A Review Of Tolerance Education In The Development Of Children To Adulthood
Case Study: Know The Facts Objective

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ABSTRACT : The purpose of this study is to reveal the objective facts of children to recognize differences in their developmental period to the next stage of development in society. The method of writing this article is to use primary and secondary data related to this topic. Supporting data from the author is from the results of the 2017 national religious harmony questionnaire, in the Jakarta area of Johar Baru District, Johar Baru and Kemayoran District, Kemayoran District, as primary data from this study. In this discussion the fundamental is the collection of discussion reports that are relevant to the issues discussed as secondary data, secondary data sources in the form of journal articles, news articles, books and other supporting data. The results of the discussion showed tolerance, who wanted to understand other points of view. It also means learning a different reality. Teachers and parents and even the community must be aware of the ways in which the reasons for a five-year-old child differ from the reasons for a fifteen-year-old child, it is also important to realize that school structure and expectations influence the way children grow and learn. Whereas the data questionnaire shows that the tolerance level between the two districts is in a relatively good position. The answers to the results of this study indicate that children are also accustomed to living and playing or socializing with diversity from an early age.

Keywords: Childhood Development, Tolerance, Society

Introduction

Indonesia is a pluralistic country, in ethnicity, religion, race, culture, or language. Ethnically, Indonesia has more than 151 tribes that live from Sabang to Merauke. In religion, there are many religions in Indonesia. The officially recognized religions in Indonesia are Islam, Catholics, Christianity, Hinduism, Bud- hism. In addition, there are many local beliefs growing in the society. Each religion has diversities as a consequence of the doc- trine of religious discourse in history[1]. National education has the main goal of being human. Indonesia is a human being who grows and

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[1] Abdul Rohman, "Pesantren as a Basis for Internalization of Pluralistic Values for Preparing a Democratic Citizens in a Diverse Society," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 25, no. 2 (2017): 419.

develops according to the values of his religion, the culture of his people, in accordance with the Soul of the Pancasila and the 1945 Constitution to face every challenge of changing times by being responsive and willing to live together in the frame of Unity in Diversity(Jumiatmoko 2005). The goal of national education as a formulation of the direction of Indonesian education that must be possessed by every Indonesian citizen through education channels. In the aim of national education contains various human values, where these human values must be possessed by the Indonesian people, so that the noble ideals of the Indonesian people to make an intelligent and dignified nation can be realized(Muharom 2003).

Education can be a starting point to unravel the tangled threads faced by our nation. Education should have a role in resolving conflicts that have occurred massively in the community. At a minimum, education must be able to provide awareness to the community that conflict is not a good thing to be cultivated. The problem faced today is how the spirit and awareness of multiculturalism can be understood by all elements of this nation. In connection with this question, education is one of the effective means to instill and understand multiculturalism awareness for all students[2].

Contemporary society is characterized by pluralism of relations and interconnection of different cultures. Because of diverse national, cultural, religious and political values, misunderstandings and lack of dialogue often emerge between members of different cultures. This has severe consequences for all segments of society and its development. In order to overcome this situation the concept of intercultural education in schools is becoming popular[3]. The themes of human moral and social education are among the most relevant pedagogical actions, but often they are also the most neglected or misunderstood in educational institutions. Difficulties in acting based on human morality and sociality cause the emergence of the phenomenon of intolerance. Tolerance can promote peaceful coexistence between various groups and support individual self-actualization. On the contrary, intolerance impedes manifestations of tendencies and talents and demands many victims for those who dare to be different[4].

If people want to live together in peace, tolerance is the most important condition, it is the basis of a just society, where everyone can live their lives as they wish. Tolerance is one of the most

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[2] Ajat Sudrajat, "Mengapa Pendidikan Karakter?," *Jurnal Pendidikan Karakter* 1, no. 1 (2011).
[3] Sladjana Andjelkovic, Zorica Prnjat, and Zvezdan Arsic, "School as a Factor of Development of Interculturalism," *Glasnik Srpskog geografskog drustvaBulletin of the Serbian Geographical Society* 97, no. 1 (2017): 109–135.
[4] Giacomo Corneo and Olivier Jeanne, "A Theory of Tolerance," *Journal of Public Economics* (2009).

important conditions for living together in peace. Tolerance means accepting others as they are with their opinions and interests, even if they live in ways that people think are right. Tolerance also means not looking at the perspective of the other, even if he thinks he is right. Tolerance not only paves the way for peaceful coexistence, but also has another advantage: tolerance allows a person to develop his personality by recognizing different ways of thinking.

"The formation of man" refers to the entire process of people were born, grew up as a man and nurtured in their environment. In the development of children tend to imitate what he saw, heard and felt. In particular, childhood is a time when the ego begins to grow. If the child has a lot of opportunities to have a curious, inquisitive mind, and so on, the child will have more opportunities to act independently. The initiative, developed in early childhood is an important foundation for ensuring that human foquestionnaire child afterwards. Socially religious people cannot deny that they must associate not only with their own groups, but also with groups of different religions. Religious people must try to bring up tolerance to maintain social stability so that there are no ideological and physical clashes between people of different religions[5].

After we are born, they met a variety of people and the environment and grow. In the process of growth, people can change perspective and thoughts can be changed. Perspectives on the human refers to the way in which the character and way of thinking are formed through internal changes in the relationship with the outside world.

The development of civilization in human life is nothing but a result of the educational process. Taufik Abdullah and AC Van Der Leeden childhood differentiate into two phases in the book Introduction to Sociology Durkheim and Morality[6]: The first stage takes place almost entirely in the family or school kindergarten is actually a surrogate family. The second stage takes place at the time dasar.Pada school children begin to learn to leave the family environment and began to enter the environment and enter luas.Tahap environment is called the second stage of childhood.

In recent years (2017-2019) there have been intolerances in both the cultural, political and religious dimensions. The era that is so fast going to develop and spread information widely children will have new views and sometimes misleading, more than that, intolerance is actually widespread.

[5] Casram, "M Embangun Sikap Toleransi Beragama," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* (2016).

[6] Emile Durkheim, *Pendidikan Moral: Suatu Studi Teori Dan Aplikasi Sosiologi Pendidikan* (Jakarta: Penerbit Erlangga, 1990).

