

RELIGIOUS TOLERANCE: PERSPECTIVE OF TEACHERS FROM DIFFERENT RELIGIONS IN ELEMENTARY EDUCATION (SD) REMAJA PARAKAN TEMANGGUNG

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Abstract: The article is intended to describe the religious tolerance perspective of many teachers from different religions in Primary Education (Sekolah Dasar-SD) Remaja Parakan, Temanggung; to know how the implementation of religious tolerance in the school; and to figure out how the implications of religious tolerance towards the attitude of learners religiosity in the school. By using qualitative methods, data are collected by interviews, observation, and documentation, and analyzed in according do Milles and Hubberman. The article finds that: **First**, the teacher of Islamic education declares the tolerance is an attitude of mutual respect for various beliefs or religions. Meanwhile, according to the teacher of Christian education, religious tolerance is one's belief in eliminating the ego by respecting other people without looking at their religions. In other words, religious tolerance is an understanding that teaches life to respect the right to freedom of religion. Furthermore, according to the teacher of Buddhist Education, religious tolerance is socializing in the community without carrying religious labels. **Second**, the internalization of religious tolerance at the school is already quite good, and this is evidenced by the absence of conflict in the name of religion. **Third**, generally, the religious attitude of students is included in the category of inclusive religious attitudes.

Keywords: religious tolerance, teacher of religious education, SD Remaja Parakan,

INTRODUCTION

Indonesia is a pluralistic nation for having several cultures, religions, customs, races, languages, and tribes. Indonesia consists of a group of thousands of islands (from Sabang to Merauke) with diverse geographical, social, economic, political

and educational conditions. Plurality becomes distinctive and inseparable from humanity itself and is like a colorful rainbow.¹

A tolerant attitude is needed by the community to create harmonization between religious groups. Conversely, intolerance can threaten the harmonization of religious groups. Religious education contributes greatly to the planting of religious tolerance in the community. In fact, education is the biggest factor that encourages tolerance but not a few also encourage intolerant attitudes. One reason is that religious ideas tend to be closed (exclusive) as a result of teaching religious doctrines that emphasize single truths.

Islam is an open-minded, inclusive belief, and is not an intolerant ideology, nor is it a religion that forces humans to embrace it. Al-Qur'an clearly states that there is no compulsion in Islam.² Likewise, with other religions such as Christianity, Catholicism, Buddhism, Hinduism, and Confucianism have never forced the human will to embrace him. Teach each other the good and hold fast to the values of truth. In this context, religious education as a media for public awareness is faced with the problem of how to develop inclusive theology and plurality in the practice of tolerance among religious people, so that in the society there will be an inclusive understanding for the harmonization of religion in the midst of community life from early life.

Religious education as a media for public awareness needs to build tolerance, especially in religious matters, for the harmonization of religions that are needed by the community. Through religious education, it is hoped that it can foster a value system that will later play a role in anticipating religious conflict and towards lasting peace. Education is considered an important instrument in planting tolerance values. As according to Maragustam that the birth of tolerance and peace originated from a religion that emphasizes tolerance towards others,³ the role of religious education is expected to foster an attitude of tolerance among religious believers to students.

Basically, religion does not teach, on the contrary, prohibits its followers from committing acts of violence against people of different religions. Religion promotes peace, togetherness, mutual respect for people of different faiths. Therefore someone who understands his religious teachings correctly will appear as a person who was polite, peaceful, tolerant and loving behavior with others.

¹ Nur Achmad, *Pluralisme Agama; Kerukunan dalam Keragaman* (Jakarta: PT. Kompas Media Nusantara, 2001), p. 10.

² Umar Hasyim, *Toleransi dan Kemerdekaan Beragama dalam Islam Sebagai Dasar Menuju Dialog dan Kerukunan Antar Agama*, (Surabaya: PT. Bintang Ilmu, 1991), p. 228.

³ Maragustam, *Filsafat Pendidikan Islam Menuju Pembentukan Karakter Menghadapi Arus Global*, (Yogyakarta: Kurnia Kalam Semesta, 2014), p. 262.

