

GROWING TOLERANCE ATTITUDE THROUGH *TAKPOSBAT* IN ISLAMIC RELIGION EDUCATION AND CHARACTER LEARNING

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ABSTRACT

This study aims to determine the effectiveness of using *Takposbat* (friend's post box) media in growing tolerance. In the beginning the attitude of tolerance shown by the research subjects was still relatively low. This is motivated by homogeneous socio-religious factors, so they have no experience interacting with people from different religions. To produce tolerance, it is done by the method of interaction through correspondence. This study explains learning using *Takposbat*, by asking students to create mailboxes, then writing letters to different friends in the region, religion and ethnicity. From the results of the assessment it was concluded that the attitude of tolerance of students showed an increase from the beginning before the cycle to second cycle. At the end of the assessment, students who scored 3 reached 50% and those who got a score of 4 were 22.2%, meaning students got a score above the minimum completeness criteria is 72.2%.

Keywords: Violence, Tolerance, Takposbat

A. INTRODUCTION

Tolerance is one of the main principles in building peace and preventing violence. Therefore it can be assumed that the fading of tolerance is the root of the problem of various acts of violence that occurred in Indonesia. Symptoms of conflict are accompanied by widespread violence in various forms and scope. As stated by Yan Vita that the occurrence of various conflicts marked the phenomenon of intolerance and waning peace, such as conflicts around the tomb of *Mbah Priuk*, conflict in *Tarakan*, *Ampera* conflict, conflict in the name of religion in *HKBP Ciketing*, conflict in *Yasmin Bandung* church, *Ahmadiyah* conflict in *Cikesusik*, Shiite Sunni conflict in *Bangil Sampang Madura*, terrorism, fights between supporters in regional elections, fights between students, fights between villages and clashes between football supporters (Vita, 2014).

Violence now also appears in schools, a place that serves to develop a civilized life. In fact, acts of violence such as terrorism are usually carried out by educated people. The former President of the 4th Republic of Indonesia Megawati, as quoted by Munadi (2015), for example, stated that religious education instead developed excessive fanaticism which fostered the view that religious differences must be destroyed. Such education that fosters fanaticism and anti-tolerance often raises a sharp view that education has now become a pillar of violence.

Violence that occurs in the school environment is certainly homework for teachers and all implementers and those responsible for education. There are demands for all who care about education to prevent violence while fostering tolerance and peace.

Because violence has complex roots, strategies for prevention and development of peace must also be carried out through various means and strategies (multi-tracking strategies). The entrance to implementing this strategic road is through education (Vita, 2014). Making school an entrance, of course, with consideration because school as an educational institution has a strategic role in fostering student character. So, of course, character education management is a program that must be prioritized. However, we need to realize that there are still many obstacles in growing character education in schools. High demands on cognitive aspects, prioritizing academic achievements and making values as gods are widespread phenomena in society. This makes the school only focus on efforts to achieve student academic achievement.

From the aspect of learning, the task of realizing noble student personality is certainly not enough through the approach of intellectual transactions or the structure of the Islamic religious education curriculum in the form of subjects. Islam is very important but not the only form of personality. The wealth of Islamic scientific information often stops only finding logical truths about the religion embraced, so that it is unable to reach out to religious practices, especially the expression of socio-culture in factual life in society (Zuhri, 2016).

The 2013 curriculum offers a balance between aspects of attitude, knowledge and skills. But aspects of social and spiritual attitudes are only at the level of assessment. The learning steps have not touched on how to instill aspects of attitude in students. Social and spiritual attitudes are only observed as a basis for assessment. This can be seen from the 2013 curriculum learning and assessment guidelines in 2016 which stated that Core Competencies 1 (Spiritual Attitudes) and Core Competencies 2 (Social Attitudes) were not the results of direct learning except in Islamic Religion Education and Character subjects (Kemdikbud, 2016). Every student is assumed to have good character and behavior, when there is no prominent behavior then the attitude is considered good (Kemdikbud, 2016).

Islamic Religion Education and Character learning as subjects that teach social and spiritual aspects are also still dominated by knowledge and skills. For the aspect of tolerance, for example, the learning steps outlined in the teacher's book have not shown how to instill tolerance, but only to observe images and discuss them. This certainly makes tolerance difficult to be embedded and rooted in students.

