

Implementation of the Value of Tolerance in the Community of The Cireundeu Traditional Village

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Abstract— *Indonesia as a multicultural country is a representative of the Indonesian people who are diverse and have characteristics in each region. One of the diverse characteristics of Indonesian society is shown by the differences in religion and beliefs that are believed by the Indonesian people, until now there are still Indonesian people who believe in traditional teachings, one of which is believing in Sunda Wiwitan. This study uses a qualitative approach with ethnographic methods. The data obtained by the researchers used interview, observation, and documentation techniques to the respondents who were taken using snowball sampling technique. The results of this study indicate that there is a developed tolerance value in the Cireundeu traditional village community, including the value of mutual assistance, the value of mutual respect and respect, the value of nationalism, the value of non-discrimination, and the value of independence and accepting differences. The form of the implementation of tolerance is shown by the involvement in various events at the Cireundeu traditional village. The driving factors for tolerance are ties of kinship and the influence of the role of parents when providing early education about the diverse environment of the Cireundeu traditional village community and the role of parents to set an example for their children through habituation to be actively involved in various events of the Cireundeu traditional village community.*

Keywords— *Diversity, Tolerance, Cireundeu*

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A. INTRODUCTION

Indonesia as a multicultural country has cultural diversity so as to produce a plural society in each region. The main factor causing the diversity that exists in Indonesia is the wide geographical location, giving rise to different conditions in the pattern of human behavior in each region. One of the diversity in Indonesia is that there are differences in beliefs in several regions, including people who still believe in traditional beliefs. In connection with differences in beliefs in Indonesian society

since pre-historic times, the ancestors embraced animism and dynamism, which until now some community groups still believe in beliefs from generation to generation, one of which is Sunda Wiwitan. According to R. Cecep Eka (in Wahid, 2012, p. 2) Sunda Wiwitan is a belief that continues to live peacefully in the midst of an old forest which is embraced by the Baduy Tribe and the Cireundeu indigenous people who respect the spirit of karuhun (ancestors). Wiwitan has the meaning of teak, tree, beginner or gem in the

Sundanese story of Wiwitan, which is called the belief in Sundanese teak. In the Sunda Wiwitan teachings, prayer is delivered through singing and dancing. The guiding guidelines in living the social life of Sunda Wiwitan towards belief are *ageman*. The concept of Sunda Wiwitan belief is a god called "Gusti Sikang Sakang Sawiji Wiji" or above all their creator. (Sofiana, 2019, p. 83).

Social relations in a pluralistic society have the potential to have both positive and negative impacts. The negative impact of social relations in diverse communities allows for a conflict to occur due to differences in views, opinions, beliefs, and habits (culture) that can cause divisions for community groups. Efforts to maintain unity and harmony in a pluralistic society require awareness from community groups of Indonesia's diversity and the ability to work together to maintain unity and integrity for the Indonesian nation. Based on the results of a survey conducted by PPIM UIN Jakarta entitled Diversity in the Ivory Tower: Religious tolerance in Higher Education, it was found that 30.16% of 2866 students in Indonesia have a low or very low attitude of religious tolerance (UIN, 2021). This proves that among modern conditions, there are still students who have low tolerance for higher education. Kushendrawati (in Febriyandi, 2019, p. 124) said that religious issues are the most sensitive issues in Indonesia. Various conflicts occurred in Indonesia due to lack of understanding of the community about how to live together in differences (especially in religious differences).

Tolerance is the act and character of humans who obey the law about someone being able to appreciate, respect, and be open to the actions of others. In a social, cultural and religious context, it can be interpreted as attitudes and actions that prohibit discrimination against different groups. (Bakar, 2015, p. 128) Based on the results of research by Marpuah with the title: Tolerance and social interaction between religious adherents in Cigugur, Kuningan (Marpuah, 2019, p. 18) that the harmony that is fostered in their Cigugur sub-district has the principle that differences in beliefs arise from the truth of

the heart and beliefs of each religious adherent, the mutual cooperation attitude that makes the population can live in harmony. This is due to the occurrence of tolerance in the cigugur community and the basic understanding of differences in beliefs that are believed by others to be the property of each. According to Graham C. Kinloch (in Casram 2016, p. 188) states that tolerance is a form of accommodation in social interaction. Religious people need to be tolerant to maintain social balance so that there is no clash between ideologies and physical differences due to religious differences. Creating tolerance in a community group, especially in the world of education, can be passed in the classroom by learning on a particular subject, one of the subjects with the aim of creating tolerance values is multicultural education and social studies education.

