
Education as the First Guard in Practicing Religious Tolerance in Tambakrejo Village

Moh. Zubaidi Abdul Ghofur ^{1*}, Hana Berliana Mualimah ², Siti Rizki Nurhidayah ³,
Miftachul Anam ⁴, Merly Serla Marlela ⁵, Nikmatul Ulumia ⁶, Atiqoh Al-Amin ⁷,
Muhammad Abdul Rosyid Albana ⁸

¹⁻⁸ Universitas Islam Negeri Walisongo Semarang, Indonesia

Alamat: Jl. Walisongo No.3-5, Tambakaji, Kec. Ngaliyan, Kota Semarang, Jawa Tengah 50185

Korespondensi penulis: zubeidag17@gmail.com

Abstract. Education about religious tolerance is very important to instill. A sense of tolerance in students can be instilled and can be improved through education, especially in character education. Since children have been in elementary school, it is time for them to understand what tolerance is so that later children do not do things that should not be done to people who think they are different from themselves. In-depth education about tolerance can help prevent prejudice, discrimination and conflict in society. Therefore, there needs to be a serious effort to integrate tolerance lessons into the elementary school curriculum in order to create a generation that is more tolerant and open to differences.

Keywords: Education, Tolerance, Moderation.

Abstrak. Pendidikan tentang toleransi beragama sangat penting untuk ditanamkan. Rasa toleransi pada siswa dapat ditanamkan dan dapat ditingkatkan melalui pendidikan terutama pada pendidikan karakter. Sejak anak sudah menduduki bangku SD sudah saatnya mereka memahami apa itu toleransi agar nantinya anak-anak tidak melakukan hal yang tidak seharusnya dilakukan kepada orang yang sekiranya menurut mereka berbeda dari dirinya. Pendidikan yang mendalam tentang toleransi dapat membantu mencegah prasangka, diskriminasi, dan konflik di masyarakat. Oleh karena itu, perlu ada upaya serius dalam mengintegrasikan pelajaran toleransi ke dalam kurikulum sekolah dasar guna menciptakan generasi yang lebih toleran dan terbuka terhadap perbedaan..

Kata kunci: pendidikan, toleransi, moderasi.

1. BACKGROUND

Education is an investment in human resource development and is seen as a basic need for a society that wants to progress. According to Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Article 1 paragraph 1 states that: "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills needed by themselves, society, nation and state".

The purpose of education is to create a person with quality and character so that they have a broad view of the future to achieve an expected goal and are able to adapt quickly and appropriately in various environments. Education is the gateway to a better life by fighting for the smallest things to the biggest things that are normally passed by every human being. Education is the provision to pursue all that is targeted by a person in his life so that without education, then logically everything he dreams of becomes very difficult to realize. In fact, not all educated people are successful in their life journey, but if a comparison is

made, then educated people are still far more likely to taste success than people who have never tasted education, both formal and non-formal education.

Indonesia is a country of diverse religions and cultures. However, Indonesia is considered a country that upholds tolerance between religious communities. In reality, intolerance is still very concerning in the country. Intolerance that occurs in Indonesia generally occurs due to differences in religion and belief. Many cases of intolerance occur in the name of religion.

Education has a huge role in character building, as well as building individual independence (Thaufan & Sapriya, 2017). In the world of education, character education is related to ethics and morality, and is a very important part of education that needs to be taught from an early age so that children grow up with rich characters. Character education also plays an important role in society. This is because character education, especially at the elementary school stage, helps children acquire the character of caring for others, having an attitude, and being responsible and able to take charge.

Character education is also a process where teachers guide students to become people of good character and have different character values. As said “Education does not only aim to master knowledge but can also shape the character or personality of each individual to be able to live in a peaceful society” (Ayu Suciartini, 2017). In addition, because humanity that is fostered from an early age affects future growth, it is necessary to foster humanity from an early age. Character education for students can be one of the preventive efforts when facing globalization.

Inter-religious harmony through education is an effective and appropriate way to create an attitude of religious tolerance in schools. However, a solution is needed to improve the quality of inter-religious tolerance, especially in human resources themselves. And one way to improve inter-religious tolerance is to provide tolerance education. Therefore, it is time for the world of education to pay attention to various cultural realities and thoughts about the development of human life universally.

