



DEVELOPMENT OF STUDENTS' RELIGIOUS TOLERANCE THROUGH RELIGIOUS ACTIVITIES IN PUBLIC JUNIOR HIGH SCHOOL 17 MEDAN

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ABSTRACT

The job of training in developing a demeanor of resilience among individuals is to depict a disposition of resistance in strict life among understudies. Strict variety is frequently expected to set off struggle inside a greater part bunch against a minority. In any case, the strict variety that is found in most of schools doesn't cause struggle in view of contrasts in strict foundations. The point is to recognize types of strict resistance in schools and examine educator systems in encouraging understudies' strict resilience. The execution of strict exercises with regards to shaping the personality of resilience among strict individuals, the personality of resistance between strict individuals is applied in the acts of other strict exercises that are felt to be viable. Since as well as giving the premise of strict lessons, understudies/understudies are likewise straightforwardly acquainted with genuine practice in building connections. correspondence with one another with different religions.

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1. INTRODUCTION

Humans are individuals as well as sociable beings, naturally humans are expected to have the option to cooperate with others to overcome their problems. In carrying out public activities in the public eye, a single person will be faced with encounters of various tones, one of which is very contrasting. In carrying out its public activities, it is inevitable that there will be those that can occur between local encounters, whether related to race or religion. To balance the need and solidarity in the eyes of the public, a sense of continuous sharing is required, so that questions can be raised and clashes can be avoided

Schooling is the direction, education and preparation made to plan students for what is to come. Assuming the information, perspectives, abilities and ethics set in motion by the instructor are useful for an additional instructive turn of events, then, at that point, it can be said that the nature of the training is high and effectively implemented. The atmosphere of the school as a whole and the classroom environment specifically are important capitals for a clear personality to

follow the illustrations. Therefore we want what happens to increase students' inspiration to follow the learning activities. School should be a comfortable home for children to be able to learn many things, especially shaping students' character, social relationships, discipline, obligations in individual and public activities.

People are also expected to maintain each other's rights and commitments between each other. The diversity of religions embraced by Indonesian individuals, namely situations or problems of relations between religious believers. Cases or clashes that occur in the name of religion are caused and collective reasons against the strict majority are still formal, some of these groups feel that the main lesson is correct and better, other religions are considered as defective religions or face reductionism. The conventional understanding and thinking between the strict network towards the strict majority so unwittingly individuals or groups will fall into generalizations or distressing biases towards people outside their group. The school climate as a whole and the classroom environment in particular are important models for clear personalities to follow for illustration. Therefore, we really want what happens can increase students' motivation to follow learning activities. School should be a comfortable home for children to be able to learn many things, especially shaping students' character, social relationships, discipline, obligations in individual and public activities.

Personality development between religious tolerance in learning which is a learning content that not only targets the information part of students but also part of students' attitudes and behavior. In the law Republic of Indonesia number 32 of 2013 article 77 paragraph 1, it is stated that the reason for schools that implement tolerance is expected to form students into people who are devoted and pious to God Almighty and have a respectable personality, including great people. Beliefs will not prove to be useful and affect human life if they are not always practiced in daily life. Resilience is a way to create beneficial learning circumstances and social relationships at school. One option to help teach resilient personality in schools is through multicultural-based learning. Multiculturalism is shown in a coordinated manner in advancing multicultural-based protective making. Multicultural-based learning trains students to see the value in the diversity of ethnicity, race, religion, language. Multicultural-based learning can guide students to act and have an open insight and comprehensive perspective on the truth of different societies, whether social, ethnic, racial, ethnic or strict.