Globalization and the advancement of the internet have helped to create the preconditions for violence in New Zealand. It seems as though the spread of extreme ideologies and the violence that follows them is inevitable today. However, we cannot submit to this ideology. Extreme ideology is not a necessity. With compassionate spirit we have the power to prevent and end the development of extreme ideologies full of violence[7].

Education is the foundation of the nation, through Indonesian human resource education institutions will be more qualified and dignified. This is inseparable from the role of all components in educational institutions. Education is essentially an event that has a normative aspect, which means that in educational events, educators and students take place on the norm or values that are believed to be good. The teacher is an important personnel in education, besides the teacher is a person who has the closest relationship with students. most of the interactions that occur at school, are the teacher's interaction with students[8].

Education is a strategic pillar to dis- seminate the values of tolerance, moderation, respect, and em- pathy, and to develop an attitude of non-violence for learners. Schools become microcosm that reflects the situation that lives and thrives in society so that the activities and learning practices in schools also need to reflect the realities that exist in society [9].

In the pursuit of understanding, children and young people need to learn how to be able to resist and condemn anti-social articulations of religion which engender harm, without resorting to crude essentialism. A mature understanding of religion is required which is able to encompass, and to reflect, the very best and worst of religious expression—and all of the shades of the spectrum in-between [10]. In this respect, changes in all aspects of school life and work are necessary, from the change of curriculum, school organization, to atmosphere and school culture as a whole. The authors conclude that humanistic, holistic and interdisciplinary approach as a basis for coexistence and tolerance provides enormous opportunities for implementation of the concept of interculturalism in

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[7] https://news.detik.com/kolom/d-4485219/krisis-toleransi-dan-kekerasan-terhadap-yang-lain (Accessed 10/08/2019)

[8] Akhmad Busyaeri and Mumuh Muharom, "PENGARUH SIKAP GURU TERHADAP PENGEMBANGAN KARAKTER (PEDULI SOSIAL) SISWA DI MI MADINATUNNAJAH KOTA CIREBON," *Al Ibtida: Jurnal Pendidikan Guru MI* (2016).

[9] Rohman, "Pesantren as a Basis for Internalization of Pluralistic Values for Preparing a Democratic Citizens in a Diverse Society."

[10] David R. Smith, Graeme Nixon, and Jo Pearce, "Bad Religion as False Religion: An Empirical Study of UK Religious Education Teachers' Essentialist Religious Discourse," *Religions* 9, no. 11 (2018).

school, but also point to the potentials of schools that are not used enough in the realization of this goal[11].

Moral development depends on the development of children's intelligence, among various efforts to demonstrate the ability to assess moral. Behavior accordance with the approved social standards, following a predictable pattern associated with the sequence of steps in the development of moral kecerdasan.Perkembangan follow patterns predicted in the form children's attitudes criteria pelaksanaanya.Dalam adaptation in this case the principal function of discipline is to teach children receive the necessary restraint and help direct the child's energy into a useful path and socially acceptable[12]. The American Academy of Pediatrics (2012) states that emotional social development refers to a child's ability to: have complete knowledge in managing and expressing emotions both positive and negative emotions, able to establish relationships with other children and adults around them, and actively exploring the environment through learning.

Social development is the development of behavior in children where children are asked to adjust to the rules that apply in the community environment. Early social development in children grows from the child's relationship with parents or caregivers at home, especially family members. Children start playing with other people, their families. Unconsciously children begin to learn to interact with people outside themselves, namely with people around them. Social interaction is then broadened, not only with families in the home but also starting to interact with neighbors and later stages of schooling[13].

One of the capabilities needed to enrich human formation is the ability to make decisions. In the same paper from Saga University mentioned the effectiveness of human decision-making capabilities is described as follows: What becomes important when one sees the "humanity" is to say how the boy was seeing things and how they judge things, and what actions they take. In that respect, fostering "the power of decision-making" deeply involved in the "establishment of the children". Tolerance is a complex and controversial subject. Educators committed to its realization will have to confront many problems, including not only the conditions of intolerance previously described, but also the varying and contrasting concepts and perceptions of tolerance that can obscure its meaning

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[11] Andjelkovic, Prnjat, and Arsic, "School as a Factor of Development of Interculturalism."
[12] California Press et al., "Design for Citizen Science," *Biological Journal of the Linnean Society* (2015).
[13] Femmi Nurmalitasari, "Perkembangan Sosial Emosi Pada Anak Usia Prasekolah," *Buletin Psikologi* (2015).

and the social conditions which make tolerance appear to be an almost impossible goal("Tolerance : The Threshold of Peace," n.d.).

We can define tolerance as accepting diversity of opinions, social, ethnic, cultural and religious. This is the ability to know how to listen and accept others, assess various ways of understanding and position in life, provided they do not violate the basic rights of that person. Social tolerance will require us to find commitments that allow us to live side by side with our citizenship, respect their way of life, their way of thinking, and especially how they understand the behavior of our society.

Tolerance is the values and social norms of civil society, which is manifested in the right of all individual civil society to be different, ensuring sustainable harmony between various religions, politics, ethnicities and other social groups, respecting world cultural diversity, civilization and society, readiness to understand and cooperate with people who differ in appearance, language, beliefs, customs and beliefs of the UNESCO Tolerance Principles Declaration. Tolerance is often defined as the ideal relationship between people, even though it actually describes a method for achieving an ideal. When humanity destroys all prejudice and everyone sincerely respects others, this will no longer be a tolerant society, because no one will step over the present by itself. However, the main problem of tolerance lies in the relationship of this concept with freedom. Respect - and tolerance is the path to sincere respect - cannot be instilled forcefully. The normative-formalist approach not only damages the essence of tolerance, but also severely limits a person.

Lack of tolerance destroys entire countries. History knows a lot of evidence about this. Tolerance can be taught everywhere - in the family, at school. Tolerance in modern society can and must be identified to find a solution. Through interrelated events and conversations about respecting things that are "different" in the circle of family, company friends and friends, the school community, the young generation can form an integral and conscious understanding of tolerance as a need

In the study revealed that religious tolerance is developed through several parts of development which include: 1) Development of an attitude of respecting differences in the content of prayer, 2) Development of an attitude of respecting the ways of prayer and worship, 3) Development of an attitude of respecting religious symbols, 4) Development of an attitude of respecting the concept of halal haram, and 5) Development of an attitude to understand the different names of God. Certain

sub competencies in pedagogic, personality, professional, and social competencies are needed to support the role of teachers in the development of religious tolerance in early childhood [14].

