

Religious tolerance value analysis perspective teachers of Islam, Christian and Catholic religious education in SMK Demak

Ukhiya Rizqiany

SMK Negeri 1 Karangawen Demak

ukhiyawae@gmail.com

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Abstract

These days there are often sara issues about religious tolerance, so it makes the attention both among professionals, general public, even the students. Therefore, educators need to pay attention to the problem. In this case the role of Teacher of Religious Education is important in forming the students' point of view about religious tolerance. This paper aims to analyze the perspective of Islamic Education Teachers, Christian and Catholic especially in SMK Negeri 1 Karangawen and SMK Bhakti Nusantara Mranggen Demak. The two Vocational High Schools were chosen because Karangawen sub-district is the most church-dominated environment in Demak District, and both of them provide facilities for non-Muslims citizen to send their children to SMK that provides teachers of Islamic, Christian and Catholic Religious Education. This research is field research (field research) with qualitative approach, phenomenology method. Technique of collecting data using interview, to know perspective / point of view of religion teacher for planting tolerance value of the students. In this study found that from the three perspectives of teachers of Religious Education has its own limits in religious tolerance that is conveyed to students. Even indicated there is a perspective from Religious Education Teachers who are worried about entering the domain of compromise in religious tolerance.

Keywords: Tolerance of Islam, Christianity, Catholicism.

Introduction

The emergence of the news about the attitude of religious intolerance is spread widely through social media, both internet and print media can not be inevitable anymore. So unconsciously, it can raise the mindset of radicalism in adolescents. It also began to appear in SMK Negeri 1 Karangawen and SMK Bhakti Nusantara Mranggen Demak District, after the researcher conducted a temporary interview with the teacher of Religious Education found that students of SMK began actively asking, even commented at the time of KBM on the issue of "Sacrilige" religion that is happening currently. If it is not immediately anticipated, it will lead to intolerant attitude among religious followers among students. Therefore, schools must immediately determine preventive measures or even seek problem solving from the problem.

The cultivation of religious tolerance values is the responsibility of all parties, both the scope of the family and the school. Tolerance itself is interpreted as leberality toward the opinions of other; patience with other (Edward, 1985: 347). Tolerance is also an ambivalent concept of respecting and respecting the beliefs of others despite a conflict with self-understanding of the essential religion of oneself (Zakiyuddin, 2005: 79). Tolerance can also be understood as an attitude of patience and tawadlu, even can be said not attitude "insisted" in the face of differences of trust or religion (Widiyanto, 2016: 40). In interpreting tolerance there are two interpretations about the concept. First, the negative tolerance that states that tolerance is enough to require the attitude of letting and not hurt

other people or groups, both different and the same. While the second, positive tolerance states that tolerance is not just to let or hurt other groups, but there must be help and support for the existence of other people or groups (Masykuri Abdullah, 2001: 13). Tolerance can also be grouped into passive and active tolerance.

Passive tolerance is an attitude of refusal to interfere with or support someone or dislikes or neutral for it, while active tolerance is actively involved in protecting or supporting what is being tolerated by someone (Araujo, 2008: 18). Religious tolerance can be practiced in a tolerant way, especially in a democratic society of one another (David Held and Henrietta L. Moore, 2007: 71). One of them, although majority of Indonesian are Muslims but religious harmony is maintained. As Azyumardi Azra argues in his book *Ngainun Naim* (2013: 57), states that Islam recognizes the right to live other religions and justifies the right of life of other religions to practice their respective religious teachings. Seeing this statement, teachers of religious education play an important role in directing the mindset of students to always be *tabayyun* in facing the news about the issue of intolerance received. The four indicators of religious tolerance according to Budhy Munawar (2015: 415), namely first; Acceptance (acceptance, values, behavior of others different from oneself), second; Appreciation (rewarding by treating it well, and not reducing its rights); third; patience that is sympathetic to differences in views and attitudes of others or refrain from things that are not approved in order to build a poor social relationship, the fourth; freedom of religion means that

everyone is free to practice and communicate his religious teachings to others who receive the communication. And the purpose of growing this tolerance is that students become tolerant, allowing / letting others to be themselves, respecting others, their origins and backgrounds always meaningfully refusing to talk to others about what to do rather than wanting to influence them to follow personal ideas for the sake of certain progress (Zakiyuddin, 2005: 79).

