

**TOLERANCE EDUCATION AMONG THE MEMBERS OF
RELIGION FOR CHILDREN AT JALAN MARTADIREJA II
GANG MANUNGGAL, PURWOKERTO WETAN VILLAGE,
BANYUMAS REGENCY**



IAIN PURWOKERTO

THESIS

**Submitted to Faculty of Tarbiya and Teacher Training State
Institute of Islamic Studies Purwokerto as a Partial Fulfillment of
Requirements for Undergraduate Degree in Islamic Education
(S.Pd)**



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Purwokerto, 20th May 2020

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Assalamu'alaikum Warahmatullahi Wabarakaatuh

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“TOLERANCE EDUCATION AMONG THE MEMBERS OF RELIGION FOR CHILDREN AT JALAN MARTADIREJA II GANG MANUNGGAL, PURWOKERTO WETAN VILLAGE, BANYUMAS REGENCY”

I recommended that the thesis has been able to be submitted to Dean of Faculty of Tarbiya and Teacher Training of IAIN Purwokerto to be examined in order to get Undergraduate Degree in Islamic Education (S.Pd).

Wassalamu'alaikum Warahmatullahi Wabarakaatuh

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MOTTO

“ALWAYS PROUD TO MYSELF”



DEDICATION

I dedicated this little work to

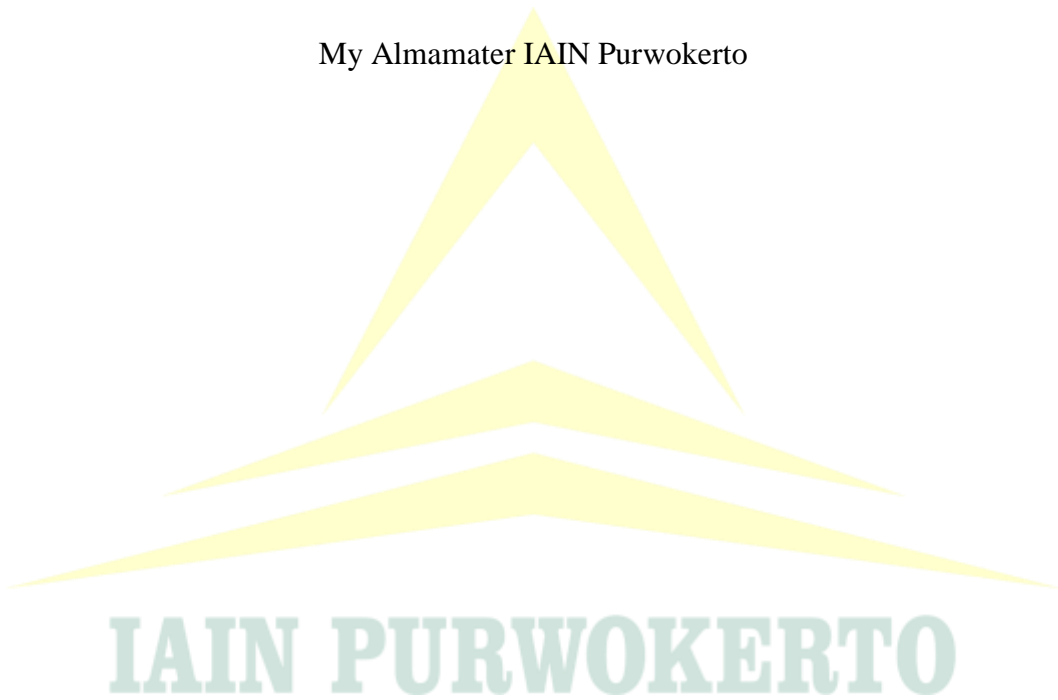
My beloved Father Suharli

My beloved Mother Nur Laeli

My younger brother Dimas Maulida Risqi

My two youngers sisters Nanda Astria Nafisa and Bintu Syakila Hasna

My Almamater IAIN Purwokerto



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This script to fulfill the requirements of Undergraduate Degree in Islamic Education (S.Pd) in State Institute of Islamic Studies Purwokerto. This script cannot accomplish well, whereas help and guide from all of the parts, for all the materials and morals. In this opportunity, I express my deep gratitude convey the gratefulness and awards to the honorable:

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There is no worth word to convey gratitude, except prayer that May Allah always bless us and keep us on the right path. The writer realizes that this thesis is still many mistakes. The writer, hoped suggestion and criticism of this thesis. Hopefully this thesis can provide benefits for writer in particular and for readers in general.

Purwokerto, 20th May 2020



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FOR CHILDREN AT JALAN MARTADIREJA II GANG MANUNGGAL,
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ABSTRACT

Education can be interpreted as human's initiative to develop of their personality according to the values in culture and communities. The definition of education according to Crow and Crow is serve humans in relation to the others continuously in their effective lives. Generally, it's the process of maturing individuals through life experiences. Any education can be give to children by parents, father, mother, educator to formed of personality and character's children. Tolerance is the attitude in respecting of differences and cooperating to achieve noble ideals in the diversity frame. By education, we can mean both training and education, securing a leading role in the formation of tolerance proper level (low and high).

The aim of this research is to describe and analyze the tolerance education among the members of religion for children who taught by their parents. The type of research is field research, which has the descriptive qualitative method with the location is at Jalan Martadireja II Gang Manunggal, Purwokerto Wetan Village, Banyumas Regency. The data collecting method used in this study are observation, interview, and documentation. Then, the data analysis used data reduction, presentation of data, and verification.

From the result of research, the researcher found that the tolerance education among the members of religion for children who taught by their parents at Jalan Martadireja II Gang Manunggal, Purwokerto Wetan Village, Banyumas Regency. Their parents give an tolerance education used by three of teaching methods, they are exemplary method, habituation method and advice method. Beside that, they also give an freedom with the child to be friends with everyone.

Key Words: Education, Tolerance, Among The Members of Religion, Children

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CHAPTER I

INTRODUCTION

A. Background of The Problem

Indonesia is categorized as a plural nation, both in ethnicity, culture, and religion. Religions in Indonesia has long been a complicated issue. Recently, many problems about religious intolerance happen anywhere. For example, the case of GKI Yasmin in Bogor, Three massive bomb blasts of Bali and conflict case of Ambon. Conflict is actually natural thing in line with the dynamics of human life, as disclosed by Lewis A Coser that conflict is fairness for all people who are experiencing social and culture change.¹ Conflict usually arises in a society in which is characterized by diversity (plurality) despite that the religious teachings of any conflict cannot be justified. Thus, the religious plurality at the same time holds the potential dangers of its own.

Essentially an education is the maturation process of life quality. Through this process, it is expected that human can understand the meaning and nature of life also for what and how to carry out life rightly. Therefore, the focus of education is directed at the superior personalities formation by focusing of the maturation process of life quality of logic, heart, moral and faith. One of the figures is Ki Hajar Dewantara, stated that “generally, education means effort to develop the character (character inner strength), mind (intellect) and physical body of children in harmony by nature and communities.” In terminology, education is a process of improvement and strengthening of human’s abilities and potential. Education can be interpreted as a human’s initiative to develop of their personality according to the values and culture that exist in communities.

¹ Nur Chanifah and Arif Mustapa, 2016, “Seeking Intersection of Religions: An Alternative Solution to Prevent the Problem of Religious Intolerance in Indonesia”, *journal.walisongo.ac.id>pdf*, accessed on 11th of June 2020 at 09.40 P.M.

First time, education is needed and done by family, especially the parents to their children. Education which was given by the parents to their children is called informal education. It is a path of family and environment education in the form of independent learning activities. For example: religious education, morals, socialization and character. Religion describes a set of values embraced by a certain religious group. Every religion also teaches how to undergo a relationship that is vertical and horizontal.² The vertical relationship is the relationship of human/creature with god and horizontal relationship is relationship of a human with the others and the natural surroundings. Both of them have the meaning “mutual understanding and respect”. The popular term often used in society is tolerance.

As a part of education goals, tolerance education portrays an important part in developing human’s personality. The initial thought that underlie this study is that there are not many phenomenon that we can find about living side among religious community, especially in Purwokerto.

Tolerance an integral characteristic of three components: cognitive, behavioral and emotional-evaluative. Based on this concept the purpose of tolerance education is to teach tolerance in those three domains: (1) teaching student knowledge about tolerance and traits or character of tolerant person (cognitive), (2) teaching student the ability to cooperation at interaction (behavioral) and (3) teaching student about empathy, ability to process of acquisition of knowledge and skills required assess people objectively. David Little stated that religious tolerance is the forbearance of physical coercion or violence toward different religious groups. Tolerance education is a crucial element and required to counter the notion of intolerance. With a higher level of education on tolerance, civic education and intercultural values, students

²Puspo Nugroho, 2018, “Internalization of Tolerance Values in Islamic Education”, *journal.walisongo.ac.id>view*, accessed on 19th October 2019 at 02.43 P.M.

were expected to internalize the idea of inclusive religious tolerance to build and enhance social harmony among religious groups.³

The harmony that need to be built is not only among the religion, but also among the people or group in the same religion. In the other word, it's not enough that truly harmony is built on the basis of religion, which is increasingly clear when it comes to relations among the different religious community. However, i will discuss about the tolerance education among the members of religion for children at Jalan Martadireja II Gang Manunggal, Purwokerto Wetan Village, Banyumas Regency. In my opinion, the tolerance education is very important to be given and taught for children. Because in this region have a diverse in beliefs. So that the children is able and will get used to socialize with the around environment. In addition, the parents always give advices to them, they also to give a true sample for them. In order that they can be imitated and understood the tolerance attitude well. So in the region, the society has a principle to help each other although they are have differences belief.

They never looked anyone from religion of their background. They also never have indifference among individual but have a high caring sense. As for the tolerance attitude that can build a harmony among the religious community , when the moslem celebrated *Idul Fitri* by provide Ied typical food to her neighbors and *Halal Bihalal* or hand shake with everyone in that area. As well as the Confucian when they celebrate Chinese New Year , they gave *keranjang* cakes as one of the typical food for their neighbors. Mothers often hold a social gathering which is held once of month in the afternoon. As well as father who do to gathering which is held one of month at night to discuss about the activities to be held in the region or to convey some important things such as the announcement from their village officials.

³ Kevin Nobel Kurniawan, 2018, "Tolerance Education in the Hidden Curriculum: A Case Study on Indonesian Public School", *journal.ui.ac.id>article>pdf*, accessed on 21st of October 2019 at 02.42 P.M.

B. Conceptual Definition

1. An Education

In simple means, education can be interpreted as a human's initiative to develop their personality according to the values in culture and communities. According to John Dewey, "education is not a preparation for life, education is life itself". Whereas in Decree number 20 of 2003, "education is a conscious and planned effort to create an ambience of learning and learning process so that actively of students to develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills is needed by themselves, community, nation and country". Education as an effort to foster and develop of human personality, both relate to the physical and spiritual aspects. As a section from the human personality of formation, it become very important in manage to mental and soul maturity when the confront of conflicts and challenges that come from outside. Relate to human nature, it's related by founding of students by the formed of wholepersonality as individual and social human, with the servant who's serve to God⁴.

An education in human life perspective has a fundamental essence in carrying out the learning process for students. This is due, education in arrangement that more universal has a positive influence on the development of intelligences, skills and personalities of student as a section of the obligation to seek knowledge. Substantially an education essence is normative effort to the develop of human nature by means of the education basic concept, they are the intrinsic value that become the foundation of education to keep the aspects related to behavior change and moral improvement of students. An education in the shift becomes an important part of life, as an alternative way to find the education substantial meaning based on morals.

⁴ Muhammad Takdir Illahi, *Revitalisasi Pendidikan Berbasis Moral*, (Yogyakarta, Ar-Ruzz Media: 2012), page 26.

The education sphere plays a significant role in the development of human contacts at all levels, in various aspects of human activity.⁵ Involving students in the learning process contributes to the development of the personality of each participant in the process, raising the level of general and professional culture, the disclosure of internal potential students and as a consequence, the formation of personal, ethnic and personal tolerance. By education, we mean both training and education, securing a leading role in the formation of tolerance proper level (low and high).

2. The Tolerance Among The Members of Religion

Tolerance in general from Latin Language “Tolerare”, which means restraint, being patient, letting other people think differently, wide-hearted and tolerant towards people with different views, belief and religion. Tolerance become from English language which means to respect, to allow, to let the establishment of opinion, view, belief, habit, behavior, or that are not contrary to their own position. Can respect to the belief of each other about truth of their religion, freedom of doing what they hold by not being critical or hostile. It means willingness to accept the reality of differing opinions about the truth held. Not being reactive and challenging things, that need to developed is side by side peacefully and respect, helping each other, opened and understanding and do to approach deliberately.⁶

In Arabic, the tolerance is often referred to as *tasamuh*. Tolerance or *tasamuh* has the same meaning as harmony. Tolerance is a readiness and inner ability to be at home with other people who differ substantially even though there is a conflict with an understanding of what is good and decent way of life. Tolerance give an life to the different societies in which we lives. It makes societal diversity possible. For healthy

⁵ Baklashova, dkk, 2015, “The Effects of Education on Tolerance: Research of Student’s Social and Ethnic Attitudes”, <https://www.mcser.org>article>, accessed on 21st of October 2019 at 02.49 P.M.

⁶ Nina Aminah, *Studi Agama Islam*, (Bandung: Remaja Rosdakarya, 2014), page 86.

communication, one should always give place for tolerance and reach for the wisdom to tolerate the other. It then becomes necessary to establish a functional communication process based on mutual love, respect, trust and understanding.⁷ A tolerance is the attitude of human tolerance within a pluralistic society.

