

Development of an Intervention Module on Increasing Tolerance for Adolescents

Raja Oloan Tumanggor,^{1*} Heni Mularsih²

¹Faculty of Psychology, Universitas Tarumanagara, Jakarta, Indonesia

²Faculty of Psychology, Universitas Tarumanagara, Jakarta, Indonesia

*Corresponding author. Email: rajat@fpsi.untar.ac.id

ABSTRACT

This research develops an intervention module on increasing tolerance for adolescents. The aim is that this module can be used as a guide in training to help improve individual or group tolerance. The results of this study are in the form of an intervention module to improve the attitude of tolerance through strengthening protective factors, developing strategies and adaptation to individuals who experience problems in the field of tolerance. So the research succeeded in compiling the intervention material through systematic and operational steps. The method used is based on the stage of action research, which seeks to achieve the formulation of solutions to existing problems. The module package consists of several sub-modules such as (1) mapping the problem of intolerance in Indonesia, (2) understanding what tolerance is, (3) what is the relationship between tolerance and religion, (4) how to strengthen school-based tolerance, and (5) draw up a concrete action plan. By implementing this module it is hoped that the trainees will be aware of the issue of tolerance, understand what tolerance is, tolerance and religion, strengthen school-based tolerance and be able to draw up concrete plans for increasing tolerance in the community.

Keywords: *tolerance, adolescents, intervention, training, modules*

1. INTRODUCTION

The practice of intolerance is not uncommon to involve adolescents. Teenagers are a group of people who are struggling to find their identity and at the same time become the deciding class in the advancement of future generations. A nation will advance if its adolescents receive adequate assistance. However, in the current situation adolescents become perpetrators of intolerant acts due to their environmental influences. Cases of intolerance become a serious problem and can have negative consequences for adolescents if they are not immediately addressed (Supriyanto & Wahyudi, 2017).[1]

Many factors make teenagers fall into intolerant actions in society. Social media makes it easy for teenagers to get information from the understanding of radicals. Not infrequently young people are easy targets for extreme organizations that spread radical ideologies that threaten pluralism in Indonesia. Information about radicalism easily reaches teenagers. In addition, adolescents who lack adequate spiritual guidance from religious institutions and their families will be increasingly vulnerable to various negative influences including intolerant attitudes.

To protect adolescents from intolerant attitudes need to be considered aspects of spiritual well-being and emotional intelligence. Spiritual well-being is the affirmation of life in relation to God, self, community and environment (Fisher, 2010).[2] Spiritual Well-Being is an indication of a person's quality of life in a spiritual dimension or an indication of his spiritual health (Ellison, 1983; Bufford, Paloutzian & Ellison, 1991).[3] According to J.W. Fisher (2010)[4] Spiritual Well-Being is an affirmation of life in relation to God, self, community and the environment together. This

relation is then developed in four interconnected domains. The fourth domain includes the *first*, personal domain, where a person relates to himself regarding the meaning, purpose and value in life. This awareness becomes the decisive force of the human spirit in searching for self-identity. *Second*, the communal domain appears in the quality and depth of interpersonal relations between oneself and others, related to morality, culture and religion. This relationship is expressed in love, forgiveness, trust, hope and faith. *Third*, the environmental domain concerns physical and biological maintenance, a sense of belonging and admiration and the idea of oneness with the environment. *Fourth*, the transcendental domain includes one's own relationship with something that transcends human aspects, such as peak concern, cosmic power and transcendent reality (Fisher, 2011; Fisher & Ng, 2017).[5]

While emotional intelligence is a set of social intelligence that involves the ability of feelings and emotions both to oneself or others, is able to sort and use this information to guide thoughts and actions. With emotional intelligence people will be able to perceive accurately, judge, understand, and express emotions (Goleman, 1995).[6] Psychologists Piter Selovey and John Mayer first suggested this in 1990 to explain the quality of emotions that also determines success. These qualities include empathy, feelings, anger control, independence, adaptability, preference, ability solving interpersonal problems, perseverance, solidarity, friendliness and respect (Salovey and Mayer, 1990 in Ghufon, 2016).[7] Goleman is one who disseminates emotional intelligence by bringing intelligence into emotions, or bringing cognitive understanding to the area of feeling (Goleman, 1995).[8]