But in fact, what often happens is that religion, which should make its people maintain peace, unity, brotherhood, and salvation, can at one time encourage and spread conflict, sometimes even causing war. It is very possible that this is not a religious error, but a result of mistakes in understanding religion and the way of religious people, namely interpreting religious teachings carelessly, both for personal and group interests, both in social, economic and political aspects.⁴

The return of humans to religion is very good, but it will be a problem if religion is only then used as a tool to fulfill ambitions and emotions. As a result, the presence of a religion that should make peace and peace instead makes the other party tremble and worry. So the question that often arises, what's with religion? Does religion legitimize violence, even terror? These kinds of questions are reasonable, given that religion has been claimed by its followers as the bearers of world peace missions.

All religions teach their followers to live in peace, safety, and prosperity both in the world and in the hereafter. Even religion arises, both theologically and sociologically, to help and save human children; shows the way of peace and safety; eliminate uncertainty and bring peace; teach love between fellow humans, other creatures and their environment; purify oneself from bad, despicable, or destructive actions and so on.

Departing from this assumption, many people declare that there were actually no religious affairs with violence. Religious conflicts in cases of violence everywhere are no more than just factors that add weight. If inscribed, only as a flavoring spice which only strengthens the conflict situation that has occurred due to other factors. Intolerance events between religious believers and other incidents of violence in the name of religion that occur in Indonesia should be the object of study that gets serious attention from education practitioners, especially religious teachers in educating their students. Religious education in schools should be a medium in reducing conflict so that later students as part of the community and future generations are able to create peace and harmony in the life of the nation and society.

The people of Central Java, especially in Temanggung Regency, are communities formed by a multicultural society, especially in terms of religions or beliefs. Based on the results of the Ministry of Religion's research on religious tolerance in 2015, Temanggung is included in conflict-prone areas, especially conflicts in the name of religion. Temanggung Regency presents a deeper pattern

⁴ Akhsanul Khalikin dan Zirwansyah, *Pandangan Pemuka Agama tentang Eksklusifisme Bergama di Indonesia*, (Jakarta: Puslitbang Kehidupan Beragama, 2013), p. 1-2.

in the meaning of tolerance. There is the term "rainbow family" which is a family that has a variety of religious followers. In Temanggung, the rainbow family is received with open arms by society. Therefore, interfaith marriages are not something strange. On the other hand, religious celebrations have become an arena of close interaction with each other.⁵ At the end of this decade, there were at least three cases of intolerance in Temanggung Regency, the first destruction and burning of houses of worship of the Indonesian Islamic Preaching Institute (Lembaga Dakwah Islam Indonesia-LDII) in the Tlogowero area in 2009. Second, the destruction and burning of a number of churches in the city of Temanggung and Kaloran District in 2011. Third, the rejection of the plan to build a Buddhist Center in the Jumprit area, Ngadirejo District in 2014-2016.⁶

SD Remaja Parakan Temanggung is one of the best elementary schools in Temanggung. The school is colored by Chinese culture and has plural students. The school building is located in the Klenteng area (a place of worship of traditional Chinese believers) Parakan and a complex with TK and Playgroups that are in the same foundation. Currently, students consist of 4 religions, namely: Islam, Christianity, Catholicism, and Buddhism. Even though SD Remaja is known as a primary school with plural conditions of students, especially in terms of beliefs, there has never been a conflict that occurred. School residents live side by side in harmony, respecting and respecting followers of other religions. At elementary school teenagers are also often encountered rainbow families, such as students with different beliefs with parents or students have parents who have different beliefs.⁷

Departing from the above description, the authors are interested in conducting research related to "Religious Tolerance in the Teacher's Perspective from various Religions. Here the authors will examine the concept of religious tolerance in the view of teachers of religious education and its implementation, and what are the implications of religious tolerance on the religious attitude of students. The place setting is done at SD Remaja Parakan Temanggung because it is well known for its pluralistic, multireligious and unique community that deserves to be studied. There are several issues that are the focus of this study. The main issues are formulated as follows: How is the concept of religious tolerance in the perspective of teachers from various religions at the Parakan

⁵ Markus Saragih, "Toleransi Beragama di Daerah Rawan Konflik", dalam <http://datajateng.kemenag.go.id/berita/redam-konflik-agama/>. Dikkses tanggal 10 Mei 2017, pukul 20.00 WIB.