Religious tolerance is the will and ability to acknowledge, be respect for adherents of other religions and can be able to accept to lives together is peacefully and harmony in help and cooperate.⁸ According to Sebastiano Mosso in his book *Tolleranza e Pluralismo*, the tolerance is essentially rooted to human self-awareness will be the true whisper of conscience, straight and healthy. A tolerance based on inclusive attitude, pluralism and multiculturalism to others.

The relationship or interaction among religion such as the relationship between Islam and the other religions. The other religions is Catholic, Hinduism and Confucius. The relationship among the neighbors who have the differences beliefs well. It can be a sample for us.

3. The Children at Jalan Martadireja II Gang Manunggal

A children is the little people who have potential that must be developed children have certain characteristics that are not same as the adults. They are always active, dynamic, enthusiastic and curious about what they see is felt as if they are never exploring and learning. In that region, there are many children of varying age. If viewed from the level of formal education, they are elementary school up to senior high school. They are have the diverse of belief. They are so many religions, such as Islam, Catholic, Hinduism and Confucius. They are given freedom by their parents for be friends with anyone.

⁷ Cavus Sahin, 2011, "Perceptions of prospective Teacher About Tolerance Education", www.academicjournals.org, accessed on 28th of May 2020 at 07.18 A.M.

⁸ Tobroni, *Relasi Kemanusiaan Dalam Keberagaman*, (Bandung: CV Karya Putra Darwati, 2012), page 44.

C. Research Question

This following is a research question: *How is the tolerance education among the members of religion for children who taught by their parents at Jalan Martadireja II Gang Manunggal, Purwokerto Wetan Village, Banyumas Regency?*

D. Purpose and Benefit of The Research

Purpose of the research to describe about the tolerance education among the members of religion for children at Jalan Martadireja II Gang Manunggal, Purwokerto Wetan Village, Banyumas Regency. And the benefit of this research as follows:

1. Theoretical Benefit

The theoretically, this research can add the religious education scholarship about the tolerance among the members of religion in our environment.

2. Practical Benefit

a) For The Community

Result of the research can be precious and positive learning. Beside that, we can see the harmony of differences in the environment that can make us become one with the slogan "*Bhineka Tunggal Ika*".

b) For The Researcher

To add a knowledge about the application of tolerance education among the members of religion that is taught by the parents for children and to expand relation networks.

E. Literature Review

The researcher realized that this research wasn't first time. So that, I included some studies related to the theme of this research, as follows :

The first, thesis is written by TantriSenjayani the student of IAIN Purwokerto (2019) entitled "*Penanaman Sikap Kerjasama dan Toleransi Pada Siswa Inklusi di Kelas IV SD Negeri 5 Arcawinangun Purwokerto*". This

thesis concluded the cooperation and tolerance attitude is important to be inculcated in inclusive class students, especially at SD Negeri 5 Arcawinangun Purwokerto, there are inclusive class has heterogeneous students by placing in an environment of students with special needs with normal students these condition make the attitude of cooperation and tolerance its important to instill in inclusive elementary school to create, to respect for differences among the students.

The second, the thesis is written by Nur'aini the student of IAIN Purwokerto (2018) entitled "*Penanaman Nilai Toleransi Beragama Anak Usia Dini dan Orang Tua di PAUD Tunas Bangsa National Plus School Purwokerto Timur Kabupaten Banyumas*". This thesis concluded that the condition of diversity, the students at PAUD Tunas Bangsa National Plus School Purwokerto Timur came from the different of religion backgrounds adopted by PAUD Tunas Bangsa National Plus School Purwokerto Timur students is Christian, Catholic, Islam with the existence of these differences did not become a barrier for them to play together in addressing the differences that PAUD teachers to be taught the cultivation of religion a tolerance values in order to children to know that in religion or trust with the God its not same but even diverse.

The third, thesis is written by Sofia NurAeni the student of IAIN Purwokerto (2018) entitled "*Pengembangan Budaya Toleransi Beragama Berbasis Multikultural Dalam Pembelajaran Pendidikan Agama Islam di SD Nasional 3 Bahasa Putera Harapan Purwokerto*". The condition of diversity the students at SD Nasional 3 BahasaPuteraHarapan came from the different of religion backgrounds adopted by the students be like Islam, Christian, Catholic, Buddhist and Confucius with these religion differences do not make a barrier for them to interact with an each other. In addressing the differences, SD PuHua's student have a tolerance attitude that has been embedded well, this can be seen from the association of learners who are familiar, studying together at school and able to work together in that all activities at SD PuHua.

They are able to live in harmony without distinguishing between race and religion.

And the last, thesis is written by Igun Dwi Hermawan the student of IAIN Purwokerto (2017) entitled “*Pengembangan Sikap Toleransi Antar Umat Beragama Di SD Negeri 2 Klinting Kecamatan Somagede Kabupaten Banyumas*”.

This thesis concluded that seen from the religious condition, the student came from the different religious backgrounds. The religion adopted is Islam and Hinduism. With a total of 101 students, 92 from Moslem students and 9 from Hinduism students. With these religious differences, there is no barrier for them to interact with each other. In responding to the differences, the students have a good attitude of tolerance like a very close relationship, study at school and being able to cooperate in all activities at school without discriminating of religion.

F. Systematic of Writing

To give a general view of the thesis to be prepared writers, need the systematic of discussion for facilitate the reader in understanding the content of the research.

The first part includes the cover page, statement of originality, endorsement, official memorandum of advisor, motto, dedication, acknowledgements, abstract, table of content and list of appendices.

The second part contains the main points of the problems that consists of five chapter, among other:

CHAPTER I Introduction

An introduction that includes background of the problem, conceptual definition, research question, purpose and benefit of the research, literature review and systematic of writing.

CHAPTER II Theoretical Framework

A theoretical framework contains about religious tolerance education for children religion that contains of three sub discussion. The first sub

discusses about an education that contains the definition of education, structure of education and caretaker of education. Sub second discusses about that contains the definition of religious tolerance, the purpose of religious tolerance, the tolerance scope, the models of tolerance religious and the principles of religious tolerance. And the third sub discusses about the tolerance in children view that contains thought of tolerance and children tolerance attitude.

CHAPTER III Research Method

This chapter contains about method which includes type of research they are research location, research subject, and research object. And then, data collection technique and data analysis technique.

CHAPTER IV Discussion

This chapter contains general view of Purwokerto Wetan village, data display and data analysis. Data display consist of four sub discussion, they are the parent's opinion about tolerance education, the children's opinion about tolerance education, the models activities of attitude tolerance and teaching method about tolerance education. And the analyze data from the researcher.

CHAPTER V Closing

This chapter contains a closing which includes the conclusions and suggestions. The third part of final part, which includes the bibliography, appendices and curriculum vitae.

IAIN PURWOKERTO

CHAPTER II

RELIGIOUS TOLERANCE EDUCATION FOR CHILDREN.

A. Religious Tolerance

1. The Definition of Religious Tolerance

Generally, the tolerance from Latin Language “Tolerare”, which means restraint, being patient, letting other people think differently, wide-hearted and tolerant towards people with different views, belief and religion. Tolerance become from English language which means to respect, to allow, to let the establishment of opinion, view, belief, habit, behavior, etc or that are contrary to their own position. Can respect to the belief of each other about truth of their religion, freedom of doing what they hold by not being critical or hostile. It means the willingness to accept the reality of differing opinions about the truth held. Not being reactive and challenging things, that need to developed is side by side peacefully and respect, helping each other, opened and understanding and do to approach deliberately.⁹

Tolerance means endurance, not only refers to the attitude of letting others live around us without prohibitions and persecution. Tolerance in this sense especially in the field of religion refers to the willingness or agreement to enter and enact the other religions with respect in continuous dialogue with others without the need to be influenced by other opinions.

In Arabic, the tolerance is often referred to as *tasamuh*. Tolerance or *tasamuh* has the same meaning as harmony. It's a readiness and inner ability to be at home with other people who differ substantially even though there is a conflict with an understanding of what is good and decent way of life. Tolerance give an life to the different societies in which we live. It makes societal diversity possible. For healthy communication, one should always give place for tolerance and reach for the wisdom to

⁹ Nina Aminah, *Studi Agama Islam*, (Bandung: PT Remaja Rosdakarya, 2014), page 86.

tolerate the other. It then becomes necessary to establish a functional communication process based on mutual love, respect, trust and understanding.¹⁰

In authoritative scale and international standard dictionary, tolerance is interpreted:

- a. a fair, objective and permissive attitude toward those whose opinions, practices race, religion, nationality, etc, differ from one's own, freedom from bigotry.
- b. a fair, objective and permissive attitude towards opinions and practices that differ from one's own.¹¹

The essential meaning of tolerance lies in our attitude which is fair, honest, objective and allows the others to have opinions, practices, races, religions, nationalities and things that are different from our opinions, practices, races, religions, nationalities and ethnicities.

Tolerance is the attitude of human tolerance within a pluralistic communities. Religious tolerance is the will and ability to acknowledge, be respect to adherents of other religions and can be able to accept to lives together is peacefully and harmony in help and cooperate.¹² According to Sebastiano Mosso in his book *Tolleranza e Pluralismo*, the tolerance is essentially rooted to human self-awareness will be the true whisper of conscience, straight and healthy.

Tolerance based on inclusive attitude, pluralism and multiculturalism towards each others. The relationship or interaction among religion such as the relationship between Islam and the other religions.

¹⁰ Cavus Sahin, 2011, "Perceptions of prospective Teacher About Tolerance Education", www.academicjournals.org, accessed on 28th of May 2020 at 07.18 A.M.

¹¹ Faisal Ismail, *Dinamika Kerukunan Antarumat Beragama*, (Bandung: PT Remaja Rosdakarya, 2014), page 6.

¹² Tobroni, *Relasi Kemanusiaan dalam Keberagaman*, (Bandung: CV Karya Putra Darwati, 2012), page 44.

2. The Purpose of Religious Tolerance

Tolerance between religions has several meanings, including: first, responsibility for beliefs and deeds. Second, freedom of choice and practice of belief without coercion. Third, mutual respect and respect for beliefs. Fourth, be fair and do good as fellow humans. From these four things, two goals are oriented towards the community. The objectives presented by the author are as follows:

a. Creating the security and peace on earth

Security and peace will be created if each religious adherent is able to exercise of faith in his willingness, free making his choices without coercion and intervention from other parties. Conversely, if these limits are violated, intolerance will occur that causes division, malice, and even berate each other. Allah forbids abusing non-Moslem offerings as stated in surah Al An'am verse 108, in addition to non-Moslem not insulting Allah, this verse also aims to avoid divisions of among the members of religion.

With the prohibition, in order to berate each other, it is expected that every religious adherent to respect and respect each other's beliefs, so that later it will produce harmony and peace of among the members of religion. It's the responsibility of all levels in society. Education in this case, Islamic education as a means and support that is in direct contact with the younger generation is responsible for spreading tolerance values that are based on mutual respect, respect and respect for differences among the members of religion.

b. Making the humans as Abdullah and Khalifatullah

Islamic education aims to restore and making the humans as servants of Allah or Abdullah who fear to Allah and as Khalifatullah, who is God's representative on earth, as maintainers and leaders. The purpose of tolerance when viewed from the perspective of Islamic education, the goal is to making the humans as Abdullah which is a

form of responsibility towards the religious community, while Khalifatullah is as a form of responsibility for maintaining harmony of among the members of religion.

3. The Tolerance Scope

Tolerance is one of the main discussions in this research. The scope of tolerance includes responsibility, freedom and justice.

a. Responsibility

According to Indonesian general's dictionary is condition obliged to bear everything. Responsibility is human awareness of intentional or unintentional behavior or actions. Responsibility also means acting as an expression, awareness and obligations.

Rasulullah's through the Medina Charter has guaranteed a freedom to adherents of different religions to carry out their beliefs in accordance with their respective teachings. In Medina Charter article 25, stated that between believers and Jews, the ties are one group. Judaism and Islam are welcome to carry out their respective teachings, with one note that between these groups not to be a conflict between each other. Every religious community is responsible for their actions and beliefs. The celebration of all activities and attributes of each religion is the responsibility of the religion in question. Coercion to invite and even ask other parties to participate in celebrating and installing all attributes is a form of intolerance.

b. Freedom¹³

Freedom is states a free or independence. The concept of freedom or independence (*al-hurriyah*) is concept that sees all human beings as essentially only servants of God, not servants of fellow human beings. This implies that humans in the Islamic view have independence in all matters related to their lives. So that, everyone has freedom both in the public sphere and family sphere.

¹³ Muhammad Rifqi Fachrian, *Toleransi Antarumat Beragama Dalam Al-Qur'an (Telaah Konsep Pendidikan Islam*, (Depok: PT Rajagrafindo Persada, 2018), page 23.

Freedom in religion means that each religion follower is responsible for his choice, all forms of activities and worship are the responsibility and responsibility of each, thus coercion aimed at followers of other religions is a form of intolerance, because it has come out of the tolerance values of freedom.

c. Justice

Justice will be straight up standing if everyone gets their rights, the community lives in balance, spiritual and physical needs are fulfilled, the creation of public order, there are no disruption to communities, the people lives in mutual respect. The criterion of justice in Islam according to God is not according to the interpretation and interpretation of human interest, but rather put the public interest, ending personal interests, far from greedy and greedy nature. God shows that community justice must start from the love of the people, fair love, keep hate and instill the nature of piety.

Asghar Ali Engineer wrote in his book "Islam and The Others" stated that Islam strongly supports cooperation and establishing good relations with "the other". Through dialogue, a way to provide a way to understand "others" positively and objectively will be obtained. Justice is the right of all followers of religion, in Islam Allah does not forbid to carry out cooperation with non-Moslem as long as they do not fight and expel Moslem from their homeland.

