Building Tolerance Character for Students in the Digital Era

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ABSTRACT
Character education plays a vital role in the life of a nation. The development of science and technology has an impact on changing character education strategies in the digital era. One of the important characters in the digital era is tolerance. Teachers have difficulties in building the character of tolerance for students in the digital era. This paper discusses the strategy for building the character of tolerance in the digital era. Tolerance character can be built through digital media with clear planning, management and targets. The solution offered to solve the problem of tolerance is to increase a sense of belonging, love and care for diversity among religious communities in Indonesia. To maintain this diversity, it is necessary to implement basic values in everyday life, as well as prioritizing public interests over personal interests

Keywords: tolerance, character, pupils and digital era

1. INTRODUCTION

The development of the digital world has dramatically changed the learning environment. Everyone recognizes that technology has made it easy to acquire any knowledge. With technology, students can study with friends from other countries, with experts in their fields, gain higher knowledge than their teachers, and so on. We also know that the knowledge we teach our students will soon become obsolete as soon as our children become adults and enter the world of work, in the real world. This is because knowledge is developing continuously. So that the ability to adapt and learn new things becomes very important by not being confined to the old knowledge that we learn. The teacher's role needs to be oriented towards character building and morals.

Globally, a lot of information on the internet is used by radical groups to disseminate content and propaganda. This group takes advantage of internet features that have minimal filters but have a wide reach. The reason radical groups use the internet as a medium is because the internet is more popular among their target readers, namely the millennial generation. Hui also pointed out that the propaganda of extremist and radical ideologies is generally spread through websites [1].

The propaganda carried out has the aim of spreading radicalism, recruiting members, planning and obtaining financial support. There are more than 5,500 websites that spread the influence of Al-Qaeda's ideology in the world and each year the site has increased by 900 times [2]. In Indonesia, the use of the internet as a propaganda tool by radical groups has also been studied by Iqbal [3] who found that radical groups use the internet as a means of communicating, promoting identity, spreading ideology, and also expressing their views on various global and national issues. The spread of propaganda in Indonesia is not only done through the website, but also through the media.

In social media, extremism propaganda that is carried out explicitly leads to divisions between religious communities. Research on social media narratives in Indonesia in 2016 conducted by the Gusdurian network's internal team found many keywords that contained elements of extremism. In this study, messages of rejection of diversity were found. One of

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them is labelling the terms kafir and non kafir. This labelling then has implications for community movements voicing rejection of kafir leaders. This condition worsened the political contestation period which took place in 2016-2019. Information twisting, false information (hoaxes) and hate speech have coloured the social media pages of Indonesian society.

Lina Herlina's research also shows that the prevalence of hate speech on social media is a very influential factor in intolerance in society. Hate speech divides the people who receive this information into certain camps. Blasphemy and hate speech have even led to the labelling of certain terms on social media. This labelling is given with the aim of cornering or underestimating certain groups. The blasphemies committed on social media use terms that have implied meanings aimed at certain groups. For example, the terms commonly used include 'the short-wick people, the children of the tablecloth, the children of napkins, the flat earth people, camel urine, and many other terms. The blasphemy with these terms mostly refers to the 'corner' of groups, especially in religious groups, not to individuals [4].

High public awareness of tolerance is able to become a cultural fortress for the Indonesian state in facing horizontal conflicts as a result of radicalism and extremism propaganda on the internet. The construction of tolerance will be seen in four categories, namely, the definition of tolerance, the source of the problem of tolerance, the moral values raised and the solutions offered [5]. Building awareness of tolerance needs to be done from the start to students in schools. This study discusses how to build a tolerant character for students in the digital era.

2. METHOD

The research used a qualitative descriptive research method. Qualitative research aims to describe, summarize various conditions, situations, or social reality phenomena in society that are the object of research and attempt to draw that reality to the surface as a feature, character, nature, model, sign, or description of conditions, situations or certain phenomena [6].

Data analysis used Robert Entman framing analysis. Researchers in this case are non-participants. This means that the researcher only observes and collects data. Sources of research data consisted of primary data sources and secondary data sources [7]. Data collection was carried out for one year, namely in April 2019-March 2020. Sources of secondary data were obtained through literature reviews, interviews with social media management teams and scientific references such as journals, books and the internet in order to get relevant results. Data were collected by means of literature study.

3. RESULT AND DISCUSSION

3.1. Character Education in the Digital Era

Character education does not only teach what is right and what is wrong. More than that, character education is an effort to instil good habits (habituation) so that students are able to behave and act based on the values that have become their personality. These values must be built in each student so that it becomes a school culture. The character referred to in character education is the character of the Indonesian nation which is in accordance with the basic values of the country (Pancasila), including being faithful and pious, honest and clean, polite and intelligent, responsible and hard work, disciplined and creative, caring and helpful. So, character education needs to be integrated in every subject [8].

