

Strategies for Internalizing The Values of Tolerance in Schools In Cilacap Central Java Indonesia

Sunhaji^{1*}, Atabik¹, Mukhroji¹, Ade Eka Pradana¹, Abu Dharin¹

¹State Islamic University Prof. K.H. Saifuddin Zuhri Purwokerto

ABSTRACT

Indonesia as a multicultural country has a very complex diversity. More differences create greater potential for disunity as well as conflicts between ethnic and cultural groups. Inculcating values of tolerance towards students in Indonesia is a must, because Indonesia does not only consist of one understanding, religion, ethnicity and culture. Therefore, a uniter for Indonesians in order to make the nation live in harmony is needed. One of the concerns is regarding to the religious tolerance in Indonesia. This qualitative research was conducted in Cilacap at Immaculata Foundation, by using observation, interview, and documentation techniques. The data analysis used was interactive analysis, including data reduction, data display, and data conclusion. The findings of this study describe that the values of religious tolerance are applied through routine activities, such as respect, mutual help, cooperation, equality, freedom, justice, and responsibility which are internalized through exemplary, habituation, and the giving of advice to keep the harmony among religions.

Keywords: Religion, Internalization, Tolerance, Immaculata Foundation.

INTRODUCTION

Indonesia as a multicultural country has very complex diversity, ethnicity, cultures, regions, languages, races, societies, and religions. Indonesian has thousand tribes, such as Javanese, Sundanese, Acehese, Dayak, Betawi, Bugis, Lombokes, Malay, Butonese, etc. Speaking of religions, there are six religions admitted by the Indonesian state: Islam, Christianity, Catholicism, Buddhism, Confucianism, Hinduism (Marzuki, 2018). More differences can create greater potential for disunity and conflicts between ethnic groups, and cultures. Indonesia itself has a long history both before and after independence in regards to various conflicts between ethnics, cultures, races, mass organizations, and even religions. Many areas still have a culture of tribal war and high level of conflict between ethnics, races, and religious. It is triggered by the low realization of togetherness and equality among Indonesian people. Many conflicts between religions have occurred up to now; for instance, a conflict in Maluku that killed tens to hundreds of people burning in the mosque. Those conflicts were caused by the lack of values internalization and love for the country, discrimination, hatred within individuals, and lack of respect for the rights of others. (Suparno, 2015).

There is still a lot of violence in Indonesia involving religions, ethnicity, culture, ethnicity, and social groups. Many people make groups and isolate themselves to distinguish their identity from other groups'. What worse is making other group as enemies. Not only in Indonesia, violence backgrounded by the difference of religions also happened in other countries. Religions such as Monotatism, Catholicism, Christianity, Orthodoxy, Buddhism, Hinduism and others also experienced violence. (Rosyidi, 2009).

Indonesia has noble values to bind diversity, as contained in Pancasila, in the Precepts of "Indonesian Unity" and in the

slogan of the state; "Bhineka Tunggal Ika" meaning "Unity in Diversity". Values such togetherness, equality, and unity are expected to be embedded in every citizen's heart for the sake of Indonesia's mutual goal. Character internalization of multicultural values is needed to create harmony amid differences and diversity in this nation (Ismail & Mukti, 2000).

God created humans with various characters, groups, tribes, forms, nations, homelands and religions; not to find differences and compete for superiority and oppress those below or different to their group, but to look for similarities that make everyone feel as one and share the same fate. Education must take part in this problem. Educators must internalize the values of tolerance towards races, cultures, nations, ethnicities and religions. Multiculturalism makes the community peaceful and respectful towards differences in diversity (Agustin, 2019).

Students as the nation's future generation need to be instilled in their early age about tolerance for all differences. They need habituation in instilling a value in themselves

Corresponding Author e-mail: a.sunhaji@uinsaizu.ac.id

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(Pradana & Sunhaji, 2022). Educators must try to internalize students to get used to looking for similarities in differences, so they can feel that those different in their environment are loved and have their togetherness kept; not hindered or shunned (Saulius, 2013). Furthermore, the government has regulated the implementation of multiculturalism in Law Number 40 of 2008 concerning Human Rights, where the

Discrimination against cultures, races, ethnicity, and religions is eliminated; and that humans in this world are the same without any differences (Purwati, et al., 2022). Indonesian educators and people have a grip on the values of tolerance that have been regulated by the state. This reduces the percentage of conflicts caused by differences in race, ethnicity, culture, and religion, therefore a peaceful and humanist society can be established in the association of the nation (Waldi et al., 2019). Cooperation with various components of society to realize education that is humanist and friendly to differences (Said, 2017), in accordance with the mandate of the national education system in which education is implemented democratically, fairly and not selectively or discriminatory by prioritizing human rights as well as spiritual values; the value of diversity and progress that Indonesia has (Mustafida, 2020).