Goleman (in Ghufon, 2016)[9] then divides emotional

intelligence into five areas of ability, namely: *first*, self-awareness or knowing one's emotions means recognizing feelings when those feelings occur and the ability to help feelings of self from time to time. *Second*, self-control or managing emotions is feeling activities so that feelings can be properly expressed. For example the ability to entertain themselves, let go of disappointment, or moodiness. *Third*, motivation as the ability to struggle to achieve goals with an attitude of enthusiasm, passion and strong self-confidence and positive thinking about something. *Fourth*, recognize the emotions of others, which means being able to understand the feelings of others and move wisely in relationships with others. Emotions can be built based on self-awareness that is increasingly open to oneself and skilled at reading other people's feelings. *Fifth*, building relationships as the ability to understand and act wisely in relationships between people. This section includes the ability to organize groups, find solutions, establish personal relationships and social analysis.

The important question to be investigated is what efforts can be done to increase the attitude of tolerance for adolescents dealing with the situation of today's pluralistic society? How do young people have an attitude of tolerance in the midst of society? This study wants to develop a module to improve tolerance among adolescents.

Tolerance comes from the Latin word *tolerare* which means to let. In English tolerance means the attitude of letting, acknowledging and respecting the beliefs of others without requires approval. So tolerance is a graceful attitude towards other people's principles. This does not mean sacrificing the principle it adopts, but it remains strong in the principle reflected in a strong attitude following its beliefs. According to Khisbiyah (2007)[10] tolerance is the ability to withhold things that are not approved in order to build better social relationships. Tolerance presupposes acceptance and respect for the views, beliefs, values of other groups that are different from us. While intolerance is the unwillingness to respect and accept differences.

The definition of tolerance for human diversity is not a series from more to less definitions, because there are different ways to categorize it. Philosophically and from a theoretical perspective tolerance is a difficult and ambiguous concept, which is open to various interpretations, ranging from tolerance as patience or allowing it to full acceptance of other people who are different. Alternatively tolerance can also be seen as a moral value regarding the acceptance of others who are different from us insofar as there is no danger of happening to others (Witenberg, 2019).[11]

Tolerance is only necessary when there are differences and diversity, because tolerance really exists where we face differences that our acceptance of others is truly tested. Faced with the increasing practice of intolerance in society it is important to understand tolerance and acceptance as something that is applied to human diversity in general. That is the aim of the research of tolerance both theoretically and practically. Such understanding can help to shape debate and be practical about policies relating to productive communities and school-based education programs. So promoting tolerance may be an alternative means for a more harmonious life among different people (Witenberg, 2019).[12]

Wasisto Raharjo Jati (2014)[13] argues that tolerance should be applied in multiculturalism education especially among high school students. The principle of "shared house" is an important example in fostering tolerance among students. Students are treated as close family members in association with other academicians. The principle of "shared house" is like a melting pot, where all racial, ethnic, religious, and other differences are melted into one single identity as brothers and sisters.

Multicultural education is a pattern of education based on the growth of tolerance for cultural pluralism and tolerance of differences so as to form a spirit of social inclusiveness for the academic community. This educational model becomes very urgent and significant in the context of heterogeneous Indonesia. The spirit of multiculturalism that recognizes differences and respects them as diversity is important to apply from elementary education to tertiary education. The orientation of multicultural education which originally gave priority to the transfer of knowledge must also be balanced with the transfer of values by prioritizing tolerance, a spirit of tolerance and mutual respect between other people who are different.

Multicultural education as an educational movement offers progressive ideas to transform education holistically. Zamroni (2011)[14] offers the following multicultural education paradigm building. *First*, multicultural education is at the heart of creating equal education for all citizens of the community. *Second*, multicultural education is not just about curriculum changes or changes in learning methods. *Third*, multicultural education transforms consciousness which gives direction where the transformation of educational practices must be headed. *Fourth*, multicultural education aims to do something, namely building bridges between the curriculum and the character of the teacher, pedagogy, classroom climate, and school culture in order to build a school vision that upholds equality.