However, the era of digitalization makes the younger generation complacent and forgets about the negative impacts that arise from technological advances. This has an impact on character education for the younger generation and children. Without realizing it, they will be carried away by global currents that will eventually plunge them. Here is the importance of planting character education in today's digital era. With strong character education, it is hoped that they can respond wisely to the progress of the times.

However, implementing character education is not as easy as designing character education itself. For example, character education in schools instil disciplinary, honest, and tolerant values so that character education becomes one of the cultural solutions to reduce

corruption, but outside of school, the structure of society displays a leader who is corrupt, dishonest, and injustice occurs. This causes the ineffectiveness of the culture and character education instilled in children.

The implementation of character education has its own problems, namely the inconsistency between the concept of character education, which aims to restore the culture and character of the nation which is increasingly deteriorating with the realities faced. Apart from that, character education also experiences many obstacles that become a dilemma in the world of education between pursuing the interests of testing and shaping student character. The implementation of the National Examination is an interesting example of the dilemma of character education. In the education process students are instilled in the values and character of the nation, but in the implementation of the National Examination students are taught dishonesty which is very opposite to the national character.

Failure to implement character education in children is not entirely the fault of each individual. However, there are several factors that can influence these things. In the era of digitalization, early childhood is already proficient in using gadgets. In fact, they are in a period of character education. The factors that influence children's character education include: educators, parents, and their environment.

Character education in Indonesia is generally focused on religious education teachers and counselling guidance teachers. If the role of religious education teachers is limited to applying theory and counselling guidance teachers are limited to dealing with problems without any follow-up, then it can be ascertained that their presence is only a formality. The Learning Implementation Plan is only a formality in the learning process, because many educators in implementing it are different from the plans that have been compiled. As a result, what the teacher said had no impact on students.

The attitude of teachers who are too informal with students also affects the formation of student character. In this day and age, there are many students who consider teachers like their own friends. Sometimes teachers also become playmates for students, so that it makes students less respectful of their

teachers and causes the characters of the younger generation to be less good.

The next factor is parents. The advancement of science and technology has a huge impact on the formation of student character. In the era of digitalization, the lives of teenagers and even children are very worrying. Many children are quite young but have been involved in cases that cannot be separated from the influence of technology. Generally, students who are involved in cases sometimes even get a defence from their parents. As a result, the teacher chooses to let students do negative actions. This is a big problem in the application of character education, namely the absence of synergy between parents and the school. So, there is a need for cooperation to build good character education for the nation's young generation.

The role of parents at home is also very important for the formation of children's character. In this day and age, many children under age are already proficient in using gadgets. The mistake of parents is the lack of monitoring of children in the use of these gadgets. Children freely and freely operate their gadgets to open all sites that can affect children's character. Gadget addiction makes them more likely to ignore the role of their parents.

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3.2. *Building Character of Tolerance in the Digital Era*

The issue of character education is related to global phenomena. In the digital age, globalization will continue, and no one can stop it. Like it or not, every nation, every country that does not isolate itself from the world's civilization in this century must be dealing with globalization facilitated by digital technology. Quite a wise sentence is how we control globalization so that globalization as

much as possible can bring benefits and future wealth, not losses. In the economic field, ways that can be taken to control globalization are as suggested by Ohmae [9], namely by invention, commercialization, and competition. These three things are considered important especially in facing an era where the world no longer recognizes economic boundaries in the context of free competition.

Although Ohmae places more emphasis on economics and business, Ohmae's opinion can also apply to other areas of life such as politics, social and cultural and including the field of education. To be able to realize invention, commercialization, and competition, adequate quality human resources are required. Therefore, in order to control globalization, improving the quality of human resources is a must. In addition, so that we are not swayed by the currents of globalization, we must defend local values that do not conflict with universal values. Local values need to be used as a filter for external values that are not suitable for our nation. In other words, we must not lose our character, self-identity and a sense of nationalism in global "association" [10].

Reliable human resources as a result of educational processes, knowledge, local values, global values, and various human capital are assets for future wealth [11]. Future wealth no longer relies on abundant inherited natural resources, but must turn to human capital. To be able to create reliable human capital, education must intensively improve and improve itself. Creativity, talents, attitudes, personality, knowledge, technology and other aspects of humanity can only be developed through the educational process, both formal and non-formal education while continuing to develop good characters.

