

## **Developing Students' Tolerance in Religious Life through Multicultural Education in Setia Budi Senior High School, Sungailiat Bangka**

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### **Abstract**

One of the values of the Indonesian nation's character that must be developed in our education process is tolerance. This research is important in order to see the implementation of the inculcation of tolerance in religion through multicultural education. This study tries to answer questions about the implementation of the inculcation of students' tolerance in religious life through multicultural education in Setia Budi Sungailiat High School, Bangka Regency. The findings in this study are the inculcation of students' tolerance in religious life through multicultural education conducted at Setia Budi High School, is the application of one of the policies set by the school to create religious tolerance in the school environment. This inculcation of religious tolerance will go well, if all school members understand, respect each other, and value the differences arranged in a multicultural education concept.

Keywords: Students' Attitudes, Religious Tolerance, Multicultural Education

### **A. BACKGROUND**

At present, the demand that must be achieved in the education process is to provide a comprehensive meaning of a distinction in multicultural life of people and nation. As formulated by the Ministry of education and culture, there are 18 (eighteen) values of National character education, namely religiosity, integrity, tolerance, discipline, hard work, creativity, independence, being democracy, curiosity, nationalism, patriotism, achievement appreciation, friendship, love of peace, fondness of reading, environmental awareness, social care, and responsibility,(Amin) are values which must be developed in our educational process.

The formulation, clarified in Law No. 20 of 2003 concerning the National Education System, states that character education is a conscious and planned effort to build

or form a good personality traits characterized by honesty, toughness, intelligence, care, responsibility, hard work, persistence, responsiveness, confidence, helpfulness, competitiveness, professionalism, sincerity, mutual cooperation, patriotism, trust, discipline, tolerance and obedience. (Irawati and Susetyo) The main core of the formulation is to expect in the process of education of human beings who have noble moral values.

Among the most important character values to be developed and inculcated is the value of tolerance, H.A.R Tilaar said, "Unity in Diversity as Indonesia's national motto demands every member of society to be tolerant in order to realize a harmonious society that is rich in new ideas. (Tilaar and Mukhlis)

The importance of instilling such tolerance is a convincing argument. This is based on the reason that Indonesia as a pluralistic nation, interaction between religious communities certainly becomes an inevitable necessity, so efforts to build a conducive and harmonious interaction must continue to be pursued. Due to the dynamics in society often show a different reality, where Indonesian people are known to be religious and have hospitality, are not immune (free) from conflicts and often have the potential to experience conflicts, one of which is a religiously motivated conflict. And according to Nunu Ahmad et al, friction or feud that occurs between members or groups of people who trigger religious-motivated conflicts have often occurred, both between religious communities and between religions. (An-Nahidl)

The emergence of the conflict is actually something that is natural, positive, and even "must" occur in the world of democracy. With the conflict, humans will learn how to resolve the conflict so that it will not happen again. However, conflicts become unnatural when they have to sacrifice property and even lives by violating the law, ethics, and ethics that have been built and agreed upon for years.

Tensions and conflicts that occur in the midst of multicultural and multi-religious societies are unavoidable, because there are conflicts of interest between the parties. Abdul Mustaqim explained that to anticipate these problems, these three things are needed, among others: first, the existence of *Tasamuh* (tolerance). Second, we must realize that the tension of prolonged conflict will only make life more miserable and worse. Third, realize that violence and conflict in the name of religion are clearly very irrelevant. (Hidayati)

In this regard, it is time for education to become a medium in providing awareness in resolving conflicts that occur in the community. These conflicts will not be nourished.