To instill tolerance through Islamic Religion Education and Character learning, teachers should develop learning methods that develop Islamic values *Rahmatan Lil Alamin (ISRA)*. Marbawi (2016) quoting from the Ministry of Religion (2015) states that *ISRA*-based learning models develop and instill the value of Islam that is tolerant, open to criticism, respect for others, cooperation, values of justice and other Islamic values.

Besides the learning process, embedded tolerance values are also determined by social carrying capacity that allows students to interact with people who have differences, both race and religion. This research is an exploration of the practice of tolerance learning in students who are relatively homogeneous by taking the locus of Tegalombo I State Elementary School Kalijambe Sragen. A homogeneous student environment is a challenge, because students are familiar with the environment that is all Muslim and from the same tribe. While introducing community diversity to students is only done with pictures or television. Students do not interact directly with people of different faiths and tribes from them. For this reason, we try to use *Takposbat* media so that they start interacting with friends of different religions, ethnicities and cultures. The main problem that is the focus of this research is "How is the effectiveness of

using *Takposbat* media in fostering tolerance for Islamic Religion Education and Character learning for students in class VI Tegalombo 1 State Elementary School?".

B. LITERATURE REVIEW

Instilling tolerance values has become an interest in many studies among education practitioners. These studies are driven by the theoretical needs of the development of educational theories of tolerance and the importance of practically preventing violence and building peace. Some of them are Rofiqah's research with the title *Embedding the Attitude of Religious Tolerance in Religious Education (Islamic Studies, Christianity, Catholicism at YPKK 2 Vocational School, Sleman Yogyakarta)* (Rofiqoh, 2015). Through phenomenological descriptive research, this research shows the content and methods used in planting tolerance. The content used in studying religion is the verses in the relevant Scriptures. While in terms of methods there are similarities in the religious learning of each religion, namely lectures, question and answer and discussion.

The study of planting tolerance was also carried out by Soryani with the title *Planting Tolerance Attitude in the 5th Grade of Siyono III Elementary School in Playen District, Gunungkidul Regency* (Soryani, 2015). This research reveals school policies in instilling tolerance values through routine, spontaneous and training activities. The study also revealed the difficulty of instilling tolerance in naughty students.

From the research above the authors note two things, namely: First, planting tolerance does not consider the experience of students in interacting with others from various ethnicities or religions. The second limitation of tolerance planting learning methods is an obstacle in fostering a tolerant attitude towards students. In connection with the two notes above, the author agrees with Sumaatmadja N. in his work on the *Concept and Existence of Public Education*. According to Sumaatmadja, tolerance education can be done with several approaches, namely individuals, group approaches, and classical approaches. Presentation methods in tolerance education are also diverse and flexible from storytelling methods, simulation games, question and answer, discussion and independent assignments (Sumaatmadja, 1990).

Based on the two notes in the literature review, the author composes the hypothesis of action: "The experience of interfaith communication can effectively foster tolerance in students". For this reason, the learning process is carried out by giving students experience in conducting interfaith communication through a friend's post box (*Takposbat*).

1. Theoretical Framework

a. Tolerance Attitude Competence

In terms of language tolerance is English, which means to let. In Indonesian language tolerance is defined as the nature or attitude of tolerance, silence or letting go (Departemen Pendidikan dan Kebudayaan Republik Indonesia, 1998). Tolerance according to the term is respecting, allowing, allowing the establishment, opinions, views, beliefs, habits, behavior and so on or that are contrary to one's beliefs such as religion, ideology and race. The attitude of tolerance in worship in the 2013 curriculum is included in core competency 1, which is a spiritual attitude competency. Material tolerance in Islamic Religion Education and Character is taught in class VI odd semester. The learning objectives in this material are students having a tolerant attitude towards others as an implementation of understanding the contents of Al-Kafirun and Al-Maidah letters: 2.