While the following research states (1) there is a wide gap between teacher expectations and student conditions (2) The learning module of tolerance values is assessed to have material activities that are in accordance with the learning objectives, (3) Selection of appropriate learning strategies and methods and has visibility education can be implemented in elementary schools and all teachers see the need for tolerance learning in elementary schools, although there are variations in delivery strategies, namely as an intracuricular activity, extracurricular activities and inserted in subjects other than PPKN (citizenship education) [15].

Further in subsequent research (1) Schools provide freedom to students because, students have advantages and capacities. Students should be allowed to be what they think, feel, present and do so that students become independent, inspired in exploring creativity and imagination. (2) The reason for the practice of student freedom can be done in a democratic culture in schools because, democratic culture can act as a driving force in the lifelong space for learning democracy so that interactions, relations and behaviors of student freedom remain organized democratically, and (3) The practice of student freedom is, academic freedom with social control and implementing independent learning activities. In independent learning, students learn without teacher intervention, students critically and creatively learn by observing, analyzing, and sharing. Students perform social interactions in the form of tolerance, mutual respect and accept ideas and criticism, and collaboration creates sharing relationships with other students to differentiate academic achievement [16].

The findings in the study of Religious Harmony Patterns in Banyumas can be stated in several ways; First, harmonization of religious harmony in Banyumas occurs because there is a sense of community tolerance related to differences; Second, the harmony of religious communities in Banyumas religious communities is formed by socio-cultural actions that are still in a circle; Third, the

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[14] Jumiatmoko Jumiatmoko, "IMPLEMENTASI TOLERANSI BERAGAMA PADA PENDIDIKAN ANAK USIA DINI," *Raudhatul Athfal: Jurnal Pendidikan Islam Anak Usia Dini* (2018).

[15] Nusi Nuswantari, "Model Pembelajaran Nilai-Nilai Toleransi Untuk Anak Sekolah Dasar," *Premiere Educandum : Jurnal Pendidikan Dasar dan Pembelajaran* (2018).

[16] Herly Janet Lesilolo, Zamroni Zamroni, and Suyata Suyata, "KEBEBASAN SISWA DALAM BUDAYA DEMOKRATIS DI SEKOLAH (STUDI MULTI KASUS DI SMA YOGYAKARTA)," *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi* (2015).

harmony of religious harmony in Banyumas can be created through understanding noble values, even though there is a changing side to becoming global [17].

This research differs from previous research, an analysis developed through the realm of science and context, will comprehensively discuss that the introduction of objective facts in tolerance education is important. How children can recognize themselves and others besides their families, then can accept differences. Tolerance in the pluralism and multiculturalism is a demand. The diversity requires a unity through the acceptance and appreciation, furthers, it is a cooperative attitude that upholds the value of harmony[18]. Character building starts from the family environment, becomes the most important and fundamental part to educate children to have an attitude of tolerance, which is to know objective facts as human beings. More than that, the school becomes the most important part of adding insight and shaping the character of children in attitude towards the new environment. Knowledge and skills are taught in schools according to the applicable curriculum. Thus, it needs to be studied in more depth about this. This is the basis in this writing. From the background it appears there are several questions on this writing among others: (1) How to identify differences and be tolerant ?, (2) What needs to be done to establish tolerance character ?

Methods

The method of writing this article is to use primary data and primeryang ini.Data related to the topic of supporting the author of the questionnaire results of a national survey of religious harmony in Indonesia in 2017, in the area of Jakarta District of Johar Baru Johar Baru village RT 02 RW 06, and Kemayoran sub-district Kemayoran sub-district of RT 01 RW 01 as the primary data of this study presented. Moreover, a review of books, literature, records, and reports have to do with the issues discussed as skunder.Selanjutnya is conducting a study of data relating to the theories related to the topic of discussion the fundamental is a collection of reports on the relevant.

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[17] Tri Syamsul Hadi, "PENANAMAN NILAI-NILAI KEAGAMAAN PADA ANAK USIA DINI (STUDI KASUS DI PAUD BINTANG LAUT DESA PANGGUNG KEDUNG JEPARA)" (STAIN KUDUS, 2017).

[18] Wita Juwita, Abdul Salim, and Winarno Winarno, "Students' Tolerance Behavior in Religious-Based Primary School: Gender Perspective," *International Journal of Educational Research Review* 3, no. 3 (May 2018): 51–58.

Results and Discussion

Child Development

Every child has the right to start the best in life, which paves the way for his healthy development and learning. A bad start can have life-long consequences. The structure of childhood is qualitatively different sequence periods: infancy, early childhood, preschool, elementary school, adolescence. Childhood is a period where children are outside the productive and social activities of the community under the care and protection of adults. Two phases can be distinguished: 1) the period of morphophysiological maturation and the acquisition of physical autonomy (the ability to act independently); 2) the period of mastery of professional knowledge and skills needed to transition to a new status. The social situation in the development of modern childhood fully proves the legitimacy of introducing the concept of "security" into scientific circulation and into educational practice..

Children learn from birth, and they develop and learn quickly in their early years. This provides an important foundation for lifelong progress, and adults who provide care and education for children from birth to age 8 carry a great responsibility for their health, development and learning. Individual differences in sensitivity to the environment. There are substantial individual differences in how vulnerable children are affected in their environment. Some individuals appear more sensitive to positive and negative influences; others have survived challenging environments and seem to develop with few adverse effects (Birth and Age 2015).

Children develop more during the first 5 years than at other stages of development. Child development is a term that identifies how children improve their ability to do things that are more difficult. Growing up, children will learn and master skills such as talking, jumping, and wearing shoes. They will also learn how to direct their emotions and form friendships and connections with others. Social development is a complex process that develops from the most specific, the child's ego, to the most absolute public. Social development is the process by which children learn to interact with the people around them, from reference people, with people who build attachment when they are babies, to equalize, through the complex frameworks that make up the community in which they live.

