

Religion Teachers' Strategies to Internalize Tolerance Values at Catholic and Islamic Schools in Bajawa Nusa Tenggara Timur

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Abstract

This research discusses the internalization of tolerance values at two educational institutions in Bajawa, East Nusa Tenggara, namely Catholic Elementary School (Sekolah Dasar Katolik) Tanalodu or SDK Tanalodu and Islamic Elementary School (Madrasah Ibtidaiyah) Al-Ghuraba or MI Al-Ghubara. It used a qualitative approach. Data were collected through in-depth interview and observation. This research found the following results: first, the internalization of tolerance values at SDK Tanalodu and MI Al-Ghuraba, including: togetherness, mutual respect, love, help and mutual care. Second, the f teachers' strategies in teaching religious tolerance, includes exemplary, habituation, appreciation, and warning, telling wisdom stories, and role playing. Third, the impact of internalizing of religious tolerance values at Catholic Elementary School Tanalodu and MI Al-Ghuraba can provide a dynamic space for teachers and students to communicate with each other and respect differences. The implication of this research is the importance of schools providing equal and fair services to teachers and students to practice their respective religions comfortably and freely.

Keywords: *Internalisation, Religious tolerance, Bajawa*

Abstrak

Penelitian membahas tentang internalisasi nilai-nilai toleransi beragama di dua lembaga pendidikan di Bajawa Nusa Tenggara Timur, yaitu Sekolah Dasar Katolik (SDK) Tanalodu dan Madrasah Ibtidaiyah (MI) Al-Ghuraba. Pendekatan penelitian menggunakan kualitatif dengan teknik pengumpulan data melalui observasi mendalam dan wawancara. Hasil penelitian ini adalah,



pertama, internalisasi nilai-nilai toleransi agama di SDK Tanalodu dan MI Al-Ghuraba, meliputi: kebersamaan, saling menghargai, mengasihi, membantu dan saling menjaga. *Kedua*, strategi guru dalam mengajarkan toleransi beragama, meliputi: keteladanan, pembiasaan, penghargaan dan peringatan, bercerita atau kisah hikmah, dan bermain peran. *Ketiga*, dampak internalisasi nilai-nilai toleransi beragama di SDK Tanalodu dan MI Al-Ghuraba dapat memberikan ruang dinamis bagi guru dan peserta didik untuk saling berkomunikasi dan menghargai perbedaan. Implikasi dari penelitian ini adalah pentingnya sekolah memberikan pelayanan yang sama dan adil kepada guru dan peserta didik untuk menjalankan agama masing-masing secara nyaman dan bebas.

Kata Kunci: Internalisasi, Toleransi Agama, Bajawa

Introduction

From the initial observation, the researcher got several cases of intolerance and social jealousy symptoms in the research location. For example, in the *SDK Tanalodu*, the researcher saw that there was social jealousy in the mind of Catholic students when they saw Muslim might go home early because they had to perform Friday prayers. There were even some teachers who rejected this policy because it interfered the learning process at school, (Interview with Mrs. Kristoforus Lina, S. Ag, as Religion Teacher at the *SDK Tanalodu Bajawa*, (7 January, 2020) and there were even teachers who were 'out' because of the regulations which laid down privilege the Muslim students. (Interview with Ms. Wilfrida S. Pd, as Class 1 Teacher at SDK Tanalodu Bajawa, personal communication, 16 January 2020).

In addition, social jealousy, racist attitudes also appear by mocking students each other. For example, because their friends were black or Chinese, conflicts among students arised. (Interview with Mrs. Sabina Ule, S. Ag, as Religion Teacher at *SDK Tanalodu Bajawa*, 13 January, 2020) There was also the attitude of children who felt that their religion was the most correct one, causing unrest in the *SDK Tanalodu* environment. There was also an attitude of competition between Muslim and Catholic students during the exam. There were also non-Muslim children who interfere when Muslim children were fasting on Mondays and Thursdays. (Interview with Ms. M. Magdalena Ringa, S. Pd, as Class 6 Teacher at *SDK Tanalodu Bajawa*, 14 January, 2020).

Besides the intolerance problems above, the researcher also saw the habit of religious tolerance that developed in the SDK Tanalodu, such as the condition where when Catholic students prayed, Muslim students appreciated it by being calm and praying according to their religion. They also tend not to discriminate between friends, be they Muslim or Catholic.