Indicators of tolerance in worship as stated in the guidelines for Elementary School Learning and Assessment, namely: 1). Actions that respect differences in worship, 2). Respect for friends of various religions, 3). Make friends without distinguishing religion, 4). Do not disturb friends who are worshipping, 5). Respect other religious holidays, and 6). Do not vilify the teachings of other religions (Kemdikbud, 2016).

b. *Takposbat* Media

The plural media form of a medium which means an intermediary or introduction is an intermediary or introduction between the message source and the recipient of the message (Smaldino, Russell, Heinich, & Molenda, 2005). Learning media means introduction or intermediary between learning message sources and recipients of learning messages.

Takposbat media is a learning media in the form of post boxes made by students of free size to send letters to friends. Materials used include: 1). Asturo cardboard / paper, 2). Markers, 3). Scissors, 4). Glue, and 5). Paper clip.

The implementation of learning by using *Takposbat* media is as follows.

- 1). The teacher gives the task of making a post box.
- 2). The teacher writes the names of friends (students) from various regions. Example: Budi (from *Surakarta*, Muslim, Javanese), Agnes (from *Jakarta*, Christianity, Sundanese).
- 3). Students are given the task to write letters to their chosen friends.
- 4). Enter letters to each postbox.
- 5). The teacher replies to each letter, on behalf of the friend sent
- 6). Students read replies from their friends.
- 7). The teacher asks students to reveal why they chose friends
- 8). The teacher gives reinforcement about the importance of tolerance

c. Attitude Assessment in the 2013 Curriculum

Attitude assessment is intended as an assessment of the behavior of students in the learning process, curricular and extracurricular activities, which includes spiritual attitudes and social attitudes. The assessment techniques used are observation, self-assessment and evaluation between friends (Kemdikbud, 2016).

Observation Instrument used is the observation format in the form of a matrix that must be filled by the teacher based on the observations of the behavior of students in one semester.

Self-assessment and assessment between friends is used to support teacher observation.

2. Thinking Framework

The use of *Takposbat* media is expected to increase student activity and be able to foster student tolerance. For more details, the thinking framework is made as follows.

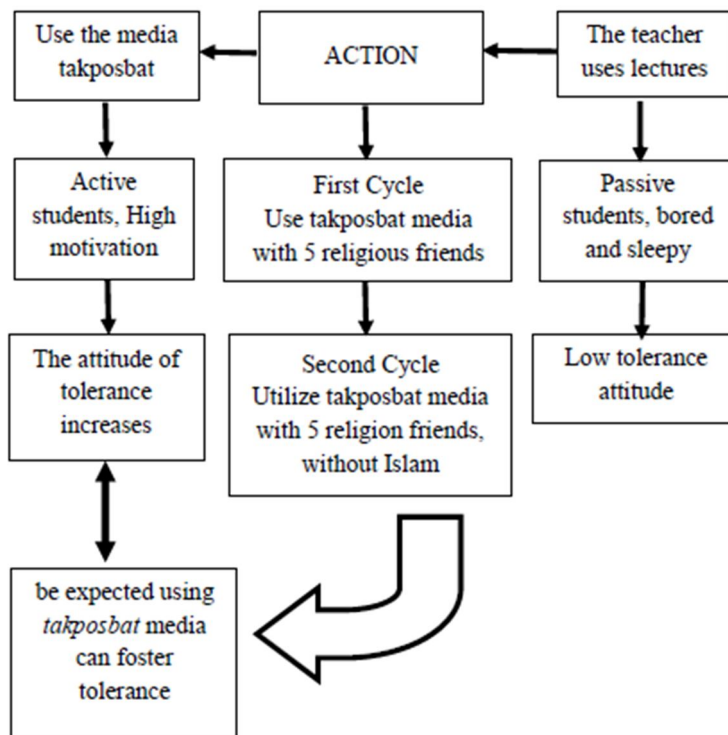


Figure 1: Schematic thinking framework

C. RESULTS AND DISCUSSION

1. Description of Initial Conditions

Learning about tolerance before by observing images of people who are performing *Fitri* prayer, then students are asked to discuss what they will do when they find someone praying. Student answers are certainly predictable because they are all Muslims who are accustomed to performing *iedul fitri* prayers. The conditions of learning that take place like this make it difficult to instill tolerance with students in everyday life, because they are only told about the importance of tolerance.

