The Implementation of Tolerance Culture by Islamic Education Teachers Toward Students at SMA Negeri 1 Poso

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ABSTRACT

Several incidents that have occurred in recent times in this country strongly suggest that differences are often used as a tool for provocation, leading to unnecessary tension and violence. Therefore, tolerance has become an urgent necessity that the Indonesian nation must prioritize by redefining attitudes of tolerance, particularly in the context of religion, appropriately within a pluralistic society. This thesis examines the implementation of tolerance culture by Islamic Education teachers towards students at State Senior High School 1 Poso. The findings reveal that the forms of tolerance practiced by teachers and students include helping peers in need, respecting those with different beliefs, refraining from disrupting peers performing religious rituals at school or outside school, visiting and praying for sick friends, and visiting social care homes of different religious backgrounds. The implementation of a tolerance culture by Islamic Education teachers at State Senior High School 1 Poso is carried out through teaching and setting examples for students to respect, care for, and appreciate diversity. This culture is integrated into the teaching-learning process both inside and outside the classroom. The impact of this tolerance culture is highly positive, fostering mutual respect and regard between students and teachers. It has created a safe, peaceful, comfortable, and conducive school environment, positively influencing the learning process. Based on these findings, the author recommends that the school principal, Islamic Education teachers, students, and all stakeholders work together to maintain and implement the culture of tolerance both within and beyond the school environment.

1. Introduction

One of the values that must be transmitted in the educational process is tolerance. This attitude is crucial, given the pluralistic nature of Indonesian society, which encompasses not only diversity in ethnicity, race, and language

but also religion. Several recent incidents in the country have strongly illustrated how such differences can be exploited as tools for provocation, leading to unnecessary tension and violence. Therefore, tolerance has become an urgent necessity that requires serious attention from the Indonesian nation by redefining this attitude, particularly in the context of religion, in a pluralistic society (van Doorn, 2014).

Religious harmony is a critical element that must be preserved in Indonesia, a country inhabited by people of diverse ethnicities, races, traditions, and religions (Zuo'an, 2013). A positive attitude of tolerance is essential in addressing these differences to maintain inter-religious harmony. National peace can only be achieved when each religious group respects the identity of others. Education, therefore, plays a frontline role in internalizing the value of tolerance in students. Through this approach, it is hoped that harmony, balance, and alignment in community life in Indonesia can be achieved.

The concept of religious tolerance requires deep and accurate understanding. Tolerance practices that are not based on correct understanding may harm the values of religion itself. Islam, as a comprehensive system of teachings, provides clear guidance on inter-religious interaction and relationships among individuals within the same faith. Thus, a proper understanding of religious teachings is a fundamental prerequisite for practicing the values of tolerance.

Moreover, a tolerant attitude towards others has been a long-standing cultural trait of the Indonesian people and should be preserved and upheld, especially within educational institutions, particularly at the senior high school level (Jackman, 1977). Culture encompasses all forms of human behavior ingrained and passed down from generation to generation in the local community. Culture is a system of patterns of human behavior that are socially transmitted within society and function to connect human communities with their environments (Hofstede, 1980). This way of life includes technology, forms of economic organization, settled patterns, social and political groupings, beliefs, and religious practices.

SMA Negeri 1 Poso is one of the senior high school institutions in Poso Regency, under the supervision of the Provincial Education and Culture Office of Central Sulawesi, previously managed by the Poso Regency Education and Culture Office. The students at SMA Negeri 1 Poso represent a diverse group in terms of ethnicity, religion, culture, traditions, and other factors. However, this diversity must be a point of attention for all students, ensuring that actions and interactions are conducted to maintain the safety and comfort of all learners.

2. Literature Review

2.1 Concept of Tolerance

Tolerance is understood as an attitude or disposition of respecting, allowing, or permitting differing principles (opinions, views, beliefs,

customs, behaviors, etc.) that conflict with one's own (Corneo & Jeanne, 2009). According to Ibn Faris, the term tasāmuh originates from the root word samaha, meaning suhūlah, which translates to "ease" or "simplicity" (Latif & Hafid, 2021). In Islamic intellectual tradition, tolerance is commonly referred to as tasāmuh. According to Fairuz Abadi, the word derives from samuha, which means jāda (generosity) or karuma (nobility). Similarly, Ibn Mandzur defines simāh and samāhatun as al-jūd (generosity).