4. The Tolerance Indicators

Tolerance (*tasamuh*) is interpreted as an attitude of tolerance towards the reality of the differences that exist in communities. The tolerance indicators, they are:

- 1) Tolerance is respecting choices and ways of expression others people in carrying out worship that is in accordance with their religion and trust.
- 2) Awareness is the individual's self-conscious attitude in understanding, respect and practice the teachings of the religion he believes in as well

a conscious attitude in recognizing the diversity of beliefs that are someone else believed.¹⁴

Beside that, the result of Galtung and Fischer research about the concept of peace is the absence of cultural violence that legitimizes direct or structural violences.¹⁵ The theory that developed by Tilman about points of reflection from character aspect of tolerance is peace, respect to individual and differences, awareness.

Tolerance Aspect	Tolerance Indicators
Peace	Care, fearlessness and love.
Respects to individual and differences	Mutual respect the each other, respects differences, and respect to ourself.
Awareness	Respect to the kindness people, opened, receptive, comfort in lifes and comfort with others.

5. The Models of Religious Tolerance

a. Establishment and existence of worship place

Establishment of worship place is form of religious tolerance in social life. In social life, the models of tolerance needs to be applied, the people who embrace to other religions can be help in the making process of worship place.

¹⁴ Yaya Suryana and A. Rusdiana, *Pendidikan Multikultural Suatu Upaya Penguatan Jati Diri Bangsa*, (Bandung: Pustaka Setia, 2015), page 237.

¹⁵ Agus Supriyanto and Amien Wahyudi, 2017, "Skala Karakter Toleransi: Konsep dan Operasional Aspek Kedamaian, Menghargai Perbedaan dan Kesadaran Individu.", <https://pdfs.semanticscholar.org>, accessed on 13th of June 2020 at 03.00 P.M.

b. Celebration of religious holidays¹⁶

In celebrating religious holidays, the people who have different religion differences can be participate in celebrating besides than sacred worship activities, or simply by honoring the celebration.

c. Say greeting to non-Moslem

Started with say greeting to non-Moslem allowed by number of scholars. According to Yusuf Qardhawi as quoted by Abdul Jamil Wahab, the Salaf allow this, they are argue using by the several of theorem, namely:

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا

"He's (Prophet Ibrahim) said: Peace be on you, I will pray to my Lord to forgive you. Surely he is ever affectionate to me." (Surah Maryam Verse 47)

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ

"So turn away from them and say, peace for they shall soon come to know." (Surah Az-Zukhruf Verse 89)

Until now, say greeting to non-Moslem is widely practiced by Moslem communities. Imam Al-Qodli Iyadl's argues such as quoted by Abdul Jamil Wahab that say greetings to the legal expert is permissible if needed. The say greeting of prohibition if spoken to the book experts that shows enmity with Moslem.¹⁷

6. The Principles of Religious Tolerance

Some principles must be used as a framework for the realization of tolerance, they are:

¹⁶Ahsanul Khaliki and Fathuri, *Toleransi Beragama di Daerah Rawan Konflik* (Jakarta: Puslitbang Kehidupan Keagamaan, 2016), page 48.

¹⁷Abdul Jamil Wahab, *Harmoni di Negeri Seribu Agama*, (Jakarta: PT Elex Media Komputindo, 2015), page 123.

a. Frank witness and mutual respect

All parties are encouraged to bring forth frank testimony about their beliefs before God and each other, so that their beliefs are not suppressed or deleted by the other party. The suspicion and fear can be avoided and all parties can distance the comparison of the strengths of each tradition that can cause heartache by looking for weaknesses in other religious traditions.

b. Religious freedom

The principle includes individual freedom and social freedom. First, everyone has the freedom to embrace the religion he's liked, even the freedom to convert. But individual freedom without social freedom has no meaning at all.

If a person truly gets religious freedom, he must be able to interpret it as social freedom, so that religion can live without social pressure. Where in principle is the freedom of religion (individual), but the social pressure of the majority of religion plays at will so strongly, then the development of religion freely is not possible.

To be free from social pressure means that social situations and conditions provide the same possibility for all religions to live and develop without pressure. Social freedom is expected to be enjoyed by every person or group who wants to convert to another religion.

c. Acceptance¹⁸

It's the willing to accept on others as they are. In other words, not according to projections made by yourself. If we project the followers of other religions according to our wishes, then the association between religious groups will not be possible. So to be concrete a Christian must be willing to accept an adherent of Islam, according to what it is, accept Hinduism as it is.

¹⁸ Said Agil Husein Al Munawwar, *Fikih Hubungan Antar Agama*, (Jakarta: Ciputat Press, 2003), page 50.

d. Positive thinking and trustworthy

The people who positively thinking in encounters and relationships with followers of other religions, if they are able to see the positive first and not the negative. Positive thinking needs to be a continuous attitude. The people who negatively thinking will have difficulty associating with others and the principle of trust is the basis of the association between religious communities.

As long as each religion prejudices against to other religions, efforts towards of meaningful association are have not been possible. Because the guidelines in the social ethic code is the religion that believes in another religions.

B. Education

1. The Definition of Education

In simple means, education can be interpreted as a human's initiative to develop their personality according to the values in culture and communities. According to John Dewey, "education is not a preparation for life, education is life itself". Whereas in Decree number 20 of 2003, "education is a conscious and planned effort to create an ambience of learning and learning process so that actively of students to develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills is needed by themselves, community, nation and country".

Education is often called as a process and result. Nevertheless, the definition of education according to Crow and Crow is serve humans in relation to the others continuously in their effective lives. While generally it's the process of maturing individuals through life experiences. In this process, they carry out many activities which are called experiences or learning that shape things ranging from thinking, moving, feeling, talking and even dreaming.¹⁹ By the results of the behavior, so laws, social and

¹⁹ Sofyan S. Willis, *Psikologi Pendidikan* (Bandung: Alfabeta, 2012), page 4.

religious institutions, technology, language and etc have been formed from the generation to generation.

Education as an effort to foster and develop of human personality, both relate to the physical and spiritual aspects. An education in human life perspective has a fundamental essence in carrying out the learning process for students. This is due, education in arrangement that more universal has a positive influence on the development of intelligences, skills and personalities of student as a section of the obligation to seek knowledge. Substantially an education essence is normative effort to the develop of human nature by means of the education basic concept, they are the intrinsic value that become the foundation of education to keep the aspects related to behavior change and moral improvement of students. An education in the shift becomes an important part of life, as an alternative way to find the education substantial meaning based on morals.

Education sphere plays a significant role in the development of human contacts at all levels, in various aspects of human activity.²⁰ Involving students in the learning process contributes to the development of the personality of each participant in the process, raising the level of general and professional culture, the disclosure of internal potential students and as a consequence, the formation of personal, ethnic and personal tolerance. By education, we mean both training and educationing, securing a leading role in the formation of tolerance proper level (low and high).

2. Structure of Education

According to Decree number 20 of 2003 (concerning the national education system, there are three channels of education, namely informal education, formal education and non-formal education). The informal education path is an education activities carried out by families and the environment in the form of independent learning activities. The formal

²⁰ Baklashova, dkk, 2015, "The Effects of Education on Tolerance: Research of Student's Social and Ethnic Attitudes", <https://www.mcser.org>article>, accessed on 21st of October 2019 at 02.49 P.M.

education pathway is the education pathway carried out in several levels, namely basic education, middle education and higher education. Whereas the non-formal education pathway is education that held for citizens who need educational services that function as a substitute, adders and complement of non-formal education in order to support the lifelong education.²¹

Coombs and Ahmed in a research entitled *Attacking Rural Poverty: How Non-Formal Can Help*, distinguishes three of educational structures, namely informal education, formal education and non-formal education.

a. Informal Education

The oldest educational process because it appeared before the existence of formal and non-formal educational institutions. a lifelong educational process carried out by everyone and accumulates knowledge, skills, attitudes and understanding of everyday life and takes place in the home environment, work, playground, derived from the examples and attitudes of family and friends on a trip, reading newspapers and books, listening to the radio, watching movies or television.

In general, informal education is unorganized and unsystematic because it is the biggest contributor to lifelong learning from someone even for people who study at school. In a simple social life that does not yet have a formal educational institution, education is carried out informally, that is the children participate in daily life until they become adults. Education in the family is education in the community first and foremost to educate newborn children through parental care.

Informal education is often identified with education in the family or education that has an atmosphere as in the family. The family usually consists of their husband, wife and children who are referred to as the nuclear family. The children was born from the families

²¹ Sumiarti, *Ilmu Pendidikan* (Purwokerto: STAIN Press, 2016), page 39.

orientation. For parents, the nuclear family is family procreation, which develops when someone is married and has children. Nuclear families consisting of wives and husbands are interdependent with each other in close relationships and children depend on their parents in loving relationships and how to socialize.

b. Formal Education

Educational structure is the existence of multilevel classes and a hierarchical structure of the education system, the lowest level is elementary school and the high is university. In Decree number 20 of 2003 article 1 verse 11 (formal education is a structured and tiered educational pathway consisting of primary, secondary and higher education).

c. Non-formal Education

The interpreted as any educational activity outside of formal education, namely every organized and systematic educational activity that is outside the formal education pathway that provides education to certain groups, both adults and children. In Decree number 20 of 2003 article 1 verse 12 (non-formal education is an education channel outside of formal education that can be implemented in a structured and tiered manner). The definition of non-formal education is any activity that is organized and systematic, outside the established schooling system, carried out independently or is an important part of broader activities, which are intentionally carried out to serve the learning of certain students in achieving their learning goals.

According to Mundzir, non-formal education serves education to the community, both adults and children. Based on these thoughts, non-formal education can fill the void of activities, including children's activities in order to develop intelligence, creativity and their character optimally. Non-formal education is actually given to the community as a substitute, supplementary and complementary formal education that functions to develop the potential of students who emphasize the

mastery and knowledge of functional skills and the development of professional attitudes and personalities.²²

Non-formal education includes life skills education, PAUD, youth education, women's empowerment, literacy education, skills education and equality education. The education unit can be in the form of courses, research institutes or bodies, study groups, learning centers, Islamic schools, studios and others.

3. Caretaker of Education

The term educational center comes from the term used by Ki Hajar Dewantara, in empowering all elements of community to build education. What is meant by educational center is that every human person will always be and experience development in three of educational caretakers, namely family, school and community. These three of caretakers gradually and integrated carry the responsibility of education for the younger generation. Then, the education center becomes the principle of education, that education lasts for life and is carried out within the family, school and community.

a. Family

Family is a educational caretaker which is the first for responsibility in shaping a child's attitude. According to Yusuf, the family have a responsibilities in educating for children.²³ The parent can be educated with compass good values about life both culture, social and religion become a factor in educating of children to be a good personal. The family is a mother, father, child and everything in it. This understanding shows the family is the smallest institution of the community where the inhabitants have a very close relationship.²⁴

²² Maswardi M. Amin, *Pendidikan Karakter Anak Bangsa Edisi 2*, (Yogyakarta: Calpulis, 2015), page 63.

²³ Lisa Ummairoh and Agus Anjar, 2019, "Membentuk Sikap Toleransi Anak Melalui Peran Orang Tua di Dusun Sidodadi B Desa Kampung Padang Kecamatan Pangkatan Kabupaten Labuhanbatu Tahun 2019", <https://jurnal.ulb.ac.id/civic/article/view>, accessed on 10th of May 2020 at 08.03 A.M.

²⁴ Nursalim, *Ilmu Pendidikan Suatu Pendekatan Teoritis dan Praktis*, (Depok: PT Rajagrafindo Persada, 2018), page 97.

Family is the first party on duty of educating children before they were school. It also means as a reward of two or more persons residing together who are related by hood, marriage or adoption. According to Am Rose, the definition of families is a family is a group of interacting persons who recognize a relationship with each other on the consonance, marriage and adoption. The essences of family understanding is:

- 1) Families are the smallest social groups that generally consist of father, mother and child.
- 2) Social relations between families are relatively fixed based on blood ties, marriage or adoption.
- 3) Relations between families imbued by the arrangement of affection and responsibility.²⁵
- 4) The function of the family is to restore, care for and protect children in the context of socialization so that they are able to control themselves and have a social spirit.

A good family is a family that can provide early educational experiences in children, guarantee the emotional social life of children, instill knowledge of monotheism in children, instill moral and moral education in children and provide the basics of social education in children. This fact is proof that the family can play an important role in children's education.

The family as a container between individuals and groups is the first and foremost place for the socialization of children. Mothers, fathers, siblings and other families are the first people for the child to make contacts and places of learning as others live. Children consecrate their time in the family until they enter school. Family has key roles, including: the family is a small group whose members interact face to face regularly. In such groups, children's development

²⁵ Moh.Padil and TriyoSupriyatno, *Sosiologi Pendidikan*, (Malang: UIN-Maliki Press, 2010), page 116.

can be closely followed by their parents and personal adjustment in social relationships is easier.

The parents have a strong motivation to educate children because children are the fruit of loving relationships between husband and wife. The strong motivation gives a birth to an emotional connection between parent and child. Because, the family relationships are relatively fixed, the parent is play a very important role in the child's educational process.

b. School

School is come from the Dutch "*School*", German "*Die Schule*", English "*School*" which means the same as a school, which is an educational caretakers.²⁶ Schools can be interpreted as a building where learning, when the lesson takes place and business demands learning activities. The school is a formal educational institution as a place of student learning. Schools have two important aspects, namely individual and social aspects. On the one hand, school education has the task of influencing and creating conditions that allow optimal personal development of children. On the other hand, school education is tasked with educating children to devote themselves to communities.