Thus, multicultural education is a way of looking at reality and ways of thinking, not just content about various ethnic groups, races and cultures. Multicultural education is specifically conceptualized in these two fields. *First*, content integration, which means dealing with the extent to which teachers use examples and content from a variety of cultures and groups to illustrate the concepts, principles and theories of subjects. *Second*, the process of compiling knowledge: the extent to which teachers help students understand, and determine how cultural assumptions are implied, perspectives in scientific disciplines influence the way knowledge is organized.

In addition to multicultural education, it is important to consider several models of learning the values of tolerance for adolescents. According Nuswantari (2018)[15] to develop a model of learning the values of tolerance among adolescents first needs the ability to identify various problems in the social interaction of adolescents. From there it can develop a conceptual design of tolerance learning model that suits the needs of adolescents.

Meric Dale Walker (2011)[16] analyzes the relationship between spiritual maturity and religious tolerance of Adventists in Jamaica. His study examined the level of

religious tolerance of Adventists in Jamaica. He concluded that tolerance is related to spiritual maturity. They are critically tolerant of other Adventists and the beliefs and behavior of other non-Adventist citizens. Meanwhile, the relationship between emotional maturity and religious tolerance was investigated by Ghufron (2016)[17] among Islamic Religious Education students at the Holy Islamic High School. The results showed that there was a significant positive relationship between emotional intelligence and religious tolerance. So there is a positive influence of emotional intelligence on religious tolerance on students. The higher the emotional intelligence of students the higher the religious tolerance.

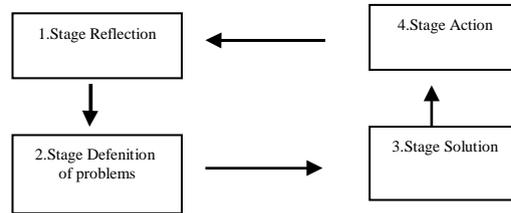
2. RESEARCH METHODS

This study uses a qualitative approach and action research in formulating an intervention model to help improve tolerance for adolescents. According to Greenwood and Levin (2007)[18] action research has three important elements. *First*, the action to declare an action aimed at transforming certain groups or organizations into more liberating conditions. This act of liberation can be interpreted in various ways. The meaning that is in line with this research is liberation through increased self-awareness of adolescents. By achieving an attitude of tolerance they are expected to see themselves more positively, not as people who are defeated by intolerant groups. *Second*, the research element, namely efforts to achieve more liberating conditions is achieved through a series of studies. *Third*, participation. Participants in the training are involved as research colleagues. The researcher works closely with the participants to define the problem that occurs, formulate a solution, implement the solution, then reflect back on the action that has been taken.

The action research process is carried out through several stages. *First*, the reflection stage where researchers observe social phenomena in society. *Second*, the stage of defining the problem, in which the researcher invites the group of participants to define the problem faced together by identifying through data mining in groups. *Third*, the stage of formulating a solution with the participant group. Action research is a solution that is not formulated as a solution that is dominated by researchers, but is the result of joint learning with participant groups, and fourth, the stage of testing the solution through implementation or action followed by evaluating and the solutions that have been tried to be applied (Hendriani, 2016).[19]

The first and second stages will be carried out among teenagers at Xaverius Bandar Jaya Middle School, Lampung and Tunas Harapan Nusantara Middle School, Bekasi, West Java. While in the third stage the researchers compiled and drafted the initial implementation of the intervention model which was then arranged in systematic and operational steps so as to obtain a module output. This module will be applied in the field. And, in the field the module will be run according to the existing conditions and situations. For more details, the four stages can be seen in the following figure.

Figure 1: Action Research Model



3. RESULTS AND DISCUSSION

In the first year of 2019, researchers observed social phenomena in the community, especially in Jakarta, Bekasi, Lampung, Medan and Solo through sampling in schools related to tolerance among adolescents. Departing from the observation of these social phenomena, what problems are being faced related to tolerance life. Departing from these problems, suitable solutions were devised in each region. The solution found was then continuously tested through the implications and concrete actions in the field. Departing from this pattern, the training modules for developing attitudes of tolerance were developed as summarized below.