Multicultural education is the basis of cultural pluralism that enters the education system and is based on the principles of equality, mutual respect and acceptance and understanding of a moral commitment to social justice (Ibrahim, Rustam. 2013. p. 131). According to Tilaar, multicultural education programs no longer lead to racial, religious and cultural groups. Multicultural education leads to a "caring" attitude and willingness to understand and acknowledge people from minority groups. In the development of the industrial revolution 4.0, multicultural education is a very important value and becomes the basis for maintaining democratic behavior, human rights and creating the welfare of people's lives. According to Callary Sada (Rahman, Abdul and Ningsih, Yenni E. 2018 p. 47) said that multicultural education has four meanings, namely 1) teaching about cultural diversity an approach to cultural assimilation 2) teaching about various approaches and social relations 3) teaching for promote the value of pluralism without discriminating status among society and 4) teaching related to reflection on diversity to increase the value of pluralism and equality.

The implementation of the value of tolerance in a plural society in Indonesia has an important urgency in learning Social Sciences. Basically, social studies learning

provides education that fosters students in applying social values and expects students to become good citizens in an atmosphere of peace. The application of tolerance as a social value in the aspect of diversity is able to support social studies learning contained in KD 3.2 Analyzing the influence of social interaction in different spaces on social and cultural life and the development of national life, and KD 4.2 Presenting the results of an analysis of the influence of social interaction in different spaces to social and cultural life and the development of national life. According to Sapriya (2018:201) the objectives of Social Studies subjects are:

1. Introduce students to the concept of learning that has to do with community life and the relationship between the surrounding environment.
2. Forming students to be capable of logical and critical thinking, curiosity, inquiry, problem solving, and skills in social life.
3. Forming students to be committed and aware of social and human values
4. Forming students to be able to communicate, cooperate and compete in a pluralistic society, at local, national and global levels.

Therefore, with the aim of learning social studies education for students is to shape and foster the character of students, in order to maximize the formation of student character education about the value of tolerance, it can be done by implementing social values in the differences that occur in the traditional village community of Cireundeu as a source learning based on local wisdom.

The results of research from Shofiatun Ni'mah with the title Development of Social Science Learning Based on Local Wisdom (Case Study at SMP Negeri 1 Jepara) revealed that the implementation of social studies learning based on local wisdom was carried out spontaneously by providing examples of local wisdom that matched the material, both when the teacher uses the lecture method or is inserted in discussion activities, and in its implementation there needs to be cooperation from all schools to

give good results to students. ((Ni'mah, 2019, p. 20). In accordance with the results of the study which explained the results of his research that social studies learning based on local wisdom values is able to effectively improve the quality of social studies learning both from the aspect of learning innovation, creativity, in addition to values-based social studies learning -The value of local wisdom is able to be a bridge between theory in the subject and the facts in the field (Karsiwan, Pujiati, and Rufaidah, 2017, p. 12) so that through local wisdom from the traditional village of Cireundeu, it is expected to be a lesson In social studies subjects on the theme of plurality, to form the occurrence of tolerance in a plural society, supporting factors are needed.

From the description above, researchers are interested in conducting research in the implementation of the attitude of Tolerance in the Cireundeu Traditional Village, this is due to the relationship between indigenous peoples and non-indigenous peoples in the same environment and is an attraction for researchers to find out the relationship between the two, including in the development sector. Cireundeu traditional village tourism, non-indigenous people are then involved in promoting traditional customs and packages promoting tourism packages in the

Cireundeu traditional village, through this research researchers are expected to be able to find a lot of tolerance social behavior and apply the tolerance attitude that exists in the Cireundeu traditional village community in particular as a character education material based on local wisdom in social studies learning at school. With an explanation of these problems, the researchers took the title which was formulated as follows "Implementation of Tolerance Values in the Cireundeu Traditional Village Community" The problem formulation is specifically described as follows, 1) What is the description of the Cireundeu traditional village community 2) What are the values of tolerance developed in religious adherents Islam and adherents of Sunda Wiwitan in the Cireundeu traditional village community? 3) What is the form of the

application of tolerance between adherents of Islam and adherents of Sunda Wiwitan in the daily life of the Cireundeu traditional village community 4) What factors influence the values of tolerance for adherents of Islam and adherents of Sunda Wiwitan in the Cireundeu traditional village community. Based on the general objectives, to explain in detail the research objectives, there are specific research objectives which include 1) To find out the description of the Cireundeu traditional village community 2) To find out the value of tolerance developed in the Cireundeu traditional village community 3) To find out the form of the application of tolerance between people. adherents of Islam and adherents of Sunda Wiwitan in the daily life of the traditional village community of Cireundeu 4) To find out the factors that influence the values of tolerance for adherents of Islam and adherents of Sunda Wiwitan in the traditional village community of Cireundeu.