⁶ Media Indonesia, "Merawat Toleransi ala Temanggung", dalam <http://mediaindonesia.com/2017-03-20>. Dikkses pada 10 Mei 2017, pukul 20.15 WIB.

⁷ Observation Results, Date 12 Februari 2017, time 11.00 WIB.

Elementary School in Temanggung? How is the implementation of religious tolerance at Parakan Elementary School Elementary School in Waterford? What are the implications of religious tolerance on the religious attitudes of students at SD Parakan Temanggung and its contribution to Islamic Primary School discussions?

LITERATURE REVIEW

The literature review is a description and discussions of related literature. This is done by the authors to show that the focus raised in the research conducted has never been studied by other researchers. This thesis was written to find out how the concept of religious tolerance is from the perspective of teachers from various religions. By searching conducted by the author, it was found several research results relevant to this thesis, including:

First, the thesis was written by Muhtar Sofwan Hidayat. The title is "Cultivating Religious Tolerance in Madrasah Ibtidaiyah (MI) Muhammadiyah Sendangmulyo in Kulon Progo". The focus of this research is to find out how to cultivate religious tolerance at MI Muhammadiyah Sendangmulyo Kulon Progo. The process of planting religious tolerance is through dialogue in religious learning and the culture of tolerance among religious believers in MI. The results obtained in this study indicate that MI Muhammadiyah Sendangmulyo Kulon Progo has succeeded in instilling the attitude of religious tolerance in its students as evidenced by the absence of conflict between students of different religions. In contrast to the author's research, this focuses on how religious tolerance is from the perspective of teachers of various religions (Islam, Christianity, Catholicism, and Buddhism).⁸

Secondly, the thesis was written by Rofiqoh with the title "Planting Religious Tolerance in Religious Education (Study of Islam, Christianity, and Catholicism at YPPKK 2 SMK Sleman Yogyakarta)". This study aims to find out how the cultivation of religious tolerance in religious education (Islam, Christianity, and Catholicism). It is a qualitative descriptive study with a phenomenological approach. Data are collected using observation, interview, documentation and triangulation techniques. While the data analysis uses data reduction, data

⁸ Muhtar Sofwan Hidayat, *Penanaman Toleransi Beragama Di Madrasah Ibtidaiyah Muhammadiyah Sendangmulyo Kulon Progo*, Tesis, Program Studi Pendidikan Guru Madrasah Ibtidaiyah konsentrasi Sains MI UIN Sunan Kalijaga Yogyakarta, 2014.

presentation, and data verification.⁹ In contrast to the research that will be carried out by the authors who focus more on how the concept and implementation of religious tolerance in the perspective of teachers from various religions (Islam, Christianity, Catholicism, and Buddhism) with a broader perspective from previous studies

Meanwhile, the Journal of the Religious Studies of Millah, published by the Master of Islamic Studies in the Indonesian Islamic University of Yogyakarta Vol. IV No. 1, August 2004. In this edition, Millah appears again to see the phenomenon of religious tolerance. The first article, by Zuly Qadir, explores various problems of interfaith dialogue in building inclusive diversity. Followed by the writings of Husnul Muttaqin who tried to initiate the agenda of cultural reform of religious relations in Indonesia. As a capital for dialogue, Baedhowi's writing explores Muhammad Akron's conception through the book community, to deepen the spirituality of each religion and offer an interfaith perennial dialogue. As a complement to the main study, Ibrahim Abu Bakar, through his article in English, raised the search for a multireligious society in humanist globalization.¹⁰

After reviewing the previous research above, it can be concluded that this article is different from previous research both in terms of research focus and research location. The focus of this research is to find out how the concepts and implementation of religious tolerance are in the perspective of teachers from various religions (Islam, Christianity, Catholicism, and Buddhism) at Parakan Temanggung Elementary School. The studies that will be conducted include qualitative research, using descriptive-qualitative data analysis and phenomenological approaches.