Children's social development is obtained from maturity and learning opportunities from various environmental responses to the child. Optimal social development is obtained from a healthy social response and the opportunities given to children to develop positive self-concepts. Social

development of children is very much influenced by the process of treatment or guidance of parents towards children in introducing various aspects of social life or norms in society. Social development begins to be somewhat complex when the child turns 4 when the child begins to enter the domain of the most basic education that is kindergarten [19].

Children's social development is obtained from maturity and learning opportunities from various environmental responses to the child. Optimal social development is obtained from a healthy social response and the opportunities given to children to develop positive self-concepts. The stage of child development, in social adjustment is a way to adjust to the demands and constraints in society. Including the ability to work in harmony and get satisfaction in social interactions. Where from the results of individual interactions also learn the social skills needed in social adjustment.

For many children, childhood is an exciting time to increase independence, broader friendship, and growing interest. Childhood is also a time when children develop competence in interpersonal and social relationships. Children have a growing peer orientation, but they are very influenced by their families. Social skills learned through peer and family relationships, and children's increased ability to participate in meaningful interpersonal communication, provide the foundation needed for youth challenges.

Carol Gestwicki put forward some basic principles of development. First, development is a predictable sequence. Secondly, development is not likely to be sustained well if the child is encouraged to exceed or rush through the initial stages. Children must be given time to adjust to what they need before proceeding to the next stage. Third, development there are optimal times. Optimal times indicate readiness must be experienced through careful experience. Fourth, the development of maturity results from the interaction of biological factors (maturity) and environmental factors (learning). Fifth, Continuous progress is an interconnected unity, with all aspects (physical, cognitive, emotional, and social) that influence each other. All learning experiences are known as integrated opportunities for growth, and not a fragmented skill. Keenam, individuals develop according to their own time. Every child has unique needs and characteristics at a certain stage. Seventh, development takes place from simple to complex, from general to specifically.By paying attention to this principle

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[19] Siti Zubaedah, Penulis adalah Magister Pendidikan, and Calon Dosen STAIN Purwokerto, "Mengurai Problematika Gender Dan Agama," *JURNAL STUDI GENDER & ANAK* 5, no. 2 (2010).

it is impossible for the child to be melam through a certain stage or rushed to a certain behavior if they are not ready.

The development period of children in the dimension of human formation begins from the moment of birth. It can be said that it is the right of parents to be able to witness the child's growth process from the start. Human formation can be enriched while enjoying the growth of what a child will achieve. Human formation refers to the whole process of humans being born, raised as humans and nurtured. Keisen's research emphasizes the process of gaining strength for life while respecting others and supporting one another.

The home environment is important for children. From home, learn irreplaceable things in life. When we grow to a certain extent, we can stand and walk, and we can talk, we learn about human emotions. In the family, we learn how be happy, thank you, and be angry, and how to behave depends on the situation.

This discussion introduces that the importance of decision making abilities and independence are important for human formation. To foster this ability, it is first necessary for parents to respect the wishes and behavior of their children.

Growth & parenting until the age of 3 years is very important because there is a fact that at this time the underlying personality is formed. Most important for personality formation is whether deep self-affirmation and a positive outlook on the world, which is different from the horizon that has not yet been and will be discovered.

It takes more than 10 years to form a child's personality, whether positive or negative, the pattern of thinking is printed at the age of 3 years, as if parents are thinking about what they saw for the first time since the child was born. It also said that it was not enough. The mindset and values that are internalized in hearts of 0 to 3 years are so strong. So, how to express the things that the child says, "a deep sense of self affirmation" or "positive worldview" will take root in the child's mind (brain). Often if you intend to have enough love as a parent, it will leave a scar on the heart if hitting a baby is with the wrong parenting method and the wrong treatment.

Developing social emotional which is part of tolerating social facts about differences in skin color, attitudes, and behavior displayed by others must be done early on, especially at the age of kindergarten. This is because at that time children begin to develop relationships with peers in the home and outside the home. where the child will play with the person he just met, the concept of self

children will tend to start accepting other people besides their families. Start on social interaction, sympathy and empathy for people he just met.

It is important that children develop this ability to build bridges and not walls to separate. Being able to accept, respect, and better understand others is tolerance and is part of traditional values. Because children are not born tolerant, you must educate them from an early age. The simplest way to teach tolerance to children is https://eresmama.com/como-ensenar-tolerancia-a-los-ninos/(access 10/13/2019): (1) You are the best example. Don't be insulting, don't make fun of people and be careful with details that, even if they look silly, will certainly be copied by your child. (2) Teach them to talk and listen to others without trying to make their best ideas. (3) If you have the opportunity, travel to various countries to get to know other cultures. It will enrich them and also open their minds to various races and ways of life. (4) Read books, stories, stories, and watch films about tolerance. (5) Encourage them to be generous and share with others. (6) Show them how they can seek unity and respect, the same point, instead of fighting. (7) Let me work in groups. (8) Create a game with him that encourages dissent. (9) Help them to have high self-esteem and feel valued, valued, and accepted. (10) Choose treatment facilities, schools or campsites with many variations. Thus they will have the opportunity to socialize with those who are different from them. (11) Learn with them about various holidays and religious celebrations that are not part of their tradition. (12) Answer the questions they ask about differences, but in a respectful and honest way. Your children will know that the fact that differences are observed and analyzed is acceptable. (13) Show your acknowledgment and acceptance of differences in your own family. Value the skills, style, and interests that make each member unique.

Children have an innate ability to be tolerant. However, this can help them that we as a family, teacher and community can help children do the following: (1) Show yourself to be compassionate (2) Don't allow attacks (3) Don't mess with people or don't respect them (5) When you face difficulties, you can stay calm (6) Be thankful. Parents are responsible for educating and teaching values to children. Parents are a mirror where our children look at each other. Children learn from us through our attitudes and behavior. teaching to be tolerant means accepting that we are different, both in appearance and in the way we behave and express ourselves. Tolerating means accepting the opinions of others, not imposing our opinions. Tolerance is harmony in difference. Although these differences

do not imply, in any case, tolerate injustice. Being tolerant especially accepts that there is another culture, another way to look at life.

a   Education Schools

The first social interaction occurs in the family, along with the development of one's social environment, social interaction can occur in a wider scope, namely in the school environment, play environment and community environment. The number of cases of violence among children is clear evidence that children do not have adequate tolerance(Nuswantari 2018). Educational institutions have not been able to facilitate the formation of peer communities that can support each other in the process of growth and character development.