Instilling the values of tolerance towards students in Indonesia is something that must be done, because Indonesia is a country which has the environment with not only one understanding, religion, ethnicity and culture. One of the things that still needs to be addressed in the State of Indonesia is tolerance of religion. Indonesian people must be able to improve intellectual and understanding of tolerance and not be consumed by issues that divide tolerance in religion. The people from both religions of majority and minority should support and protect one another in social matters, allowing everyone to run their beliefs, therefore overlapping in understanding tolerance does not happen. (Djafar, 2018).

The values of tolerance need to be instilled from the closest environment; family, the surrounding environment or the community, and the school education environment. School must teach the values of tolerance apart from parents at home therefore tolerance values can be embedded in children. An educator must know that education is a long process, there must be intervention from various parties and there must be habituation in the children therefore the values internalization can be achieved (Wiyani, 2013).

School is a place where students cultivate themselves into smart individuals with good characters. From various environmental aspects, the school is an environment that can be a place for habituation of students in internalizing the values of religious tolerance (Boghian, 2016). Cilacap is one of the cities in the industrial area where many immigrants from various regions in the country work in, with diverse ethnic cultures and adherents of various religions. Cilacap

has many schools that have to accommodate students from various ethnicities, cultures, and religions. With those diversity, the schools apply habits that support the internalization of tolerance values towards their students, such as holding religious events both from Islamic holidays such as Eid al-Fitr, Shawwalan events, Maulid, and also from Catholic religious holidays attended by all students, both Muslim and Catholic students. There are literacy habituation before learning activities and religious activities involving all students and adapted to their respective religious beliefs, such as Eid al-Fitr celebrations, Syawalan, Christmas, National Holy Scripture Month in which competitions involving all students are held, such as Islamic prayers and Catholics spiritual songs, spiritual songs, etc. In terms of activities, of course, those with different beliefs will be included in committees, such as in the division of consumption, management of places, and other divisions. In addition, the school or the Foundation provides equipment for teaching and learning activities, including Islamic learning and places for worshipping, even though it is a Catholic foundation, one of which is because the tolerance value has been instilled in schools in Cilacap.

As a sample, the Immaculata Foundation has a more dominant number of Muslim students compared to Catholic or Christian students. At the Immaculata Foundation, there are Islamic Religious Education subjects, even though the school is under the auspices of a Catholic foundation. Muslim female students are also allowed to use the hijab and long sleeves. This shows how the internalization of tolerance values at the Immaculata Foundation has been implemented. The internalization of tolerance values is not only seen in how Catholic schools are tolerant towards Muslim students or teachers at the Immaculata Foundation, but also seen on how Muslim teachers and students influence the policy of internalizing the value of tolerance for school institutions.

With the existence of religious diversity in the Cilacap Immaculata Foundation, it is necessary to internalize the values of tolerance for the students and the teaching staff. These values must be carried out to prevent conflicts between the members of the Immaculata Foundation in order to carry out the education process into a harmonious and peaceful atmosphere.

A characteristic or uniqueness in internalizing the values of religious tolerance in schools in the Cilacap Immaculata Foundation is that every students' religious activity is included in religious events programmed by Islamic Religious Education teachers and assisted by other teachers. This study was carried out because the importance of tolerance to build harmony and integrity of the nation is an *urgent matter* for research. The formulation of the problem in this study is how to internalize the values of religious tolerance at the Cilacap Immaculata Foundation.

METHOD

Types of research

This research is a qualitative research, trying to illustrate the phenomenon in a place as a whole in society, both the nature, characteristics, character, and model of the phenomenon (Sanjaya, 2013). In this research, the writer will describe the internalization of religious tolerance values in schools in Cilacap.

Research Approach

This research approach uses phenomenology, that studies and reveals and understands a unique and distinctive phenomenon experienced by a person or group whose level can arrive at "belief" in a person or group. Therefore this research must understand from a person's or a group's point of view.

Data and Subject/Data Source

Research data

The data taken from this research include some data related to:

1. The forms of internalizing the values of religious tolerance in Cilacap schools are more focused on various religious activities carried out outside the class hours.
2. The strategy applied in internalizing the values of religious tolerance to students in schools in Cilacap

Research Subject

1. Principals of private junior and senior high schools at the Cilacap Immaculata Foundation
2. Religion teacher
3. Chairman of the Student body
4. Object of research

The object of this research is the internalization of religious tolerance values for 181 students at the Cilacap Immaculata Foundation school.

Data Collection Techniques

For data collection, researchers used observation, interviews, and documentation techniques, where the data collection techniques were used directly in the field to produce the wanted information/data. And the following is an explanation of the data collection techniques used by researchers as follows.