B. METHOD

The research approach used is qualitative research. Qualitative research is a method of exploring and understanding the meaning that some individuals or groups consider to be derived from social or humanitarian problems. (Creswell, 2017, p. 4). This research is specifically directed to the design of ethnographic research. Ethnographic research is research that focuses on investigating the behavior patterns of a social group. According to Creswell that ethnographic research is a research design derived from anthropology and sociology in which researchers investigate behavioral patterns, language and actions of a cultural group that occur naturally over a long period of time with data collection involved dominated by observation and analysis. interview (Creswell, 2017, p. 19). Ethnography is also an interpretation of life, the purpose of ethnographic research is to understand together that actors and culture take into account and describe new meanings for readers and other people. (Moleong, 2018, p. 25). In qualitative research, it does not use the term population but by Spradley (in

Sugiyono, 2017 p. 91) it is called "Social situation". The naming of the sample in qualitative research is known as the Resource Person/ Participant/ Informant. The researcher will determine the sample in qualitative research using the Non Probability Sampling technique, which is a sampling technique that does not provide equal opportunities for each element.

The technique chosen in non-probability sampling is snowball sampling, which is a sampling technique for data sources which initially only amounted to a small amount but over time it will become a large number, this is because the small number has not been able to provide satisfactory data, so look for someone else which can be used as a data source. (Sugiyono, 2017, p. 96). One of them is the traditional leader in the traditional village of Cireundeu, the Head of Government of the RT/RW of the traditional village of Cireundeu, as well as the indigenous people who believe in Sunda Wiwitan and non-indigenous people. In this study, researchers obtained data from various sources using various data collection techniques, carried out continuously until the data capacity was saturated. Then the data collection techniques implemented are:

- a. Observation
- b. Interview
- c. Documentation Study

In qualitative research, data also needs to be seen for its validity and reliability. In qualitative research, this validity does not have the same connotation as quantitative. According to Gibbs in (Creswell, 2017, p. 269) Qualitative validity is an attempt to check the accuracy of research results by applying certain procedures, while qualitative reliability indicates that the approach used is consistent if applied by other researchers for different projects. One that is often used is the type of triangulation technique. The triangulation technique used is source triangulation, which is getting different sources but using the same technique. (Sugiyono, 2017, p. 125). Data analysis in qualitative research will take place simultaneously with other parts of the development of qualitative research,

namely data collection and writing of findings.

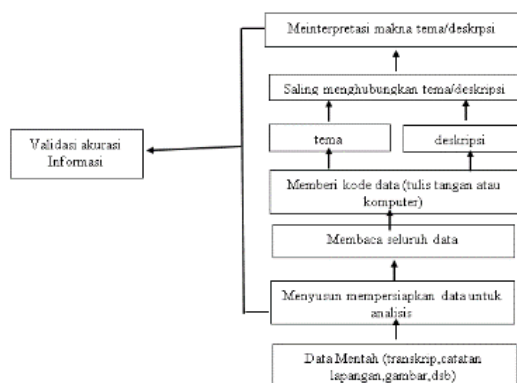


Figure. 2.1 Data Analysis Techniques

C. RESULTS AND DISCUSSION

Overview of the traditional village of Cireundeu

The Cireundeu traditional village is located in the Leuwigajah village, South Cimahi district, Cimahi City. Cireundeu traditional village is located in a valley between Mount Kunci, Mount Cimenteng and Mount Gajahlangu. The status of the people in the Cireundeu traditional village is divided into two groups, namely the indigenous people who believe in Sunda Wiwitan and the non-indigenous people who are divided into several religions including Islam, Christianity, and Buddhism. The organizational structure of the Cireundeu traditional village which is still valid today is divided into two parts, namely the formal organizational structure and the customary organizational structure. The formal organizational structure is in the form of RT (Rukun Tetangga) and RW (Rukun Warga), while the traditional organizational structure is divided into three parts, namely the traditional elder (customary leader) who is in charge of being the caretaker of the Cireundeu traditional village, Ais Pangampih (community servant) who is tasked with provide information related to language, traditional symbols, and activities of indigenous peoples, and the last is Ais Panitren (Humas) which is tasked with

being a liaison among the community. The organizational structure is still valid today.