Character education aims to shape every person into a priority person. Learning the value of tolerance of elementary school children needs to pay attention to the characteristics of the age children, both in terms of cognitive, moral and psychosocial. Character education as a pedagogy provides a space for growth for every individual in an educational institution to grow integrally as a human who lives up to values, especially moral values, religious values and civic values. Social concepts such as helping and valuing need to be planted. Character building has characteristics such as integrity, humility, tolerance or tolerance, simplicity and so on, it needs to be applied not taught. The application of the model of tolerance education is not only at the level of secondary education and higher education, but also at the level of basic education. Holistically, school education is ideal for children to learn about the real theories and contexts of life in society

Moral development depends on the development of children's intelligence, among various attempts to show the ability to perform moral judgments. Behavior that is in accordance with agreed social standards, follows a predictable pattern that is related to the sequence of stages in intelligence development. Moral development follows a predicted pattern. this "the main function of the discipline is (school) teaching the child to accept the necessary restraints and to help direct the child's energy into a path that is useful and socially acceptable".

Critical periods in Progress

Age	Child development
5 to 6 years	Children ready to enter school before they learn that they have to take orders and adjustments to the rules and orders of adults at home and later in school.
8 to 10 years	The desire to receive as members of the gang (group) reached its peak at this age. Most children feel that to be accepted, they must be able to conform to the pattern of gang predetermined process deviations and irregularities membahyakan
13 to 15 years	Efforts to obtain the approval of their peers, especially from members of the opposite sex, to control adolescent behavior patterns. Teens adapted himself to hope for approval and acceptance.
17 to 19 years	In this age of an effort to gain approval and acceptance, as well as exercises for the selected job, probably will curb creativity. If konformistas pattern with the standard pattern and must follow certain orders and regulations, as to which is the case with most of the routine work, it will freeze creativity

Source; Elizabeth B. Hurlock, Child Development

The table above shows the period of the child's age difference at each stage of development that must be achieved. All children's activities during their development are influenced by the environment that will shape the child's personality or character. This is important for schools as a second environment after the family teaches to appreciate objective facts about differences and tolerance. About kindergarten education, discussion fosters basic lifestyle and attitudes of children, fosters growing morality, fosters curiosity and questions of thought to be the basis of will and attitude learning, enriching creativity and so on. This plays an important role in fostering the foundation of "life force" and the foundation of human formation throughout life.

The school is a place for new people to meet, a student will meet and play with other students who were previously unknown. At school a student begins to adapt to other students and their new environment. The beginning of tolerance is in school, every child is born and grows in a different environment in different ways. Child growth and development will need each other, and bond in friendship.

Beginning of education or instilling value in students begins with every activity both in school instruments and social interactions which are interpreted as civilizing or disciplinary forms that are part of morality. The pattern of school activities in this integration is the process of internalization and socialization. Patterns of activities that internalize the values and norms of a system are transferred to students in the system (school).

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Beginning friendship when children begin to get acquainted with new students then, there is a tendency to doubt the negative feelings. This happens when the child first meets his new friend that he will have suspicion. All of these negative feelings tend to affect students as they adapt to their new school life, and will consequently influence their academic performance [20].

As a continuation of the development of students, in this learning activity there is a link between social skills and adapting to their environment. Students' skills related to children's social development are generally obtained by learning them in school. The new skills that children learn in primary school are acquired in development between the ages of 6-13 years. So with a six-year school level at the elementary school level will shape social development in order to have morals (discipline).

In the development of elementary school age children, the prominent characteristic of this age is to love playing, always moving, playing in groups, and always wanting to implement or feel for themselves. In school teachers must be aware of changes in cognitive development that occur and provide appropriate learning opportunities to support students individually and facilitate growth. Teachers must also be aware of the challenges facing their students to identify and help correct problems if they arise. Teachers often play an important role in identifying behaviors that can be problems, and they can be mentors to students who need them.

The purpose of education is two points from forming each person's personal character and fostering the personality of the nation and society, and this is universal regardless of how times change.

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[20] Danhui Zhang et al., "The Role of School Adaptation and Self-Concept in Influencing Chinese High School Students' Growth in Math Achievement," *Frontiers in Psychology* 9, no. NOV (2018): 1–11.

Schools as a means of moral formation of children see from the side of child development. Where as an example of a comparison between the level of elementary school children with the level of secondary school children up to high school level. Have different characteristics where the formation of character starts from the level of elementary school age children. At this level the socialization of normative values will be in line with school expectations. If the handling or efforts made by the school are in accordance with the stage of development of elementary school age children.

The important task of education today is the understanding and acceptance by children of universal human values (cultural, moral, social), which are close and can be understood by different people. Very important in the formation of tolerance in children is given to teachers. Tolerance in pedagogical understanding is communication between teacher and students, developing suboptimal conditions that contribute to the formation of a culture of communication among school children, respecting individual personalities, the ability to calmly express their opinions. It is important to convey to children in a way that is accessible to people who are tolerant: respect the opinions of others, be kind, be able to understand and accept, are curious and sensitive, and are condescending https://paidagogos.com/vospitanie-tolerantnosti-u-detey.html (Accessed 10/11/2019).

During the development of children, towards adolescents and adults, in schools it is important that a teacher gives an understanding of religion. When religious practices or texts are taught without a historical context, it is easy for students to see rituals or stories that have one meaning that lasts for all times and places. Religion, however, exists in time and space and is constantly reinterpreted and reinterpreted by believers. In this context, religion in the world of education, especially in schools, has different backgrounds for each child. An important teacher in teaching facts about religious differences, compared with purely narrated about the history of religion. Learning about religion is the recognition that religion is a collection of ideas, practices, values, and stories that are all embedded in culture and are not isolated from them. Just as religion cannot be understood separately from its cultural manifestations, it is impossible to understand culture without considering its religious dimensions.