Otherwise they will be resolved. Even education should become a problem solving in educating society that can be applied through learning methods, materials and learning design, as well as curriculum that can make people aware of the importance of being mutually tolerant. The importance of being tolerant of diversity is an application of the basic values of education which emphasizes inculcation of tolerance, empathy, sympathy and social solidarity.(Fanani)

To overcome the public turmoil that often occurs lately, Sitti Mania believes, multicultural education is very important to be implemented because it is an education that always upholds values, beliefs, heterogeneity and diversity in all aspects of society,(Mania) which consider all students cultural differences and background. are in the same level and degree.(Suwito)

One of the educational institutions which is interesting to be observed at this time is Setia Budi Senior High School in Sungailiat. This senior high school has implemented multicultural education where all students are given freedom to follow their own religious views and beliefs. There are four religious lessons which are carried out with a moving class system namely Islam, Catholicism, Protestantism, and Buddhism. The freedom refers to the interests and demands of the community as a nationally-oriented school. Freedom in religious activities is always accommodated. The internalization of the concept of nationalism lies in religious celebration activities and students' tolerance in school daily interaction. (Imam, SMA Setia Budi Sungailiat 40 Tahun di Tengah Dinamika Pendidikan Nasional)

While the outbreak of issues that can undermine tolerance and mutual respect, Setia Budi Sungailiat high school students dissolve and drift in diversity and togetherness. It seems that the rumors which are being discussed by people around them are buried deeply, so that what appears in front of public is togetherness in an educational institution that embodies a very solid principle of tolerance. Founded more than 35 years ago, there was once an act of intolerance in Setia Budi High School; it was the prohibition of wearing headscarves for Muslim students and teachers who have not yet performed the hajj pilgrimage and this used to be a policy of Setia Budi National Education Foundation. (Supriantono) Luckily, over time until now the ban is no longer valid and all Muslim female students and teachers are allowed to wear veil. This happens because the tolerance which becomes the school culture is one of the national values, habits, and behaviors that

have been formed since long time ago and then passed on to the next generation, which has taught them to respect each other and do not harm others.

A certain analysis is needed regarding the implementation of the tolerance in students religious life through multicultural education in Setia Budi High School so that the idea of inculcating tolerance is properly and systematically structured. Hence it is easy to apply and it is based on the students' needs, Setia Budi Junior High School was chosen as the object of research, because during this high school students were in a transition period, namely adolescence. At this time, an adolescent who has a transition period from childhood to adolescence has a variety of developments in all aspects or functions to enter adulthood, namely changing hormones and developing parts of bodies. During this high school period, students are in the middle of the age of 15-18 years who have feelings such as; awkward and rigid in their relationships (school life, personal life, social life and family), unstable emotion, disobedient, anxiety, curious in exploring new things, imaginative, tend to have groups or clubs. Furthermore, as a nationalism oriented school, the students at Setia Budi High School have a variety of religions, cultures and tribes.

Seeing this condition, it is necessary to inculcate a strong religious tolerance in school environment in order to create beautiful and peaceful harmonization. If the religious tolerance can be successfully implemented, it will bring positive effects to the school, and vice versa. The implementation of inculcation of students' religious tolerance through multicultural education in Setia Budi Sungailiat Senior High School is carried out through:

## **B. DEVELOPING RELIGIOUS TOLERANCE**

Budhy Munawar revealed, in Islam being tolerant is not being pluralism, but rather being respectful, broad-minded, and allowing differences in opinions, beliefs, habits, and so on.(Rachman) Tolerance in the association of religious life according to Said Agil is the result of implementing a perfect comprehension of each religion. Then, if there is no tolerance in everyday life, it means that the principles, instructions and guidance of Islam are not well implemented. And it results the conflicts such as pride, prejudice and suspicion.(Munawar and Husin)

Based on the opinion above, the embodiment of tolerance in the intercommunication of religious communities can be realized by: first, every religious adherent recognizes the existence of other religions and respects all human rights of his adherents. Second, every religious community should show mutual understanding, respect

and value differences in their daily life. Then it is clear that tolerance occurs and applies if people respect differences of others without compromising personal beliefs and principals.

M. Natsir view of religious tolerance has two types: first, passive religious tolerance, which is to accept differences as factual. The second type is active religious tolerance which involves directly in diversity. This second kind of tolerance (active) is found in the principals and guidance of all religions, because the essence of tolerance is basically being able to live peacefully and respect one another in diversity.(Natsir)

Judging from the views and explanations of the experts above, as nationalism oriented school, the building of religious tolerance in Setia Budi Sungailiat High School usually began with the School Orientation Period (MOS). The students were introduced to the variety of religions, tribes and cultures in Setia Budi Senior High School. (Triyono) During the School Orientation Period, all students are gathered in one place, and given guidance on diversity and the need for mutual respect or diversity.