Mapping the problem of intolerance in Indonesia (module 1)

This first material tries to explore cases of intolerance that have occurred in Indonesia. Mapping this problem is really important because the threat of intolerance does indeed occur in the community. These cases occur in various regions in Indonesia and there is a tendency to increase. This case not only caused casualties, material losses, but also caused hatred and revenge in the community. Suspicion and disharmony emerge in the community. In this section, data on intolerance data that have been tried and analyzed what is the cause of the problem are tried. Besides that, from the events of the intolerance case, it became clear how important the role of religious leaders was to reduce these cases. The purpose of this material discussion is to a) obtain a comprehensive picture of intolerance cases in Indonesia and their impact on the social situation of the community, b) explore the anatomy of intolerance cases, c) explore the roots and sources of intolerance in Indonesia, d) instill a good moral attitude in dealing with cases of intolerance. Topics include a) mapping of intolerance cases in Indonesia, b) potential conflicts and intolerance in Indonesia, c) sources of conflict and intolerance, d) conflict resolution efforts and creating peace, e) the role of religious leaders in reducing conflict and building tolerance in the community compound. Facilitation steps: a) The facilitator opens the session and explains the material to be discussed, b) The facilitator explains the intolerance data with the conclusion that the intolerance phenomenon has reached an alarming and dangerous level, c) the facilitator explains the anatomy of the intolerance case, the root of the problem and the sources and how the role of religious leaders to reduce the conflict, d) The facilitator invites participants to enter into group discussions and concludes that it is important to build a good moral attitude by promoting dialogue and peaceful resolution of all issues that

arise.

What is tolerance (module 2)

In this section, the understanding of tolerance will be explained. The issue of intolerance has become increasingly rampant lately, making discussions about tolerance even warmer. The tolerance in question is not only a philosophical paradigm, but also concerns a practical matter because it is close to our daily life experiences. Tolerance is also not only a theological problem, but something that is relevant to social and political problems. Therefore, building tolerance is very important in building a peaceful community life. The purpose of this discussion is to a) introduce the discourse of tolerance from a philosophical and sociological perspective, b) introduce how tolerance is experienced in several countries, especially among religious communities, c) introduce the experience of tolerance that has been practiced in Indonesia, d) introduce advocacy that has been conducted to resolve various cases of intolerance in the country. So the subject is the paradigm of tolerance, the experience of tolerance in the world, the experience of tolerance in Indonesia, advocating for various cases of intolerance. Facilitation steps are as follows. The facilitator first opens the session and explains the topic to be discussed. Participants are asked to write down on paper what they know about tolerance in just three words. Then the facilitator tries to classify the participants' opinions about tolerance in two groups, namely: active tolerance and passive tolerance. The facilitator explains the meaning of tolerance which includes the tolerance paradigm, the model and level of tolerance, the experience of tolerance in the world, the experience of tolerance in Indonesia and the advocacy of intolerance that has been carried out in the community. The facilitator invites participants to ask informative questions and directly provide answers / responses. The facilitator reveals key statements about tolerance so that participants get a picture of the meaning and aspects of tolerance. The subject of group discussion is a) what you understand about tolerance, b) how to create tolerance in your family, your environment and workplace, c) make the intentions that you will carry out to create an atmosphere of tolerance in your environment!

Tolerance and religion (module 3)

In this section the relationship between tolerance and religion is discussed. This topic is important because most intolerant actions are influenced by one's understanding of his religion. There are some intolerant actors who justify their actions on their religion. Therefore intolerant religious understanding needs to be changed in a tolerant direction by respecting diversity and diversity in society.

This section aims to a) introduce understanding of tolerance in religion, b) outline the historical facts about tolerance that occur in religions, especially Islam and Christianity, c) foster a culture of moderate interpretation that encourages tolerance in religious life. So in this section discussed the experience of tolerance in religions especially Islam and Christianity, theology of tolerance in Islam and Christianity, reinterpretation of texts used for acts of tolerance in both Islam and Christianity.