The term "tolerance" itself originates from the Latin tolerare, meaning "to endure" or "to bear." In this context, tolerance implies mutual endurance, even in situations where actions may be disagreeable or providing space for others, even when disagreements exist. Thus, tolerance involves accepting the reality of others' differences and allowing differing opinions. This acceptance must be accompanied by restraint and patience. Therefore, individuals with differing opinions should demonstrate mutual respect with patience and understanding.

The Big Indonesian Dictionary defines tolerance as an attitude or trait characterized by respecting and permitting different principles, opinions, views, beliefs, or other matters divergent from one's own. Consistent with this definition, Zarogin explains that tolerance comes from the word tolerance, which shares similarities with tolerance (French), tolerant (German), and tolerance (Italian). The term means "to bear or endure" and "to nourish, sustain, and preserve." Raphael, as cited by Zarogin, defines tolerance as "the practice of deliberately allowing or permitting a thing of which one disapproves." He emphasizes that one can only genuinely speak of "allowing or permitting" if one is in a position to disallow. In this sense, religious tolerance can be understood as religious freedom, liberty of conscience and belief, and freedom of worship.

On the other hand, tolerance signifies the ability to accept differences in others. A person can only act tolerantly when they understand the essence of attachment, self-regulation (self-control), affiliation (collaboration), and awareness. When an individual can maintain healthy and close relationships, feel part of a group, feel comfortable within it, assess situations, recognize strengths and needs, and understand their connection to others, it becomes easier for them to adopt tolerant behaviors.

There are two perspectives on tolerance: the conception of permission and the conception of respect. The permission conception is based on state authority, while the respect conception is rooted in cultural understanding and the desire to build mutual respect and understanding. First favors the second perspective, arguing that in a democratic context, tolerance should foster mutual understanding and respect amid the diversity of ethnicity, religion, race, and language.

Tolerance also implies openness, patience, and magnanimity. Furthermore, it provides individuals the freedom to practice their beliefs, manage their lives, and determine their destinies, as long as they do not violate or conflict

with the principles of societal order and peace. Tolerance encompasses several aspects, including acknowledging others' rights, respecting others' beliefs, agreeing to disagree, mutual understanding, awareness, honesty, and the philosophical spirit of Pancasila. According to Sudibjo, religious tolerance is the willingness to accept the diversity and freedom of religion and beliefs others hold.

2.2 Elements and Benefits of Tolerance in Schools

The implementation of religious tolerance requires attitudes or principles that support the achievement of happiness and tranquility. These principles include:

1. Freedom of Religion

The most essential human right in life is the right to freedom, which encompasses freedom of thought, freedom of will, and freedom to choose a belief or religion (Cranston, 1983). Freedom is a fundamental right for humans, distinguishing them from other creatures. However, religious freedom is often misunderstood in practice, leading some individuals to adopt more than one religion. Religious freedom refers to the liberty to choose a belief or religion that one deems most truthful and salvific without coercion or obstruction.

Freedom has become one of the pillars of democracy among the three pillars of global revolutions: equality, fraternity, and liberty. Religious or spiritual freedom is defined as an expression that signifies the right of every individual to choose their religious belief.

2. Existence of Other Religions

The ethics that must be practiced in fostering tolerance after granting freedom of religion is to respect the existence of other religions by honoring the diversity and differences in teachings found in each religion and belief system, whether officially recognized by the state or not. Facing this reality, every religious adherent must always internalize and position themselves within the context of pluralism based on the spirit of mutual respect and appreciation for other religions. This includes refraining from disparaging, coercing, or acting arbitrarily toward followers of other religions.

3. Agree in Disagreement

Agree in disagreement is a principle often emphasized by Mukti Ali. Differences should not lead to hostility, as they are a natural part of life and do not always result in conflict. Among the various guidelines or principles that have been mutually agreed upon, Said Agil Al-Munawar highlights several aspects that deserve special attention and dissemination, as explained below:

a. All parties are encouraged to bear honest witness to their beliefs before God and fellow human beings so that their respective convictions are neither suppressed nor erased by others. This approach helps prevent suspicion and fear while encouraging everyone to avoid comparing the strengths of their

traditions in ways that might hurt others, such as by seeking weaknesses in other religious traditions.

b. Religious freedom includes the principles of individual freedom and social freedom (Fox, 2021). Individual freedom is quite clear: everyone has the right to adhere to a religion of their choice and even the freedom to change religions. However, individual freedom is meaningless without social freedom. If someone is truly granted religious freedom, they must also interpret it as social freedom. This means that religion should be able to exist without social pressure. Freedom from social pressure entails a social environment and conditions that provide equal opportunities for all religions to live and thrive without coercion.