Data analysis technique

Data analysis is an activity of tracing and compiling data obtained by researchers from interviews, notes, and other field documentation in a coherent or systematic manner, aiming to be disseminated and the findings easily digested by others. The data analysis method applied for this study, the researcher used descriptive data analysis; the non-statistical method. The Miles

and Huberman model is a technique used by researchers in the form of data reduction, data presentation, and data verification (*data reduction, data display, conclusion drawing*).

FINDINGS

The attitude of religious tolerance that is internalized to students in Cilacap schools can be seen in the attitude of every student, both Muslim, Catholic and Christian, respecting one another in communication and social relations. They are good friends, study together, maintain communication with one another, and participate in every school activity involving all students. In religious activities, they were enthusiastic to help organize religious celebrations or events, both celebrating their own religion or religious celebrations of friends who are different from theirs. Assistance in organizing, consumption division, decorating committees, for example, were attended by students of other religions. The form of internalization applied directly will foster tolerance values in the community protege.

Schools in Cilacap, such as the Immaculata Foundation, in internalizing the values of tolerance for students with different religions aim to make students respect one another therefore a good education can be implemented. The values that have been instilled from an early age will shape the character and attitudes that are applied without any burden, then those values will lead to a respectful attitude for people who are different from themselves both in terms of religion, race, ethnicity, culture. Internalizing the values of religious tolerance in students is one of the important actions to prevent conflicts caused by differences. The values that are internalized to students in schools in Cilacap include: The value of mutual respect is manifested in In every school activity, the teacher also reminded the students to always pray together by inviting them to pray according to their respective religions and beliefs.

The teacher taught his students to respect one another by providing opportunities to worship one another. Not hindering in worshipping one another's beliefs is an attitude of respect that has a positive impact in order to avoid religious conflicts in the community. Mutual respect appears among students with different religions. Mutual respect, not demeaning and non-discrimination are needed for the smooth running of teaching and learning activities with religious and cultural diversity. By respecting one another, students can learn well, make friendships without discriminating those following different religion, harmonious communication, and playing together without competing with one another in religious diversity. The aspect of helping to help has an impact on loving activities. By applying mutual help in the space and facilities provided by the school, either in the activity committee or sharing with the surrounding community, it will provide direct understanding and habituation to students. The values of cooperation, equality, responsibility and freedom also have an impact on the internalization of the value of tolerance getting

stronger. The strength of tolerance is the integration of these various components.

DISCUSSION

School is a miniature world in social relations, students can practice attitudes and ways to socialize with friends with different religions. At school, students are trained to respect and help one another to all friends regardless of religious differences. The internalization of tolerance values in students is realized to prevent discrimination in education, conflicts between students caused by religion, *bullying*, mutual suspicion, therefore teaching and learning processes and education are hampered caused by religious conflicts or differences. By that, the school always involves every student in various activities including religious activities that are participated by interfaith students, where technical committees will be appointed to students not celebrating or sharing different religions, and take turns at each celebration. This will foster the values of religious tolerance in students, blend in, cooperate with one another regardless of the majority or minority groups. Everyone works for a sense of equality and unity.

Based on observations and interviews conducted by researchers with several sources from Cilacap Immaculata Foundation, researchers found that there were several ways for teachers to internalize religious tolerance values that were applied in activities outside of class hours in particular. The activities carried out were religious activities carried out by the Cilacap Immaculata Foundation and the participation of students who share different religions in the technical committee of religious celebrations in order to establish cooperation and mutual help, which are the values of religious tolerance. The ways of internalizing the values of religious tolerance that are applied include:

Exemplary

The teachers have a self-responsibility to maintain their personality and behavior to others, where they become a pioneer of a good personality and can be an example for those who see them. Teachers must be able to be role models and friends for students that display good character values, one of which is the value of tolerance in religion.

By inculcating the value of religious tolerance exemplified directly by the teacher, students can imitate to tolerate and get used to the diversity existing in schools. The examples to be imitated and implemented by the students are mutual respect, mutual cooperation, realizing equality, and so on. Students tend to be easier to be taught through direct examples exemplified by the teacher first, then they will imitate and implement them, although advice is also important.

In addition, the school also provides space and facilities for religious activities where students will follow by observing

when they are already in the community by maintaining harmony with neighbors through always participating in various religious activities.

Giving Advice

The method of advice to students in internalizing tolerance values is indeed a method that every teacher must conduct at all times. Teachers during school hours carry out internalization of religious tolerance values for mutual respect, cooperation, and mutual assistance to friends sharing different religions. Students are advised individually or in groups by each teacher, with individual delivery it will focus and implement approaches to students.