The process of instilling religious tolerance to students based on the results of the analysis through interviews to the head master, deputy headmaster and religious teacher, observations and documentation are as follows:

1. Through School Policy

The Ministry of education and culture stated that school culture is a school condition where students, teachers, and all members of the school community interact each other and governed by certain rules, norms and ethics. The school culture includes rituals, expectations, relationships, demographics, extracurricular activities, decision making processes, policies and social interactions. It shows that the policies and regulations that are made by the school is one of the implementation of school culture. In relation to the religious tolerance, school policies and school regulations are made as a step to instill this attitude to students.(Depdiknas)

Among the school policies that support the inculcation of students' religious tolerance in Setia Budi High School are:

- a. Formulation of the School's Vision and Mission

Tolerance of differences in many aspects of life becomes a necessity to be instilled in young generation, without exception for students in schools. As a school that has a variety of religions, cultures and ethnicities, Setia Budi Sungailiat Senior High School embodies it in the formulation of the school's vision and mission. The vision of Setia Budi

Sungailiat High School namely; "Creating an environmentally-oriented school which is able to produce alumni with global perspective, culture and spirit of nationalism and developing a multicultural school model". (Imam, 60 Tahun Yayasan Pendidikan Lembaga Nasional Setia Budi Meretas cita-cita luhur pendidikan nasional untuk bangsa dan negara)

In developing the vision, the school mission was formulated, namely: 1) Increasing the attitude of devotion, leadership and discipline through every school activity, both intra and extracurricular which is rooted in the national culture. 2) Developing academic capabilities with global perspective through the application and development of local and national curricula. 3) Fostering a sense of competence that is positive and sportive through activities which promote the spirit of nationalism. 4) Creating and instilling exemplary behavior through school development with religious perspectives and drugs free. 5) Implementing participatory, transparent and accountable management patterns. 6) Creating an environmental awareness consciousness for all school residents and the surrounding community. 7) Building partnership activities in developing global perspective and environmentally friendly. (Imam, 60 Tahun Yayasan Pendidikan Lembaga Nasional Setia Budi Meretas cita-cita luhur pendidikan nasional untuk bangsa dan negara)

Seeing the vision and mission that were formulated by Setia Budi Senior High School, it was clear that the inculcation of tolerance towards students has already been introduced. Based on observations and interviews with the headmaster, the vision and mission of the school are not only conveyed at the beginning of school orientation period, but also displayed in certain places (entrance, hall), so each student not only can memorize, but also implement them in their daily life at school, home and even in community. (Risman)

#### b. Integrating Tolerance into School Subjects

The Ministry of Education and Culture defined that instilling tolerance can be done through integrating tolerance into school subjects, which can be instilled directly and independently without developing specific program. It is hope that the teaching and learning process will be more colorful and meaningful, because in learning students not only study the subject matter but also acquire how to respect others.(Depdiknas) Seeing this formulation, it is expected that in each material taught not only provides the concept of knowledge, but also contains the values and skills that must be conveyed to students. In

accordance with Bloom's theory, the content of the curriculum consists of cognitive (knowledge), affective (attitude / values) and psychomotor (skills).

Integrating tolerance into the subject at schools is an effective effort to instill this character to students; as a result, students not only learn science but also about know how a person should behave. However, based on an interview with Wandu Wardoyo, (Wardoyo) at Setia Budi Sungailiat Senior High School, he said that there is no specific curriculum or syllabus in instilling religious tolerance to students. However, teachers can integrate tolerance into the syllabus and Learning Plan (RPP) through the subjects they teach. For example, Wandu Wardoyo, a teacher in Sociology, whenever he taught material about "Multicultural Communities, he managed to integrate tolerance in his instruction. He asked the students with different ethnicities or religions to make groups based on their religion then asked them to find and mention their own religious activities.