c. Acceptance. This refers to accepting others as they are, without projecting one's own expectations onto them. If we project our own views onto followers of other religions, interfaith relations will not be possible. For example, a Christian must accept a Muslim as they are, and similarly, a Hindu must be accepted as they are.

d. A person thinks "positively" in their encounters and interactions with followers of other religions if they are able to first see the positive, rather than the negative, in others. Someone who thinks negatively will struggle to engage with others effectively. The principle of "trustworthiness"

becomes the foundation for interfaith relations. As long as religions harbor prejudice against one another, meaningful interaction will remain unattainable. The ethical code of interaction is that one religion trusts another, enabling interfaith dialogue. Establishing harmony and tolerance in interactions among followers of different religions is part of creating public welfare and facilitating relationships among people of diverse faiths. This ensures that each religious group can fulfill the demands of their respective faiths.

The benefits of religious tolerance are: First, it enhances the faith and piety of each religion. Each religion, in the presence of other religions, will be increasingly encouraged to internalize and simultaneously deepen its teachings, as well as strive to practice its teachings more diligently. Second, to achieve stable national stability. With the presence of religious tolerance, the tensions arising from differences in beliefs rooted in religious convictions can practically be avoided. If religious life is harmonious and mutually respectful, then the stability of the country will be maintained. Third, supporting and succeeding in development. Development efforts will succeed if supported and backed by all layers of society. However, suppose religious communities are always in conflict and tarnishing each other. In that case, they certainly cannot direct activities to support and build development, and it could even have the opposite effect.

Fourth, maintain and strengthen brotherhood. A sense of togetherness and nationalism will be well-maintained and fostered if personal and group interests can be minimized.

4. Tolerance in Schools

Tolerance in religion does not mean freely following the worship and rituals of all religions (Mashuri, Pettalongi, Nurdin, Paozia, & Yusran, 2022). However, religious tolerance should be understood as a form of recognition of other religions besides one's own, with all their systems and rituals, and providing the freedom to practice one's own religious beliefs. The concept of tolerance in Islam is very rational and, practical, and easy to understand. However, about beliefs (akidah) and worship, Muslims do not recognize the word compromise. The belief of Muslims in Allah is not the same as the belief of followers of other religions in their gods, likewise, with its worship practices. Even Islam prohibits its followers from insulting the gods of any religion.

Fatchul Mu'in stated that tolerance is an attitude of respecting others who have differences from oneself, even towards those who sometimes seem to oppose or be hostile. That opinion states that prejudice against individuals who are different must be avoided. Although there is an impression that other individuals show hostility, they must still be respected and honored. Furthermore, Muchlas Samani and Hariyanto state that tolerance is the attitude of openly accepting others whose level of maturity and background are different. The opinion states that one should not discriminate in treating others with different levels of maturity and backgrounds. Someone must continue to accept and respect others who have different backgrounds from their own.

Religious tolerance encompasses issues of belief within individuals related to their faith or their belief in God. A person must be given the freedom to believe in and embrace their chosen religion (have their own faith) and to respect the practice of the teachings they adhere to or believe in. Tolerance means allowing the formation of a system that guarantees the protection of individuals, property, and minority elements within society by respecting their religion, morality, and institutions, as well as valuing the opinions of others and the differences present in their environment without having to conflict with each other merely due to differing beliefs or religions. Religious tolerance means having an open-minded attitude to respect and allow followers of a religion to practice their worship according to the teachings and rules of their respective religions without interference or imposition from others or even their families.

3. Methodology

This study used a qualitative multi-case study method. A qualitative research method is a naturalistic research method that is conducted in natural settings (Nurdin, Scheepers, & Stockdale, 2022; Yin, 2011). Qualitative methods will produce descriptive data, then analyze and interpret it with a thematic approach

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(Nurdin & Pettalongi, 2022). The case study of this research was a StateSenior High School in Poso City, Central Sulawesi province in Indonesia. The high schools are situated in the center of a multicultural city that belongs to the Department of Religious Affairs Indonesia.

