

Tolerance Education Among Religious Community Based on the Local Wisdom Values in Primary Schools

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Abstract — Tolerance is one of the characters that must be taught early to students. This study aims to describe the methods used by schools in developing tolerance attitudes between religious people in SDK Maranatha, Kedungadem Bojonegoro. This type of research was descriptive qualitative. Data collection was done through observation, interviews, and documentation. The subjects in this study were the principals, teachers, students and all the school members. It indicates that the school employed the local wisdom approach to develop the students' tolerance attitudes. Based on the interviews and observations, it can be concluded that the character building values which is based on local wisdom can increase the students' tolerance attitude at school. The values of local wisdom integrated in learning were in the form of wise words, while the traditional values given and taught in the school are *santiaji*, *sambatan*, *unjung-unjung* and *manganan*.

Keywords — local wisdom values, tolerance, elementary school

I. INTRODUCTION

Tolerance is one of the most important character values in maintaining the national unity and integrity. Indonesia as a plural nation has been known to uphold tolerance. Nowadays, the tolerance attitude in our country is very alarming. Most violations of intolerance in Indonesia are related to differences in religions and beliefs [1]. Friction in various regions caused by differences in ethnicity, religion and interests of groups is increasingly wider. The unwise used of social media as a result of the development information technology can lead to the hoax news and provocative content. The attitude of tolerance in this era faced a very heavy challenge. Intolerance is even a very sensitive issue to discuss. It needs attention and anticipation from all parties in order to decrease this condition.

The intolerance issues have penetrated every living environment, including the school environment. The attitude of intolerance in the school environment can be seen from by the attitude of unrespecting differences in peer relationships such as the use of ridicule and threatening words [2]. Students' violence such as brawl and other acts of physical violence still become common issues. This condition is a

serious threat to the development of tolerance. Students need to be accustomed to deal with differences. It is very important to teach students the tolerance attitude in the early stage, especially those related to religious differences in order to create harmony between religious communities.

Educational institutions play an important role in instilling the attitude of harmony and tolerance. Collaboration between educational institutions and all elements needs to be done to create tolerance attitudes in schools. Tolerance is not only taught as subjects in schools but also needs habituation and example. School culture can be formed from a variety of values, norms, attitudes and behaviors that become the belief of every member of the educational institution community [4]. Good character will not appear by itself, hence it must be taught, familiarized and requires examples [14]. Value-based character education has a big agenda in order to form every person so that they will have good character and become good citizens based on Pancasila [17].

Previous research shows that schools play an important role in shaping the character of students' tolerance, schools as a place in teaching goodness, peace and respect for differences [6]. The results of other studies indicate that schools that implement a serious character education can improve the quality of learning indicated by the increasing of students' academic achievement [14].

SDK (Christian elementary school) Maranatha Kedungadem is one of the private schools under the SION foundation of the Bojonegoro Kedungadem branch which is committed to organize character-based education. One of the uniqueness in this school is the life of tolerance among its diverse people. Although under a Christian foundation, for the process of education, this school is open to all groups. This can be seen from the evidence that most of the teachers, students and education personnel were Moslem, and even some others adhere to traditional beliefs. Therefore, the research was conducted in order to describe the methods

used by school in developing the values of tolerance character to students.

II. METHOD

This study used descriptive qualitative methods to describe the actual conditions. This study took place at SDK Maranatha Kedungadem, Bojonegoro. Data were collected through observation, interviews, documentation and field notes. Observation was done through in-depth observations related to tolerance issues or values in school.

TABLE I. INDICATOR OF TOLERANCE VALUE

Number	Indicator	Operational Form
1	Peacefulness	a. Concern to friends with different beliefs. b. No fear of chatting and interacting with friends with different beliefs.
2	Respect for Individual Differences	a. Not disturbing friends who are carrying out religious activities
3	Awareness	a. Not taking action that lead to interfere friends with different beliefs. b. Accept other friend's opinions whose have different beliefs.