School is an institution or institution that be help to cognitive develop, affective and psychomotor children. Schools are known in stages in Indonesia ranging from early childhood education to higher education. Each school generally has almost the same function, which is to help families educate children, develop children's intelligence and mindset, improve children's ability to socialize, provide services to gain knowledge, develop children's skills, provide opportunities for collaboration with others, provide opportunities realize the ideals and provide opportunities for children to actualize themselves.

²⁶ Moh.Padil and Triyo Supriyatno, *Sosiologi Pendidikan*, (Malang: UIN-Maliki Press, 2010), page 116.

School as formal educational caretakers are required to be able to record all phenomena that occur in community. School is provide information and explanations to students about the ontologism of an event. This needs to be done, besides functioning as a recorder of various events in the community also acts as an instrument in explaining everything that happens in the community that students are expected to determine the right direction and attitude in responding to an event.

c. Community

Community is large or small group consisting of several people who are related to each other and influence one another. This understanding shows that something can be called a community if there is a relationship of a group of people and influence one another.²⁷ It can be interpreted as a form with the order of social life with its own values and cultural system. In this sense, it's a education vehicle.

In a detailed sense, the community is a group of people who occupy a certain area, shows integration based on shared experiences in the form of culture, has a number of institutions that serve the common interests, has awareness and unity of residence and can act together. In this sense shows how important the art of society and human life, because humans can not possibly live alone and can not stand alone without the cooperation and assistance from others.²⁸

Community as one of the educational caretakers is intended to develop community members to become good citizens and based on values, norms, ethics and good habits in society. Besides that, in society there are social institutions that are always social institutions that always serve social or community interests. Through these community institutions an educational process occurs that can shape

²⁷ Nursalim, *Ilmu Pendidikan Suatu Pendekatan Teoritis dan Praktis*, (Depok: PT Rajagrafindo Persada, 2018), page 111.

²⁸ Moh.Padil and Triyo Supriyatno, *Sosiologi Pendidikan*, (Malang: UIN-Maliki Press, 2010), page 194.

human personality. Social institutions provide maximum services based on their functions. The functions of community caretakers includes:

- 1) Give guidelines to community members how they should behave or behave in dealing with problems in the community, especially those concerning needs.
- 2) Maintaining the integrity of the community.
- 3) Give a handle to social control, basically the system of community supervision of the behavior of members of the community.

C. The Tolerance in Children View

The average age of Indonesian children entering primary school is 6 years and completes at the age of 12 years. When referring to the division of stages of child development, it means that school-age children are in two development periods namely middle childhood (6-9 years old) and late childhood (10-12 years old).²⁹

These school-age children have different characteristics from younger children. He likes to play, move, work in groups and do or feel something directly. Judging from the stages of development agreed by experts, school-age children are at the stage of puberty development (10-14 years old). Adolescence (12-21 years old) is a transitional period between the lives of children and adults. Adolescence is often known as the ego identity.

According to Jean Jacques Rosseau in the stage of development of childhood, namely between the ages of 2-12 years, the child's personal development begins with the development of the child's sensory functions to make observations.³⁰ It can even be said, that the development of every aspect of the child's psyche at this time is very dominated by his observations.

²⁹ Desmita, *Psikologi Perkembangan Peserta Didik*, (Bandung: PT Remaja Rosdakarya, 2017), page 35.

³⁰ Syaiful Bahri Djamarah, *Psikologi Belajar*, (Jakarta: PT Rineka Cipta, 2002), page 88.

Adolescence is a stage in the child's development cycle. The age span of adolescence is at the age of 12-21 years for women, while for men are at the age of 13-22 years old. If divided into early adolescence and late adolescence, the early adolescence is at the age of 12 or 13 years to 17 or 18 years and late adolescence at the age of 17 or 18 years to 21 or 22 years.³¹ Whereas the period before adolescence is referred to as "the threshold of adolescence" or often referred to as "puberty period", puberty is clearly different from adolescence, although it overlaps with early adolescence.

Unlike a childhood, adolescence is increasingly widespread social development. Teenagers are no longer just friends with peers around the house, but he has a desire to find other friends in a wider environment. Without strict selection, teenagers choose playmates, gather, talk, share joys and sorrows and so on.

A children is the little people who have potential that must be developed children have certain characteristics that are not same as the adults. They are always active, dynamic, enthusiastic and curious about what they see is felt as if they are never exploring and learning.

1. Thought of Tolerance

According to the Big Indonesian Dictionary, tolerance comes from the word "*toleran*" means being tolerant (respecting, allowing), stance (opinions, views, beliefs, habits).³² That are different or contrary to their position. Tolerance also means a limit on the addition or reduction that's still allowed. Etimologically (Munawir, 1098) tolerance comes from Arabic is "*tasamuh*" means forgiveness and grace. Whereas in terminology (Umar Hasyim, 1979) the tolerance is giving freedom to fellow citizens to carry out their beliefs or manage their lives and determine their own destinies, as long as is in carrying

³¹ Syaiful Bahri Djamarah, *Psikologi Belajar*, (Jakarta: PT Rineka Cipta, 2002), page 107.

³² Muawanah, 2018, "Pentingnya Pendidikan Untuk Tanamkan Sikap Toleran di Masyarakat", <https://osf.io>, accessed on 31st of March 2020 at 08.45 P.M.

out and determine the attitude that not to violate and conflict with the conditions for the creation of order and peace in communities.

We are believed the tolerance and understanding about interviewed in the path towards human progress. In all health care setting and in all policy discussions, both tolerance and understanding are essential. We are define the tolerance as the acceptance of another person, another viewpoints or another behavior that is different from our own. Tolerance expands our ability to be open to new ideas, to people who are different from ourselves.

Tolerance for those who are different from us or disagree with us allows us to recognize challenges in our own health care setting and to strive to improve upon those challenge.³³

Understanding is the ability to walk in other people's shoes and to comprehend their needs, perspectives and desires. Understanding also represents the ability to distinguish fact from fiction, science for fantasy and to recognize the impact of our actions. Understanding is the foundation for solutions.

A journey toward tolerance and understanding often starts with inconvenient truths about ourselves, our clinic, our health care system or our society and moves forward with a strategy to implement challenging, often painful solutions. Tolerance and understanding are guideposts on the upward path toward improving the human condition, whereas intolerance and ignorance lead to a downward spiral of destruction and despair.

2. Children Tolerance Attitude

Tolerance is develop of the habit to be patient, to respect and to appreciate when there are the differences. Tolerance is very important for the children. Because, the grow of children in diversity, this is an environment that has many differences such as opinion's person and

³³ Peter G. Szilagyi, dkk, 2017, "The Road to Tolerance and Understanding", <https://pediatrics.aappublications.org>, accessed on 25th of March 2020 at 08.10 A.M.

life's habit by everyone.³⁴ The children must be taught to be able to accept with differences well. For example, to appreciate with every difference that everyone and not to forcing what their always wants.

Tolerance education is actually implied in the national education system of decree number 20 article 4 of 2003 that education is based on the respect for human dignity, conscience, beliefs and the sincerity of others regardless of religion, ethnicity, class, ideology or outlook on life. A tolerant person is dares to dialogue with open attitude to seek understanding and truth in experiences on others, to enrich own experience by not sacrificing the principles that believes.

Therefore, the teacher as educator and learning of agent, especially the teacher in the kindergarten have to know that education is not only teaching "this" and "that" to their students, but also educate to early childhood in order to become a culture and civilized of human as contained in the national education system of decree number 20 of 2003. Therefore, it's time for the education world to focus the attention on the diverse cultural realities and thought of the human life development is universally.

If not instilled by the teacher about the tolerance to children, it's possible that there will be a gap between the children.³⁵ The children with a high economic backgrounds and clean skin color and the other religion may be condescending to other friends, perhaps they see that not the same as themselves. For example, the children tend to make a fun of friends whose skin color is rather dark, their language sounds strange in their ears, simple food from themselves and the different ways of praying with themselves. However, if the teachers have instilled an early attitude of tolerance in children, then the child

³⁴ Lisa Ummairoh and Agus Anjar, 2019, "Membentuk Sikap Toleransi Anak Melalui Peran Orang Tua di Dusun Sidodadi B Desa Kampung Padang Kecamatan Pangkatan Kabupaten Labuhanbatu Tahun 2019", [https://jurnal .ulb.ac.id>civic>article>view](https://jurnal.ulb.ac.id/civic/article/view), accessed on 10th of May 2020 at 08.03 A.M.

³⁵ Santi Sipa, dkk, 2013, "Upaya Guru Menumbuhkan Sikap Toleransi Bagi Anak Usia Dini", <jurnal.untan.ac.id>, accessed on 30th of March 2020 at 10.10 A.M.

will see differences not as obstacles in establishing play relationship with friends who are different from themselves, but as cultural treasures that must be grateful.

And whereas in the age group of 3-4 years, they have been able to be patient for waiting their turn, starting to show tolerance so that they can work in groups, start respecting with others and start showing expressions of regret when make a mistakes.³⁶In the age group of 5-6 years, the children are familiar with the religion they hold, do to worship, behave a honestly, helpful, polite, respectful, sportive, maintain of the personal hygiene and environment, know to religious holidays and respect to the religion of others.

An attitude of respect and tolerance is shown by the behavior of children who accept differences in friends with all and advise to their friends when make a mistakes.



IAIN PURWOKERTO

³⁶ Jumiatmoko, 2018, "Implementasi Toleransi Beragama Pada Pendidikan Anak Usia Dini", *jurnal.radenfatah.ac.id*, accessed on 30th of March 2020 at 09.25 A.M.

nCHAPTER III RESEARCH METHOD

A. Type of Research

The type of this research is qualitative. Qualitative research is concerned with qualitative phenomenon, relating to quality or variety. Such type of research is typically descriptive and harder to analyze than quantitative data. Qualitative research involves looking in-depth at non-numerical data. It's more naturalistic or anthropological.³⁷ This research that used to collect of information about the status of existing symptoms.

Qualitative research is to describes the natural setting with the interpreting of phenomenon that occur and done by involved the various of natural methods. According to J Moeloeng who adopts an idea from Kirk and Miller, qualitative research is special tradition in social science that fundamentality basic on people's observation in their area and related to other people in content.³⁸ Whereas according to Bogdan and Taylor have opinion that qualitative approach is as research procedure which some data range descriptive like as some words than written or spoken from some people and their behavior.

The essential idea is that the researcher goes "into the field" to observe the phenomenon in natural state. Such as, it is probably most related to the method of participant observation. The field researcher typically take extensive field notes which are subsequently coded and analyzed in a variety of ways.

The researcher that use this method are doing in nature object. The nature object is objects that develop what itself (naturally), the researcher not manipulation the situation or object and there is or not the researcher, it's not too influence the dynamical of that object. The dominant character of research

³⁷ Bhushan Shanti Mishra and ShashiAlok, *Handbook of Research Metodology A Copenidium for Scholars & Researcher*, (India: Educreation Publishing, 2017), page 3.

³⁸ Lexy J. Moeloeng, *MetodologiPenelitianKualitatif*, (Bandung: PT Remaja Rosdakarya, 2011), page 4.

with qualitative method is the data resources is nature situation system and observer is the principal instrument, researcher is descriptively, emphasize to process then result and the mind is the principal attention in this research's type.

Qualitative research methods were developed in the social sciences to enable researchers to study social and cultural phenomena. Qualitative research is an inductive approach and its goal is to gain a deeper understanding of a person's or group's experience. Qualitative research can provide further understanding of a subject and its contextual setting, provide explanation of reasons and associations, evaluate effectiveness and aid the development of theories or strategies. Most of the time, qualitative research is used to gain insight into people's attitudes, behaviors, value systems, concerns, motivations, aspirations, culture or lifestyles.

Based on the explanation above, the researcher will go directly in the field to describe about the tolerance education among the members of religion that is taught by the parents for their children at Jalan Martadireja II Gang Manunggal, Purwokerto Wetan Village, Banyumas Regency.

B. Data Source

1. Research Location

The research took place at Jalan Martadireja II Gang Manunggal, Purwokerto Wetan Village, Banyumas Regency. It's located behind the Liez Florist shop. There is a *dawis* which consist of nine houses and families there. It has many differences of religion such as Islam, Hinduism, Confucius and Catholic.

2. Research Subject

Subject of research is a source for obtaining research information.

In this case, the subject of research is :

a) The Parents

The parents have a major role for their children as long as the child is haven't adult and able to stand alone. To bring the maturity of

children, the parent have to set a god example because the children will be to imitate their parents. The parents have a responsibility to give motivate and encouragement the children to achieve, provide the learning facilities, guide and supervise the children in learning and evaluating it.³⁹ The role of parent is to understand the child well and recognize about their unique of attitudes and talents, develop and build up their personality without forcing their to be somebody else. Care is doing by the parent with compassion and provide the education about the life values, both religious, culture and social. The parent is preparing their children to be a personal and community members is healthy.⁴⁰

The parents have to know and understand the child's social culture over the times. While not in conflict with religious and legal norms, the child's behavior need to be supported. The parents in this area have various kind of beliefs which are followed by Islam, Catholic, Hinduism and Confucius. The parents always give advice about the tolerance among the members of religion so that children understand and socialize well with their environment. The parents also give a real example about the tolerance attitude that can imitate by their child.

b) The Children

In the dictionary of psychology language, child is a human who has not reached the level of maturity depending on the nature of the reference or an individual between birth and puberty or an individual between the children (puberty, childhood and growth period).⁴¹ The

³⁹ Nursalim, *Ilmu Pendidikan Suatu Pendekatan Teoritis dan Praktis*, (Depok: PT Rajagrafindo Persada, 2018), page 75.