THEORETICAL FRAMEWORK

Definition of Religious Tolerance

The word "tolerance" comes from Latin "tolerate" which means patience to let something. The definition of tolerance according to Pancasila democracy is said to be a view that recognizes the right of self-determination, which means the right to determine each person's personal destiny. Of course, in determining that right someone does not have to violate the rights of others. And this principle is

⁹ Rofiqoh, Penanaman Toleransi Beragama dalam Pendidikan Agama (Studi atas Agama Islam, Kristen dan Katolik di SMK YPPKK 2 Sleman Yogyakarta), *Tesis*, Program Studi Pendidikan Islam konsentrasi Pendidikan Agama Islam UIN Sunan Kalijaga Yogyakarta, 2015.

¹⁰ Magister Studi Islam, *Millah: Jurnal Studi Agama*, Universitas Islam Indonesia, Vol. IV, No. 1, Agustus 2004.

one of the human rights.¹¹ In Indonesia, every person is freed in embracing religion according to his beliefs, as found in Article 29 paragraph 1 and 2 of the 1945 Constitution.

Tolerance is human behavior that does not deviate from the rules, where someone respects and respects every action that other people do. Tolerance in cultural and religious contexts is human behavior or attitude that prohibits discrimination against different groups. In summary, tolerance means giving concessions or freedom to others in their attitude or opinion in accordance with their beliefs.

Indicators of Religious Tolerance in the Context of Religious Education in Schools

There are some indicators of tolerance among fellow humans or adherents of different religions. These indicators, in the context of religious education in schools, include: Recognizing the rights of everyone; respect other people's beliefs; agree in disagreement; understanding each other; awareness and honesty; and the soul of the Pancasila philosophy.¹²

Models of Planting Religious Tolerance

Regarding the model of planting religious tolerance, especially in education, Jack Seymour and Tabita Kartika Christiani explained that there are three models of religious education and teaching, namely in, at, and beyond the wall.¹³

1. Religious education in the wall

Religious education in the wall is a learning model that only teaches religion according to the religion without dialogue with other religions. Teaching religion as a religious doctrine that must be held firmly without providing an understanding that there are still other religions outside the religion that may have the truth. Learning models like this have an impact on students' lack of insight into other religions, which opens up opportunities for misunderstandings and prejudices. The in the wall learning model can also foster superior of one religion over another so that it reinforces the line of demarcation between "me" and "you", "us" and "them".¹⁴

2. Religious education at the wall

¹¹ Umar Hasyim, *Toleransi dan kemerdekaan Beragama dalam Islam...*, p. 22.

¹² *Ibid*, p. 23-25.

¹³ Agus Nuryatno, Mengubah Paradigma Pendidikan Agama, dalam *Harian Kompas*: Edisi 13, Januari 2012.

¹⁴ *Ibid*.

The paradigm of religious education at the wall does not only teach religion itself but has discussed it with other religions. This stage is a stage of belief transformation by learning to appreciate other people of different religions and engage in interfaith dialogue. Because in this era of globalization a community cannot live alone.

3. Religious education beyond the wall

Meanwhile, beyond the wall, religious education is not only oriented to discuss and dialogue with people of different religions. However, more than that invites students from various religions to work together to campaign for peace, justice, harmony and their involvement in humanitarian praxis work. All that is to show, the enemies of religion are not adherents of different religions, but poverty, ignorance, capitalism, violence, radicalism, dishonesty, corruption, manipulation, environmental damage, criminal acts, immoral acts, and so on.

Attitude in Religion

Raimundo Panikkar, a sociologist from India, classified three types of religious attitudes, namely: (1) Exclusivism, that is, attitudes tend to absolute the truth of his opinion (in this case his own religion), completely nullifying the truth outside his religion. (2) Inclusiveness, that is, attitudes tend to reinterpret religious texts so that the interpretation is not only suitable but also acceptable. Strictly speaking, he believes in his true religion, but at the same time he recognizes other religions may have the truth, and he does not question the existence of other religions. (3) Pluralism is an attitude that views religion as something far from perfect, but also religion is understood as a symbol of the right path. Strictly speaking, this attitude views the religion that he embraces is true and other religions also have their respective truths.¹⁵

Religious Tolerance in Islamic, Christian, Catholic and Buddhist Perspectives

1. Religious tolerance in the Islamic perspective

Allah SWT said:

Say: O unbelievers, I will not worship what you worship. And you are not a worshiper of the Lord whom I worship. And I have never been a worshipper of what you worship. For you your religion, and for me, my religion.¹⁶

¹⁵ Raimundo Panikkar, *Dialog Intra Religius*, Yogyakarta, Kanisius 1994. dalam Nuhrison M. Nuh Dan Kustini, "Kerjasama Antarumat Beragama di Berbagai Daerah Indonesia", *Harmoni, Jurnal Multikultural dan Multi Religius*, (Volume VIII, Nomor 30, April-Juni 2009), p. 117.

¹⁶ Qs Al-Kafirun: 1-6.

According to Ibn Kathir, this letter or *surah* came down as a reprimand against the unbelievers of Quraysh who invited the Prophet to worship what they worshiped.¹⁷ Here it asserts that belief cannot be forced, and every religion has its own truth value. It should not confuse religion with one another. Then respecting others to practice religion according to their beliefs and beliefs is a necessity. The important point is that *surah* al-Kafirun's contains teachings about religious tolerance, tolerance in general and restrictions on religious tolerance. In simple terms, these limits are for exclusive faith problems and for *muamalah* problems are inclusive.

2. Religious tolerance in the Christian perspective

In Christianity, it is recommended that all human beings always live in harmony. Christianity considers that the aspect of harmony in religious life can be realized through the Law of Love which is the norm and life guidance contained in the Bible. The Law of Love is loving God and loving humankind.

According to Christianity, love is the main and most important law in the lives of Christians. The basis of harmony according to Protestant Christianity is based on the Gospel of Matthew 22:37.

3. Religious tolerance in the Catholic perspective

In Catholic teachings, it is also found the concept of harmony; this is stated in the Declaration of the Second Vatican Council on the attitude of the Church to other religions based on the following word: "As for all the nations are one community and also one origin, because God made the whole human nation to inhabit the whole earth".¹⁸

In another section, the Preamble of the Declaration states:

"In our day, where the nation, human beings are increasingly closely united, the relationship between nations has become strong, the church has carefully considered how it relates to other Christian religions. Because of its duty to maintain unity and peace between humans and also among the nation, then in this declaration the church considers specifically what human equality is and what attracts them to live in friends."¹⁹

The Vatican II Council declaration above is based on the most important law, namely, "Have mercy on the Lord your God with all your heart and all

¹⁷ Ibn Katsir, *Tafsir Al-Qur'an Al-Azhim*, Juz IV, p. 632.

¹⁸ Kisah rasul-rasul, 17:26.

¹⁹ Deklarasi Konsili Vatikan II, *Mukadimah*

your soul and with your entire mind²⁰, and have mercy on your neighbor as yourself."²¹ The contents of the declaration above illustrate how that basically the man has the same rights, cannot discriminate between them must be different religions. Respect for the life of being harmonious is highly recommended.

4. Religious tolerance in the Buddhist perspective

In general, Buddhism means religious tolerance as mutual respect for differences. Religious tolerance in Buddhism is explained both directly and indirectly in the Tripitaka scriptures. The basis of tolerance in Buddhism is explained in "Karaniyametta Sutta" and "Buddhist Pancasila".

a. Karaniyametta Sutta (Sutta about love). It is not fitting for one to deceive the other, not insult anyone at all, and it is not appropriate for anger and hate, to expect others to get hurt. As a mother risks her life, protects her only son; Thus to all beings, Develop an unlimited mind of love. Love for beings in all nature, it is necessary to develop without limits in the mind, both up, down, and among them,²² not narrow, without malice, without hostility. While standing, walking or sitting, or lying down, before falling asleep; it is fitting that he focuses this attention which is referred to as 'dwelling in Brahma. He, who develops *metta*, has no wrong views, is firm in *sila* and is perfectly knowledgeable, eliminates sensual desire, will not be present in the womb again.

b. Pancasila (Five pillars)

I am determined to train myself to avoid the killing of a living creature. I am determined to train myself to avoid taking items that are not given. I am determined to train myself to avoid immoral acts. I was determined to train myself to avoid lying words. I am determined to train myself to avoid intoxicating drinks from distillation or fermentation which causes weak awareness.