2. RESEARCH METHODE

This research utilizes a kind of subjective exploration with an interesting subjective methodology. Enlightening subjective exploration means drawing the depth of experimental reality, and deeply getting to the underlying foundation of creating between rigorous ability to bear students through rigorous exercises that relate to learning devices, being specific preparation, implementing and assessing learning in SMP Negeri 17 MEDAN. With this technique scientists can describe the legitimacy of events in the field with broad hypotheses and from top to bottom. Subjective exploration in concentrating on members with various methodologies, intuitive procedures, e.g. member perceptions, top-down meetings, reports, correlative strategies, e.g. photographs, accounts, etc.

3. RESULT AND ANALYSIS

Implementation of Religious Tolerance Attitude Development Through Religious Activities at SMPN 17 Medan

Tolerance between communities has implications for mutual respect and tolerance for adherents of different religions, not forcing them to follow their religion and not interfering in their respective religious frameworks of thought. Muslims are allowed to cooperate with adherents of different religions in friendly, monetary and public matters. Tolerance among religious communities in all walks of life is an unavoidable reality. It has the potential to enhance the serenity of life. Resistance to religion means that everyone should be able to see differences in other people or other societies as something that does not need to be questioned. Something that is not the same as another should be seen as a feature of commitment to social abundance so that differences have beneficial value when investigated and seen more intelligently. Tolerance among religious individuals is strong.

School life and culture are very similar to each other, working together, respecting each other, and living together as one without any conflict between religious communities. The culture of resistance to realize religious education in schools but should be a comprehensive encounter in the midst of diversity, so that dynamic discourse is created among students and educators to help improve teaching in a different climate both about religion, culture, nationality and identity. This sets the stage for students' ability to interpret, reflect, and open their minds to diversity.

SMP NEGERI 17 MEDAN is a public school that stands on diversity, from the results of student interviews revealed that students must be realize that their school is a school that consists of various nations, communities, and even religions. Religious activities in schools should be given an understanding of resistance, showing tolerance in schools makes sense that the idea of tolerance is appreciation, recognition and understanding of others. religious activities with the aim to build interfaith tolerance of the students can be done by using two methodologies, namely interpretative methodology (interpretative methodology) and dialogical approach (dialogical approach). Through research from June 12, the researchers found that the learning techniques used by educators at SMP NEGERI 17 MEDAN are described as intelligent learning, to be precise: Educators have unequivocally adopted interpretive strategies utilizing intelligent strategies so that the most common way to instill tolerance values in this pluralistic school is recognized both through intracurricular and extracurricular programs. In addition, to assist the interpretative methodology, SMP NEGERI 17 MEDAN also uses dialogical strategies, namely:

a. Primary dialogue

This important thing at SMP NEGERI 17 MEDAN is implemented through intracurricular activities Dhuha activities in congregation every Wednesday (religious Wednesday), students who are Muslims ask in gathering at school pray in the mushollah while students who are Christians read the scriptures in the room provided by the school.

b. Secondary dialogue

Optional as a positive reaction to the essential discourse, students help and remind each other in completing religious activities on religious Wednesdays. Muslim and non-Muslim students help each other prepare the place of worship together. Another thing that is done at SMP NEGERI 17 MEDAN is that during the month of Ramadan, Muslim students fast and non-Muslim students are allowed to bring lunch. and non-Muslim students are allowed to bring lunch and a special place to eat is provided.

c. Tertiary dialogue

This tertiary discourse is carried out by the school at the last event before the fasting month, where the principal as the head of the office appealed to all students and education personnel to be open to each other, considering that those who live next door must respect each other, non-Muslims consider people who are fasting and vice versa. The results of

perception show that in assertive learning the utilization of dialogical approaches by assertive educators is complemented by accompanying requests:

- a) The educator gives a verbal and complete explanation of the material
- b) The instructor prepares and organizes the performance material routinely and inquisitively
- c) The teacher provides outstanding opportunities for students to understand and repeat back the material presented by the teacher.
- d) The educator assesses and considers students' learning and answers in a straightforward manner
- e) The instructor assesses student learning outcomes

What is the Role of Civic Education Teachers in Developing Interfaith Tolerance Attitudes Through Religious Activities at SMPN 17 Medan

