IMPLEMENTATION OF RELIGIOUS TOLERANCE VALUES IN
ISLAMIC RELIGIOUS EDUCATION AT A PUBLIC HIGH
SCHOOL IN REMBANG

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ABSTRACT
The implementation of religious tolerance is a standard of consideration consistent concept of humans towards mutual respect of other religions by living together without mixing beliefs. This research uses a qualitative case study approach through observation, interview and documentation. The results of the study show that: the values of religious tolerance which are internalized in the subject of Islamic Religious Education at a public high school in Rembang have been well actualized by students and all school members through the realization of school programs that support the internalization of religious tolerance values. The supporting factor for the actualization of the value of tolerance at a public high school in Rembang is the goal orientation of each school member, including the principles of wholeness, unity, humanism, and socialism.

Keywords: Implementation, Religious Tolerance, Islamic Religious Education.

INTRODUCTION
Religious tolerance is very important to be actualized by students, considering that students are future assets that determine the progress or failure of civilization in a country. Students who are less able to actualize tolerant values, will find it difficult to adapt to pluralism so that it becomes a chain of other problems in social life in the future. Religious education which should be used as a step to develop universal morality is still a theoretical picture but has not yet reached a practical cognitive understanding. As a result, the noble ideals of creating a harmonious and civilized plural society are still a dream. Apart from that, the reality of the delivery of religious education is still on the impression of exclusivity which actually produces a rigid and intolerant paradigm. The form of an indication of tolerance for this difference can be seen in bullying activities (verbally and mentally) carried out by several majority groups (Muslim students) to minority students (non-Muslims). So in this case the

1 Kementerian Agama RI, Moderasi Agama..., hlm. vi.
actualization of tolerance in students is felt to be not fully realized because there are still social gaps between students. Therefore, researchers want to know the extent to which Islamic Religious Education is understood and strived to mature students so that they can be actualized and categorized based on the factors that support or hinder the actualization.

RESEARCH METHOD

In this study, the author uses a descriptive qualitative approach with a case study method to translate the phenomenon of the findings by combining them with theories related to the problem of religious tolerance in Islamic Religious Education. The presence of researchers in research in the field as the main instrument (Human Instrument) uses three data collection techniques, namely observation, in-depth independent interviews and documentation to data sources, both primary and secondary data. The following is a list of data sources in this study:

1. Principal of public high school in Rembang
2. Deputy Head of Student Affairs,
3. Islamic Religious Education Teacher,
4. Christian Religious Education Teacher,
5. Counseling Guidance Teacher,
6. Social Science Teacher,
7. Students (Muslim),
8. Students (Non-Muslim),
9. Residents of Rembang Village,
10. Religious Leaders of Rembang Village,
11. Community Leaders of Rembang Village

Analysis in problem solving is done by compiling the data sequentially, organizing and categorizing into one basic pattern which is carried out before and after research in the field. Analysis of the data before in the field is to determine the focus of the research, conduct a study of previous research and analyze the thoughts and problems to be studied. After completing data collection in the field, the researcher assessed the extent to which the data obtained were considered relevant and credible enough to answer the problem. If the data that has been analyzed is not satisfactory, then the researcher continues to collect data to a certain stage.

The data analysis technique in this study uses the theory of Milles Matthew and Michael Huberman which begins with the stages of data collection, data reduction, presentation and conclusion drawing (verification).

a. Data reduction (Data Reduction)

The steps of data reduction in this research include: summarizing the data, selecting the main points, focusing the data, and looking for themes/patterns.

b. Presentation of data (Data Display)
Presentation of data is done by describing the data briefly, making charts, and connecting between categories. This data presentation aims to make it easier for readers to understand the concepts, categories, relationships, similarities and differences of each pattern.

c. Data verification (Conclusion Drawing)

There are two categories of drawing conclusions in qualitative research, namely conclusions that are temporary and conclusions that are flexible. Provisional conclusions were obtained after analyzing the initial data, but at this stage it still requires follow-up because the data obtained cannot be proven. While the conclusion is flexible when the data is saturated or sufficient, can meet the standards, is consistent, and can be proven valid.

RESULTS

A. Implementation of Religious Tolerance Values

Personal awareness is something that arises in a person to be able to regulate himself, recognize self-potential, self-esteem, independence, self-motivation, time competence and self-actualization.

1. Personal skills (personal skills), namely being able to control lust, adaptable, flexible, and show good work performance.