⁴⁰ Mega Bayu Prasetya and Listyaningsih, 2016, "Pola Asuh Orang Tua Dalam Menanamkan Nilai Toleransi Beragama Pada Anak di Desa Balun Kecamatan Turi Kabupaten Lamongan", *jurnalmahasiswa.unesa.ac.id/index.php/article/view*, accessed on 10th of May 2020 at 02.43 P.M.

⁴¹ Yunda, *Membentuk Sikap Toleransi Anak Melalui Peran Orang Tua di Perum Pemda Way Huwi Kecamatan Jati Agung Lampung Selatan*, (Skripsi, Lampung: UIN Raden Intan, 2017), page: 27.

children is a little people who have potential that still need to be developed.

The children is egocentric, have a natural curiosity and the most potential time time for learning. In general, people think that childhood is the longest period of vulnerable life when individuals are relatively helpless and dependent on others.⁴²

The children is learn to accept and imitate what is taught by their parents. In that area, there are many children of varying age. If viewed from the level of formal education, there are elementary school up to university. The existence of religion differences between them doesn't become for children to be able to playing together. The children are given freedom by their parents to play with anyone.

3. Research Object

Research object in qualitative research which is observed according to Spradley is social situation. It consist of three components, they are place, actor and activities. In this case, the research object is Tolerance Education Among The Members of Religion For Children at Jalan Martadireja II Gang Manunggal, Purwokerto Wetan Village, Banyumas Regency.

C. Data Collection Technique

Comment about the role of the researcher set the stage for discussion of issues involved in collecting data. The data collection steps include setting the boundaries for study, collecting information includes :

1. Observation

Observation is the selection and recording behaviors of people in their environment. This method is useful for generating in depth descriptions of organizations or events, for obtaining information that is otherwise inaccessible and for conducting research when other methods are

⁴² Yuliani Nurani Sujiono, *Konsep Dasar Pendidikan Anak Usia Dini*, (Jakarta Barat: PT Indeks, 2009), page 6.

inadequate. Observation fosters in depth and rich understanding of a phenomenon, situation or setting and the behavior of the participants in that setting. Observation can also provide the foundation for theory and hypothesis development.

Observation can record how people react to questions and whether they act differently to what they say or intend. They can sometimes demonstrate their understanding of a process better by their actions than by verbally explaining their knowledge. Observation can be used to record both quantitative and qualitative data.⁴³ Marshall stated that through observation, the researcher is learn about behavior and the meaning attached to those behavior. Sanafiah Faisal is classifies observation into three parts, they are participant observation, overt or covert observartion, unstructured observation.⁴⁴

In this case, the researcher used overt observation, the researcher in collecting data states overt to the data source, that their is conducting research. So, the informant already to know since the beginning untill end about the researcher activities.

2. Interviewing

Interviewing involves asking questions and getting answers from participant in a study. Interviewing has a variety of forms including individual, face to face interviews and face to face group interviewing. The asking and answering of questions can be mediated by the telephone or other electronic devices (computer).⁴⁵ The data can be recorded in a wide variety of ways including stenography, audio recording, video recording or written notes.

In interviews, it is assumed that there is a questioner and one or more interviews. The purpose of the interview is to probe the ideas of the

⁴³ Nicholas Walliman, *Research Methods The Basics*, (New York: Routledge Taylor and Francis Group, 2011), page 101.

⁴⁴ Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif dan R&D)*, (Bandung: Alfabeta, 2015), page 310.

⁴⁵ Sari Wahyuni, *Qualitative Research Method Theory and Practice*, (Jakarta: Salemba Empat, 2012), page 25.

interviews about the phenomenon of interest. The interview activity aims to obtain information from the resource that has been listed in the research subject. Esterbergis explained the several kinds of interview, they are structure interview, semistructure interview and unstructured interview.

In this case, the researcher took structured interview with the delegation of parents and childrens who have the different religion about how to teach the tolerance education among the members of religion in that area. It's standardized questions read out by the interviewer according to an interview schedule. Answers may be closed format.

3. Documentation

Documentation study is data collection technique by collecting and analyzing documents, both written documents, drawings and electronics. It is a record of events that have passed.⁴⁶ Documentation can shaped image or the people creations. It is a complement of the use of observation methods and interviews in qualitative research. Bogdan stated that "In most tradition of qualitative research, the phrase personal document is used broadly to refer to any first person narrative produced by an individual which describes his or her own actions, experiences and beliefs".

In this case, the researcher took some of documentation such as a photos and written data about the various of population data (geographical situation, vision and mission, educational background, etc) in Purwokerto Wetan Village that can be used to support and complete the data is needed.

D. Data Analysis Technique

According to Miles and Huberman, the limits in the process of data analysis include three processes, they are data reduction, data display and data verification.

⁴⁶ Umi Zulfa, *Modul Teknik Kilat Penyusunan Proposal Skripsi*, (Cilacap: Ihya Media, 2019), page 167.

1. Data Reduction

Data reduction is the process of selecting, focusing and data abstraction from field notes. In the process of data reduction, all general data that has been collected in the process of data collection were previously disaggregated in such a way that the researcher could identify which data best fit the conceptual framework or purpose of the research as planned in the research design.

In short, at this stage the researcher chooses which facts are needed and not needed. This data reduction, in the research process will produce a summary of data records from the field.

2. Data Display

The process of data display, the researcher is conducted the organization of data linking the relationship between certain facts into data and linking data between one data with another. This process will produce more concrete, visualized, data clarifying information so that it can be understood by the reader.

3. Conclusion/Data Verification⁴⁷

After doing all of steps, we must conclude for final result in this research. At this step, the researcher is began to interpret the data, so that the organized data has a meaning. In this step, data interpretation can be to do by comparing, recording themes and patterns, grouping, looking at cases by case and checking the result of interview with informant and observation.

This process also produces an analysis result that has been consulted or related to assumptions from theoretical framework. This conclusion must include result of realize a goal in this research.

⁴⁷ Moh Soehadha, *Metode Penelitian Sosial Kualitatif Untuk Studi Agama*, (Yogyakarta: SUKA-Press, 2012), page 133.

CHAPTER IV

DISCUSSION

A. General View of Purwokerto Wetan Village

1. Geographical Location

On April'2020 is notes that the totalling of population in that area was 8.571 people. The consist of 4.299 male and 4.272 female. Purwokerto Wetan village is located with the administrative boundaries written below :

- a) North Side : Arcawinangun village
- b) South Side : Purwokerto Kidul village
- c) East Side : Mersi village
- d) West : Purwokerto Lor village⁴⁸

If in the administrative area division includes: Totalling of the citizens association (RW) is 11 and the neighborhood association (RT) is 41. While the area of Purwokerto Wetan is 108.00 Ha which includes:

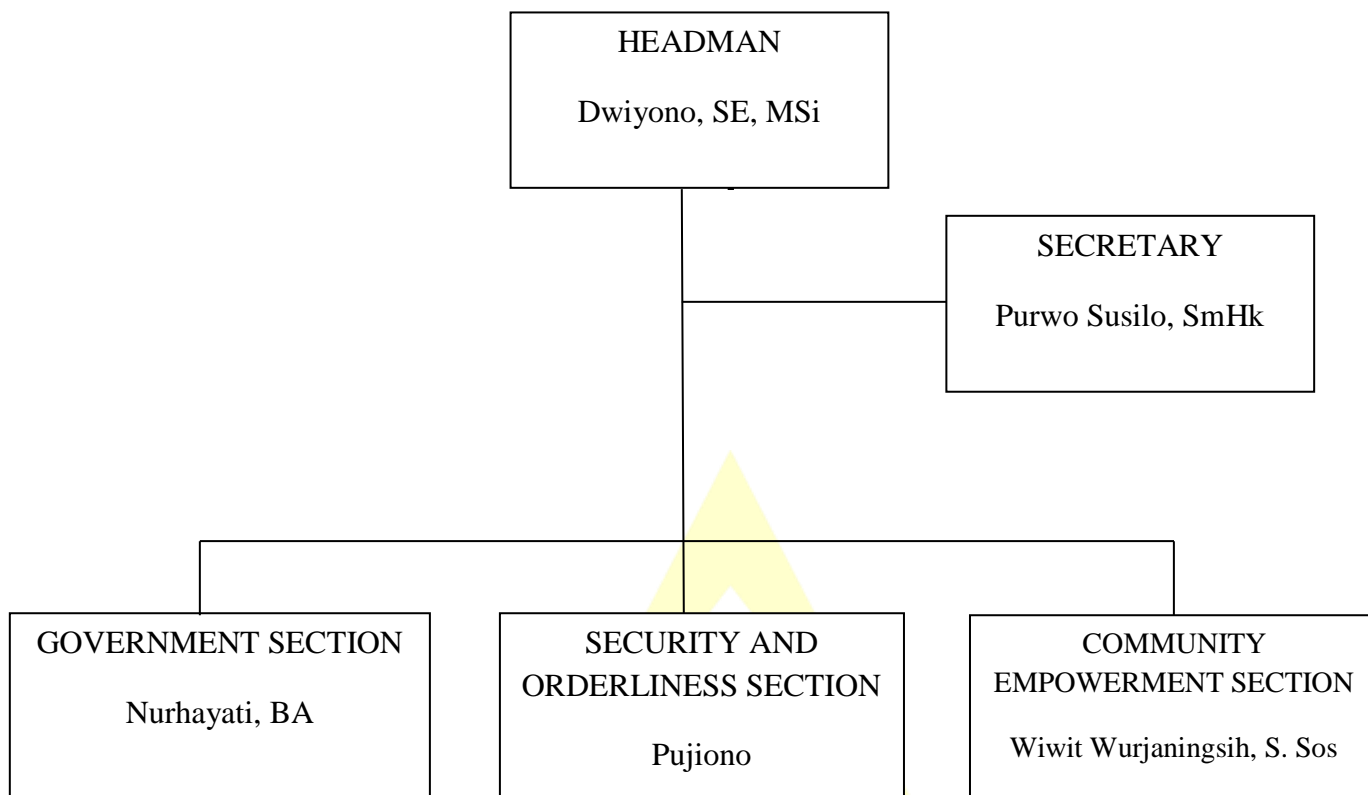
- a) Paddy land: 15,50 Ha
- b) Dry soil: 91,50 Ha, includes:
 - 1) Residence: 82,50 Ha
 - 2) The other of public infrastructure : 9,00 Ha.

2. Organization Structure

The organizational structure in accordance with the Regional Regulation of Banyumas Regency (Number 13 Year 2008). The organizational structure of Purwokerto Wetan Village, Purwokerto Timur District, Banyumas Regency consists of:

- a) Headman
- b) Secretary
- c) Government Section
- d) Security and Orderliness Section
- e) Community Empowerment Section

⁴⁸ Document of Purwokerto Wetan Village accessed on 13th of April 2020.



3. Vision and Mission of Purwokerto Wetan Village

Vision

“Terwujudnya Kepuasan Masyarakat Dalam Menerima Pelayanan Untuk Meningkatkan Kepuasan Masyarakat.”

Mission

- a) *Meningkatkan kualitas sumber daya manusia dan pengethauna dalam upaya menunjang penyelenggaraan pemerintah.*
- b) *Memberikan pelayanan yang maksimal untuk mendukung pemerintahan yang bersih dan adil menuju masyarakat sejahtera, berdaya saing dan berbudaya berlandaskan iman dan taqwa.*

4. Facilities and Infrastructure

In this village, there are many of facilities and infrastructure. In this infrastructure with includes village infrastructure they are : village hall there are 1, village office there are 1, headman’s room there are 1, secretary’s room there are 1, LPMK’s room there are 1, staff’s room there are 1, PKK’s

room there are 1, Babinsa's room there are 1, Babinkamtibnas room there are 1, BKM's room there are 1, library's room there are 1 and karang taruna's room there are 1. In the facilities which includes land transportation's infrastructure they are : pavement there are 7,5 km, paving road there are 16 km, and dirt road there are 0,5 km. In the infrastructure which includes communication's infrastructure they are : internet cafes there are 3, GSM tower there are 1 and pulses stall there are 22. In the infrastructure which includes educational infrastructure they are : junior high school there are 1, elementary school there are 4, kindergarten there are 3, and PAUD there are 2. In the infrastructure which includes recreation infrastructure they are beauty shop there are 4, travel service there is 1. In this infrastructure which includes sport infrastructure they are stadion there are 2, badminton court there are 4, volley court there are 2, and tennis court there are 1. In this infrastructure which includes security infrastructure they are : security post there are 22, police post there are 1. In this infrastructure which includes worship infrastructure they are : mosque there are 12, mushola there are 10, christian's church there are 4 and catholic's church there are 1.

And then, in this infrastructure which includes financial institutions they are : saving and loan's coop there are 1, leasing there are 2. Whereas in this facilities which includes trading facilities, they are traditional market there is 1, stall there are 62, store there are 47, and food's stall there are 31.

5. Population According To The Religion

a) Islam	: 6933
b) Protestant Christian	: 710
c) Catholic Christian	: 824
d) Buddhist	: 71
e) Hinduism	: 11
f) Confucius	: 15

For the religious background in that area, especially at Jalan Martadireja II Gang Manunggal consist of 9 families heads there. For

those who are Islam totaling 5 of families heads, for those who are Catholics totalling 2 of families heads, for those who are Hindhu there are only of 1 families head and for those who are Confucius there are only of 1 families head. So, there are totalling four religions.

6. Population According To The Job

a) Servants/Military/Police	:120
b) Students	: 1.413
c) Traders	: 535
d) Enterpreneur	: 746
e) Laborer	: 1.115
f) And the others	: 4642

For the people's job in that area, especially at Jalan Martadireja II Gang Manunggal from a *dawis* that is diversers. The consist of students, doctor, traders, entrepreneur, laborer and housewives.