Data was gathered through direct observation, in-depth interviews, and written document analysis. In-depth interviews involved the principal, two Islamic Religious Education teachers, and eight students from Senior High School 1 Poso. Meanwhile, written document analysis included the content of the learning process at the school to understand the program of instilling a culture of tolerance in shaping students' character. Data analysis in this study was carried out by thematic data analysis as suggested by Corbin and Strauss (1990). The thematic analysis referred to in this study is by finding themes in data from observations, in-depth interviews, and written document analysis. The data analysis process was completed if no new themes were found in the data (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2021). Data verification was carried out by comparing data from three sources: observation, in-depth interviews, and written document analysis.

4. Result and Discussion

4.1 Forms of Tolerance

At Poso State Senior High School 1, a culture of tolerance is implemented in various ways involving all components of the school, both teachers and students.

This school emphasizes the importance of respecting differences, whether in terms of religion, culture, or worldview. Some forms of tolerance that are implemented include joint social activities, such as visits to orphanages involving students from various religious backgrounds. In addition, cooperation in celebrating major religious holidays also serves as a tangible manifestation of the high spirit of tolerance upheld. The culture of mutual respect, helping each other, and supporting one another is also strengthened in the daily life at this school. By cultivating a culture of mutual respect, Poso State Senior High School 1 has succeeded in creating an inclusive and harmonious environment for all its members.

In this regard, the Islamic Religious Education teacher said as follows:

The forms of culture of tolerance implemented by teachers and students at Poso 1 State High School are: visits with different students to orphanages fostered by Muslim and non-Muslim communities as well as collaboration with the OSIS program in commemorating religious holidays. Apart from that, it was revealed that the forms of culture of tolerance implemented by teachers and students at Poso 1 State High School include respecting, greeting each other, helping each other, being disciplined, supporting each other, and congratulating brothers and sisters who celebrate national and religious holidays (Arif, Nurdin, & Elya, 2023). The forms of tolerance

that are understood and applied by Poso 1 State High School students are: (1) Love of peace, namely an attitude that causes other people to feel calm and safe in their presence. (2) National commitment, namely prioritizing the nation's and state's interests above personal or group interests. (3) Accepting local traditions, namely the attitude of accepting the application of a tradition in the place where he socializes. (4) Respect religious differences, namely mutual respect, respect and freedom to carry out religious principles. (5) Respect differences of opinion, namely an attitude of being willing to dialogue with other people who have different views from them.

Based on the research results show that the forms of culture of tolerance implemented by teachers and students at Poso 1 State High School include various actions that reflect mutual respect and help regardless of differences in religion, ethnicity, race, or culture. One form of tolerance is cooperation in religious activities, such as helping to break the fast and organizing celebrations of religious holidays at school. Apart from that, respecting opinions without discrimination, not choosing friends based on background, and maintaining close relationships with all students are also real forms of tolerance.

The culture of tolerance at State Senior High School 1 Poso is also reflected in the actions of helping friends who are experiencing difficulties without favoritism, respecting differences in beliefs, and avoiding arrogant attitudes towards friends from different religious backgrounds. In religious activities, tolerance is manifested by not ridiculing or disturbing the worship practices of others, such as when Muslim students recite Yasin in the mosque, non-Muslim students maintain calm outside.

Apart from that, acts of empathy are also part of a culture of tolerance, such as visiting and praying for friends who are sick even though they are of different religions and providing assistance to friends who need it. All of these practices show that teachers and students at State Senior High School 1 Poso are actively building a culture of mutual respect and cooperation and upholding human values in daily life in the school environment.

From the explanation above, the author concludes that the culture of tolerance implemented by teachers and students at Poso 1 State High School is helping friends who are in need, respecting friends with different beliefs, and not disturbing friends carrying out religious rituals at school or outside. School, visiting and praying for friends who are sick, visiting social institutions of different religions, collaborating in carrying out all activities at school, and not insulting, cursing, and ridiculing members of other religions. Meanwhile, the culture of tolerance applied by Islamic Religious Education teachers teaches students to help each other without distinguishing between ethnicity, religion, and race.

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4.2 The Implementation of Tolerance Culture by Islamic Religious Education Teachers toward Students

Based on the observations, Islamic Religious Education teachers at State High School 1 Poso implement a culture of tolerance towards students through various integrated approaches in the learning process and daily activities at school. Islamic Religious Education teachers provide real examples of being tolerant through friendly and inclusive communication and interactions that respect the diversity of students' backgrounds. In learning, Islamic Religious Education teachers instill the values of tolerance by teaching the importance of respecting each other's differences in religion, culture, and views and integrating this concept into the material taught.