Learning aimed at promoting social tolerance Mutual respect between religion, and beliefs; Society to build, progress and prosperity, and foster a spirit of cooperation, consolidate the values of coexistence and rational free dialogue to overcome the attitude of fanaticism, bias, neutrality, and social consensus in multicultural societies, openness between them, respect for freedom, and

guarantee rights Human rights guaranteed by religion and the Constitution and law are important to be formulated. In order for students to know about the objective facts of value in society, that fundamentally each individual has a real difference and is obliged to be respected and recognized. Through school teachers can instill pluralistic nature and practice into learners. Teachers need to be creative in bridging cultural plurality and a pluralistic and peaceful community. As the spearhead of multicultural education, teachers must have an adequate understanding of multiculturalism and multicultural education. In the teaching activities, teachers develop multiculture-oriented climate that highlights social justice and culture. Teachers need to transform themselves towards personal multicultural, to have a need for multicultural learning design is not based on cognitive-oriented only(Sudrajat 2014).

Democratic culture in schools requires democratic relations and interactions so that students experience democratic experiences continuously. Students cooperate, tolerate, do not differentiate and share opinions, suggestions and criticisms. However, until now the school still does not believe that, both freedom in general terms and academic freedom can be the foundation for increasing student academic achievement. As a result, students do not find themselves as creative, rich in initiative, and critical people(Herly Janet Lesilolo, Zamroni 2015). Being a human being who understands the nature of life as a human being, where it is important to learn about differences in society later. And how children can accept and adapt to new environments. In the social context of emotions, emotions tend to encourage one's social activities. Social competence is determined by one's emotional competence. Someone with high emotional intelligence tends to be a socially competent person. one of the keys to social skills is how good or bad a person expresses his feelings.

Modern schools, in addition to solving educational problems in the classroom, direct their work to the formation of moral and cultural values of a growing personality. Children need to instill not only an understanding of what is good and what is bad, but also to teach tolerance to principles and attitudes that are different from their own. In schools to respect and tolerate differences, every child can be entrusted with a kind of research on the traditions and habits of an ethnic, religious, and social group or even between countries. The idea is that this information is then shared with colleagues. The aim is that children learn about other cultures, so they understand, know and accept other values. In pedagogical practice, many methods, forms, and techniques have been collected to promote tolerance among schoolchildren related to organizing children's activities in the classroom,

the use of fiction and film works, and organizing forms of dialogue work (discussion , disputes, debates) that will make children understand the concept of tolerance.

The issue of tolerance education is becoming very relevant today, because tensions are rising sharply in human relations. A thorough analysis of the causes of the mental mismatch of the human community cannot be excluded. In this case, the teacher in subject subjects, especially in class hours, must pay attention to patriotic education that aims to create an attitude of respect for the motherland, original places, historical past, indigenous cultures, the people themselves and people.

The basis of teaching students lay pedagogical principles: Humanization of learning, based on the fact that everyone is unique, every child is a miracle. Language learning is one of the most effective ways of education in the spirit of tolerance and mutual understanding. However, only knowledge of other cultural languages opens up possibilities for a comprehensive understanding.

It is important to pay special attention to the nurturing of historical memories, the truth about the formation and development of the state. The path to tolerance is serious emotional, intellectual, and mental stress work, because it is only possible on the basis of one's own changes, one's stereotypes, one's consciousness. in this case the teacher can shape the personality of the child under the influence of self-awareness by someone with all human manifestations inherent in him in actions, feelings, relationships and by introducing them to universal values and culture.

b   Tolerant Social Environment

The modern world defines itself as a multicultural society that is democratic, tolerant, free where different countries are united voluntarily. The unifying feature of all countries is the large number of cultural, religious, political views. The freedom to be who you are and live peacefully with millions of others, respecting their differences, is the foundation of today's global world. Important tolerance in the modern world is not only the most important principle, but also the conditions necessary for the peace and socio-economic development of all people.

Tolerance does not mean the need to adopt a lifestyle, religion, but allows others the opportunity to live according to their principles, habits, beliefs. But tolerance is not indifference. This involves respect and understanding of people from different cultures. At the same time, the preservation of their own cultural values and belief in their beliefs remain important points. In addition, the concept of tolerance does not include spreading social injustice or the imposition of

other beliefs. That is, in society there must be a certain tolerance for each other. https://sibac.info/shcoolconf/science/xii/40778 (accessed 10/13/2019).

Tolerance does not mean the need to adopt a lifestyle, religion, but allows others the opportunity to live according to their principles, habits, beliefs. But tolerance is not indifference. This involves respect and understanding of people from different cultures. At the same time, the preservation of their own cultural values and belief in their beliefs remain important points. In addition, the concept of tolerance does not include indulgence in social injustice or the imposition of other beliefs. That is, in society there must be a certain tolerance for each other. https://sibac.info/shcoolconf/science/xii/40778 (accessed 10/13/2019). Tolerance as one of the characteristics that significantly influences not only the development of social climate, interpersonal relations, politics, seems to be the most urgent task for the development of modern humans. To foster tolerance, it takes people who are ready to bring their own examples. The fact that society needs role models that will stimulate not only thoughts, but also actions, deeds.

In this case, two aspects of tolerance are distinguished: (1) external tolerance (towards others) the belief that they can have their own position, can see things from a different (different) perspective, taking into account various factors; (2) internal tolerance (as flexibility, as attitude toward uncertainty, risk, stress) - the ability to make decisions and reflect on problems, even if all facts and consequences may be unknown http://rl-online.ru/articles/2 -02 / 91.html (accessed 10/13/2019).

Tolerance is a factor that stabilizes the system (personality) from within, as well as from outside, as a factor that directs relationships in society in a peaceful direction and connects individuals with traditions, norms, culture. So, at this time, what is very important is the awareness of the importance of the phenomenon of tolerance for our society. The issue of tolerance education must bring together different people, first of all, specialists from various directions and levels - psychologists, teachers, educators, leaders, ordinary leaders and specialists, as well as representatives from different age groups (children and adolescents, adults and teenagers).

Self control is the essence of tolerance. Theoretically, tolerance can be understood as a political practice aimed at neutrality, objectivity, or justice for political parties. Tolerance is usually based on assumptions about the importance of individual autonomy. Tolerance can be associated with other virtues of power such as compassion. Religious traditions provide additional historical background to the idea of tolerance. Children who grow and develop in a fanatical and closed family, he will tend to

be difficult to adapt to his new environment. wherever he is, then it will be problematic. Not the place that is problematic, however, self-interpretation of other people who actually mislead it.