2. Social awareness is something that arises in a person based on social attitudes such as care, concern, and empathy.

3. Social skills (social skills) are the ability to build good relationships with others, show an open attitude, tolerance, be able to work together, and can live side by side over differences.3

B. Islamic Religious Education as a Basis for Internalizing Tolerance Values

Sam Haris wrote a book called "The End of Faith (Religion, Terror, and the Future of Reason)" in protest against the success of religion which had ended. According to him, religious education has experienced a fatal crisis because it failed to provide answers to modern problems and failed to unite people. Actualizing tolerance in learning materials can be supported by several steps, namely:4

1. Formulate and integrate the pluralist concept in the curriculum with contemporary problems.

2. Establish a peace study by cooperating with all parties.

3. Creating interactive learning methods.

While the paradigm behind the inhibition of the actualization of the value of religious tolerance in humans, among others:

3 Muhammad Busro, Teori-Teori Manajemen Sumber Daya Manusia, (Jakarta: Mediaprenada Group, 2018), hlm. 58

4 Kisdarto Atmosoeprapto, Temukan Kembali Jati Diri Anda, (Jakarta: PT. Elex Media Komputindo, 2017), hlm. 121.
1. The existence of competence or competition.
2. Narrow understanding of religion.
4. Prioritizing personal interests, causing misunderstandings.
5. Terminology of superiority and inferiority.
6. Freedom of religion as an excuse in the name of human rights.
7. Dislike worship rituals of certain religions, feel disturbed and disturbed by religious activities.  

C. Implementation of Religious Tolerance Values at Education High School Lasem

Various points of view were found in interpreting the plurality of religious differences with various patterns of tolerant grooves that were influenced by the surrounding social support. Students with good social support in the family and environment will tend to accept religious differences well. In contrast to students who live in a fanatical family and environment, they tend to limit the scope of friendship with other students who have different beliefs. This of course has an impact on the actualization process in students because they have not been able to fully achieve the need for appreciation in other humans due to fear, anxiety or awkwardness to face a difference.

The implementation of religious tolerance values found at SMA Lasem is as follows:

1. Hierarchy of self-actualization needs
   
The hierarchy of self-actualization needs in students has not been fully actualized to all students. This is due to various factors that affect the

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5 Ridwan Lubis, Cetak Biru Peran Agama Merajut Kerukunan, Kesetaraan Gender, dan Demokratisasi dalam Masyarakat Multikultural, (Jakarta: Puslitbang Kehidupan Beragama, 2005), hlm. 198-199.
development, personality and character of students in responding to the problems around them.

2. Individual experience
The experience of each individual in school is very dependent on how they grow, learn and recognize the basic concepts of religious teachings and social relations in everyday life.

3. Parenting
Students grow up in democratic and open parenting, tend to generate positive responses and open themselves to recognize the existence of plurality. However, this is also influenced by the level of education, experience and understanding of religious concepts of each parent. Meanwhile, the condition of students in the family environment with authoritarian parenting patterns and a fanatical understanding of religion, there is little possibility for a positive response to plurality. 

4. Environment
Students who are in a community environment that has a negative perception of religious differences will more or less be affected so that it is difficult to be able to mingle with other friends who are different. This is in line with the theory that attitudes and behaviors that appear in children in interpreting something are much influenced by how the tendency of the surrounding environment responds to something. For example in the association around the house.

5. Perception or perspective
Based on the results of observations, it is shown that the perception or perspective of students at public high school in Rembang responding to religious differences is classified as positive with a good response.

6. Concept understanding (education)
Understanding the concept of the learning process that students get related to relationships with followers of other religions comes from parents, education at the previous level, basic understanding of religion, the learning process at school and from activities, activities or organizations that are followed at school and outside school. Students who actively participate in various socio-religious activities tend to show a more moderate attitude than other students who are passive. The position of Islamic Religious Education itself is an attempt to give meaning to the importance of developing humanist principles between humans with a just and civilized life.

D. Supporting and Inhibiting Factors for the Implementation of Tolerance Values at SMA Negeri Lasem

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Democracy is one of the efforts to unite diversity as a pillar of the nation's strength so that it can change the scattered direction of each group towards maturity, integrity and national progress. The following is a classification of factors supporting the actualization of religious tolerance values at SMA Negeri Lasem, namely:

a) Character education-based school programs,
b) Orientation, goals and principles to maintain wholeness and unity,
c) Experience and understanding of moderate religious teachings. As well as

d) Awareness of life as social beings who need each other.

Barriers and obstacles from the transfer of knowledge process in the delivery of Islamic Religious Education materials at public high school in Rembang, among others:

a) Rigid religious education,
b) Lack of understanding of the basic concepts of religious teachings,
c) Experience and basic understanding of religious differences,
d) Superior character and personality,
e) Psychological development of students,
f) Parenting,
g) The surrounding environment and culture, as well as

h) Restricted social relations.

Conclution
1. Implementation of Religious Tolerance Values in Islamic Religious Education at public high school in Rembang
2. Supporting and Inhibiting Factors for the Implementation of Religious Tolerance Values at SMA Negeri Lasem

Factors supporting the actualization of religious tolerance values at public high school in Rembang include: a) character education-based school programs, b) orientation, goals and principles to maintain integrity and unity, c) experience and understanding of moderate religious teachings, and d) awareness of life as social beings who need each other. Meanwhile, the obstacles to actualizing religious tolerance values include: a) rigid religious education, b) lack of religious understanding, c) minimal experience and understanding related to religious differences, d) superior personality, e) psychological development (psychosocial), f) authoritarian parenting, g) environment and surrounding culture, and h) restricted social relations.

Reference