Respect and appreciate differences

Through interviews conducted on June 12, 2023, the researchers obtained field information about the role of educators in building students' religious tolerance in homeroom learning activities through positive routines and behavioral models. This tendency is carried out in every exemplary starting with getting acquainted and pleading properly, ensuring that the classroom is in a deliberate and clean state, then in the educational experience of educators generally answering and focusing on each learner, educators use a variety of learning techniques. In addition, in delivering resilience material, educators generally take context-oriented models that are close to everyday life so that it makes it easier for learners to assimilate the material in learning. In the end of learning the teacher always closes with advice and prayer together.

It is from this useful routine that teachers play an important role in building students' resilience. Regarding and valuing differences as follows that resilience is common and valuing differences, listening when others speak and not interrupting discussions, tolerating existing differences, and not separating each other.

Equality

The researchers obtained field information that the tolerance practiced by educators is by not segregating students in all school activities, both intracurricular activities and extracurricular activities.

Not interfering with other religions' worship activities

SMP NEGERI 17 MEDAN has a routine activity that is completed in the morning before learning begins at 07.00-08.00, in which Muslim students perform Dhuha prayers in congregation and non-Muslim students recite their respective scriptures. Other teachers who work on Wednesdays mutually follow this activity by controlling the students. Teachers guide Muslim students to plan the request room and guide non-Muslim students to the BKK room adjacent to the request room to read their respective scriptures. Students also have a responsive attitude when they get violent acts in the school environment. However, it just so happens that there is still ridicule among students. Given the above information, the task of educators in building resistance on the basis of staying away from brutality is not yet finished.

Supporting and Inhibiting Factors in Building Religious Tolerance Attitudes to Students

Every action will experience its own supporting and inhibiting elements as well as efforts to build students' tolerance attitudes at SMP NEGERI 17 MEDAN, the researcher of this issue spoke with the Citizenship School Educator. The results of the meeting on June 12, 2023 with the teacher who said "the biggest obstacle in building students' strong resistance is the absence of reaction and self-inspiration from the actual students, from the school side they have done and run activities for students. again, children's interests and inspiration are sometimes more prominent in cyberspace life (devices), students prefer one-way correspondence on tools and want to participate in various activities at school. impact on the mentality of young people to be able to mingle and share on both sides, not just with the phone."

The delivery of resilience materials both through intracurricular and extracurricular training programs related to resilience values, for example regarding and respecting differences, uniformity, not interfering with other affection training, avoiding brutality violence has been carried out as far as possible given the SOP of the school concerned." "But back again that each child has an alternative approach in processing learning material, there are those who can see quickly so that students can repeat hypotheses, and there are students who take longer to process and fulfill learning material, this is due to several factors. including the current state of the student, no matter how much material is delivered to students, it will not have an effect if the current state of the student is not supportive / opposite to the state that students should do.

Through observations and interviews, the researchers concluded that the supporting factors for building an attitude of tolerance are intracurricular and extracurricular activities. While the inhibiting factors are as follows:

- a. The absence of reaction and self-inspiration from students
- b. Lack of family foundation (broken home)
- c. Life environment
- d. The absence of how students can interpret religious material
- e. Absence of religious study hours
- f. Assertive instructors do not develop further learning assessment

4. CONCLUSION

The results of research on religious education in plurality as an effort to build students' religious tolerance attitudes at SMP NEGERI 17 MEDAN can be concluded that the role of religious teachers in building students' religious tolerance attitudes is first, through the learning process, good habituation and exemplary. Second, the teacher participates in assisting in religious activities religious/social activities both intracurricular and extracurricular. Supporting factors in building students' religious tolerance attitudes are through intracurricular and extracurricular activities. While the inhibiting factors include the lack of student response and self-motivation, students from broken homes, the environment, lack of student understanding of tolerance material.

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