7. Population According To The Education History

a) Haven't School	: 896
b) Elementary School	: 1.569
c) Junior High School	: 1.392
d) Senior High School	: 2.537
e) Diploma	: 527
f) Undergraduate	: 609
g) Postgraduate	: 52

For the educational history in that area, especially at Jalan Martadireja II Gang Manunggal from a *dawis* consist of elementary school, junior high school, senior high school and undergraduate.

8. Implementation of Development Activites in Purwokerto Wetan Village

In Purwokerto Wetan village, there are 8 of section in the implementation of development activities in that area. They are:

- a) Education's Sector
- b) Public Health's Sector
- c) Public Economic's Sector

- d) Orderliness and Security's Sector
- e) Public Participation's Sector
- f) Government's Sector
- g) Social Institution's Sector
- h) Family Welfare and Empowerment's Sector

B. Data Display

In this research the result is presented in written kind that obtained from data collecting such as observation, interview, and documentation held on 1 December 2019 until 25 May 2020. It was give result about the tolerance education among the members of religion for children at Jalan Martadireja II Gang Manunggal, Purwokerto Wetan Village, Banyumas Regency written below:

1. The Parent's Opinion About Tolerance Education
 - a) Moslem's parent about the tolerance education

Mr Amin and Mrs Rofingah is the one of Moslem families in that area. They are have two childrens, the name is Widya and Ayu. The tolerance education is an education that contains of teachings to respect with each other. They were also said that tolerance education is very important to be taught from an early age. Because of since an early age, the children are already mingling with the surrounding community. They realize that in their area have religious pluralism. So, when the child interacts with someone who's non moslem doesn't have a discriminate attitude.⁴⁹

Mrs Rofingah's said, "*Caranya itu sebagai orang tua harus kasih contoh nyata dulu dalam bertoleransi ke anak mba. Karena anak pasti bakal niruin sama yang di ongomongin dan dillakuin orang tuanya*". There is one of the way to educate the children in being tolerant from their parents first. The parent have to given a real example. Because, the children will imitate a what their parent say and

⁴⁹ Interview with Mr. Amin and Mrs. Rofingah on October 16th, 2019.

do. They are a giving a freedom with their children to the good friendship. Such as play with anyone without seeing from their backgrounds. It's advice from them as the parent. They're acknowledge that the resident around their homes are friendly, good and have a high solidarity attitude, therefore they have never been involved in conflicts with the other neighbors.

The activities that show about tolerance, such as *halal bihalal* or hand shake in *Idul Fitri's* celebration, the community service with the cleaning their environment, the mother or father gathering, held a children's competition to commemorate the independence day, etc.

b) Hindhu parent about the tolerance education

Mr Made and Mr Sarah is the only of catholic family in their area. Mr Made's family is an overseas person since 2000, they are come from Bali. Mr Made's job is doctor in Sinar Kasih Hospital. They are have two childrens, the name is Dayu and Hendra. Tolerance education according to her, the way of mutual respect, be tolerant for each other in order to adapt with the surrounding environment. Tolerance education is very important to give to children from an early age because as a limitation of association in children so as not to fall into bad things. She said with their children that we should respect other religious communities such as say greeting to they who celebrate. Beside that, she also gives their children freedom with anyone, but children are always supervised and restricted in relationships. Her parents always said what they could and could not do in their lives. For example: the child can be friends with anyone, but could not follow the bad things done by their friends. She was also said with them that her children have to choose good friends to be socializing.⁵⁰

Mrs Sarah's said, "*Saya ngga pernah ada konflik sama tetangga disini, justru saya berharap susana disini tetep nyaman, aman dan*

⁵⁰Interview with Mrs. Sarah on Nopember 2nd, 2019.

damai". She also never involved a conflicts with her neighbors. Because of according to her, the neighbors are be respect and be help to each other. So, there are notthe people who are in trouble. She also hoped so that the situation in the area would always be safe, peaceful. Eventhough, the various kind of beliefs in that area. The activities that show about tolerance, such as the community service when the cleaning their environment, the mother or father gathering, held a children's competition to commemorate the independence day, etc.

c) Confucius parent about the tolerance education

Mr Sutopo and Mrs Maryati is the only of Confucius family. They are have two childrens, the name is Sandy and Revan. Tolerance education is the teaching that to supports, to help, to cooperate and not to discriminate with each other. Education is very important given to their children from the beginning.

Because, the children will be learn and begin to think, to relate, and to respect with their friends who have differences background. Mr Sutopo's said, "*Saya selalu bilang sama anak itu suruh baik sama orang, kita ini makhluk sosial dan pasti nanti butuh bantuan orang,ngga bisa hidup sendirian*". They also give an education for children such as advising their child so that always be kind with anyone. Because, we all represent a social who cannot lives alone and will need help from others.They are as parents also free children to associate with anyone, but the parent continue to supervise children so they do not fall into promiscuity, because they have one child who is already a teenager.

Beside that, as the parent also teach about a goodness likes to share and to love with each other.⁵¹ They are have never been hey had a problem with their neighbors. Because, the neighbors are very kind, friendly, always compact in working together, tolerant and have a high concern. The activities that show about tolerance, such as say greetings

⁵¹ Interview with Mr. Sutopo and Mrs. Maryati on January 20th, 2020.

to they who celebrate, the community service when the cleaning their environment, the mother or father gathering, etc.

d) Catholic parent about the tolerance education

Mr Allet and Mrs Emma is the one of Catholic family in that area. They are have one children, her name is Meli. Tolerance education is education that teached about cooperating among the members of religion, helping with each other and not differentiating between ethnicities, nationalities, religions and races. Tolerance education is very important to be taught to children at an early age. Because, the tolerance attitude is one of the basic education that should give to their children.

So that the children don't be discriminate to the people who have differences with them and still be able to respect each other, because with differences doesn't become a barrier for someone to socialize with other people.⁵²

He is teaches their children to respect the other religion, always being polite towards each other and not distinguished other people's worship activity. Beside that, not to let their children confine themselves at home, so they can interact with their surroundings everyday so that they have many friends. He also never had a problem with the local people, because he considered that the local people had tolerance towards each other who have differences belief.

Beside that, he also giving a freedom for their children to be friends with everyone. As long as it makes the child be better and more independent. Because, he doesn't want his child have a discriminatory attitude. Mr Allet said, "*Disini kegiatan yang menunjukkan toleransi jelas ada mba, kaya kerja bakti, halal bihalal pas lagi idul fitri, acara arisan seperti ini untuk ibu-ibu sama bapak-bapak, sama perayaan lomba buat anak pada peringatan hari kemerdekaan indonesia juga ada*". The activities that show about tolerance, such as say greetings to

⁵²Interview with Mr. Allet and Mrs. Emma on January 20th, 2020.

they who celebrate, the community service with the cleaning their environment, the mother or father gathering, held a children's competition to commemorate the independence day, etc.

2. The Children's Opinion About Tolerance Education

a) Catholic child about the tolerance education

The tolerance education is one's own attitude and behavior towards others both within the school and the surrounding environment. Meli's said, *"Ya, tentu saja orang tua saya mengajarkan sikap perilaku dalam toleransi beragama. Orang tua mengajarkan kepada saya bahwa kita harus saling menghormati agama orang lain, dan selalu bersikap sopan terhadap orang lain dan tidak mengganggu kegiatan orang lain dalam beribadah"*. Her parents is teaches the tolerance education to herself such as to respect the other religion, always being polite towards each other and not distinguished other people's worship activity. Therefore tolerance is included in the teachings of their religion.

She also said that the humans are creations from God, so that all people who hold any faith must to respect, to remind, to advice and to forgive with each other if there are their friends who are discriminative. Because, forgiving towards each other is a tolerance's form. To understand and learn about tolerance from what is taught by her religion.⁵³

She is to know from the Bible that reads "God is good, patient and tolerant of people who need his love and he came not to judge, but rather he came to motivate those who needed his compassion". So, Christianity religion is teaches that tolerance is very important in their faith. Because it has been explained in the Gospels that we must to respect, to forgive and to complement with each other.

The real example that show by her about tolerance attitude is give an say greeting to other religion who celebrate. In fasting day, she will

⁵³ Interview with Meli on May 18th, 2020.

saying happy fasting to her friend. At her school, she always invited and accompanied her friend go to the mosque for Dzuhur prayer. In daily life, she will wake her friend to pray Subuh. When they still lived in boarding house.

b) Hindu child about the tolerance education

The tolerance education is a matter of learning about mutual respect and respect for others. Her parents teach the tolerance education to herself. Her parents said that we should respect other religious communities such as say greeting to they who celebrate because it's not a ban on her religion.

If there are friends who have discriminate attitudes with other religions, then she will advise to their and say that all of the religious communities is created by God.

Dayu's said, "*Diajaran agama Hindhu mengatakan ada yang disebut Tri Kerukunan Umat Beragama: 1) Kerukunan intern umat beragama, 2) Kerukunan antar umat beragama, 3) Kerukunan umat beragama dengan pemerintah*". She also understands and learns about tolerance from what is taught by her religion. In the teachings of Hindhu religion there is also "Tri Religious Harmony" which contains internal harmony among religious communities, inter-religious harmony and religious harmony with the government.⁵⁴

The real example that she shows about tolerance attitude is she reminded her friends to always worship, congratulate the other religion who celebrate. In fasting day, she will also remind her friends not to forget to eat suhoor and praying.

c) Confucius child about the tolerance education

The tolerance education is an attitude of mutual respect to everyone, mutual respect for the opinions on others and mutual cooperate with each other despite different religions. He also said that his parents taught him to be tolerant as advise him not to denigrate

⁵⁴ Interview with Dayu on May 8th, 2020.

towards other religions, don't be fanatic with our religion, and must be able to bring himself and associate with anyone as long as in positive matters without looking at their religious of background.

Sandy's said, *"Menurut pendapat saya harus dikasih tahu secara pelan-pelan karena kita hidup tidak dalam satu atau lingkungan yang sama, misalnya saya sekolah di Putera Harapan disana terdapat berbagai etnis, berbagai agama kita harus bisa bergaul dengan teman-teman yang lainnya karena kita tidak dapat hidup individual"*.

If there is a friend who is be discriminate, then he will to tellwith them slowly that we lived not in same group.⁵⁵ In his school "Putera Harapan", there are the variety of ethnicities, because according to him we cannot live individually. His religion also teaches about tolerance among the members of religion as in the holy book of Lun Gi which is reads, "in all four corners of the sea are all brothers. Eventhough, they are all of the different, they are still brothers".

The real example that he shows about tolerance attitude is say greetings to they who celebrate. Besides that, he also works in group when he gets assignment from school and looking for a spare time to play together.

d) Moslem child about the tolerance education

Widya's said, *"Toleransi antar umat beragama itu saling menghormati satu sama lain, saling bekerja sama semua itu dilakukan walaupun berbdeda agama"*.Tolerance education is the religious tolerance attitude being to respect and cooperate, eventhough there are have the belief differences. The one of tolerance education from her parents is give freedom to play with anyone without seeing their religion background. So, she is allowed to be friends with anyone. She also give an advice for her friends in order to not be discriminate between tribes, religion and race. Islam's religion is realizes that the

⁵⁵ Interview with Sandy on May 12th, 2020.

diversity of humankind in religion and belief is the God's will. Because, it's impossible to be equalized.⁵⁶

Basically, Islam's also teaches to be tolerant, one of the verses of the Qur'an contained in Surah Al-Kafirun Verse6, namely:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

“For you is your religion, and for me is my religion”

In the last verse explains, specifically about “for you is your religion” religion does not touch me one bit, your free to practice according your beliefs and must be responsible it. And specifically about “for me is my religion” I'm willing to take responsibility and receiving the retribution from God. Beside that, the verse also has the meaning that Moslem are required to respect on other religions or beliefs by not interfering or disturbing their worship, such as those who must not interfere or distrube with the Moslem's worship.

The real example that she shows about tolerance attitude is she reminded her friends to always worship andshe also respects is the beliefs held by them.

3. The Models Activity of Attitude Tolerance

From the author's observation, during do the research in that area, through is observation, interview and documentation obtained the data that development of religious communities attitude at Jalan Martadireja II Gang Manunggal, Purwokerto Wetan Village, Banyumas Regency are carry out by all parties community trough several activities carry out in that area. It's a routine activities that carried out is consisten and continuously by communities in that area. The activity are as follows :

⁵⁶ Interview with Widya on May 13th, 2020.

a) The Mother or Father's Gathering

In that area, one of month for each of the mother or the father's group will be hold the gathering's agenda. For the mothers often hold a social gathering which is held once of month in the afternoon. As well as father who do to gathering which is held one of month at night to disscuses about the activities to be held in the region or to convey some important things such as the announcement from their village officials. It's the one of routine's agenda.

b) Holiday Celebrations

Celebration of religious holidays is where the moments are eagerly awaited by all religious communities , they have religious holidays is different. The example in Buddhist there is Vesak holidays, in Hindhuism religion there is Nyepi holidays, Islam religion there is *Idul Fitri* and *Idul Adha*, Confucius religion there is Chinese New Year, in Catholic and Christian there is Christmas. In that area, the habituation during Chinese New Year, the Confucius families will gave *keranjang* cakes as one of their neighbors. So, the children will imitate what are their parents do.