Indigenous people in the traditional village of Cireundeu worship the hyang through traditional ceremonies which are still being carried out until now. One of the traditional ceremonies of the Cireundeu traditional village is the Suraan traditional ceremony which is held to commemorate the end of the year and welcome the Saka New Year based on the Sundanese traditional calendar. This series of suras is carried out in the traditional bale, which is a gathering place for indigenous people. At the suraan ceremony, all indigenous peoples wear traditional Sundanese clothes, namely, pangsi for men and white kebaya with the side as a skirt for women. The Suraan traditional ceremony presents a mountain of offerings consisting of a variety of fruits and produce from the Cireundeu traditional village. The implementation of this traditional ceremony is open to the public and involves all the people in the Cireundeu traditional village to work together to help each other prepare for the suraan ceremony, both in terms of cleanliness, safety and beauty of decoration.

The livelihoods of the Cireundeu traditional village community consist of several types, namely as farmers, factory employees, government employees, traders, and other professions. The majority of the Cireundeu traditional village communities work as cassava and tuber farmers, the farmers have three to five cassava garden plots with different planting periods, so the harvest times are different. Communities in the traditional village of Cireundeu utilize agricultural products into various processed cassava, this is in the boutique with indigenous people consuming cassava which is known as Rasi (cassava rice) as a staple food. In addition to rasi (cassava rice), agricultural products are also processed into semi-finished materials, one of which is processing into tapioca flour with good quality, so that it can be distributed to traditional markets in the city of Cimahi. Meanwhile, processed cassava for the finished product consists of several snacks made from cassava such as combro,

cassava peel jerky, tape or peyeum, as well as various cakes made from cassava.

Preserving Sundanese culture is an obligation for the Cireundeu traditional village community, this is done by providing education and habituation from parents to their children. Various activities that are still being preserved to this day are providing education about Sundanese script in the traditional bale, getting children to use the Sundanese language when communicating, to instilling the principle of "silih sharpening, silih asih, silih asuh" which means that fellow Sundanese people must mutually educate and share knowledge and insights, love each other and are not allowed to hate each other, and care for each other to protect each other and not bring each other down. This principle is implemented for the progress of the Sundanese people to develop into a strong society and maintain the unity of the Sundanese community

The values that developed in the people of Kampung adat Cireundeu

The people of the Cireundeu traditional village have diversity, one of which is the difference in believing in beliefs. Differences in the Cireundeu traditional village community are considered as personal interests, because belief is related to the close relationship between humans and their respective gods or hyangs. Even though they differ in beliefs, in everyday life, there is no need to categorize each other, because basically humans need each other and must help each other. The people of the Cireundeu traditional village apply gotong royong even though they don't share the same belief, carry out an attitude of respect for the people of the Cireundeu traditional village, for example, there are indigenous peoples who are having difficulties, so non-customary communities also need to provide assistance. This is supported by an understanding that is believed that fellow Cireundeu traditional village people are required to maintain harmony with neighbors, help each other, care for each other, and help each other.

The gotong royong attitude of the people of the Cireundeu traditional village was created because of the pattern that had been built by the ancestors, namely to believe in principles, even though they are not of the same belief, but we can understand each other that we are brothers of one nation and brothers as the people of Indonesia. Basically differences become the potential to be able to respect each other from inequality, because all beliefs teach us to be good. The people of the Cireundeu traditional village must have the principle that their fellow Sundanese people must "silih honing, silih asih, silih asuh" that is to remind or educate each other, love each other, and guide each other in social life. Based on the results of research related to the values that developed in indigenous peoples, including attitudes: 1) The value of mutual cooperation, 2) Mutual respect and respect, 3) The value of nationalism, 4) Non-discrimination, 4) Accepting differences, 5) The value of independence.