From some of these definitions, it can be understood that the study of syllabus is an activity of studying, probing, reviewing the contents of the syllabus. Religious education on the material of religious tolerance, the attitude of allowing, permitting, and respecting other people with different beliefs / religions to remain in accordance with their beliefs as long as it does not violate the rules, and without entering the domain of faith. And find out the point of view of religious education teachers on the development of religious tolerance. In this study, the author wanted to examine the doctrine of tolerance of Religious Education teachers to the students, whether in accordance with the tolerance values taught religion, or even teachers will indirectly insert students intolerant understanding. This research was conducted at SMK Negeri 1 Karangawen and SMK Bhakti Nusantara Mranggen, because the school provides educational facilities for the followers of Islam, Christian and Catholic by providing teachers of Islamic, Christian and Catholic education.

Research Method

This research is field research with qualitative approach, phenomenology method to find understanding how human construct meaning and important concept, in the framework of intersubjectivity (Moloeng, 2015: 15). This method is used to describe the religious teacher's perspective on the development of tolerance values. This method is also to critically examine concepts that will be taught to learners. This research uses qualitative analysis, with the model of taxonomy analysis based on one domain, and only one of the same characteristics (Sugiyono, 2015: 356). This model is to analyze the results of interviews on the perspective of Religious Education Teachers. Research subjects include; Principal of SMK Negeri 1 Karangawen and SMK Bhakti Nusantara Mranggen which is expected to provide information about education policy in planting tolerance attitude to the students. Then the Teachers of Islamic Education, Christianity, and students from the followers of Islam, Christianity and Catholicism.

Source of data used is divided into two, first primary data source in this research is Principal, Teachers of Religious Education of Islam, Christian, and Catholic. Second, secondary data sources from this study are documentation, personal notes, and references related to the research. Technique of collecting data using interview , to know perspective / point of view of religious teachers to planting tolerance value at student at SMK Negeri 1 Karangawen and SMK Bhakti Nusantara Mranggen. Next is

documentation, to find data about description of research location, and note result from research in the field.

Discussion

Perspective or point of view of a person in looking at a problem certainly different between individuals with each other. Similarly, the teacher's perspective in arguing about what tolerance is, how tolerance is constrained, and what strategies a teacher should use in preventing the behavior of religious intolerance are already different from one another. The following will be the researchers describe the results of the researchers' analysis of the perspective of teachers of Islamic, Christian, and Catholic Religions on the development of religious tolerance values:

Analysis of Teacher Perspective on Islamic Religious Education on Religious Tolerance

Islamic education is taught 2 hours of meetings every week, both in SMK Negeri 1 Karangawen and in SMK Bhakti Nusantara which is using the curriculum KTSP. The results of interview researchers with teachers PAI SMK Negeri 1 Karangawen, obtain that in the environment of SMK cultivate the behavior of religious tolerance that starts from the level of educators to students. The planting of tolerance values is also recognized as an important factor in achieving an orderly and harmonious school environment, especially for the school community.

From the descriptions above, indicators of religious tolerance can be done by acceptance, respect, patience, and freedom of religion. Those

opinion is supported of the second informants, that every activity of Islamic Religious Education Learning non-Muslim students are allowed to follow the learning activities, provided that non-Muslim students still obey the rules given by the PAI teacher, without disturbing the concentration of other students while learning takes place. It can be understood that one of the forms of tolerance is the teacher of Islamic Religious Education gives concessions to students other than Muslim students to follow the learning activities of PAI, although it makes the teacher less comfortable on it. In this case it can be said that the delivery of learning materials will feel less maximal if the teachers can't be fully felt when teaching activities implemented.

In the other hands, we can conclude that the tolerance delivered slightly reduce the right to practice religion, because in religious tolerance is equally comfortable with each other in exercising the rights of each individual. If both of cluster peoples feel comfortable it does not matter, but if one side people feels uncomfortable it is feared will cause problems. If discomfort occurs continuously, it is feared will create fear that causes the emergence of intolerant attitude. This opinion is supported by Diane Tillman (2004: 94), "On the points of tolerance which one of them mentions that the seeds of intolerance are ignorance and fear". Therefore it is necessary for the school policy on this matter, so that in carrying out PAI learning activities bring a sense of comfort and can deliver learning optimally. As Azyumardi Azra (2002: 210) discloses, restructuring can begin with open, honest and sincere dialogues between the parties

concerned. If viewed as a whole tolerance can be categorized as a positive tolerance, namely the existence of support and assistance to the existence of other groups (Abdullah, 2001: 72). The support here means moral support. One of them respects the existence of non-Muslim teachers or students. Like the revelation of Mr. Imron, "Though we are the majority of Muslims there are still other believers, so we must respect".

