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Implementation of learning design of interfaith tolerance for high school students in Bandung

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Abstract. This issue of tolerance will always be present in a heterogeneous society. The values of tolerance must continue to be instilled in the community, including through educational institutions. This study examines the application of interfaith tolerance learning designs for high school students in the city of Bandung. This study uses a qualitative approach and descriptive method. The data collection technique used library studies. Data analysis is carried out by crystallizing theories from various disciplines that support the formation of learning designs. The results show that the interfaith tolerance learning design can be applied to high school students.

Keywords: *Tolerance, learning design, high school level*

Abstrak. Isu toleransi akan selalu hadir di tengah masyarakat heterogen. Nilai-nilai toleransi harus terus ditanamkan pada masyarakat, di antaranya melalui institusi pendidikan. Penelitian ini mengkaji penerapan desain pembelajaran toleransi lintas agama untuk siswa SMA di kota Bandung. Penelitian ini menggunakan pendekatan kualitatif dan metode deskriptif. Teknik pengumpulan data menggunakan studi Pustaka. Analisis data dilakukan dengan mengkristalkan teori dari berbagai disiplin ilmu yang menunjang dalam pembentukan desain pembelajaran. Hasil penelitian menunjukkan bahwa desain pembelajaran toleransi lintas agama dapat diaplikasikan pada siswa jenjang SMA.

Kata kunci: *Toleransi, desain pembelajaran, jenjang SMA*

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Introduction

In maintaining harmony between communities, an open mindset is needed, because harmony truly comes from a person's openness in accepting every difference (Pratiwiningsih, 2020). Living in peace and prosperity is the ideal of our ancestors in accordance with the text of the Law that is used as a guideline. Tolerance as a mindset or mindset should have been ingrained from generation to generation, because Indonesia has become a country with a heterogeneous society (Khoironi & Muhid, 2020). Plus, now we live in the midst of a strong heterogeneous current, growing and regenerating through its generations, increasing population every year, so the social problems that will occur will be increasingly complex and large.

The issue of tolerance has always been a topic of discussion in every generation, even every year on Christmas and New Year's Day it has always been the main topic of netizens and the Indonesian people, who question the law of saying Merry Christmas and the law of celebrating the New Year. In the end, there are always two parties arguing when the MUI, the largest Muslim institution, issues its fatwa regarding the law of saying Merry Christmas and New Year.

Religious tolerance education should be given to students as early as possible. Early instilling of open-mindedness, accepting differences, and maintaining harmony, based on valid naqli arguments, will certainly provide brighter colors for the next generation of this nation.

This learning design can at least be an alternative for educators in providing tolerance education to students. In essence, this learning design emphasizes field studies of students with religious figures in each religion, they must collect data using observation, interview, and document study techniques (Sugiyono, 2011). Students interview with the theme "I want to know" meaning they come and ask about the religion of the figure and only want to know without having to delve into the contents of the material, because that is not the target of this learning. More than that, the purpose of this interfaith tolerance learning design is to form student character in accordance with the Objectives of the National Education System and can interpret the philosophy of tolerance as a whole by socializing with certain religious figures.

The legal basis for this learning design is from:

- 1) Law no. 20 of 2003 concerning the National Education System.
- 2) Regulation of the Minister of National Education Number 23 of 2006 dated May 23, 2006 concerning Graduate Competency Standards, which states that the competency standards for

graduates of educational units at all levels of education are that students are able to appreciate the diversity of religion, culture, ethnicity, race, and socio-economic groups in their surroundings.

- 3) Core Competency 2 (KI 2) concerning social attitudes which states demonstrating honest, disciplined, responsible, caring (mutual cooperation, cooperation, tolerance, peace), polite, responsive, and pro-active behavior as part of the solution to various problems in interacting effectively with the social and natural environment and positioning oneself as a reflection of the nation in world relations. Although in fact, not only KI 2, but all KI can be used as the legal basis for this learning design, but because this learning has a process and purpose that intersect with social, then KI 2 can represent it.
- 4) Basic Competencies (KD) of PAI for Senior High School Grade 11 in points 1.2, 2.2, 3.2, & 4.2. of the four levels, have similar material, namely about believing that religion teaches tolerance, harmony, and avoiding acts of violence.