The attitude of the people of the Cireundeu traditional village was created because of the pattern that had been built by the ancestors, namely to believe in the principle of "*Teu sapankuan asal sapangartian*" which means that even though we don't have the same belief, we can understand each other that we are brothers and sisters of one nation and brothers as the people of Indonesia to be able to live together. help each other and work together in various activities. This is shown by the Cireundeu traditional village community in utilizing diversity to develop the tourism sector in the Cireundeu traditional village through the tourism development community whose membership consists of indigenous peoples and non-indigenous communities, both of which work together to develop tourism in the Cireundeu traditional village. In addition, the people of the traditional village of Cireundeu also regularly play Sundanese art, namely Angklung Buncis. Angklung Buncis is a buhun (Ancient) musical instrument that is played in certain ritual ceremonies, the difference between this bean angklung is in the type of

angklung made of black bamboo and its size is larger than other Sundanese angklungs and the tone used uses the "da mi na ti la da" tone. The meaning of the word beans is short for culture according to Sundanese characteristics. Other tolerance behaviors are shown by the youth who are gathered in youth groups who also participate in managing various youth activities that exist in the Cireundeu traditional village community, both indigenous and non-traditional communities. In the management of youth organizations, the division of tasks is based on the interests and abilities of each individual, both indigenous youth and non-customary youth, both of which work together. So in general, the people in the Cireundeu traditional village have shown values related to tolerance, consciously agreeing and accepting differences with the benefits felt by each resource person. respectively.

According to Usman & Widyanto (in Sodik, 2020, pp. 8-9) that the values of tolerance that must be implemented in a multicultural society are:

- 1) Mutual respect, which is the value of patience that can be realized by not vilifying or insulting differences in ethnicity, religion, race and other community groups,
- 2) Brotherhood, which is the spirit of nationalism which is able to encourage people to feel like brothers
- 3) Cooperation is a form of human attitude that cannot live alone. So that way will grow a sense of concern from fellow human beings to be able to maintain and develop a harmonious and civilized society.
- 4) Non-discrimination, namely the attitude not to discriminate against each other and even categorize a group.

The form of the application of the attitude of tolerance in the traditional village of the traditional village of Cireundeu.

The people of the Cireundeu traditional village can be seen that from the values that have developed in the village community, the Cireundeu traditional

village is shown in several forms of behavior including: 1) Helping to maintain the security of fellow Cireundeu traditional village communities, both from natural disasters and all forms of loss/theft, as well as maintaining cleanliness and others, 2) Helping each other when there are big events such as weddings for indigenous peoples and non-indigenous people, both will help each other for cleanliness, to help build public kitchens to cook in large quantities, 3) When there is a death either from indigenous peoples and non-indigenous peoples, both of them will immediately take the initiative to help prepare the burial ground. In addition to helping prepare traditional ceremonies for kemin in indigenous peoples, this activity requires the involvement of many people, especially in the part of making public kitchens, usually prepared by mothers who help each other and work together to make various dishes, 4) Art performances do not only involve indigenous people However, groups from other communities are also involved in various arts, especially music, from other small children who also give performances. 5) Development of tourism in the Cireundeu traditional village community which involves many parties with involvement between indigenous and non-indigenous communities. This activity is carried out with a common interest in advancing the Cireundeu traditional village.

The cooperation of the Cireundeu traditional village community is carried out regularly at big events and has become a pattern of behavior for the Cireundeu traditional village community, especially for the indigenous people. In social interactions, the Cireundeu traditional village community maintains and maintains their tolerance by collaborating in various activities including involvement in the seren taun ceremony. The seren tau ceremony is carried out for one day starting from the morning until the evening, so it involves a lot of parties, both indigenous peoples and non-customary communities will work together to provide assistance in enlivening the seren tau ceremony. The implementation of the word du'a or worship to the Sang Hyang is carried out in a closed

manner and does not involve the general public, this is done because it is related to the ritual of the Sunda Wiwitan belief, after the traditional ritual is carried out there will be a procession procession that can involve the general public to bring the harvest from the community. Cireundeu traditional village.



Picture 1. Seren Taun Ceremony Procession
(Source: Documentation of KJ informants in 2019)

According to Walzer (in Simamarta, Susanto, et al 2017:11) states that the level of awareness and acceptance of tolerance, there are several meanings and also gradations in implementing tolerance, namely:

1. The first level is passive acceptance of differences, indicated by accepting each other's existence
2. The second level is a soft indifference to the existence of others, which is indicated by acknowledging the existence of the other party but their presence does not have any meaning.
3. The third level is to see the recognition of those who are different, at this level the differences are not only recognized but also have an open attitude towards differences, this stage is the recognition of basic rights that cannot be bypassed. If the community is already at this stage, it has reached a good or sufficient level of tolerance relationship.
4. The fourth level is not only recognizing differences but also being open and making efforts to build mutual

understanding, this stage has reached a very good level.