In the cultivation of religious tolerance values at the time of PAI learning, the teacher not only conveyed religious tolerance values when encountering material related to tolerance values in the syllabus only, but PAI teachers also inserted tolerance values in other materials. As revealed by the teacher of PAI in SMK Bhakti Nusantara, the delivery of tolerance values will be continues, although it is not written. Even all the material, except the matter of worship and some material on aqidah can't be inserted the value of religious tolerance. According to him, almost all material can be include about the value of religious tolerance, even the material of Al-Qur'an hadith can even be inserted about it.

This is also agreed by the teacher of PAI SMK Negeri 1 Karangawen Imron Mashadi, according to him although not all material can be submitted or inserted the tolerance value, but in any material always attempted to included the value of religious tolerance, although there are some material that does not specify the exact charge religious tolerance, such as the belief or not belief of the individual. In the development of teachers using question and answer with students about the problems that occur in the community, sometimes the method of

discussion is also used in learning activities in the classroom, so that students will be able to fully understand tolerance. While in tolerance according to informants also require limitations in practice, it is conveyed by Imron Mashadi, limitations in religious tolerance are: (1) As far as muamalah relationship, and human relations, and (2) Not entering the religious domain.

Even Moh. Imam (2017) adds that tolerance is limited to establishing good relations with fellow humans being, he also believes that in dealing with individuals who have other beliefs are limited, even in conveying the celebration of the big day. It shows the limits of religious tolerance not only in deeds or attitudes, but also in speech.

From the exposure can be understood as passive tolerance, ie reject the thing that is not preferred, or not support (Araujo, 2008: 178). It says so because in tolerant restrictions, informants argue that tolerance is not limited to respecting, or letting them be religious, but tolerance must be limited in terms of speech. Where to say that is a big day other beliefs are not allowed, because it can mean someone agrees with a doctrine that they do not profess, whereas in faith according to him there is no compromise, although only limited utterance.

In practice, Islamic Religious Education Teachers also have a strategy in preventing intolerant attitude by always instilling to learners that human beings are social beings, respect each other and appreciate each other. In addition, the strategy used is to insert the value of religious tolerance in each material, one of them by discussing the problems that

exist around especially about the issue of intolerance. Thus students are expected to be able to think critically and will pay more attention to the attitude in acting or behaving well in the school environment and in the community.

Analysis of Teacher Perspective on Christian Religious Education on Religious Tolerance

The Christian Education Learning Activities are held after school on Friday, this teaching and learning activity is not done in a classical fashion or class, but collectively. That is, all Christian students both class X, XI and XII be classed with a discussion of materials that alternate with the method of discussion or sharing between teachers and students. The PAK teacher's perspective on religious tolerance is not so much with the PAI teacher as Mrs. Rintis (2017) has said, "Respect for fellow citizens or neighbors does not regard race, ethnicity, religion, class or other or country, we must respect and can live side by side." It is understandable that religious tolerance according to PAK teachers is mutual attitudes and can co-exist without regard for the beliefs of others.

In instilling the values of religious tolerance, students are told the basic religious tolerance first, for example, the command in the Bible about the command to love each other, because if students know the basis of religious tolerance, the child will make it a framework in the process of critical thinking in action. So that students will better understand that loving others is a religious command, so the child will be easier to

implement in everyday life in society. In addition, students are also told what the impact if someone behaves towards others, and vice versa.

In addition, at the end of learning teachers also always provide motivation to students about the importance of patience in tolerating in the environment that is the majority of Muslims. Students are still given the spirit in tolerating though sometimes friction or clash in terms of thinking that occurs, especially among religious people. Teachers also always give a moral message to what is happening in their environment, especially regarding religion issues. This aims to make students not easily provoked by what is reported in the mass media, both print and electronic.

From the exposure of the Teacher Educational Leaders, it can be concluded that the perspective of PAK teachers has met from the indicators of religious tolerance. Religious tolerance is also shown from the concessions that Christian Religious Education teachers give to their students to attend religious activities held during Ramadan school, "Pesantren Ramadhan". This permission of Christian students is claimed as a form of tolerance that is instilled to the students. It is intended that Christian students also recognize other religions and beliefs, so that the students' insight increases, and of course that students can respect the beliefs other than the ones that follow.