Tolerance as a moral virtue can be linked to other moral virtues such as humility and self-control. However, the moral value most commonly believed to be the basis of tolerance is caring. Tolerance is the highest, and most beautiful human value that can be characterized by humans, and taking an approach in their lives, it is the best way to make peace with oneself and with others, and is a reason for continuity in this life, and overcoming difficulties and situations that disturbing, and tolerance can be in one's ability to accept others. They face different situations with comfort, confidence, and self-confidence. Tolerant people enjoy peace of mind and feel free from pressure and hatred. Tolerance makes someone more comfortable and able to carry on with a lot of optimism and hope. Religious tolerance is tolerance that includes issues of belief in human beings related to the belief or divinity that they believe. One must be given the freedom to believe and embrace the religion (having the creed) that each chooses and to pay homage to the implementation of the teachings held or believed. A child must be given an understanding of this in the process of growing his puppies both by the family and especially school as a place where children learn many things.

Tolerance as a moral position that is individually responsible is a requirement made by the individual for himself. Considered an impersonal norm, obedience expressed as a universal duty, it becomes an element of the political and legal system. In general, the peculiarity of a moral principle is that the principle is such that the individual who acts considers it universal and in this capacity is considered important, binding unconditionally to himself. What is said about tolerance is a general sign of moral demands. This is a requirement that a person makes not for another person, and cannot even, not have a reasonable reason to be made for someone else, but only for himself.

Social identity theory (SIT; Tajfel & Turner, 1979) argues that individuals strive to be part of groups that give them safe and positive social identities and are motivated to maintain positive distinctiveness through intergroup comparisons.

Teasing, intimidating, disrespectful, and other negative behaviors are common in children who have never learned the importance of being tolerant. Fortunately, parents can raise their children better by teaching tolerance and good values from an early age. Although morals and values are taught in school, it is usually not enough. You must continue to teach good behavior at home.

A life full of peace, comfort, and tolerance is the dream of all people, both religious and non-religious people, of all time. Because there is no religion and any social system that promotes hatred, violent conflict, and war, all humans have hope for peace and tolerance between them even though they differ in many ways. Tolerance is willing to understand other points of view. It also means learning a reality that is different from your reality. Therefore, this implies consideration, respect, commitment to others, and even at the social playground. However, be careful not to confuse it by becoming weak. It is not at all condemning others or condescending. The difficult part of raising tolerant children is teaching them not to lose their own identities.

Children are a reflection of their parents and other family members. When we say things that are judgmental or evil, that is what we teach our children. Although many people may not realize it, children learn from this. They absorb what they see like a small sponge.

Everyone knows the truth that a child must be surrounded by parental love from birth. Ideally, families should be dominated by friendly and cheerful relationships. All this affects the formation of tolerance in children. If, on the contrary, aggression, eternal dissatisfaction, screaming, humiliation, hostility to one another, reproach is considered normal in the family, then in such a family the child does not learn to adequately understand his own personality and individuality and will also see others.

Simple things to raise children in a tradition of tolerance: Learn to listen to children and listen to them, Learn to relieve emotional stress children, Let your child express emotions, including negatives, accept and love your child as he is.

Some children see themselves more as members of ethnic groups and appreciate the membership of their ethnic groups. Children who feel very committed to their groups tend to act in terms of their group membership. This theory believes that group identification interacts with outgoing group threats to predict group evaluations outside and tolerance of minority practices. The idea is that perceived threats have different effects depending on identification within groups because the motivational meanings of perceived threats are different. Compared to low identifiers, those who have identification in high groups are more likely to worry about their groups, especially when the position and value of group identity are at stake. (eg, Bizman & Yinon, 2001; Tausch, Tam, Hewstone, Kentworthy, & Cairns, 2007).

Respect for those who are different - arguably very important in the era of globalization, where the potential for economic, social and personal development is increasingly becoming a function of

interaction with others that are different from oneself. Interpreting group identification in terms of individual differences in the level at which group membership is centered psychologically and valuable.

Indonesia has a complex society or a multicultural society composed of cultural diversity, society and social structure. Diversity is an inevitable fact in collective life and cannot be expected to exist or cannot be suppressed without an acceptable level of violence. The character of interaction between cultures in multicultural societies is cultural assimilation. Likewise in terms of diversity. People who live in multicultural societies assimilate about how good religion is in a society with a heterogeneous composition of religious embraces. In a multicultural society that is identical to a pluralistic society in politics, culture or even religion, religious people tend to experience conflict due to the sharing of interests they face.

The results of the study used the results of a national survey of religious harmony in Indonesia in 2017, in the Jakarta area Johar Baru District Johar Baru Village RT 02 RW 06, and Kemayoran District Kemayoran Kelurahan RT 01 RW 01 as primary data for this paper. In this study has 4 scales, the first scale for very objection answers, the second scale for objection answers, the third scale for no objection answers, while the fourth scale for very objection answers.

Each of the data below, has taken a random sample data, with various backgrounds of religion, education, occupation, and gender. With the following results:
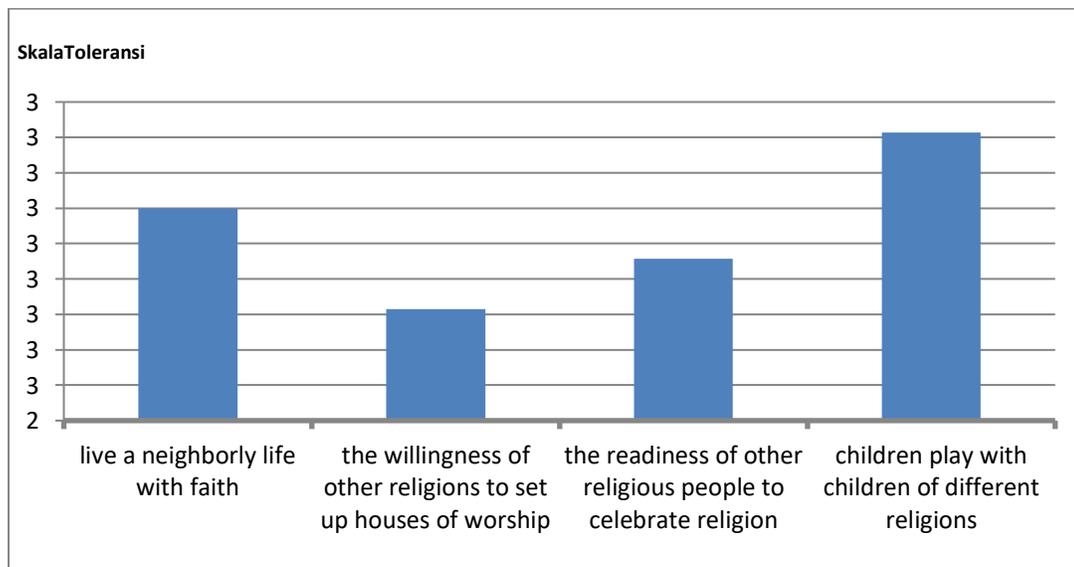