What's unique about this school is that the teacher who teaches religious education is also a Catholic priest. The teacher taught Muslim children about their religion, but previously Muslim children were told to read Islamic books in the school library. Vice versa, at MI Al-Ghuraba, children are taught the values of tolerance so that they are accustomed to living side by side with children of other religions without conflict.

Based on the phenomena above, it is important to conduct this research to examine the internalization of religious tolerance values taught at the Catholic Elementary School (SDK) Tanalodu and Madrasah Ibtidaiyah (MI) Al-Ghuraba in Bajawa, East Nusa Tenggara (NTT). In addition, it is also important to reveal the strategies of the religious teachers in the two schools in teaching religious tolerance and what the impact is for students. According to Agus Nuryatno, schools have an important role in instilling the value of tolerance. Because, school is a place for students to accept values that will have an impact on their lives (Nuryatno, 2004, p. 1).

Another urgency of this research is the condition of Bajawa City, where most of its citizens (80%) are Catholic, and the rest (20%) are Muslim. However, the condition of the people living in harmony and side by side in safety. In fact, what is unique is that some Muslim children attend the Tanalodu SDK in Bajawa NTT and Catholic children attend MI Al-Ghuraba, the only Islamic school in Bajawa city. This reality encourages schools to be able to apply the values of tolerance so that children can appreciate and love different cultures and religions. Good tolerance values and attitudes are instilled as the basis for children to learn to love differences. (Interview with Mr. Ali as Teacher at Madrasah Ibtidaiyah Al-Ghuraba Bajawa, April 8, 2019).

The Bajawa taught the good meaning of diversity, even when there were Muslims celebrating the holidays, non-Muslims also welcomed them with gusto as if it was part of their holiday. During the fasting month, non-Muslims also sell food for breaking the fast (Takjil). Non-Muslim residents also visited the homes of their Muslim neighbors who were celebrating the holiday. Likewise, when non-Muslims (Catholics) celebrate holidays, Muslims also respect it. The form of religious tolerance in Bajawa City also can be seen from the building of mosques and churches which were next to each another, without being disturbed by each other's activities.

The values of local wisdom in Bajawa City support the life of religious tolerance. According to Haryanto, local wisdom can be a social

glue in interfaith, belief, cultural life, and provide a dynamic and peaceful sense of togetherness in a multicultural society. (Haryanto, 2013) This awareness of 'unity in diversity', according to Nurlan Balpanov, et al, strengthens tolerance. in a multi-ethnic society it is not enough just to recognize differences in culture, religion, and belief (Balpanov et al., 2018).

Religious tolerance can also be realized by optimizing cultural approaches and social harmony (Rosyid, 2017, p. 42). Such as the harmonious, peaceful, and tolerant situation in the life of the religious community in Ganjuran Bantul, Yogyakarta, which is supported by Javanese culture. These cultural values are crystallized in the form of traditional expressions, for example 'rukun agawe santosa crah agawe bubrah' (Haryanto, 2013). The same thing happened in Manado City, where the slogans that developed in the community strongly supported religious tolerance, for example the expressions "Torang Samua Basudara" and "Torang Samua God's Creation" (F. Ismail et al., 2020, p. 149).

Tolerance is an attitude that accepts the existence of attributes, attitudes, beliefs or behaviors of other individuals or groups in the political, moral and social fields (Kurth & Glasbergen, 2017, pp. 212–231). The Qur'an strongly supports tolerance. For example, in the verses of Madaniyah (QS. al-An'am [6]: 108, al-Rum [30]: 22, QS. al-Kafirun [109]: 1-6, QS. Saba' [34]: 25-26) which contains the meaning of prohibiting insulting beliefs and symbols of other religions, respecting differences, and respecting the principles of pluralism in the form of differences in language, skin color, which are signs of God's power (Muhtador, 2017, p. 196).

Schools are important institutions in the internalization of values (character) for students, including the values of tolerance. In Perdana's research, the factor that influences tolerance education in schools is the existence of group work between Muslim and non-Muslim students, because in these activities there is a dialogue/discussion both between students and teachers (Perdana, 2018, p. 159). With dialogue, religious harmony will manifest an increase in understanding of religious teachings in each religious community, upholding the diversity of religious understanding, and fostering religious maturity (A. Ismail, 2010, p. 185)

Muslims themselves in essence tend to be tolerant in socio-political life, except those who have a textualist-traditionalist understanding of Islam. (Altinoğlu, 2018), even though in essence the teachings of the Qur'an, prophetic traditions, and early Muslim rulers support that Islam plays a role in important in promoting tolerance, dialogue, and inter-

religious harmony. (Elius et al., 2019) Tolerance in Islam does not mean being syncretic but rather an attitude of respecting and respecting beliefs and other religions outside of Islam (Afandi, 2019).