From that opinion if analyzed more deeply, it is not in accordance with pure religious tolerance, where a tolerance should respect the existence of a belief or a religion, and should not in the act of willingness to follow some other theological teachings of belief. It is as in research

(Jamrah, 2015: 192) that confusing religion with one another is a syndicate-compromise behavior, not a tolerance between religious people. As expressed in the research of Casram (2015), “Developing a Tolerance of Religious Tolerance in a Plural Society that religious tolerance does not mean a person who has faith and then changes beliefs, to follow and mingle with syncretism or other beliefs. And if this is conveyed to the students, then it can’t be denied again, that students will understand religious tolerance is not appropriate nature”.

This religious tolerance can be categorized in positive tolerance, due to support for the implementation of other religious activities (Abdullah, 2001: 13). When *halal bi halal* activity commemorates the *Eid Mubarak* day, all students follow the activity. In addition, every religious activity such as celebrating birthday of Prophet Muhammad SAW all OSIS administrators stepped in to succeed the event held by the school, and the board of non-Muslim OSIS trust also took part in taking care of all things that can succeed the event.

The informant also conveyed the limits of religious tolerance that every religion and even individuals have their own restrictions on relationships with other human beings, even religious tolerance. Within the social sphere, there is no limit to religious tolerance, only within the scope of belief there is a limit of religious tolerance. In this case which is restricted only in the realm of belief, but in the social sphere, tolerance is not restricted at all, in terms of attitude and speech.

Meanwhile, to anticipate the emergence of intolerant attitude on the students, the strategy used one of them is to provide examples or good example to the students, so students can observe and imitate what teachers do in an environment that has religious pluralism. Giving an example or role model can also make students always think critically in the face of problems that he observed either in the neighborhood, or through the mass media. From such exposure also can be concluded classified as active tolerance that are all of Christian student actively participate in succeeding the activity of Moslem in school.

Analysis of Teacher Perspective on Catholic Religious Education on Religious Tolerance

Religious tolerance according to Catholic Religious Education Teacher SMK Negeri 1 Karangawen is deed or mutual respect for the customs of other religions. He also argues that fellow human beings should respect each other, not interfere with each other, especially in worship. The value of tolerance in Catholic Religious education is delivered at the time of the learning activity. Catholic Religious Education Teachers SMK Negeri 1 Karangawen said that when child learning is explained about the importance of religious tolerance in Indonesia, especially in society. Thus the child will understand how important to instill tolerance in the life of society, let alone become the minority must be adapted to others, in order to coexist harmoniously with each other, especially between adherents of religion. Tolerance is restricted to the social sphere only, and not beyond

the sphere of trust. Even in following the celebration of other religious holidays as it is still considered on the legitimate thing to do. One of them is like the celebration of another religious day of Islam. During the celebration of *Eid Mubarak*, students are allowed to follow the Muslim's big days, even according to Mardi Sanyoto he holds an open house as an effort to honor the surrounding residents who are the majority of Muslims. This is considered legitimate as long as it does not enter the sphere of trust, for example follow the prayer of *Eid prayer* at the Mosque. There are no limitations of tolerating as long as it does not cross from one's religious beliefs. This is because when *Eid Mubarak* has become a tradition for the minority who live in areas that are the majority embraced Islam. In celebration of the big day of Muslims almost every citizen comes together into one regardless of trust with each other.

Prevention of the emergence of religious intolerance attitude is the responsibility of many parties between family environment, community, and school. In educational institutions also have an important role in preventing the emergence of religious intolerance attitudes learner. This is as the Catholic Religious Education teacher in SMK Negeri 1 Karangawen teaches, by giving a study of Bible Education that is appropriate to the Bible or the word of God that loving others. In addition, cultivating a sense of unity to students is important, because from there will arise or arise a sense of loving others.

This opinion is reinforced by the statement of the headmaster of SMK Bhakti Nusantara, which confirms that prevention can be done from

the teacher first, one of them by way of the meeting, the teacher is given counseling that the school environment not only belongs to one trust group, all the existing school residents. Therefore, mutual respect and respect is important. This is to say, if a teacher or educator has a full understanding of religious tolerance, that understanding will also be shared with the students. There is no feeling of mutual suspicion of discrimination between believers. With the fulfillment of facilities in the form of lecturers religious education teachers in accordance with the department will increasingly make the religious faith feel more appreciated. By putting aside the differences in the nature brought by each individual and not relating it to the religious belief it embraces will further harmonize relations between believers. This is due to the many opinions that reveal about the good of a religion based only on the attitude and behavior of its adherents. This is what sometimes leads to misunderstanding resulting from the partial way of thinking about the view of a religion. These issues become the task for teachers to provide an understanding of religious tolerance.

