,140	107	20,824		
Total			3570,346	135			

Based on the calculation above, it can be seen that the significant value (Sig.) is bigger than the value of > 0,05 means that the relationship between independent variable and dependent variable is linear.

c. Multicollinearity Test

The result of the multicollinearity test shown in the following table.

Table 3  
Pearson Test

Correlations

		pluralisme	pengetahu anagama	religiusitas
Pearson Correlation	pluralisme	1,000	,288	,355
	pengetahuanagama	,288	1,000	,247
	religiusitas	,355	,247	1,000
Sig. (1-tailed)	pluralisme	.	,000	,000
	pengetahuanagama	,000	.	,002
	religiusitas	,000	,002	.
N	pluralisme	136	136	136
	pengetahuanagama	136	136	136
	religiusitas	136	136	136

The correlation table above shows the result of analysis with *pearson*. The results of the correlation between independent variable of religious knowledge and religiosity is  $r = 0,247$  less than 0,8 so the symptoms of multicollinearity not detected. Next be sure to see how the detection of multicollinearity with the value of the *standard error* and *coefficient beta* partial regression by using the following table.

Table 4  
Standard Error and Coefficient Beta

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	44,728	3,738		11,965	,000		
	pengetahuanagama	,511	,196	,213	2,610	,010	,939	1,065
	religiusitas	,274	,074	,302	3,704	,000	,939	1,065

a. Dependent Variable: pluralisme

Based on the table above, it can be seen that the value of *standard error* of religious knowledge and religiosity is smaller than 1, and the value of beta coefficient is also less than 1. Then it can be concluded that the value of the *standard error* is low and multicollinearity not detected. Overall there is no problems of multicollinearity so the result is said to be reliable, as well as the value of partial regression coefficient said to be reliable and insusceptible to change in other variables of multiple regression models.

d. Hypothesis Test

Hypothesis test used to determine there is a relationship between independent variable and dependent variable. It used a significant level of 5% for this study. Decision making with giving fully attention to the value of  $r_{\text{calculate}}$  to  $r_{\text{table}}$ , and pay attention to the value of  $F_{\text{calculate}}$  to  $F_{\text{table}}$ . If the value of the calculation is bigger than the value in the table it can be said that the relations is significance. Hypothesis test in this research is divided into two, they are the partial test and simultaneous test, the partial test using correlation test of *Product Moment* and simultaneous test using the F test.

e. Partial Hypothesis Test

A hypothesis test is performed twice, they are the relationship between religious knowledge with pluralism test and the relationship between religiosity with pluralism test.

1) The First Hypothesis Test

Hypothesis test of the relationship between religion and pluralism can be done using correlation of *Product Moment* shown in the following table.

Table 5  
The Relationship between Religious Knowledge and Pluralism  
Correlations

		Religious Knowledge	pluralism
Religious Knowledge	Pearson Correlation	1	,288(**)
	Sig. (2-tailed)		,001
	N	136	136
Pluralism	Pearson Correlation	,288(**)	1
	Sig. (2-tailed)	,001	
	N	136	136

\*\* Correlation is significant at the 0.01 level (2-tailed).

Based on the table above, it can be seen that there is a relationship between the religious knowledge with pluralism through the significant value (Sig.). the value of Sig. in the table showed that 0,001 is smaller than the value of the *alpha* so it can be concluded that there is a relationship between those two variables.

2) The Second Hypothesis Test

Next hypothesis towards the relationship between religiosity and pluralism done by using the correlation of *Product Moment* shown in the following table.

Table 6  
The relationship towards Religiosity and Pluralism  
**Correlations**

		religiosity	Pluralism
religiosity	Pearson Correlation	1	,355(**)
	Sig. (2-tailed)		,000
	N	136	136
pluralism	Pearson Correlation	,355(**)	1
	Sig. (2-tailed)	,000	
	N	136	136

\*\* Correlation is significant at the 0.01 level (2-tailed).