Character strengthening is not sufficient in school. In today's digital era, families must be actively involved in facilitating children to find and develop good character. Because every child is very familiar with digital devices that offer "anything" (can be positive and negative), it is not an exaggeration to say that in the digital era, children's characters are very much influenced by digital information that is presented through digital devices. Therefore, parents need to understand ways to assist children in dealing with digital media. Herlina, Setiawan, and Adikara [12] provide digital parenting tips as follows. 1) Assist children to access gadgets, where parents need to be with children in using digital media, negotiate access times, and choose media and channels. Access time for children is recommended not more than 2 hours and can be longer if it is for the sake of building closeness to distant families. 2) Selection of suitable content for children that can be done with software and understanding. Parents can use the categorization or rating that the content provider uses. 3) Understand the information provided by digital media, choose what is right and what is not right for children. 4) Analyze digital content for positive and negative patterns. 5) Verification of digital media. 6) Evaluate media content by discussing it with children. 7) Distribute media content based on agreed values. Parents and children can share media content as agreed. 8) Producing positive and productive content together. 9) Participate in productive activities related to digital media. 10) Collaborate to create digital content. Digital care must be adapted to the child's developmental phase.

The solutions that can be offered in reducing the negative impacts of the digital era in education include: 1) continuous collaboration between schools and parents; 2) school cooperation with business and industry, government institutions, religious, social and community organizations. 3) instill character values in students through Full Day School [13].

First, continuous collaboration between educational institutions (schools and families). The collaboration between schools and parents aims to make parents know the educational procedures and strategies carried out in schools by both teachers and other school members so that parents are expected to help take the same or concurrent actions with what is done at school, not contradicting or different from what is done in school. school. If children get different, let alone opposing treatments, between teachers and parents, it can make children confused about what is right and what is wrong. This similarity of views and actions makes children unable to run away from the educational process carried out [14]. In addition, in this way the child is expected to step with confidence and trust in the knowledge, skills learned and character values that are being instilled. This collaboration must be initiated by the teacher at the school as a person who is trusted by the

family and community in managing education and parents will usually be a lot involved. The intensity of parental involvement in the educational process depends more on schools and teachers than on family character. Thus, schools must have a well-planned parenting program [15].

Second, school cooperation with the community (business and industry, government and private institutions, religious, social and community organizations). This collaboration aims so that the community can participate and take responsibility for the success of education. Businesses and industries such as malls, shops, cinemas, culinary are expected to monitor and limit student attendance during school hours. Heads of government such as regents / mayors, subdistrict leader and so on are resource persons who can inspire students to study hard and be eager to learn to achieve their goals. The school can present these leaders to motivate and hope that there will be full support for the activities carried out by the school. The existing religious, social and community organizations have many work programs in order to provide assistance to people in need. This institution can be used in conducting mental-spiritual development, character education and motivating students to excel because of their good mentality and high achievement that a person can advance and be useful in society. Strengthening character education aims to build and equip students as the next generation to face the dynamics of change in the future [16].

Third, instilling character values in students through implementing Full Day School (FDS) with various forms of both curricular and extra-curricular activities. The concept of FDS can be understood flexibly where the activities carried out after the end of class hours can make students fresher and more fun by offering various forms of activities such as speech activities in foreign / regional languages, chanting, poetry, playing dramas, sound arts, comedy, writing articles, writing short stories, outbound, ice breakers and others. Students are free to choose which activities to participate in. All forms of activities that students participate in must be related to one of the subject matters studied on that day and the development of student talents. Thus, in fact the child has repeated the lesson on that day and adds to the

strengthening of character values. This activity is also expected to help parents in educating their children because one of the duties of the teacher is to assist parents in optimizing children's abilities [17].

Full day activities can be done outside the classroom or inside the classroom. Especially on Fridays / weekends, parenting activities such as inspirative classes can be held. In the inspirational class, the school can work with parents of students who have achievements or strengths that can encourage students to learn. In this event, of course, the school can invite parents in turn for several people in one day / week. In addition, the school can also invite officials such as regents / mayors, subdistrict leader, and other successful people to convey their successes that can inspire and motivate students to learn.

4. CONCLUSION

Strengthening children's character must be seen as a shared responsibility of parents, family, school, community, government and all components of the nation. In the digital era where information flows profusely and cannot be contained by physical dams, digital literacy is one of the answers. Digital literacy makes children, parents, schools and all parties mature and wise in dealing with various digital content. Children know how to choose and use various digital devices as well as filter out which values and norms are taken for use and which should be ignored or discarded when using digital devices. In this way, children will be more immune to the negative threats contained in some digital devices and messages, so that they will have good character.

The values that are raised to legitimize the importance of the issue of tolerance are the values of religious tolerance, particularly Islam as a friendly religion. Next is a sense of solidarity between religious communities and a transcendental insight into Indonesian society. The solution offered to solve the problem of tolerance is to increase a sense of belonging, love and care for diversity among religious communities in Indonesia. To maintain this diversity, it is necessary to implement basic values in everyday life, as well as prioritizing public interests over personal interests.

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