Christianity also teaches religious tolerance with an attitude of not being hostile to each other and taking care of each other. As the opinion of Rev. Daniel Victorson Gie, Pastor of Bajawa Church as follows:

“Harmony reflects a reciprocal relationship marked by mutual acceptance, mutual trust, mutual respect and appreciation, and mutual understanding of togetherness. In the Bible, God says in the verse (Mazmur 133:1) “The song of David's pilgrimage. Indeed, how good and beautiful it would be if the brothers lived together in harmony.” From this explanation, harmony is clearly an important value in Catholic teaching and Jesus' direct command to his people.” (Interview with Rev. Kirenus Bole, as Pastor of the Bajawa Church, personal communication, 9 February 2020).

Research Method

This is a field-research with a qualitative approach. The main focus of this research is to reveal the process of internalizing religious tolerance values, teacher strategies, and the impact of internalizing religious values on students. The research was conducted at SDK Tanalodu and MI Al-Ghuraba in Bajawa NTT with three data collection techniques, namely in-depth interviews, observation, and documentation. (Sugiyono, 2010, p. 305) Determination of data sources by purposive sampling, namely: head of SDK Tanalodu, the head of MI Al-Ghuraba, teachers and students, both Muslim and Catholic. Field data were analyzed using Miles and Huberman's interactive model which includes data reduction activities, data presentation, and drawing conclusions or verification (Miles & Huberman, 1984).

Results and Discussion

1. Internalization of Tolerance Values in SDK Tanalodu Bajawa and MI Al-Ghuraba

Internalization is the process of instilling things, beliefs, attitudes and values into social behavior. This process grows from within a person to the appreciation of a value. (Kebudayaan, 1999, p. 336) In research at the Tanalodu SDK, researchers found the values of religious tolerance that are instilled in students are values. togetherness, mutual

respect, mutual love, mutual assistance, and mutual care. (Interview with Mrs. Rosa Dalima Gayo, S. Pd, as Principal at SDK Tanalodu Bajawa, personal communication, 7 January 2020).

From the results of observation and interview with several teachers, it can be concluded that the process of internalizing the values of religious tolerance in the Tanalodu SDK is as follows: (1) the value of togetherness is instilled in group assignments when studying in class. The teacher teaches that togetherness does not discriminate between ethnic, racial, or religious differences, (2) the value of mutual respect can be seen from the habit when praying, the teacher asks children to pray according to their respective beliefs or religions. When studying religion, Muslim children are welcome to read Islamic books in the library which are then collected by religious teachers, (3) the value of loving and helping each other is instilled by the teacher in the classroom through advice and drama that teaches the importance of sensitivity between friends regardless of religious background. , and (4) the value of taking care of each other is accustomed in class so that students have a spirit of caring for each other between friends, should not fight and avoid bullying.

The values of religious tolerance instilled in MI Al-Ghuraba include mutual respect and appreciation, the value of togetherness, mutual love, and mutual care. (Interview with Mr. Muhammad Ali, S. Pd, as Principal at MI Al-Ghuraba Bajawa, personal communication, 7 February 2020) From the results of observations and interviews with several teachers, it can be concluded that the process of internalizing the values of tolerance at MI Al-Ghuraba is as follows: (1) the value of mutual respect and respect is accustomed in learning, for example praying in class as in SDK Tanalodu, (2) the value of togetherness can be seen from how to play at school and togetherness when returning from school, (3) the value of loving and helping each other can be seen from the way the teacher gives advice so that each student avoids mutual hatred, resentment, and hostility, and (4) the value of taking care of each other so that each student avoids bullying among others, especially because of religious differences.

The attitude between students to love, help, protect, respect, and appreciate is an attitude of humanity. This attitude, according to Chanifah, becomes a meeting point between religions to prevent conflict and intolerance. By understanding this interfaith meeting, it is hoped that religious harmony can be strengthened (Chanifah &

Mustapa, 2016, p. 413) (Hamidah, 2016, p. 135). Humanity is a universal doctrine of all religions to foster a tolerant attitude in addressing plurality (Aqil, 2020, p. 55).