Integrating the values of tolerance in each school subject, teachers at Setia Budi Senior High School have implemented the formulation that has been made by the Ministry of Education and Culture. It is expected that teaching and learning process is more colorful and meaningful. It is believed that through learning, students not only study the material, but indirectly they learn how to respect others. Thus, it is hoped that the teachers at Setia Budi Senior High School can maintain this kind of learning process which has been implemented so far and even can improve it better in the future. Hopefully, the developing process of tolerance can run well and the school environment remains conducive, safe and peaceful.

### c. Student Character Education

Here are nine characters education that must be learned by students: 1) Religiousness, 2) Patriotism; 3) environmental awareness; 4) responsibility, discipline and independence; 5) honesty, respect and courtesy; 6) compassion, caring and cooperation; 7) confidence, creativity and leadership; 8) kindness and humbleness; and 9) tolerance, peacefulness and unity. (Imam, 60 Tahun Yayasan Pendidikan Lembaga Nasional Setia Budi Meretas cita-cita luhur pendidikan nasional untuk bangsa dan negara) In addition to the nine character education that must be instilled, student's character education is also included in the development of The Eight Educational Goal of Setia Budi Senior High School. (Imam, 60 Tahun Yayasan Pendidikan Lembaga Nasional Setia Budi Meretas cita-cita luhur pendidikan nasional untuk bangsa dan negara)

The implementation of students' character education is expected to be a pattern or model of educational goals in accordance with the vision and missions of Setia Budi Sungailiat Senior High School. The character education of Setia Budi Sungailiat High School students is integrated into the curriculum which stated in Standard Competence and Basic Competence in each lesson and implemented in everyday life at school. Hopefully, the character education which has been implemented in school can also be carried out when they are with their family and in community.

To support the character education in school, students can be involved in extracurricular activities. The extracurricular activities that are often carried out at Setia Budi Sungailiat High School include: cultural festivals, lion dances (*barongsai*), marching in certain pattern reflecting the day, month and year of Indonesian Independence Day and *dambus* (a local and traditional music from Bangka Belitung). Extracurricular activities that describe specific cultures, traditions and religions (such as *Dambus* and *Barongsai*) does not only involve students who are Muslim or Chinese, but students from other religions also take part in the activity. It is expected that through extracurricular activities carried out at school, the students' character can be shaped and developed both through exemplary or habituation, and create a conducive atmosphere through internalization of tolerance in the cultural, ethnic, and religious diversity contexts.

Based on the analysis carried out through observation, interviews and documentation, it can be concluded that religious tolerance of Setia Budi High School students which is carried out through school policies, habituation of living in a pluralistic environment, respecting each other, admiring differences, has been implemented very well. And it realized because of a perfect collaboration and cooperation among school members. Considering the characteristics of tolerance expressed by the Experts above, the attitude of religious tolerance of students in Setia Budi Senior High School is a dynamic active tolerance. It means the tolerance which produces cooperation and harmony between religious communities as a reflection of togetherness.

### **C. MULTICULTURAL EDUCATION IN INVESTING RELIGIOUS TOLERANCE**

The most dominant principles of multicultural education according to Gorsky are: (1) Selection of subject matter (2) Content of subject matter (3) Lessons learned must be described and built based on students' competency, (4) interactive and comprehensive



models of learning. (5) Education should implement an interactive learning model so the students can comprehend the lesson easily. In developing multicultural education, Abdullah Aly said that there were three goals that had to be developed, namely goals related to attitudes, knowledge, and learning.(Aly)

In line with the thoughts expressed above, Setia Budi Sungailiat High School as a National Education institute with nationalism oriented instills the values of differences to their students that are integrated in daily learning. Given the condition of Bangka community is a pluralistic society; it has a high tolerance attitude.(Madjid et al.)