5. The fifth level is considered the highest achievement which not only acknowledges and opens up, but supports, nurtures, and celebrates those differences

Based on the results of research related to the application of tolerance in the Cireundeu traditional village community, it has shown an attitude of openness which is manifested in the act of accepting and agreeing to the existence of differences, in the Cireundeu traditional village community there appears to be an attitude of support, care, and respect for differences. the involvement of indigenous peoples and non-indigenous peoples in social activities such as wedding celebration activities and help in death as well as in seren taun ceremony activities and art performances, both indigenous and non-traditional communities participate in celebrating these activities. So the level of meaning and practice of tolerance in the Cireundeu indigenous village community, based on Michael Walzer, is at the fifth level, which is a very good level and has reached the highest level in the practice of tolerance.

c. Factors driving the occurrence of Tolerance in the Cireundeu Traditional Village Community

Tolerance is an important value for cultural communities, in the implementation and maintenance of these values, of course, it is greatly influenced by various aspects which then become a driving factor for certain communities. One of them is the involvement of parents to let their children explore and not be completely limited to getting to know the culture of the Cireundeu traditional village. will make children learn many things. In addition, other motivating factors are ties of sibling and interfaith marriages. So that in a large family there are relatives of different beliefs. Another driving factor that affects the cohesiveness of the traditional village of Cireundeu is the pattern taught by the karuhun to be able to make peace with each

other because even though they are different, they are one nation, namely the Sundanese. Fellow Sundanese must take care of each other, love and care for each other so that they can preserve Sundanese culture side by side

The formation of an attitude of tolerance goes through a fairly long process and is influenced by the existence of driving factors in the Cireundeu traditional village community, as conveyed by Ani Rostiyati (2019, p.77) in her research that the most influencing factors are blood ties and kinship. This is related to the results of research by Erika Ferry Susanto and Anisia Kumal (2019 pp. 109-111) which states that the results of their research are one way to avoid inter-ethnic diversity conflicts, internal factors are needed that influence individual values on tolerance behavior, inter-ethnic groups requires a positive awareness between one another, the relationship will tend to a sense of community and harmony to be able to strengthen each other.

d. Relevance to Social Studies Learning

Through the role of education, students can have a tolerant character as student capital to maintain the harmony of the Indonesian nation. These activities can be carried out in local wisdom-based education. Teaching and learning activities based on local wisdom are important for the world of education. Especially in school education in social science subjects (IPS) which studies social values and aims to assist youth in developing their potential to become good citizens in the life of a democratic society, IPS is presented as a subject for school students (Sapriya. Sadjarudin. & Susilawati, 2006, pp. 2-6).

Making RPP. Social studies learning in class VII is based on basic competencies about (KD) 3.2: Analyzing the influence of social interaction in different spaces on social and cultural life and the development of national life, and (KD) 4.2: Presenting the results of an analysis of the influence of social interaction in different spaces on social and cultural life as well as the development of national life with learning materials consisting of social mobility,

plurality, conflict and integration. These materials can be related to the values of tolerance embodied by the Cireundeu traditional village community to be a preventive measure for conflict and to maintain the unity and harmony of the Indonesian nation. Through social studies education students can analyze the relationship of social interaction in the traditional village community of Cireundeu as a plural society in accordance with the social studies learning material about multicultural society.

D. CONCLUSION

Based on the results of the research that has been done, it can be concluded that the Cireundeu traditional village community is a plural society consisting of indigenous groups and non-customary communities. The implementation of the value of tolerance in the Cireundeu traditional village community has a good impact on the development and progress of the Cireundeu traditional village. The values of tolerance that developed in the Cireundeu traditional village community consist of 1) The value of mutual cooperation, 2) The value of mutual respect and respect, 3) The value of nationalism, 4) Non-discrimination, and 5) Accepting differences. These values describe the pattern of tolerant behavior in the

Cireundeu traditional village community which is able to create harmonious relations in a plural society group. The behavioral manifestation of the implementation of tolerance in the Cireundeu traditional village community has reached the highest level, which is the behavior of openness to differences which is carried out with awareness and the level of acceptance of living in differences is a natural thing, not only openness but also the existence of mutual support, caring for each other and celebrate each other's differences. The driving factors for the pattern of tolerance behavior in the Cireundeu traditional village community are influenced by two main things. The first factor is that the people of the Cireundeu traditional village are bound together by kinship bonds and the second factor is the

role of parents in providing early education related to the plural environment of the Cireundeu traditional village community. These two factors are the main factors in the formation of tolerance in the Cireundeu traditional village community to establish harmonious and harmonious relationships in differences.

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