Data analysis was conducted with inductive analysis techniques, including data collection, reducing data, presenting data and drawing conclusions. Checking the validity of the findings was done through triangulation techniques by comparing data obtained from different sources such as informants, documents and observations.

III. RESULTS AND DISCUSSION

A. Results

This research was carried out for one week. The first day of observation was conducted on Monday when the ceremony was being held. Students and all school members looked enthusiastic at the ceremony. The headmaster who acted as a ceremonial leader conveyed the message of the importance in maintaining tolerance for the unity and integrity of Indonesia. Moreover, the Indonesia nation was still in the atmosphere of celebrating the anniversary of independence.

After ceremony, students entered the class in an orderly manner starting with shaking teacher's hand and then proceeding with the learning activities in the classroom. At exactly 10:00 a.m., the break time, most of students went to the school canteen for having meal and beverage. There was one of the students pray Duha at the mosque before going to canteen, meanwhile her non Moslem friend was waiting patiently outside the mosque so that they could go together to the canteen. In the first day, togetherness between students can be seen.

On the second day, the observation dealt with the students' activities outside the classroom. Students were playing happily, regardless of differences in beliefs between them. Based on the observation, it can be said that students respected differences, respected each other and took more care with other students. This can be witnessed when one of the students who fell while playing ball was helped deftly by the other friends, even though they have different beliefs.

The care character was also shown by the fifth grade students who went together during the break time to visit one of their mates who is sick.

On the third day, the observation was about the environment around the school including worship facilities, reading rooms, school aisles and school walls. Based on the observations, we found several slogans in the form of kind words in Javanese including "*rukun agawe santosa crah agawe bubrah, Aja waton ngomong nanging ngomonga nganggo waton, and Aja rumangsa bisa nanging kudu bisa rumangsa*". In front of the school wall, there was also a vision and mission of the school. The school mission which states "to build and increase faith and piety towards God, as well as virtuous character". Based on that mission, we can be concluded that the educational institution pays great attention to the development of student character and one of the developed character values is about tolerance character, considering that the students in this school have differences in religions and/or beliefs.

On the fourth day, extra-curricular activities were observed. Christian students got extra activities in the form of choirs that are located in churches in the school environment, while Moslem students got extra activities dealing with reciting Al-Qur'an. Teacher assumed that the extra activity was to support the mission of the Bojonegoro government which had launched the Qur'an primary school program. This program aims to shape the character of the Quran for Moslem students. Before reciting the Qur'an, one of the teachers guided the students to take the ablution and to have prayer together or in congregation. The Qur'an primary school program is carried out routinely from Monday to Thursday for 30 minutes. Based on the observations, it was found that the students were enthusiastic in taking extra-curricular activities, and there was no any disturbing activity among the students which could cause uncomfortable or inconvenience.

On the fifth day and it was Friday, learning activities in grade V and VI were observed. Before starting the lesson, students prayed according to their respective religions and beliefs. When learning, the teacher used the ethno pedagogical approach by utilizing local wisdom as a source and medium for learning in the classroom. The theme discussed was theme 3 about healthy food. In discussing the theme, the teacher gave an example of a healthy food. Corn as the substitute for rice is a typical food of the Bojonegoro region. Teacher explained that eating much food is not good for health. In this context, the character value taught is *urip samadya*, which means that people should not be greedy, for example, in the *manganan* event, people are encouraged to take amount of food according to their necessity and not excessively. The observation at grade VI found that the theme being studied was theme 2 about unity in difference. In this case, the teacher gave an example of Bojonegoro community that is diverse but can live in harmony. In this context, the character developed is the character of tolerance by explaining the meaning of the wise words to students. The wise words used are "*rukun agawe santosa crah agawe bubrah dan Aja nglalekake jejering kamanungsan*". People's habits like deliberation and mutual cooperation were also implemented in the classroom learning by applying cooperative learning methods. Through this method, students were trained to work together and discuss to solve a problem

in completing a task. After completing class lessons, Moslem students went home for Friday prayers, while Christian students study about Christianity. Based to the information from a teacher, Christian students are also required to come and attend Sunday worship at the school Church. At the time of observation, it was found that a teacher was advising students who were making rowdy behavior when a theme of worshiping was held and then he also explained and gave examples of actions that should be done to respect their friends during worship.