2. RESEARCH METHOD

In this study, researchers used a qualitative descriptive method with a focus on a particular phenomenon. Creswell describes qualitative methods as an approach that involves collecting narrative data through interviews, observation, and analysis. This method allows researchers to develop a deep understanding of complex and contextual phenomena. Moleong (2012: 6) also explains that the qualitative approach aims to understand the

phenomena experienced by the research subject. researchers in qualitative methods have a role as key instruments in data collection and analysis. Researchers must actively interact with research subjects and explore the meaning of the subject's perspective.

As for this research using primary and secondary data sources. Primary data sources are sources that provide new data or information collected directly by researchers for specific research. Examples of primary data sources include interviews, field observations, questionnaires, and experiments. Meanwhile, secondary data sources are sources that contain data or information that already exists and has been collected by others before. Researchers use secondary data that has been published, such as research reports, books, journal articles, and published statistical data. Thus, this research uses qualitative methods with descriptive properties. The data sources in this study used primary and secondary data sources.

3. RESULT AND DISCUSSION

Instilling Tolerance Through Moderation Education

An important aspect of tolerance is to cultivate patience and moderation. Patience has a deep meaning, namely an attitude that does not commit acts of violence against other parties. Patience has a willingness to understand the existence of the other party and someone who is patient will not prioritize violence as a solution to every problem. A moderate attitude will also not take extreme measures in resolving mistakes and differences made by others, this is because mistakes and differences are human.

Essentially, there are two kinds of tolerance: passive and active. It is called passive if in responding to a difference and diversity only reaches the level of acceptance. However, it is called active when it reaches the level of giving the widest possible space to everyone, even though it is different in expressing their rights, beliefs and choices, and even though it is against themselves. In the sociological space, tolerance can be understood as an attitude or idea that describes various possibilities. Tolerance is an important thing to grow for all Indonesian citizens, because Indonesia consists of various ethnicities and religions which are the advantages and uniqueness of Indonesia. But on the other hand, if not managed properly, this diversity can cause various problems in society.

Therefore, the three centers of education must be actively involved in promoting the spirit of tolerance, especially between religious communities (Agustin, 2020). The tripartite elements of education which include family, school, and community are the three pillars of education that are the main milestones in instilling national character, one of which is

tolerance. Tolerance is not only about religious background, but culture also has a big role. Tolerance cannot be built on the basis of religious awareness alone, but requires awareness from all ethnicities to contribute and embrace each other.

Tolerance should be based on a tolerant attitude towards others, paying attention to the principles they represent. Tolerance arises and applies because there are differences in principles and we respect the differences and principles of others without sacrificing our own interests. Strengthening social tolerance is very important for elementary school students. School is the most important umbrella to instill social tolerance in students. Here students are taught how to behave and react to the various differences that exist around us. Indonesia is famous for its hospitality and manners towards others. To maintain this attitude, people must instill an attitude of social tolerance.

A tolerant attitude is especially important for elementary school students, as they acquire knowledge that will have a major impact on their future. Tolerant attitudes lead to mutual respect between different beliefs, cultures and races. It is not easy to teach social tolerance at this time, especially since many elementary school students are influenced by western culture. Many of them ignore the importance of social tolerance character. In fact, they really need social tolerance because it will affect their lives in the future.

We can conclude that tolerance means honoring friends of different religions, respecting different opinions, cooperating with friends of different backgrounds, and not making friends with all people of different religions. Students who actively accept people who are different from themselves can be said to be tolerant. I can also say that he is a student who maintains tolerance and respects whatever other people say. (Widiyanto, 2017) The implementation of character education in elementary schools is expected to be able to solve social problems that arise in society. The importance of character education lies in optimizing the content of good and positive character (noble character and noble character, both attitudes and behavior), which will be a strong foundation for the development of individuals and nations in the future, guidelines and basic capital. Tolerance teaches us to always behave well and accept other people's differences.

Implications of Moderation Education in Tambakrejo Village

The implementation of moderation education in Tambakrejo village looks quite good starting from children who are still in elementary school to the elderly and parents, especially those in the educational environment or school. The implications of the values of religious moderation education are implemented in everyday life in the educational environment of Tambakrejo village as follows.