RESEARCH METHOD

This study is qualitative in nature using a phenomenological approach. In this study, the subjects were 4 teachers including Islamic, Christian, Catholic and Buddhist religious education teachers, Principals and 25 students at SD Remaja Parakan Temanggung. Data are collected by using in-depth interview, observation, and documentation. In this study, the authors conducted data analysis before entering the field by conducting a preliminary study of the

²⁰ Matius, 22:37

²¹ Matius, 22:39.

²² Both up = alam arupa, Down = the realm of lust, between = nature

research that was relevant to the research that the author would do. In addition, by pre-observing in the field. After entering the field the author uses data analysis developed by Milles and Hubberman, namely: data reduction, data presentation, and conclusion.²³

FINDINGS AND DISCUSSIONS

Religious tolerance in the perspective of various religious teachers

According to the teacher of Islamic religion, religious tolerance is an attitude of mutual respect for differences of beliefs. Meanwhile, according to the teacher of Christian, religious tolerance is one's belief in eliminating the ego by respecting and respecting other people without looking at their religions. Then, according to the teacher of Catholic, religious tolerance is a teaching to respect the right to freedom of religion. Furthermore, according to the teacher of Buddhist, religious tolerance is socializing in the community without carrying religious labels.

Implementation of Religious Tolerance

Broadly speaking, the planting of religious tolerance in the SD Remaja Parakan Temanggung is quite good. Although the phrase "religious tolerance" is not used explicitly, but in most of the curriculum contents in the school, the planting of religious tolerance can be found, such as objectives of the curriculum, curriculum development principles, national education goals, basic education goals, elementary school vision and mission, the aim of SD Remaja, structure and content curriculum consisting of subjects, local content, extracurricular and self-development.

The model of planting religious tolerance in SD Remaja Parakan Temanggung can be included in the category at the wall. This is evidenced by the existence of interfaith dialogue at the school. Where students not only learn about their own religion but have discussed it with other religions. In addition, students learn to appreciate others who are different from their religion and at the same time engage in interfaith dialogue.

The form of religious tolerance at SD Remaja Parakan Temanggung is manifested in the learning activities of religious education that are inclusive, planting a model of religious tolerance at the wall, mutual respect and respect in every difference that exists, especially religion, caring for each other without help

²³ Mattew B. Milles dan Michael A. Huberman, *Analisis Data Kualitatif*, (Penerjemah: Rohendi Rohidi), Jakarta: UI Press. 1992.

from religious discrimination and students live in harmony without conflict in the name of religion so far.

In accordance with the indicators of religious tolerance described by Umar Hasyim, it can be concluded that the planting of religious tolerance in the school is successful. The success is achieved with collaboration among the teachers of religions and also the involvement of the school through the policies made. The students at the school really let go of religious labels in socializing with other students of different religions.

CONCLUSION

Broadly speaking, the religious attitudes of students at SD Remaja Parakan Temanggung are included in inclusive religious attitudes. Each religion teacher has its own method and approach in shaping the religious attitude of students. The teacher of Islamic religion instills about religious tolerance that tends to be exclusive while the teachers of Christian, Catholic, and Buddhist tend to be inclusive.

Based on the indicators in this study, the practices in teaching Islamic religion is included in the exclusive category, as a preventive effort to reinforce the boundary lines in the religious tolerance area. The limitation is to conclude whether one's actions enter the realm of *muamalah* or *aqeedah*. However, the exclusivity is not in extreme form and does not become a factor in the growth of the seeds of religious intolerance among students.

The contributions of this study to discussions Islamic elementary education are: First, religious tolerance is something that needs to be instilled early on in children. Second, teachers or parents' perspective of religious tolerance must be true, comprehensive and profound. Third, the concept of religious tolerance is taught to students according to situations and conditions. Fourth, the importance of implementing an inclusive religious education learning model. Fifth, the need to emphasize the boundary line in religious tolerance. Sixth, it must not claim that people who have different beliefs with us are exclusive in religion or intolerance. Seventh, all religions have a strong argument about exclusivity and religious inclusiveness.

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