The last observation was done on Saturday, at 24 of August 2019. It was found a very unique activity that only exists in this school. The activity called *santiaji* which was the typical of Bojonegoro meeting. The activity was carried out after having the cleanliness activities at school. All students and other school members gathered to take rest and enjoy snacks and tea. In this meeting, there was an opportunity or occasion for sharing or brainstorming among members of the school community. The principal opened the *santiaji* program in which she presented the material or issue about the importance of tolerance in maintaining unity.

Based on the results of interview with the principal, Dina Wulandari, S.Pd. on Monday, 19 of August 2019, it is found that in developing the tolerance character, the school drives benefit from the use of a local wisdom without ignoring the national character values. The principal further explained that the values of local wisdom were integrated in learning using the ethno pedagogical approach and were actualized in the school culture. The local wisdom approach is used on for reason that the community around the school still adheres to customs and culture, so this condition is used to develop the character of tolerance in the school environment.

Based on the observational notes on the students' attitudes and behavior from teachers, it was found that there was no action reflected intolerant behavior carried out by students. However, there were still some students who liked to joke excessively and to annoy other friends, such as hiding other students' sarong fabric used for prayer and throwing sandals during the ablution before doing prayer.

B. Discussion

Based on the results of the study, it indicates that the development of tolerance character in SDK Maranatha was done by benefitting the local wisdom of the local community. Broadly, local wisdom was integrated in the classroom learning and also actualized in school culture. These two approaches become the main foundation in developing and maintaining the values of tolerance in SDK Maranatha. Learning with the values of local wisdom based is known as ethno pedagogy [7]. Learning with an ethno pedagogical approach that contains tolerance began with the development of learning tools or devices that contain tolerance content, by identifying the learning objectives then incorporating local wisdom that can be included in learning and determining learning models that can support the development of tolerance character [8]. There are four things that must be considered in developing ethno pedagogy, namely, the students' development, the need for competence, effectiveness, and benefits for the national interest [7]. Local wisdom that can be included in learning is in the form of speech and habits of the local community. The local wisdom can have some functions, such as for the purpose of social

integration, the reference for thinking, and a means of building togetherness and solidarity [7].

There are some wise words used in the ideal conditions, such as: *guyub rukun, rukun agawe santosa crah agawe bubrah, and tuna sathak bathi sanak*. Wise words or appropriate speech used to prevent conflict is *ana rembug dirembug*. The suitable wise words used when conflict occurs is *wani ngalah luhur wekasane and yen menang aja sewenang-wenang*. Meanwhile, the wise words suitable to resolve conflict is *menang tanpa ngasorake, desa mawa cara Negara mawa tata dan kena iwake aja nganti buthek banyune*.

The wise words that are instilled in developing tolerance in SDK Maranatha are *Rukun agawe santosa crah agawe bubrah*. These wise words have the same meaning with the Indonesian proverbs "*bersatu kita teguh, bercerai kita runtuh*" which means that the nation will stand because of unity and it can also collapse if its people are in conflict or disagreement. This implies the suggestion for being together in differences in order to achieve common goals. Unity is manifested by mutual respect and not being easily provoked. This proverb teaches the importance of maintaining harmony so that the community becomes strong, and the important thing is maintaining attitude so that conflicts do not occur which can harm the common interest [11]. In maintaining harmony, the most important thing is tolerant behavior known as *tepa selira* and compassion. This kind of behavior must be internalized in individual and groups who love harmony in order to achieve a harmonious and peaceful life [9]. *Ana rembug dirembug* means that if there any problems in community, they should be resolved properly through deliberation. This philosophy shows that brotherhood and kinship are more prioritized in solving problems especially those issues dealing with religion or belief. Communication and openness become very important things to consider, since conflicts among people with different religions are mostly caused by poor communication which in turn lead to misunderstanding and negative prejudice [3].