This goal is achieved through the following steps. The

facilitator opens the session and gives a general explanation about tolerance in religions. Then proceed with question and answer. The facilitator answers the questions raised by participants. Then the facilitator must master the actual issues surrounding tolerance and the understanding of religions regarding tolerance, at least in Islam and Christianity. The facilitator must underline that the religions of both Islam and Christianity highly uphold tolerance and that it needs to be realized in the midst of plural society in Indonesia.

Strengthening tolerance through schools (module 4)

School is a place for students to get lessons and knowledge that will be needed later in their lives. The school is not only a place to gain knowledge, but also a place to plant seeds of tolerance in the midst of students. But it is not uncommon for schools to be used as a place for mass organizing to carry out anarchist and intolerant actions. Because it is necessary to explain again about strengthening tolerance through education institutions in this case schools. In this section, it will be explained how important it is to strengthen tolerance through educational institutions (schools) as the center of the youth empowerment movement in building tolerance.

The objectives of this discussion are a) making the school a stronghold of moderate and tolerant young people, b) building a moderate network of students / young generation through schools, c) realizing the role of schools in building tolerant and moderate attitudes among young people, d) stemming the threat of intolerance and radicalism for young people.

The topics include schools often used by intolerant and radicals to influence young people / students, schools as a stronghold of tolerant and moderate young generation, strengthening networks of moderate and tolerant youth through schools, and the role of schools in empowering students and young people. Facilitation steps include the following. The facilitator opens the session and explains that the school can potentially become a land for radicals and intolerants to spread their teachings. Then the facilitator invites participants to share their experiences of tolerant practices in their schools. The facilitator conveys his ideas about strengthening schools in building a tolerant and moderate attitude. The facilitator invites participants to build a tolerant and moderate youth / student network in the community. The facilitator must have data on the misuse of schools as a means for spreading radical and intolerant ideas. The facilitator must be able to link his own experience with the practice of strengthening tolerance in schools. The discussion material includes: a) tell the experience of tolerance in your school, b) what do you need to do to foster tolerance among fellow students at school?

Follow up plan (module 5)

After exploring the previous four materials, it is necessary to draw up a plan for follow-up planning and joint agreements between the trainees to be followed up in a systematic and measured work phase. In compiling plans and strategies not only limited to carrying out the task, but able to formulate stages of work, target groups, clear goals. Then this section aims to formulate what needs to be done by the participants after the training, especially related to strengthening tolerance through networking among students at school. This action plan is concrete in nature and the level of success is clearly

formulated.

The objectives are a) discussing the follow-up plan after the training, both individual and group level, b) emphasizing the participants that this training needs to be followed up with concrete activities in an effort to create tolerance through strengthening school institutions, c) forming a forum between schools as a generation network young / moderate and tolerant students. Topics include planned activities after the training, and the establishment of the Inter-School Student Forum (*Forum Siswa Antar Sekolah - Forwantas*).

Facilitation steps are as follows. The facilitator explains the objectives and subjects in the follow-up plan. Then share opinions with trainees about an effective and strategic follow-up plan. The facilitator distributes the follow-up plan form paper. Finally, the facilitator explains and classifies a follow-up plan and the possibility of cooperation among the participants in the form of a training alumni forum.

The application of the five tolerance training topics above requires an appropriate method so that the objectives of delivering the material can be achieved. Then in the training the trainees need to be interactively driven by the facilitators through memorable games so that participants are not bored.

4. CONCLUSION

This research succeeded in compiling an intervention module to improve the attitude of tolerance for adolescents. This module package consists of 5 sub-modules which are arranged in detail. From the 4 stages of an action research (reflection phase, problem definition stage, solution formulation stage, and action stage), this research can only carry out the reflection phase, problem definition, and solution formulation with an output in the form of an intervention module. This module has indeed been delivered to several teenagers in Jakarta and Bekasi. However, the contents of this module need to get feedback from the training participants to increase tolerance for adolescents. It is recommended that a comprehensive evaluation of the contents and methods of implementing this intervention module be carried out when this module is used in the next training.

The authors declare that they have no known competing financial interest or personal relationships that could have appeared to influence the work reported in this paper.