Likewise with Moslem's when the celebrate of their religion also gave the typical food such as *opor ayam* to the their neighbors.

c) Community Service

The activity like this are required to exist in each region. To keep and tomaintain the cleanliness of the surrounding environment. The community service can be in the form of sweeping the streets, picking up trash scattered on the road, cleaning sewers, etc. The community service is carried out once a month and must be followed by all residents in the area. With a clean and healthy environment, peace, peace and comfort will be created.

d) The Independence Celebrations

On August 17th, everyone in the various regions will held an event to commemorate Indonesia's independence. In commemorating the nation's birth, carried out differently for each region. But, for in that area the society will be holding the competition to their children such as *makan krupuk* competition, *nyunggi tampah* competition, *gebug air* competition and etc. After that, for the closing will be done to praying and eating together.

4. Teaching Methods About Tolerance Attitude

Based on the field research, the writer can write several teaching methods of tolerance attitude for children includes :

a) Exemplary Method

Exemplary is the attitude and behavior's parent in give example through good action so that expected to be a role model for their children. Therefore, the things done by their parents will be imitated by their children. Giving a good example is one of step that can be used in order to develop an religious tolerance attitude for children. Giving a exemplary example is one of the most important ways to educated their children. If the child has lost their role model, after then the child will feel lost in everything. Exemplary methods taught by their parents to children such as providing a good example so that they can imitate what their parents do. Among them are being polite, always patient and helping each other.

b) Habituation Method

Habituation is a way that can be done for accustom children to think, behave, and act accordingly guidance of Islamic teachings. Habitualization is a process the formation of attitudes and behaviors that are relatively settled through the process repetitive learning.

Habituation in teaching tolerance to children by parents is the same as the way practiced by teachers in school they are smile, say hello and greetings. Parents teach their children to say hello when they meet everyone on the road. It's a form of respect and courtesy to others.

c) Advice Method

It's effective method of forming faith children, morals, mental and social, this is because of advice has a great influence on making children understand about the nature of something and give their awareness of the religious principles. Parents have to give advice for their children so they will always remember what their parents said.

C. Data Analysis

Based on the data and findings of the research conducted by the writer at Jalan Martadireja II Gang Manunggal, Purwokerto Wetan Village, Banyumas Regency, the writer can analyze the implementation of tolerance's form be taught by their parents to the children as follows:

1. Mutual Respect

The parent is teach their children to respect with each other, especially those who are older than them and respect for children who have different beliefs to establish harmony between the neighbors. Therefore, the children will to respect with the others. The children will behave a polite, when they meet with everyone on the road, after then the children will say hello to them first. Beside that, they also respects the beliefs held by them in this environment.

2. Mutual Sharing

Every parent is teach their children to share with everyone without seeing of their backgrounds. When the child is playing with their friend at home, the child must be taught to share a food he has with his friend. Therefore, the children have been a trained slowly to have a

sense of caring for the other people. An example of habituation during Chinese New Year, the Confucius families will give *keranjang* cakes as one of the typical food their neighbors. So, the children will imitate what their parents do.

3. Play with everyone

The parent also giving a freedom to their children to play with anyone in the neighborhood, so that the child has many friends and don't be an individual human. Because, the humans are social people who need to the other people, they cannot live alone. Even so, parents must also keep an eye on the child's behavior so as not to deviated. After than, then children will be easier to interact with the surroundings environment. They are be friends without looking at their religious of background. For example, a child who is non moslem follows their friend goes to the mosque to do activity is *takbiranat Idul Fitri's* night.

4. Say Greeting

The parents also tell their children when there are neighbors who are celebrating the holidays, we must say greeting with them. that is one of our tolerance for everyone.

For example, when *Idul Fitri* celebration, they will be held *Halal Bi Halal* or hand shake with the surrounding communities. It's one of tolerance form, because it can be strengthening of the fraternity.

5. Real Example

The parents are required to advices about things that are good for the children to provision of their lives. In addition, the parents must to provide real examples so that their children can emulate. By giving a good example, the child will remember and imitating what their parents do. The good example such as cooperate, responsible, appreciate, respect, manner and etc. So that, the children can imitating with what their see, their hear an from their parents. In

teaching to the child, must be accompanied by religious knowledge. So that, the children grow into human beings who have good morals.

In teaching of tolerance, even the child indirectly get an education from an early age. In everyday life children have played together in the environment, without being prohibited by their parents. The children also say hello first when they meet everyone on the road. It's being one of the real example who done by their children. In that area, there is the various ways of according to their parents who come from various kinds of beliefs. All parents from various religion given a tolerance education to children from an early age.

They're realize that they live an environment that has a variety of beliefs. However, there are slightly different ways to educate their children about tolerance. This area has been a long time to created a tradition for all people with tolerance situation that have been is formed. For example there are the neighbor who die of different religions, they still to sorrow and come but not follow while praying. The people also has a high tolerance in that area.



IAIN PURWOKERTO

CHAPTER V

CLOSING

A. Conclusion

Based on collected data that researcher obtained from reseach field by interview, observation and documentation, the final result of this research written below:

Tolerance is the attitude of human tolerance within a pluralistic communities. Religious tolerance is the will and ability to acknowledge, be respect to adherents of other religions and can be able to accept to lives together is peacefully and harmony in helpand cooperate.

Eventhough, there are several different ways to teaches of tolerance education, the parents of all religions in that area giving their children the freedom to explore themselves by allowing children to interact with the surrounding environment. However, the child remains under the supervision of the parents by way of limiting social relations well. That way, the child can already understand about the attitude of tolerance to among the members of religion.

The form of tolerance taught by parents to children in that area, has become an important part of life in the environment that has a variety of beliefs. Such as teaching directly with activities, working together, respecting each other, when the people celebrated the religious holiday by provide a typical food to her neighbors and *Halal Bihalal* or hand shake with everyone in that area when the Moslem celebrate *Idul Fitri*, say greeting to non Moslem when the non moslem celebrate it, not to distinguish of the religion. Tolerance education for children in teaching tolerance to children in the area can be concluded that tolerance education taught by parents uses the foundation of the respective religious scriptures on tolerance. That aims, in order to what their Lord revealed in the book can be implemented by the people in their daily lives while interacting with the surroundings environment.

B. Suggestion

1. The Parents

If the child have been entered into the late childhood period, the parent have to provide more to give a understand and knowledge to the child that tolerance is beautiful. Because of our country has a lot of diversity such as ethnicity, culture, race, language and religion. So, we are as a fellow citizens should have an attitude tolerance towards others. With this difference it does not become a problem, but strenghtening of the fraternity and fosters a sense of unity. Not only in the advice, but parents must also give good examples to children so that children can imitate and implement in everyday life. Within tolerance, it teaches us to respect, to cooperate , to remind each other without seeing of their backgrounds, such as their ethnicity, race, culture and religion.

Beside that, the parent in formed of tolerance attitude in the children where is the parent have to educate, to guide, to isntill, to direct with the children and to carry out the meaning of tolerance attitude, to give a example and to invite with their children to do a tolerance attitude in their daily life. In essence, the children will saw and imitated what are their parent do. Therefore, the parent have to teaches about tolerance attitude's example in their children since at childhood period. So that, when are their children is grow up have been a formed of the good tolerance attitude in each of them.

2. The Children

For children, the tolerance attitude that has been taught by their parents can be a good example to be applied in their daily lives as the next generation. The children not only hearing advice from their parents, but also they must do what their parents saying. to the advice of their parents, but must do what is said by their parents. Because the advice given by their parents is goodness for the children as provision for their lifes.

The children are required to receive tolerance education, so they will not discriminate against the surrounding environment. Parents who give an example of tolerance for their children in the surrounding environment, then the child will easily imitate what their parents do.



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APPENDICES

1. INTERVIEW RESULT (For Parents)

1. Name : Mr Amin and Mrs Rofingah
Day, Date : Wednesday, 16th of October 2019
Time : 14.00 till end
 - a. Apa yang Bapak/Ibu ketahui tentang pendidikan toleransi?
Jawab : Pendidikan toleransi itu pendidikan yang mengandung pengajaran untuk menghargai kepada sesama mba.
 - b. Pentingkah jika pendidikan toleransi diajarkan pada anak sejak dini? Jelaskan!
Jawab : Ya, sangat penting. Karena pada usia dini, anak-anak sudah berbaaur dengan masyarakat sekitar sini.
 - c. Bagaimana cara Bapak/Ibu dalam mengajarkan sikap toleransi pada anak?
Jawab : Kita sebagai orang tua harus kasih contoh nyata dulu dalam bertoleransi ke anak mba. Karena dengan begitu, anak pasti bakal akan meniru dengan apa yang di nasehatin dan di lakukan orang tuanya. Kita juga membebaskan anak untuk bermain dengan siapapun tanpa melihat agama mereka.
 - d. Pernahkah Bapak/Ibu terlibat konflik dengan tetangga sekitar?
Jawab : Alhamdulillah tidak pernah mba, karena warga sini itu baik, ramah, rasa solidaritasnya tinggi.
 - e. Apa saja bentuk kegiatan/aktivitas yang menunjukkan toleransi di daerah tersebut?
Jawab : Aktivitas disini lumayan banyak mba, ketika idul fitri ada acara halal bihalal, kerja bakti, kumpul arisan bapak-bapak dan ibu-ibu, mengadakan lomba anak dalam peringatan kemerdekaan.

2. Name : Mrs Sarah
Day, Date : Saturday, 2nd of Nopember 2019
Time : 17.00 till end
 - a. Apa yang Bapak/Ibu ketahui tentang pendidikan toleransi?
Jawab : Cara untuk saling menghormati dan bertoleransi agar bisa beradaptasi dengan lingkungan sekitar.
 - b. Pentingkah jika pendidikan toleransi diajarkan pada anak sejak dini? Jelaskan!
Jawab : Ya, memang penting. Karena sebagai batasan pergaulan pada anak-anak agar tidak terjerumus dalam hal-halyang buruk.

- c. Bagaimana cara Bapak/Ibu dalam mengajarkan sikap toleransi pada anak?

Jawab : Saya ajarkan anak untuk saling menghormati dengan umat agama yang lain seperti memberi ucapan selamat hari raya kepada umat yang merayakan. Selain itu, saya juga membebaskan anak untuk berteman dengan siapapun, tetapi selalu mengawasi dan membatasi anak dalam pergaulan. Saya juga selalu kasih tahu anak apa yang boleh dan tidak boleh dilakukan dalam hidupnya agar anak bisa milih teman yang baik untuk bersosialisasi.

- d. Pernahkah Bapak/Ibu terlibat konflik dengan tetangga sekitar?

Jawab : Saya ngga pernah ada konflik sama tetangga disini, justru saya berharap susana disini tetap nyaman, aman dan damai. Tetangga disini saling bantu dan saling menghargai juga mba. Dan berharap agar selalu aman, damai dan tentram.

- e. Apa saja bentuk kegiatan/aktivitas yang menunjukkan toleransi di daerah tersebut?

Jawab : Untuk kegiatan disini ada kerja bakti, arisan seperti ini untuk bapak-bapak atau ibu-ibu, peringatan hari kemerdekaan dengan mengadakan lomba-lomba untuk anak-anak didaerah sini.

3. Name : Mr Sutopo and Mrs Maryati
Day, Date : Monday, 20th of January 2020
Time : 19.30 till end

- a. Apa yang Bapak/Ibu ketahui tentang pendidikan toleransi?

Jawab : Sebuah pengajaran yang bersifat mendukung, membantu, bekerja sama, dan tidak saling mendiskriminasi.

- b. Pentingkah jika pendidikan toleransi diajarkan pada anak sejak dini? Jelaskan!

Jawab : Ya penting, karena anak-anak akan belajar dan mulai berpikir, berhubungan, dan menghormati teman-teman mereka yang memiliki latar belakang perbedaan.

- c. Bagaimana cara Bapak/Ibu dalam mengajarkan sikap toleransi pada anak?

Jawab : Saya selalu bilang sama anak bahwa kita harus saling menghormati agama orang lain, selalu bersikap sopan kepada orang lain dan tidak mengganggu kegiatan orang lain dalam beribadah. itu suruh baik sama orang, kita ini makhluk sosial dan pasti nanti butuh bantuan orang, ngga bisa hidup sendirian.

d. Pernahkah Bapak/Ibu terlibat konflik dengan tetangga sekitar?

Jawab : Tidak pernah, karena para tetangga sangat baik, ramah, selalu kompak dalam bekerja bersama, toleran dan memiliki kepedulian yang tinggi.

e. Apa saja bentuk kegiatan/aktivitas yang menunjukkan toleransi di daerah tersebut?

Jawab : Memberikan ucapan selamat hari raya kepada yang merayakan, kerja bakti, kumpulan arisan seperti sekarang ini.

4. Name : Mr Allet and Mrs Emma

Day, Date : Monday, 20th of January 2020

Time : 20.00 till end

a. Apa yang Bapak/Ibu ketahui tentang pendidikan toleransi?

Jawab : Pendidikan yang mengajarkan tentang bekerja sama di antara agama, membantu satu sama lain dan tidak membedakan antara etnis, kebangsaan, agama dan ras.

b. Pentingkah jika pendidikan toleransi diajarkan pada anak sejak dini? Jelaskan!

Jawab : Penting mba, karena sikap toleransi itu merupakan pendidikan dasar yang harus diberikan juga kepada anak.

c. Bagaimana cara Bapak/Ibu dalam mengajarkan sikap toleransi pada anak?

Jawab : Saya mengajarkan sama anak bahwa kita harus saling menghormati agama orang lain, selalu bersikap sopan kepada orang lain dan tidak mengganggu ibadah mereka. Disamping itu, anak jangan dibiarkan untuk mengurung diri di rumah tapi harus berinteraksi dengan lingkungan sekitar agar anak memiliki banyak teman.

d. Pernahkah Bapak/Ibu terlibat konflik dengan tetangga sekitar?