Among the local cultures that have been promoted to become the school culture are *sambatan, urun rembug, guyup rukun, unjung-unjung and manganan*. School culture is unstated curriculum that affects all aspects of life including behavior and thinking patterns in the educational environment. These behaviors and habits are formed from social norms, regulations and policies of educational institutions [4]. Actualization of the values on the local wisdom in developing character through school culture can at least be done through various activities including routine, spontaneous, exemplary and conditioning the school environment [12].

The routine activities carried out in developing tolerance character are *santiaji, sambatan and manganan*. These three activities are carried out routinely every Saturday. *Santiaji* is a gathering activity which teaches to live in harmony by being tolerant of different beliefs. This activity was inspired by the words of *urun rembug*, the culture of local people who like to deliberate on problems to achieve the agreement. *Sambatan* is a form of service or work done together in the school environment which is adopted from the community habit of mutual cooperation for mutual benefit. In this context, there is a character of tolerance such as willing to

cooperate without regardless different beliefs for the purpose of a common goal. *Manganan* is the manifestation of people's habits for gathering and enjoying food as a form of gratitude for the blessings they have received from God [13]. This kind of activity is followed with *santiaji* program that is carried out after the cleanliness activities on Saturday. Some of the values of tolerance character which can be found in the *manganan* program are togetherness, equality, caring, sharing, sincerity and peacefulness.

Exemplary attitude as one of the tolerance development is done by teacher by giving examples of good deeds to the students. In Javanese, teacher means *digugu lan ditiru*. It means that a teacher must be a role model for their students. Learning about the meaning of differences through modeling is very important [9]. There are research findings that show the teacher as a model contributes greatly to students' character education, and this is able to foster an attitude of caring, to reduce bullying behavior and to increase students' academic achievement [15]. This religious tolerance is developed through internalizing values consistently and is taught and socialized by teachers in the school environment. Therefore, it can be stated that the exemplar from teacher is very important for developing an attitude of tolerance between the students with different religions or belief.

Conditioning is related to regulations and facilities that support the creation of a tolerant atmosphere in schools, including the availability of comfortable places for worship so that they are not disturbed by other activities. In addition, in SDK Maranatha, there are various posters made and exhibited, in which these posters contain wise words originating from Javanese proverbs that aim to maintain harmony and tolerance such as, *Rukun agawe santosa crah agawe bubrah, Aja waton ngomong nanging ngomonga nganggo waton, and Aja rumangsa bisa nanging kudu bisa rumangsa*. Such conditions are deliberately created, so that all school members always remember the importance of harmony and tolerance.

The form of tolerance as the implementation of the local wisdom value in the school environment includes respecting each school member in carrying out religious teachings and activities. Moslem students are comfortably able to carry out the Qur'an recitation activities, while Christian students were comfortably able to do the choir. It can be concluded that the character of tolerance between religious communities has been embedded in every school community.

Finally, schools play an important role in developing the character of students' tolerance. Research shows that collaboration between schools with the community and parents can affect and make students' attitudes and characters better in terms of affective, cognitive and spiritual domains in order to shape national identity [16].

IV. CONCLUSION

It shows that the local wisdom approach is very effective in developing the character of students' tolerance. This is proven by the existence of mutual respect for different beliefs. The Moslem students are comfortable with their Qur'anic lesson and those who are Christian are comfortable with their choir activities without any interference or disturbance from other. It is found that there are two ways to develop tolerance attitudes through the local wisdom

approach, namely by using the ethno pedagogical approach and the school culture approach. The local wisdom refers to the wise words or speech and customs of community.

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