ACKNOWLEDGMENT

The authors would like to appreciate the DRPM, Ministry of Research and Technology/National Agency for Research and Innovation (Ristek-BRIN), Republic of Indonesia for financial support with a world-class research grant for NM contract No. 845-SPK-DIR.PPKM/UNTAR/V/2019.

REFERENCES

- [1] Supriyanto, Agus & Wahyudi, Amien (2017). Skala Karakter Toleransi: Konsep dan Operasional Aspek Kedamaian, Menghargai Perbedaan dan Kesadaran Individu, *Jurnal Ilmiah Counsellia*, vol. 7 no. 2, Nopember: 61-70.
- [2] Fisher, J.W. (2010). Development and Application of a Spiritual Well-Being Questionnaire called SHALOM. *Religions* 1, 105-121.
- [3] Ellison, C.W. (1983). Spiritual Well-Being: conceptualization and measurement. *Journal of Psychology and Theology*, 11 (4), 330-340; Bufford, R.K., Paloutzian, R.F., Ellison, C.W. (1991). Norms for the Spiritual Well-Being Scale. *Journal of Psychology and Theology* 19 (1), 56-70.
- [4] Fisher, J.W. (2010). Development and Application of a Spiritual Well-Being Questionnaire called SHALOM. *Religions* 1, 105-121.
- [5] Fisher, J.W. (2011). The Four Domains Model: Connecting Spirituality, Health and Well-Being. *Religions* 2, 17-28; Fisher, J.W., Ng, D. (2017). Presenting a 4-Item Spiritual Well-Being Index (4-ISWBI). *Religions* 8, 179.
- [6] Goleman, D. (1995). *Emotional Intelligence.: Why it Can Matter More than IQ*. New York: Bantam.
- [7] Ghufron, M.N. (2016). Peran Kecerdasan Emosi dalam Meningkatkan Toleransi Beragama. *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan*, Vol. 4 No. 1, 139-153.
- [8] Goleman, D. (1995). *Emotional Intelligence.: Why it Can Matter More than IQ*. New York: Bantam.
- [9] Ghufron, M.N. (2016). Peran Kecerdasan Emosi dalam Meningkatkan Toleransi Beragama. *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan*, Vol. 4 No. 1, 139-153.
- [10] Khisbiyah, Y. (2007). *Menepis Prasangka, Memupuk Toleransi untuk Multikulturalisme: Dukungan dari Psikologi Sosial*. Surakarta: PSB-PS UMS.
- [11] Witenberg, R.T. (2019). *The Psychology of Tolerance. Conception and Development*, SpringerBriefs in Psychology, Springer.
- [12] Witenberg, R.T. (2019). *The Psychology of Tolerance. Conception and Development*, SpringerBriefs in Psychology, Springer.
- [13] Jati, Wasisto Raharjo (2014). *Toleransi Beragama dalam Pendidikan Multikulturalisme siswa SMA Katolik Sang Timur Yogyakarta*. Cakrawala Pendidikan, Th. 32, No. 1, 71-79.
- [14] Zamroni (2011). *Pendidikan Demokrasi pada Masyarakat Multikultural*. Yogyakarta: Gavin Kalam Utama.
- [15] Nuswantari, Nusi (2018). *Model pembelajaran nilai-nilai toleransi untuk anak sekolah dasar*. *Jurnal Premiere Education*, Vol. 8 No. 1, 41-53.
- [16] Walker, M.D. (2011). "Religious Tolerance

and its Relationship to Spiritual Maturity and Religious Orientation Among Seventh-day Adventists in Jamaica". *Dissertations*. 1523.

<http://digitalcommons.andrews.edu/dissertations/1523>

- [17] Ghufron, M.N. (2016). Peran kecerdasan Emosi dalam Meningkatkan Toleransi Beragama. *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan*, Vol. 4 No. 1, 139-153.
- [18] Greenwood, D.J. dan Levin, M. (2007). *Introduction to action research: Social research for social change*, 2nd eds. California: Sage Publication.
- [19] Hendriani (2016) *Pengembangan Modul Intervensi untuk Meningkatkan Resiliensi pada Individu yang Mengalami Perubahan Fisik Menjadi Penyandang Disabilitas*. *INSAN* Vol. 01 No. 01, 66-75.