At the beginning of every religious event held in schools in Cilacap, advice is also given to maintain harmony among people with religious pluralism. The method of advice for internalizing tolerance values needs to be done repeatedly to be understood and embedded in each student into a habitus or awareness that there is no compulsion in his heart to implement the values of religious tolerance to friends sharing different religions.

Advice is indeed a method of internalization that can be carried out by every educator. It can be carried out at any time not only by religious teachers or school principals, but also by all teachers. They also have the right to give advice related to religious tolerance.

Based on observations carried out by researchers, the advice method is carried out at the Immaculata Foundation by each teacher to students both individually and in groups such as at *iftar* events, *halal bi halal* etc. The teacher advises students to respect students who share different religions by participating in religious activities held at the Cilacap Immaculata Foundation.

Habituation

Internalizing the values of religious tolerance in students cannot be internalized just through one activity or advice, but it takes a process and habituation therefore the values of religious tolerance that are intended can be embedded in students. Schools in Cilacap always hold various religious activities regularly which are held every year, the obligation of every teacher during school hours to provide advice and role models for students is a form of habituation to internalize the values of religious tolerance in Islamic education.

In its implementation, *iftar* activities, *Syawalan* or *Halal bi Halal* and Islamic competitions were held at schools in Cilacap which are attended by all students from Islam and Catholicism or Christianity in order to make the Muslim students get used to accepting differences and not discriminate. Meanwhile, Catholic or Christian students were expected to get used to respecting the right of others to celebrate or carry out the worship of the holy month of Ramadan, as well as to

participate and assist in the technical needs of events, in order to maintain religious harmony.

On the other hand, in routine activities celebrating Christian or Catholic religious holy days, such as Christmas and the National Holy Scripture Month, an event involving all students from the Catholic or Christian religion was held in aim of familiarizing Muslim students to respect their Catholic friends. Christians carry out worship and celebration of religious holy days and participate in technical matters related to consumption or equipment for the event, but not in terms of worshipping or belief. Catholic or Christian students also get used to accepting and respecting Muslim students who participate in religious activities in order to maintain religious harmony by getting used to working together and helping one another.

To support this culture, the school facilitates space and facilities for students to communicate, collaborate, help one another, learn to respect, respect friends with different religions through joint involvement in each activity.

One example of an *iftar* activity is carried out by involving Catholic or Christian students, where the *iftar* activity begins with guidance from Islamic religious teachers, remarks from the school principal, *iftar* together and Maghrib prayers carried out by Muslim students. *Iftar* activities were carried out as an implementation of the internalization of tolerance values in Islamic education because it contains the value of cooperation and respect for the participation of interfaith students.

CONCLUSION

Based on the research results obtained from the implementation of the research, the researchers can conclude that:

- a. Efforts to prevent conflicts at the Immaculata Foundation that could interfere with the smooth teaching and learning process were carried out by internalizing the values of religious tolerance. Those values are respect, mutual assistance, cooperation, justice, equality, freedom, and responsibility.
- b. Internalization of the values of tolerance at the Cilacap Immaculata Foundation could be carried out with activities outside school hours, such as routine activities, especially in religious activities. Religious activities carried out at the Cilacap Immaculata Foundation are a habit to provide understanding and habitus to students about how to live in an environment with religious differences. The activities carried out to internalize the values of religious tolerance were *iftar* (breaking the fast) together, *Syawalan*, *Halal bi Halal*, social services, *adzan* competitions, Muslim fashion competitions, Catholic spiritual songs and prayer competitions, religious event committees, and congregational midday prayers.

The values of religious tolerance at the Cilacap Immaculata Foundation are internalized in several ways, such as by giving examples and advice, as well as instilling habituation with religious activities on a regular basis.

SUGGESTION

The values of tolerance are important things that need to be internalized to every individual in order to maintain social harmony and harmony with differences from ethnicity, culture, ethnicity and religion, as stated in the preamble of the 1945 Constitution article 29 paragraph 2 which contains "The state guarantees the independence of every individual". each resident to embrace his own religion and to worship according to his religion of belief". Indeed, it should be the basis and guideline for every individual to make tolerance as a tool to maintain social harmony and harmony in various spheres of society, especially in the educational environment.

LIMITATION

There needs to be an evaluation of every activity carried out in order to find out the development of religious tolerance values that have been internalized at the Cilacap. The lack of a structured committee in every religious activity carried out, there is a need for a more structured committee arrangement and still includes from various religions. Immaculata Foundation. Maintaining the internalization of the values of tolerance at the Cilacap Immaculata Foundation as a leading and characteristic activity and developing every activity that aims to internalize the values of tolerance at the Cilacap Immaculata Foundation. For further research, look for research sites where religious pluralism is more than three religions adhered to by the members of the institution, so that they can examine tolerance more broadly and can see the understanding of tolerance from various religions.

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