Based on the table above, it can be seen that there is a relationship between religiosity and pluralism through the value of significance (Sig.). the value of Sig. in the table shows 0,000 is smaller than the value of *alpha* (0,05) so it can be concluded that there is a relationship between those two variables.

f. The Hypothesis of Simultaneous Test

The hypothesis of simultaneous is used to determine whether the relationship between religious knowledge and religiosity on pluralism. Then performed multiple linear regression with the *output* as here:

Table 7  
Multiple Simultaneous Regression Test

**Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	,410 <sup>a</sup>	,168	,156	4,725	,168	13,474	2	133	,000

a. Predictors: (Constant), religiusitas, pengetahuanagama

**ANOVA<sup>b</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	601,533	2	300,766	13,474	,000 <sup>a</sup>
	Residual	2968,813	133	22,322		
	Total	3570,346	135			

a. Predictors: (Constant), religiusitas, pengetahuanagama

b. Dependent Variable: pluralisme

**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	44,728	3,738		11,965	,000
	pengetahuanagama	,511	,196	,213	2,610	,010
	religiusitas	,274	,074	,302	3,704	,000

a. Dependent Variable: pluralisme

Based on the Anova table above, it can be explained that the value of Sig. 0,000 < 0,005, it also can be concluded that Ho is rejected or Ha is accepted. Based on this result, it can be interpreted that the religious knowledge (X1) and religiosity (X2) simultaneously influenced by pluralism (Y) or have a positive and significant relationship. While using the value of F, the result in the Anova table showed that  $F_{\text{calculate}}$  was 13,474 > 3,00, it means that Ho is rejected and Ha is accepted, it is the same case with reading the value of significance.

The equation of the regression line based on the results of simultaneous test can be observed through the table of *Coefficients*. It can be seen that the value of the coefficient for the religious knowledge is 0,511 and the coefficient of religiosity is 0,274. The equation regression line as follows:

$$Y = 0,511X_1 + 0,274X_2 + 44,728$$

Based on the result above, it means that the equation of religious knowledge is 1 point then pluralism will be increased 0,511 point with the assumption that religiosity is invariable. If the value of religiosity increased by 1 point then pluralism will increase 0,274 point with the assumption that religious knowledge is invariable.

The table of *model summary* showed that the price of determination ( $r^2$ ) of 0,168. The value of the result means that 16,8% of changes to the pluralism variable (Y) can be determined by religious knowledge (X1) and religiosity (X2), while 83,2% is explained by other variables. From table 9, *Coefficients* can be seen by the value of  $t_{\text{calculate}}$  and the value of Sig. on the

partial relationship. The value of Sig. variable of religious knowledge was  $0,010 < 0,05$  means that  $H_0$  is rejected and  $H_a$  is accepted then there is a positive relationship and significant correlation between religious knowledge and pluralism. Then for the value of Sig. variable of religiosity was  $0,000 < 0,05$  means that  $H_0$  is rejected and  $H_a$  is accepted, it means that there is a positive and significant relationship between religiosity and pluralism.

Based on the hypothesis test that can be explained that *First*, religious knowledge has a relationship with pluralism, the stages if someone knows the religion (cognitive) and then carry out the worship or practice (psychomotor), and feel it even having experiences (Kurniati, 2018). Then fully willingness to accept diversity, to live in a tolerant in community. *Second*, there is a relationship between religiosity and pluralism that religiosity is the behavior which formed and sourced from beliefs and religious knowledge which is manifested in the behavior of praying as a worship, experience, and understanding on the religion (Kurniati, 2018) so the concept of basic builder on harmony life between religions, will be interwoven through the spiritual side of each religion and the behavior of accepting differences and diversities to create a society civilized. (Abdillah, 2019).

*Third*, there is a relationship between religious knowledge and religiosity on pluralism. A student who has an understanding of religion and high religiosity can affect the character and behavior of mutual respect in diversity because pluralism implies on the action that lead to the recognition on freedom of religion, freedom of thought, or freedom to seek information, with the result that achieving pluralism is required maturity on someone's individuality.

## Conclusion

Based on the result, it can be concluded that there is a positive relationship and significant correlation between religious knowledge and religiosity on pluralism of students Kajen Margoyoso Pati. It can be inferred from the F test, that  $F_{\text{calculate}} 13,474$  is bigger than  $F_{\text{table}} 3,00$ , and obtained a significant value is smaller than the

value of alpha. Based on the value in table Coefficient obtained the equation of  $Y=0,511X_1+0,274X_2+44,728$  that everything is positive, it means that the rise of pluralism (Y) can be influenced by both the independent variables, if each of them rose one point, it will also affect the increase of dependent variable.

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