To strengthen the internalization of religious tolerance values in schools, teachers need to conduct dialogue between students of different religions to understand each other's differences. According to Christian Siregar, dialogue will result in mutual understanding so that a tolerant and harmonious life can be realized (Siregar, 2016, p. 335). Harmony of social interaction between religious communities can be realized when promoting an attitude of balance in relation to receiving information from various sources, namely not talkative in judging the wrongdoings of others and respecting differences (Rosyid, 2013, p. 55). Dialogue between religious communities can be realized by having a social space that is built together (A. Ismail, 2010, p. 181).

2. Teacher's strategy in internalizing tolerance values at SDK Tanalodu and MI Al-Ghuraba

The researcher found five strategies used in teaching religious tolerance at the Tanalodu SDK, namely (1) the teacher's example in setting an example for mutual respect, respect, and love between humans, as stated by A. Nashih Ulwan that the teacher is the best figure in the eyes of children who will be imitated. words and actions that will affect the child's personality, (Ulwan, 2007, p. 142) (2) habituation in the classroom so that students are tolerant, (3) rewards, such as teachers giving gifts to students who do good to their friends. At the end of the semester, the kindness will be counted, and prizes will be given in the form of stationery, books, or snacks, (Observation, 2020a) (4) telling stories or wisdom stories that contain moral values, and (5) role playing that fosters the value of cooperation, mutual respect, mutual respect, and sharing (Observation, 2020b).

It was found that there were three strategies used by teachers at MI al-Ghuraba to internalize the values of religious tolerance, namely: (1) doing routine activities such as religious activities: praying together in class, commemorating religious holidays, (2) doing spontaneous activities such as the habit of greeting, visiting sick people, breaking up quarrels, and respecting differences in beliefs (religion), and (3) exemplary such as living in harmony with relatives whose different faiths (religion), protecting the weak (poor) regardless of religion, and so on.

The success of internalizing the values of religious tolerance in the two educational institutions is strongly influenced by the role of the teacher as a role model in the practice of tolerance in schools. According to Suriadi, the existence of teachers is an example because teachers are not only limited to teaching knowledge (transfer of knowledge) but also instilling values (transfer of values) so that they become inspiring examples to be imitated by students. (Suriadi, 2018, p. 85) Exemplary teachers in establishing good relations with all school members, whether they are of the same religion or different, will indirectly be able to prevent religious intolerance. (Rizqiany, 2017, p. 254) In Saputro's research, he found the role of teachers in inculcating the value of tolerance for students, namely: informants, motivator, director, facilitator and evaluator. (Saputro, 2020, p. 336). The form of student tolerance includes tolerance towards teachers, school communities, and parents. (Majid, 2020, p. 67)

To maintain the values of religious tolerance in the classroom, it is necessary to maintain the habituation and example of teachers so that they do not fade, while values that have not been successfully actualized need to be followed up by giving special treatment and being monitored continuously. (Widyaningsih et al., 2014, p. 195) The tradition of the MI Al-Ghuraba teacher in giving awards to students who have done good to their friends is one strategy to maintain a tolerant character.

3. The impact of internalizing tolerance values in the Tanalodu SDK and MI Al-Ghuraba Bajawa for students.

Internalization of religious tolerance values at SDK Tanalodu and MI Al-Ghuraba Bajawa has an impact in shaping the character of tolerance for students. The attitude of tolerance provides a dynamic space for teachers and students to communicate with each other and respect differences. Tolerance also provides space for innovation and creativity in thinking and doing tasks. Religious tolerance makes life more colorful because differences are respected and appreciated. Tolerance trains to be tolerant and sensitive to the school environment. Children are trained to respect each other's differences to create a sense of comfort and peace at school in carrying out their respective religions

Conclusion

This research can be concluded that the school is an important institution in internalizing the values of religious tolerance for students. In this case, the teacher's example plays an important role in the internalization process because it becomes a role model for students. The attitude of religious tolerance at SDK Tanalodu and MI Al-Ghuraba Bajawa provides a dynamic space for teachers and students to communicate with each other and respect differences to create an attitude of tolerance and sensitivity to the school environment. The results of this study have implications for the importance of schools providing the same services to teachers and students to carry out their respective religions comfortably. In this case, a fair school policy for religious freedom is very important.

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