This can also be seen from the results of observations from the beginning of entering class VI, the tolerance aspect still shows a low score of 1 score of 4 students and a score of 2 by 8 students. This means that there are not many prominent tolerance attitudes shown by students in the aspect of tolerance. Journal of student attitudes values from July 2016 to September early 2016 are as follows.

Table 1. Journal of Attitude Development

No	Aspect	Score/ Number of Students			
		1	2	3	4
1	Obedience to worship	2	3	8	5
2	Grateful behavior	1	3	8	6
3	Pray before and after doing activities	1	2	7	8
4	Tolerance in worship	4	8	4	2

2. Description of First Cycle Conditions

Implementation The action in first cycle is that the teacher asks students to make a post box to send a letter to a friend. The teacher writes the names of friends that students can choose to become pen pals.

Students write letters to their chosen friends. After all the letters are finished, an envelope is inserted and put in the post box. At the next meeting, they received a reply from their best friend. Replies are written by the teacher.

In this study there are still several obstacles, including children not used to writing. The teacher provides guidance on how to write good letters to friends. This causes learning not to be in accordance with the time specified. So there is an emphasis on the importance of tolerance that has not been fully absorbed by students.

The results of the observations in the first cycle showed that the score of tolerance was not as expected. Students who have not met the criteria well (in score 1 and score 2) amount to 38% of 18 students. Although this has shown an increase from before using *Takposbat* media. Data from observations supported by self-assessment and evaluation between friends are as follows.

Table 2. Evaluation results of tolerance after using *Takposbat* (First Cycle)

No	Indicator	Score/ number of students			
		1	2	3	4
1	Appreciate differences in worship	2	4	6	6
2	Respect friends of different religions	3	4	3	8
3	Make friends without distinguishing religion	2	4	6	6

No	Indicator	Score/ number of students			
		1	2	3	4
4	Do not disturb friends who are worshipping	2	5	5	6
5	Respect other religious holidays	4	4	6	4
6	Do not vilify the teachings of other religions	2	5	7	4
Percentage		14	24	30	32

There are many students who write or choose to send letters to friends who have the same religion even though they have different tribes or regions. In this case many students choose Budi (Muslim) as a pen pal.

To improve this, the teacher gave more names of friends who could be chosen to send letters, but none of them were Muslim.

3. Description of Second Cycle Conditions

After reflection, improvements are made by giving names of pen pals who are all different religions. The implementation of learning is relatively the same as the first cycle. Students write letters to their chosen pen pal, then the teacher replies to the letter and students read the reply letter. Students learn more enthusiastically than first cycle because students are used to writing and start to like it.

The results of observations in the second cycle showed that the score of tolerance attitudes showed an increase compared to the results in the first cycle, even though there were still students who did not meet the good criteria (in scores 1 and 2) which was 26% of 18 students. Data from observations are supported by self-assessment and evaluation between friends is as follows.

Tabel 3. Results of evaluation of tolerance after using *Takposbat* (Second Cycle)

4. Discussion

Learning about tolerance beforehand by observing pictures of people who are performing *fitri* prayer, then students are asked to discuss what they will do when they find someone who is praying. Students' answers must be predictable because they are all Muslims who are accustomed to performing *iedul fitri* prayers. Conditions of learning that are running like this clearly have not been able to instill tolerance effectively in everyday life, because they are only given advice about the importance of tolerance.

Based on the initial analysis, researchers tried to overcome problems in learning through the use of *Takposbat* media. Furthermore, the research instruments are arranged in the form of lesson plan, observation and evaluation sheets.

In the implementation of the first cycle there are still many weaknesses and shortcomings so that the indicators of success have not been reached and need to be continued in second cycle. In the implementation of the second cycle it was found that the results were satisfactory, namely the indicator of success was achieved. The success achieved in second cycle was caused by the teacher succeeding in optimizing the results of the reflection of the first cycle as a basis for improving the implementation of second cycle learning actions.

After two cycles were implemented, it can be concluded that the use of *Takposbat* media can foster students' tolerance. The increase can be seen in the percentage of students who stand out from the aspect of tolerance before the action is held until the second cycle. This increase can be seen in the following table.