From the interviews with Mr. Mardi Sanyoto as a teacher of Catholic Religious Education have met the indicators of tolerance, namely in the form of acceptance, appreciation, patience, and freedom. It is found that during the fasting month where all Muslims practice fasting, he appeals and teaches Catholic students to participate in respect by giving an appeal to students to endure hunger and thirst while in school. In addition, when *Eid Mubarak* arrives students are allowed to follow the

tradition of *takbir* around to visiting the neighbor from house to house. Even he admitted in his house as if by an open house for the neighbors who are the majority of Muslims if you want to forgive each others. This is already considered a tradition for him. It does not matter if it is still a humanitarian relationship, as long as it does not follow in worship.

From the description above, it can be interpreted as active and positive tolerance. Such tolerance is feared to enter the realm of compromise or often referred to as compromise. That is to do anything for the creation of peace that exists in society.

But on the other hand according to the sociology of religion there is a religion or spirituality and rituals that are peculiar to certain ethnic and community groups. The peculiarity is increasingly distinctive, if the ethnic groups live in isolated and remote geographical and socio-cultural environments, so their religion or spiritual system is truly isolated (Azra, 2001: 10). This is seen in different religious minority communities as presented by Catholic Religious Education Teachers. Where the religion of the Catholic religion becomes a minority in the community, so that stands out is the spiritual and ritual of a particular religion that became the majority in the surrounding community, namely Islam.

From the three perspectives of the Teachers of Religious Education, it is understood that the three belong to inclusive theology, as evidenced by the recognition of some teachers of Religious Education who really appreciate the differences, and can be said to be tolerant of other faith groups.

The theology of inclusiveness is the development of inclusive, tolerant and respectful religious ideology and life, so that adherents of different religious or religious schools can co-exist peacefully (Azra, 2000: 53). This is consistent with the interviews of the researchers who have previously explained, that within the school's scope of the principal with teachers and staff employees, teachers with students, school principals with students mingled nicely in everyday activities, they apply the value of tolerance in everyday.

Conclusion

The overall perspective of the Religious Education teacher on religious tolerance is mutual respect for other religious followers, by giving them freedom in carrying out their religious activities, and trying to be open, even if there is something contrary to oneself. Also visible from the exposure can be known from all three have similarities that are both inclusive.

There are different points of view from the three teachers of Religious Education in interpreting the limits of religious tolerance. According to the Islamic Religious Education Teacher religious tolerance is limited not only from aqeedah, but in terms of speech, as well as saying another religious day is not allowed. This is different from the point of view of the Christian Religious Education teacher, which allows students to follow the learning of PAI, even allowed to participate in Ramadhan Pesantren which is only followed by Muslim students, as long as it does

not enter the realm of religious ritual. Different from the perspective of teachers of Islamic and Christian Education. Catholic Religious Education Teachers view religious tolerance as social in almost no boundaries, even to merely follow the rituals of the celebration of other religious holidays is allowed as long as it does not enter the religious context held by each individual.

From the three perspectives of the Teachers of Religious Education, it is understood that the three belong to inclusive theology, as evidenced by the recognition of some teachers of Religious Education who really appreciate the differences, and can be said to be tolerant of other faith groups. Although there are some differences between teachers of Religious Education who have other beliefs, of course, each belief has its own criteria and foundation in teaching religious tolerance according to its belief. Even the same belief, judging from the point of view of two different people, will also be different. Overall tolerance according to teachers of Religious Education is limited to respect and respect the beliefs of other groups. The limitation of tolerance for PAI teachers is limited to muamalah alone, even tolerating limits not only in terms of aqidah, but from deeds and speech also need to be limited. Thus it can be concluded that religious tolerance is categorized as negative and passive tolerance. It is said passive because, in SMK Negeri 1 Karangawen and SMK Bhakti Nusantara never held activities related to other religions.

Meanwhile, according to PAK and PAKT teachers, tolerance is limited to individual beliefs, because this one thing can not be

compromised. If just saying or participating in celebrating other religious holidays does not matter, as long as not follow the rituals of other religious worship. The strategy of religious tolerance: (a) Giving learning Religious Education to students by always connecting with the behavior of religious tolerance, (b) Inculcating the mutual love of nation and neighbor, so that the attitude of mutual suspicion towards other groups can be avoided, (c) Linking the material of tolerance to the teachings of religious education, both to the Qur'an and to the Bible, to know the basis of religious tolerance, and (d) Teachers provide role models or examples directly to learners in establishing good relationships with all school citizens who are fellow religious or different. The direct application of religious tolerance to learning activities in schools, and with a good school climate and peace, indirectly will be able to prevent religious intolerance.

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