Methods

This study uses a qualitative approach and descriptive methods. The researcher acts as a key instrument. The data collection technique is by using a literature study by citing various scientific works (Sugiyono, 2011). Data analysis to obtain this learning design work is by crystallizing theories from various disciplines that support the formation of this learning design.

Results and Discussion

A. Tolerance

Tolerance is the art of appreciating differences in views and understanding of every human being (Rohman & Mukhibat, 2017). According to tolerance, it is the work of a person's mindset in dealing with differences so that it produces positive results (Syuhud, 2011). This means that tolerance can be a tool to glue the ego of every human being to be able to uphold peace (Munandar, 2007)

The creation of a tolerant community aims to create balance in the world (Suparmini, Setyawati, & Sumunar, 2013). In addition to balance, there is a core goal of being tolerant, namely the creation of harmony in society (Sumbulah, 2015).

B. Religious Tolerance and Education

Religious tolerance in Indonesia has been regulated in Article 29 paragraphs 1 and 2 of the 1945 Constitution, which reads: paragraph 1: "The state is based on the One Almighty God". Article 2: "The

state guarantees the freedom of every citizen to embrace their respective religions and to worship according to their religion and beliefs"

Based on the text of the article above, it can be interpreted that the state has guaranteed every citizen to embrace a religion and belief according to their respective beliefs. The rights that we can get from this article are:

1. The right to facilities in believing in God Almighty
2. The right to freedom to embrace a religion according to one's beliefs without coercion
3. The right to carry out religious worship and other religious activities

After knowing the rights contained in the Law, it is hoped that we can always practice an attitude of tolerance because we have the same rights, the goal is to maintain the unity of the Unitary State of the Republic of Indonesia (NKRI).

Tolerance education in national education should be given in stages from basic to higher education. Especially in adolescence or in high school, because at this stage adolescent psychology is going through an experimental stage, where he will try new things that he likes in order to find his identity (Shidiq & Raharjo, 2018) and tolerance education should be given consistently and strongly, because at this stage when they graduate, students will choose their next life between school or work. Both choices should be equipped with the knowledge of tolerance, especially religious tolerance as a provision for living life in the world of work or in the world of higher education.

C. Interfaith Learning

Interfaith learning in question is knowing the diversity of religions other than the religion one believes in through the process of observation, interviews, and document studies. This learning is under the auspices of the subject of Islamic Religious Education (PAI).

Why do we have to seek information from religious figures directly, which is likely to be opposed by parents or even parties outside the school. To answer this, simply, that if we want to know about A then we have to ask a source who believes/has knowledge of A, likewise in this case, if we want to know the nature of religious tolerance in Indonesia whose society is heterogeneous, then students must accept this situation and must learn in order to know and understand what kind of tolerance attitude should be applied in Indonesia by each of its residents.

D. Psychology of Religion of High School and Senior High School Students in Bandung City

Continuing from the explanation above, why must high school students conduct research like this, the answer is because the KI and KD PAI of grade 11 students have material on tolerance, therefore I made

this proposal journal which is expected to be one of the effective learning designs in achieving the goals of the material.

The state of spiritual intelligence, emotional intelligence, and intellectual intelligence of 11th grade high school students who are on average 17-18 years old, have reached the position of late adolescence (Fatmawati, 2016). Where this position is that all teenagers have maturity in thinking openly, are aware of differences, have a sufficient level of faith and have emotional intelligence, spiritual intelligence, & intellectual intelligence (Octavia, 2020).