No	Indicator	Score/ number of students			
		1	2	3	4
1	Appreciate differences in worship	2	2	8	6
2	Respect friends of different religions	1	3	6	8
3	Make friends without distinguishing religion	2	3	5	8
4	Do not disturb friends who are worshipping	2	2	8	6
5	Respect other religious holidays	3	3	8	4
6	Do not vilify the teachings of other religions	2	3	8	5
Percentage		11	15	40	34

Table 4. Recapitulation of Complete Initial Values and Cycles

No	Learning Activities	Number of Students			Percentage
		Total	Good point	Not Completed	
1	Before action	18	6	12	33,3
2	First Cycle	18	11	7	61,1
3	Second Cycle	18	13	5	72,2

Based on the table above, it can be seen that before the action was taken the number of students who stood out in the tolerance aspect was 6 people (33.3%). After using *Takposbat* media in material tolerance, an increase in the first cycle and the second cycle. In the first cycle the number of students who stood out in the tolerance aspect was 11 people (61.1%). Then in the second cycle there was an increase again, as many as 13 people (72.2%). This tolerance increase can also be seen in the following graph.

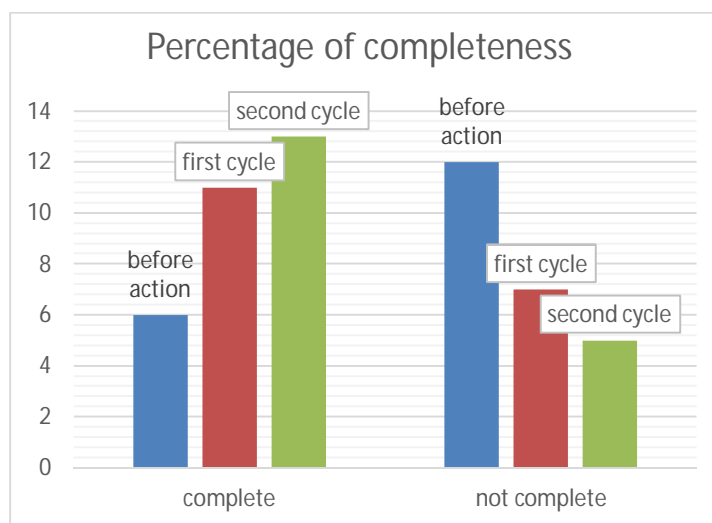


Figure 3: Graph of Increased Attitude of Student Tolerance

Based on the discussion above, the application of the procedure for utilizing *Takposbat* media in Islamic Religion Education and Character learning to foster tolerance in class VI students in the first semester of Tegalombo 1 State Elementary School was carried out well. Utilization of *Takposbat* media in Islamic Religion Education and Character learning in the material of Tolerance in accordance with the syllabus and development in the learning process. The researcher states that students are able to fulfill the basic competencies that have been determined by *Takposbat* media.

D. CONCLUSIONS AND RECOMMENDATION

Based on the results of the study obtained conclusions as follows.

1. Learning by utilizing *Takposbat* media makes students interact directly with friends from various religions, tribes and regions with them. This helps students to develop tolerance.
2. The results of the assessment showed that students who scored 3 reached 50% and those who achieved score 4 were 22.2%. This means that students who get a good predicate have reached 72.2%, meaning that the value of each tolerance indicator shows an increase.
3. These results also prove the hypothesis of the action that an effective interfaith communication experience can foster tolerance in students, and the use of *Takposbat* media is effective in fostering tolerance for Islamic Religion Education and Character learning for Grade VI students at Tegalombo 1 State Elementary School.

From this research, the following recommendation were especially conveyed to the teachers.

1. *Takposbat* media can be used as alternative learning media that can foster tolerance, therefore teachers are expected to be able to use this media in Islamic Religion Education and Character learning, especially in class VI tolerance material.
2. Teachers should increase student interaction/ activity in learning so that learning objectives can be achieved effectively.
3. The need for teachers to analyze the needs and circumstances of students in terms of strengths and weaknesses before learning, for effective facilitation planning, both in the use of media and learning methods.
4. The need for further research for other materials and classes, and if possible for other relevant subjects.

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