In addition, Islamic religious education teachers also encourage students to adopt a tolerant attitude in group activities, class discussions, and religious activities involving all students regardless of their background. Activities such as cooperation in group assignments or involvement in interfaith events strengthen students' understanding of the importance of living in harmony and mutual respect. Observations also show that Islamic Religious Education teachers consistently act as role models in fairness, impartiality, and equal opportunities to all students. This creates a harmonious atmosphere in the school environment and supports the formation of student characters who respect diversity.

As explained by the Islamic Education teacher at Senior High School 1 Poso, Mrs. Murni, that:

We implement a culture of tolerance in all forms of curriculum and extracurricular activities and this is very important because teachers are the reference for students in carrying out actions in everyday life or in other words, we are teachers as role models for all students and this it has been carried out well.

Mrs. Rafia, the Islamic Education teacher at Senior High School 1 Poso, also stated that:

We implement a culture of tolerance in the process of teaching and learning activities, extracurricular activities and personal habituation and this is very important to foster a life of religious moderation and this has been implemented well.

This aligns with the statement of Radhia, a twelfth-grade Muslim student at Senior High School 1 Poso, who stated that:

The application of a culture of tolerance by Islamic religious education teachers is always to remind and set an example for students to respect each other, especially fellow humans, and this has been implemented well. For example, giving greetings every time they meet with greetings taught by their respective religious leaders, and this has been carried out well and helping each other without having to look at their social and religious

strata, and this has been carried out well.

From this explanation, the author concludes that the implementation of a culture of tolerance by Islamic Religious Education teachers at Sejahtera Negeri 1 Poso High School is very good because Islamic Religious Education teachers teach and set an example for students to respect each other, love, and respect differences, and in implementing a culture of tolerance. These are implemented by teachers in the learning process in class and outside of class, such as when a student is late, the teacher punishes him with educational punishment and not physical punishment or beatings or insults but gives good advice by finding out the cause of a student being late.

4.3 The Impact of Islamic Education Teachers' Tolerance Practices on Students

The implementation of a culture of tolerance by Islamic Religious Education teachers at State Senior High School 1 Poso has a significantly positive impact on the students. The values of tolerance help build students' character to be more empathetic, non-discriminatory, and capable of living a good social life. The learning environment that is created becomes more inclusive and harmonious, with an increased ability for students to collaborate in heterogeneous groups. The attitude of mutual respect and appreciation for diversity applied by Islamic Religious Education teachers also makes students more open to differences, whether in terms of religion, culture, or

perspectives. Thus, Islamic Religious Education teachers serve as effective role models in shaping a moderate school culture that appreciates diversity. Mrs. Murni stated that:

"The impact of implementing a culture of tolerance at State Senior High School 1 Poso on students is very positive, creating a safe, peaceful, comfortable, and conducive atmosphere amidst the diversity of the students. In addition, the gradual implementation of a culture of tolerance by the teachers helps students understand the importance of a moderate life, as well as build their ability to relate well with fellow students and teachers from various backgrounds. Another impact is supporting the smoothness of the teaching and learning process, as there are no conflicts or disturbances between students or between students and teachers. This culture of tolerance also strengthens brotherhood, togetherness, and a sense of family at school, despite the many differences among students and teachers."

Implementing a culture of tolerance at State Senior High School 1 Poso not only creates a harmonious and conducive school environment in the short term but also has a significant long-term impact on students' character development. By getting used to living harmoniously amidst the diversity of religion, ethnicity, culture, and language, students acquire important social skills to adapt in a pluralistic society. This culture of tolerance equips them with values of

mutual respect, empathy, and cooperation that they will carry into higher education and the workforce. In the long term, the tolerant attitudes instilled in this school contribute to the formation of a generation capable of maintaining social harmony and becoming positive agents of change in a multicultural society.

5. Conclusion

State Senior High School 1 Poso has successfully established an inclusive culture of tolerance through various concrete practices. Teachers and students exhibit tolerant behaviors, such as providing mutual assistance, respecting differences in beliefs, refraining from disrupting religious practices, visiting sick peers, and collaborating in school activities. Islamic Education teachers play a pivotal role in cultivating tolerance values through both classroom teaching and extracurricular initiatives. Adopting a humanistic approach, such as offering guidance instead of physical punishment, further enhances the school's supportive and conducive environment. This implementation of a culture of tolerance has resulted in a safe, peaceful, and respectful school atmosphere, contributing positively to the overall quality of the learning process.

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