From the explanation above, it can be concluded that 11th grade high school students are physically and spiritually ready to conduct research on this interfaith tolerance learning. This learning design is very suitable to be applied in the city of Bandung because the number of places of worship and religious diversity is very large, making it easy for educators to create this learning design plan.

Learning Design Application

In its implementation, learning management is required which consists of three stages, namely planning, implementation & supervision, results & evaluation (Suherman & et al., 2015). In these three stages, special treatment is required from a teacher or educator, because this learning design concerns sensitive matters for some people and even groups.

Educators and students have their respective duties and roles, so that they are expected to be in accordance with the planned objectives. The following is an explanation of the roles and duties of each stage.

1. Planning

An educator is required to make a proposal to the school, because this is an extracurricular activity and covers a wide environment, both in terms of distance and depth of learning. The proposal will later be presented well, describing the background, expected goals, and obstacles that may occur in the field and afterwards. This means that educators must obtain permission from the school, because a permit is very important in the world of education and bureaucracy. After obtaining permission, educators should prepare themselves both materially and non-materially, and have an open mind (attempted), because then an educator must open communication with religious leaders who will be the target of the students' research. Establishing communication with priests, bishops, monks, pedanda and others is a matter that takes time, because not all of them can necessarily accept it.

In addition, educators must create a planning script that must be shared with their students, or it could also be a research SOP. It is hoped that the intent and purpose of implementing the learning can

be more easily understood by students, just like the first meeting, the teacher will present the syllabus, objectives to be achieved, learning tools, and so on for a full semester.

2. Implementation

At the implementation stage, educators first present the complete learning design to all students, it is highly expected that all students can digest it well, are expected to provide their opinions regarding the learning design, because this learning process can take a long time.

Students in one class are divided into several groups, and draw lots where they should conduct their research, all of these processes are flexible, meaning that each student can object, and it is hoped that all students can accept this process.

Then, each group must open communication with the religious figures that have been given by their teachers. At this stage, students must uphold politeness and courtesy, because they are reflecting the image of the school, therefore at the beginning of the meeting, the teacher must provide moral and ethical material to parents.

At this implementation stage, it ends with students conducting research in the field.

3. Supervision

Specifically for this stage, it is the educator's obligation to supervise their students who are doing research, in order to avoid unwanted things. The first task for the supervisor is to inform each student's parents that there will be a major research conducted by their son/daughter, students must get permission from their parents, and the supervisor must receive every Amanah from the student's parents.

Students are also required to provide the results of their communication, so that teachers can find out their meeting schedule with the religious figure.

Supervision must continue to be carried out both during class hours or outside class hours.

4. Results and Evaluation

The results of the research product must be in the form of a scientific work in the form of a paper or research article, here students will also learn how to make good scientific work according to the regulations.

Furthermore, students are required to present the results of their research well, telling everything that happened from the planning stage to the presentation point. Expressing the benefits that can be gained, and the possibility that each student will be different in interpreting this research and learning process.

If the student's task is to make it into a scientific work and present it, then the teacher's job is to lead the evaluation session and reflection session. Evaluation is carried out to determine the level of success achieved by students whether it is in accordance with the expected goals (Wulan & Rusdiana, 2015). From the results of the evaluation, all related parties are expected to be able to provide a positive impact on their personality and social life. Reflection sessions are reciprocal activities carried out by students to their teachers, by providing impressions and messages on the learning provided by the teacher (Ramadhani & et al., 2020). After carrying out learning reflection, all related parties are able to apply the new knowledge gained in everyday life consistently.

Conclusion

Based on the explanation above, this tolerance learning design is expected to be the answer to the challenges of the tolerance issue that always triggers a strong wave of pros and cons. Tolerance learning based on law and awareness from educators, hopefully can color the treasury of Islamic Religious Education learning designs. This tolerance learning design also uses famous management theories, and is used in every organizational field. The purpose of creating this tolerance learning design is to form student character in accordance with the objectives of the National Education System and each individual can interpret the philosophy of tolerance in a complete manner.

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