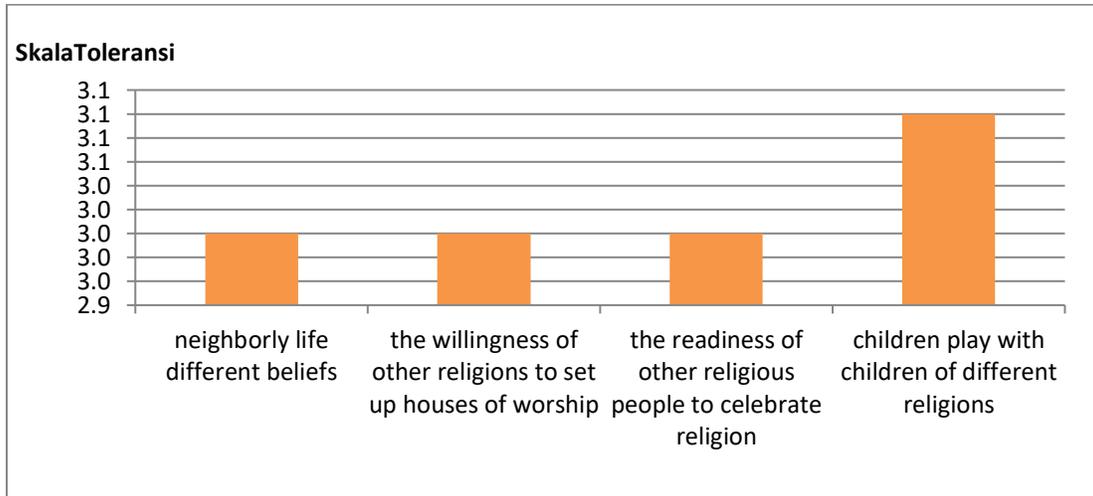Diagram1.1. Subdistrict Johar Baru Johar Baru village RT 02 RW 06

Diagram1.2. Kemayoran Kemayoran sub-district village RT 01 RW 01

From diagram 1.1 and 1.2 diagram shows the results of a questionnaire about the same. 3 scale with answers that do not mind living with other beliefs. It shows that the level of tolerance between the two districts are in a position of relative baik.Hasil this questionnaire show that living together is the essence of where the points sendiri.Di question the respondent's children are allowed to play with children of different keyakinan.Jawaban research results this also shows that early child has been accustomed to live and play or socialize with diversity.

Not everyone uses the concept of tolerance in their lives. The clearest manifestation of tolerance in life is usually associated with religion: You can meet a Christian who talks with a Muslim, and both are tolerant of each other, listening to each other's position and opinions.

Religious education is fundamental and at least crucial for three parties: parents, state (politics), and religious institutions. This cannot be separated from the process of secularization and social processes to counter secularization (Davis et al. 2015). It is important for a child to be able to socialize with diversity. This will have an impact on his character who can adapt wherever he interacts. In the next life in adulthood, that attitude will be inherited to the next generation. So there is no exclusivity in social life. This is an education that is authentically felt by a child during development. In addition to these children get insights about diversity in the school level environment. Religion has an interest

in religious education because education is the main key as a successor to religious traditions. The state has other interests, namely to get political support in society, and in instilling citizenship ethics.

Efforts to introduce tolerance to others can be carried out by social and cultural institutions. A cultural study is not just an interpretation of events, but rather an institutional breakdown of the phenomenon as social integration and social systems. Every religion always gives a view of the truth and becomes the most correct himself, only it also needs to be taught to give views to respect other religions (Hadi 2016). By opening up the view of each person as different, but still in one shade, it will form consciousness into one entity even in the context of differences. Violence in the name of religion can be interpreted as a radical action based on religion. The radicalization of religion is defined as a process to make a religion which has a strong action in opposing what is permissible and which cannot be done.

CONCLUSION

The virtue of tolerance concerns how to behave politely with people who have political opinions, cultural customs, and religious beliefs that are different from us. In class, this important value must be respected by everyone, students but also and above all teachers. One of the most important tasks of citizenship education schools is promoted through meaningful experiences that teach us to look after ourselves, others and the environment and promote solidarity. Childhood development is a critical period, where children begin to imitate what is felt, seen and heard. Children will learn from the family environment how to interact, behave and give respect to others. Children tend to imitate from habitus, or patterns of interaction that are patterned in their environment. If students oppose differences, they will be exclusive in their lives. Difficulty interacting and socializing is a problem of adaptation. If these children continue to be educated in error, conflict and violence will arise in the next life as children grow up and have more power.

The implications of schooling are known about how children develop, but it must be emphasized that growth is influenced by context, and school is the primary context of childhood. where children learn a lot about the differences that previously children do not know, ranging from new friends to new knowledge from what is learned in school.

teachers and parents and even community circles must be aware of the ways in which the reasons for a five-year-old child differ from the reasons for a fifteen-year-old child, it is also important to realize that school structure and expectations influence the way children grow and learn.

The school is a place for socializing children in the second stage. Children at school learn about insights, skills and ways to behave. At school there are various differences, where children will interact with children from different backgrounds. This is where it will be clear how children adapt to their environment. Children who tend to be exclusive will have difficulty playing with their friends. He will tend to be alone and play with his imagination. This has a bad impact on the child's education. This is where the role of the school is, in guiding children to know the objective facts of the nature of life itself, namely differences and respect for differences themselves.

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