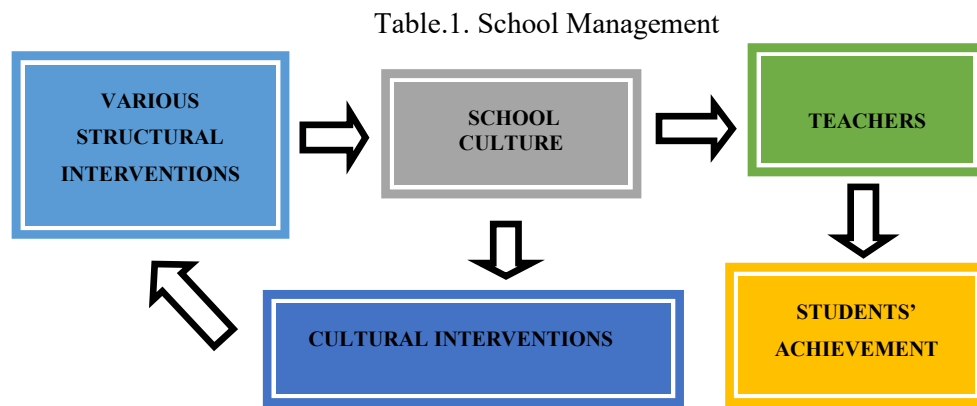
The implementation of multicultural education in Setia Budi Sungailiat High School is realization of the vision that had been formulated. One important step in implementing multicultural education is at the beginning of the academic year. The school carries out a process of identifying the diversity characteristics of students from ethnicity and religion. The purpose is to give an idea to the school about the multicultural education strategy that will be designed. Even though according to Wendi Wardoyo, identification process is not only done at the beginning of the academic year in schools. (Wardoyo)

Based on the analysis that has been done, related to special programs created in the context of implementing multicultural education, so far no special programs have been made. However, the implementation of multicultural education in Setia Budi Sungailiat High School has been integrated in certain subjects including religious education, Sociology, PKN and History which are depicted in the RPP while the learning strategies are left to each teacher. Furthermore, in the process of learning, especially religious subjects namely: Islam, Christianity, Buddhism and Catholicism, a moving class system is implemented.

In developing multicultural education in Setia Budi Sungailiat High School, as nationalism oriented school, it created and implemented extracurricular activities which involve all students without distinguishing religious and ethnic backgrounds. Religious festivals become a basis for the formation of how tolerance can create a peaceful and harmonious life in a multicultural life in schools, and society in general.

As a result of the patterns that have been formed, students are expected to have national character; respect for diversity, tolerance for each religious adherent and patriotism. Multicultural education that has been implemented can be carried out inside or outside the classroom by varying the extracurricular activities. From the process of

instilling tolerance to religious life through multicultural education in Setia Budi Sungailiat High School can be described in the following table:



Based on the Management Input table that has been made by Setia Budi High School related to the inculcation of students' religious tolerance in multicultural education, the School Management covers things as follows:

1. Various Structural Interventions are all policies determined by foundations or principals related to the inculcation of student tolerance through the formulation of vision and mission, internalization of tolerance values into students' subjects and character education.
2. School Culture, is certain culture that has been applied to students in the school environment through habituation, exemplary and the implementation of extracurricular activities.
3. Teachers, as educational practitioners can implement the values of tolerance and multicultural education in every subject at school.
4. Student Learning Outcomes, it is expected that the results of the learning process are not only reinforcement of material but inculcation of character education so that students have scientific insights, attitudes, personalities and noble behaviors.
5. Structural Intervention, Setia Budi Sungailiat Senior High School as a nationalism oriented school must implemented this character in the family, school and community environment.

#### **D. CONCLUSION**

Based on the analysis of data regarding the cultivation of religious tolerance among Setia Budi Sungailiat high school students through multicultural education it can be concluded as follows:

1. Developing religious tolerance in students starts from the beginning of academic year by showing the students that there are a variety of religions, ethnicities and cultures in Setia Budi Senior High Schools. The process is carried out through school policies, habituation, spontaneous activities, integrating tolerance into school subjects, and through extracurricular activities.
2. Multicultural Education is carried out by identifying the characteristics of diversity of students whether ethnic, cultures or religious (through moving class), creating and carrying out extracurricular activities which involve all students without distinguishing religious background, and integrating values of tolerance in school subjects.
3. The religious tolerance of Setia Budi Sungailiat high school students, in general is good already, it is seen from the non-conflict interactions between students of different religions, as well as working together and helping each other. The indicators of students' religious tolerance in Setia Budi Sungailiat High School are: living harmoniously in a pluralistic environment, respecting each other, loving each other, and helping one another.

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