- a. mutual respect for opinions, good speech, patience, awareness of speaking, willing to have an opinion, listening to other people's opinions.
- b. helping others, conscientiousness, sportsmanship, maintaining good relationships, wisdom,
- c. mutual trust, cooperation, tolerance, acceptance of differences, respect.
- d. prioritizing the nature of the mediator, prioritizing balance
- e. defending the truth, being fair
- f. respect culture and maintain culture

In addition, the following is also a response to the social attitudes of students as an implication of religious moderation education.

- a. Discipline, which is an action that shows orderly and obedient behavior to various rules and regulations. Discipline indicators are as follows: Always arriving on time, obeying the rules or rules made together at school, submitting assignments on time.
- b. Politeness is a good attitude in social intercourse, both in speech and in behavior. Politeness norms are relative in each region (Fathurrohman, 2013). The indicators of politeness and courtesy are as follows: Respecting elders, Not saying rude and impolite words in the environment, Not interrupting or cutting off other people's conversations, Saying sorry if you are wrong and thank you if you have been helped, Giving greetings, smiling, and greeting, Saying greetings when entering and leaving the room, Treating others well as he himself wants to be treated well.
- c. Gotong royong, gotong royong is working together with others to achieve a common goal by sharing tasks and helping each other. the indicators are as follows: Actively involved in mutual cooperation carried out at school, Willingness to do tasks according to their duties and functions, Focusing on group goals, Putting the interests of the group first, Finding solutions to every problem faced by the group.
- d. Self-confidence is a belief in one's own ability to do an action or job. Self-confidence indicators are as follows: Working or doing activities without hesitation, Being able to make decisions correctly and quickly, Not easily giving up and despairing, Daring to show their abilities in front of others, Active in discussions and giving ideas or ideas to the team.
- e. Honest, Honest is a behavior that can be trusted in words, actions and work. Honest indicators include: Not telling lies, not cheating when doing tests or exams, not plagiarizing other people's work, making reports based on data or information as it is, admitting mistakes or shortcomings that are owned.

- f. Responsibility, which is the attitude and behavior of a person to carry out his duties and obligations that he should do, towards himself, society, the environment, the state and God Almighty (Fathurrohman, 2013). Responsibility indicators are as follows: Doing tasks well, Accepting risks for actions taken, Not blaming others for failure, Returning borrowed items, Admitting mistakes and apologizing, Not breaking promises, Carrying out what is an obligation without being ordered
- g. Tolerance, namely attitudes and actions that respect and accept differences in backgrounds, views and beliefs. The indicators are: Not disputing friends who have different opinions, Accepting agreements that have been deliberated together, Can accept differences, Can accept other people's mistakes, Able and willing to work with anyone who has a diversity of backgrounds, beliefs, and views, Does not impose opinions or beliefs on others, Willing to accept input and constructive criticism from others.

4. CONCLUSION

From the results obtained from the discussion above related to the importance of moderation education to carry out tolerance between people of different religions and cultures and also its implementation in Tambakrejo village, it can be concluded that tolerance education has been taught and runs well in Tambakrejo village, it is evidenced by several things that have been implemented in Tambakrejo village which are indeed included as norms in carrying out moderation education for tolerance in the midst of community life.

REFERENCES

- Depdiknas. 2003. Uu Ri No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional. Jakarta: Depdiknas.
- Hasan, M. (2021). Prinsip Moderasi Beragama Dalam Kehidupan Berbangsa. *Jurnal Mubtadiin*, 7(02), Article 02.
- Herman, D. M., & Rijal, M. (2018). Pembinaan Toleransi Antar Umat Beragama Perspektif Pendidikan Agama Islam Bagi Remaja Kota Kendari. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, 13(2), 224-239.
- Keputusan Direktur Jenderal Pendidikan Islam Nomor 7272 Tahun 2019. (2020). *Pedoman Implementasi Moderasi Beragama Pada Pendidikan Islam*. Jakarta: Kementerian Agama Ri.
- Misrawi, Z. (2007). *Al-Qur'an Kitab Toleransi, Inklusivisme, Pluralisme, Multikulturalisme. Fitrah*.

Suryadi, R. A. (2022). Implementasi Moderasi Beragama Dalam Pendidikan Agama Islam. Taklim Jurnal Pendidikan Agama Islam. Vol. 20 No 1, 6.