Jawab : Tidak pernah mba, warga disini justru punya rasa toleransi terhadap satu sama lain yang memiliki perbedaan kepercayaan.

e. Apa saja bentuk kegiatan/aktivitas yang menunjukkan toleransi di daerah tersebut?

Jawab : Disini kegiatan yang menunjukkan toleransi jelas ada mba, seperti kerja bakti, halal bihalal pas lagi idul fitri, acara arisan seperti ini untuk ibu-ibu sama bapak-bapak, sama perayaan lomba buat anak pada peringatan hari kemerdekaan indonesia juga ada.

(For Childrens)

1. Name : Meli
Day, Date : Monday, 18th of May 2020
Time : 16.04 till end
 - a. Apa yang anda ketahui tentang pendidikan toleransi?
Jawab : Toleransi adalah sikap dan perilaku seseorang yang menerima keyakinannya, dan tidak membedakan orang lain baik dalam agama maupun bentuk fisik dan selalu menolong orang dalam kesusahan tanpa membedakan suku, ras, maupun golongan.
 - b. Apakah orang tua mengajarkan anda tentang perilaku toleransi antar umat beragama? Jelaskan!
Jawab : Ya tentu saja, orang tua mengajarkan pada saya bahwa kita harus saling menghormati agama orang lain, selalu bersikap sopan kepada orang lain dan tidak mengganggu kegiatan orang lain dalam beribadah.
 - c. Apa pendapat anda jika ada teman yang memiliki sikap diskriminatif terhadap pemeluk agama yang lain?
Jawab : Menurut saya, kita saling menghormati teman yang berbeda agama, tidak menghina teman dan tidak membedakan agama orang lain.
 - d. Bagaimana ajaran toleransi antar umat beragama yang diajarkan didalam agama anda?
Jawab : Ajaran toleransi dalam agama kami adalah saling tolong menolong, menghargai, menghormati dan sopan santun dalam perbuatan maupun perkataan.
 - e. Bagaimana cara anda dalam menunjukkan sikap toleransi secara nyata dalam kehidupan sehari-hari?
Jawab : Ketika di sekolah saya mengajak dia untuk beribadah, saya temani dia ke mushola untuk melaksanakan shalat dzuhur, biasanya jika sedang bulan puasa saya mengucapkan selamat puasa pada teman saya. Dalam kehidupan sehari-hari, ketika saya masih satu kos dengan teman saya yang muslim, saya selalu membangunkan dia untuk sholat subuh.

2. Name : Dayu
Day, Date : Friday, 8th of May 2020
Time : 13.25 till end
 - a. Apa yang anda ketahui tentang pendidikan toleransi?
Jawab : Sikap saling menghormati, saling menghargai, saling membantu, saling mengerti kesusahan.
 - b. Apakah orang tua mengajarkan anda tentang perilaku toleransi antar umat beragama? Jelaskan!

Jawab : Iya, orang tua saya mengajarkan untuk saling menghormati dengan umat agama yang lain, memberi ucapan selamat hari raya kepada umat yang merayakan karena tidak ada larangan dalam agama saya.

- c. Apa pendapat anda jika ada teman yang memiliki sikap diskriminatif terhadap pemeluk agama yang lain?

Jawab : Memberikan nasehat kepada orang tersebut agar tidak mendiskriminasi teman yang berbeda agama dan mengatakan bahwa semua umat beragama adalah ciptaan Tuhan.

- d. Bagaimana ajaran toleransi antar umat beragama yang diajarkan didalam agama anda?

Jawab : Diajarkan agama Hindhu mengatakan ada yang disebut Tri Kerukunan Umat Beragama: 1) Kerukunan intern umat beragama, 2) Kerukunan antar umat beragama, 3) Kerukunan umat beragama dengan pemerintah.

- e. Bagaimana cara anda dalam menunjukkan sikap toleransi secara nyata dalam kehidupan sehari-hari?

Jawab : Mengucapkan selamat hari raya kepada mereka yang merayakan, ketika bulan puasa mengingatkan untuk sahur dan membaca do'a/niat.

3. Name : Sandy
Day, Date : Tuesday, 12th of May 2020
Time : 20.22 till end

- a. Apa yang anda ketahui tentang pendidikan toleransi?

Jawab : Saling menghormati satu sama lain, saling menghargai pendapat orang lain, saling bekerja sama walau berbeda agama.

- b. Apakah orang tua mengajarkan anda tentang perilaku toleransi antar umat beragama?

Jawab : Iya diajarkan, seperti diberi kebebasan untuk bermain bersama dengan tetangga sekitar tanpa melihat agama mereka. orang tua juga mengajarkan untuk tidak menjelekkkan agama lain, tidak boleh fanatik dalam agama harus bisa membawa diri dan bergaul dengan siapapun asal itu positif walaupun berbeda agama.

- c. Apa pendapat anda jika ada teman yang memiliki sikap diskriminatif terhadap pemeluk agama yang lain?

Jawab : Dikasih tahu secara pelan-pelan karena kita tidak hidup dalam satu golongan atau lingkungan yang sama, kita harus bisa bergaul dengan teman-teman yang lain karena kita tidak dapat hidup individual.

- d. Bagaimana ajaran toleransi antar umat beragama yang diajarkan didalam agama anda?

Jawab : Menurut agama saya diajarkan di empat penjuru lautan, semuanya bersaudara. Walaupun berbeda-beda semuanya tetap saudara. Pernyataan tersebut terdapat dalam kitab Lun Gi.

- e. Bagaimana cara anda dalam menunjukkan sikap toleransi secara nyata dalam kehidupan sehari-hari?

Jawab : Kerja kelompok, main bersama seperti main game, nonton dan nongkrong di cafe.

4. Name : Widya
Day, Date : Wednesday, 13th of May 2020
Time : 15.58 till end

- a. Apa yang anda ketahui tentang pendidikan toleransi?

Jawab : Toleransi antar umat beragama itu saling menghormati satu sama lain, saling bekerja sama semua itu dilakukan walaupun berbeda agama.

- b. Apakah orang tua mengajarkan anda tentang perilaku toleransi antar umat beragama? Jelaskan!

Jawab : Iya, orang tuaku mengajarkan kepadaku dengan cara menasehati untuk memberikan kebebasan bermain dengan siapapun tanpa melihat latar belakang dari agama mereka.

- c. Apa pendapat anda jika ada teman yang memiliki sikap diskriminatif terhadap pemeluk agama yang lain?

Jawab : Menasehati agar tidak saling membeda-bedakan antara ras, agama dan suku kebangsaan.

- d. Bagaimana ajaran toleransi antar umat beragama yang diajarkan didalam agama anda?

Jawab : Islam menyadari bahwa keragaman umat manusia dalam agama dan keyakinan adalah kehendak Allah karena itu tidak mungkin disamakan.

- e. Bagaimana cara anda dalam menunjukkan sikap toleransi secara nyata dalam kehidupan sehari-hari?

Jawab : Menghargai kepercayaan yang mereka anut.

2. Document of Photos

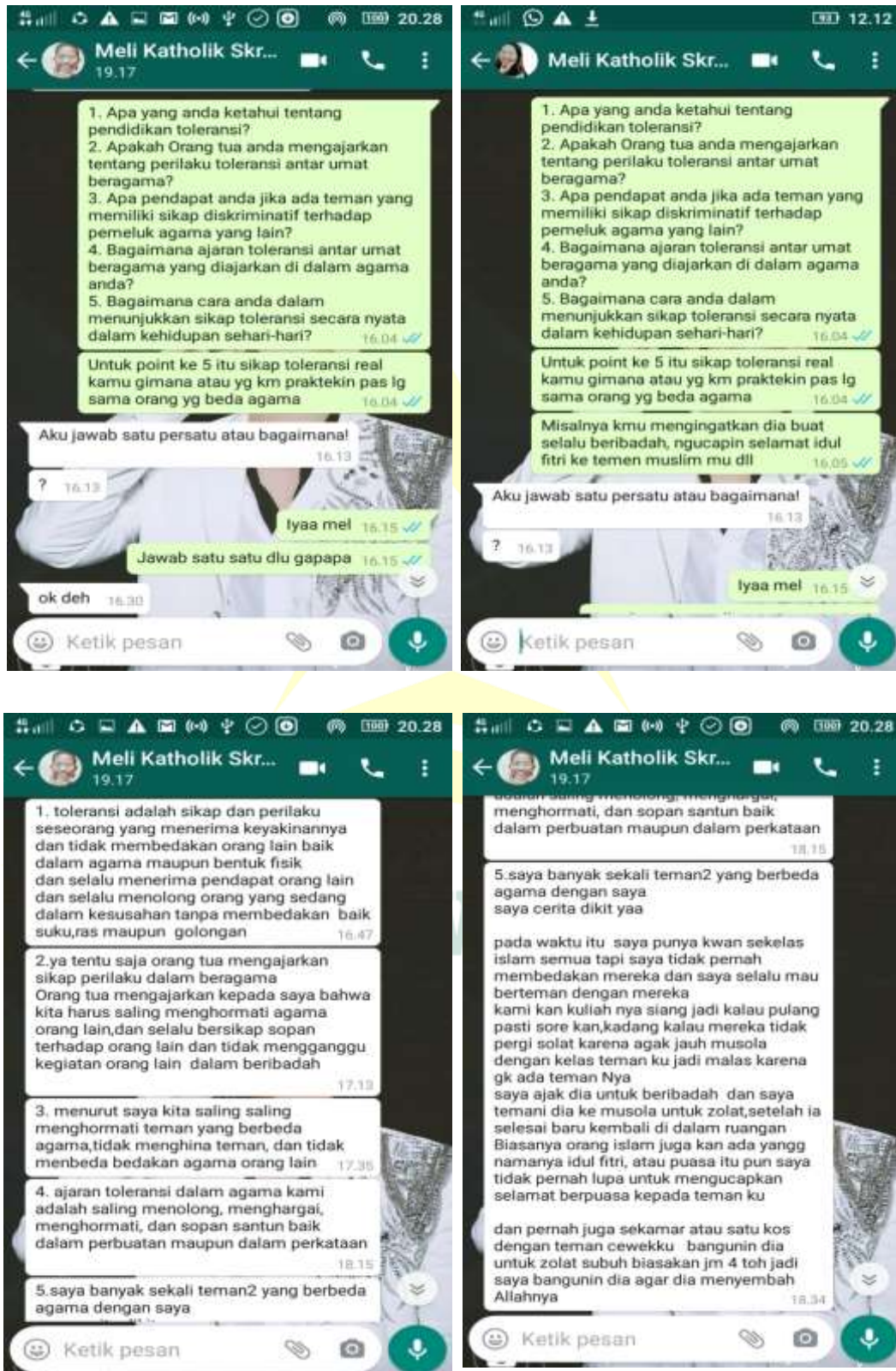


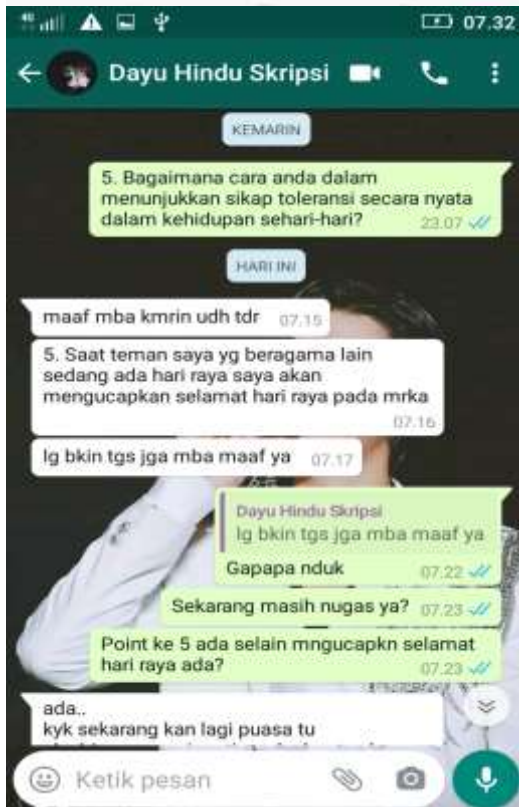
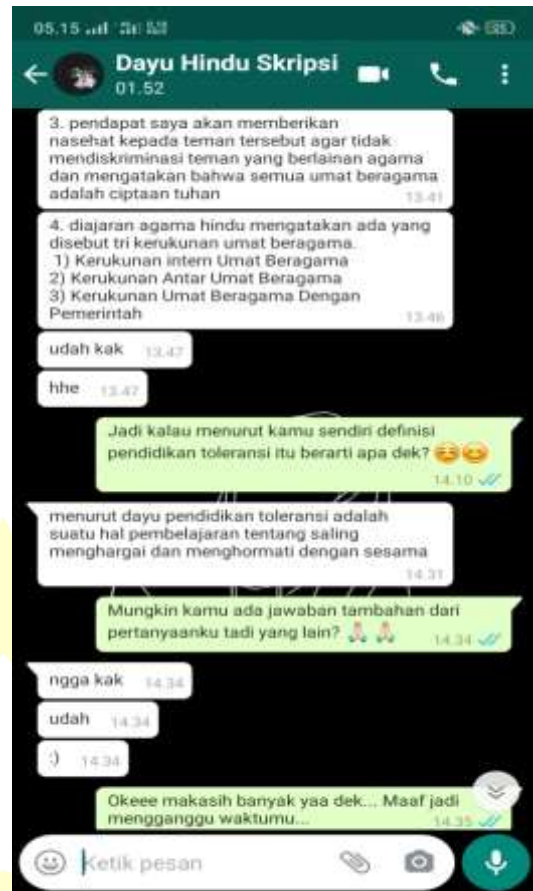
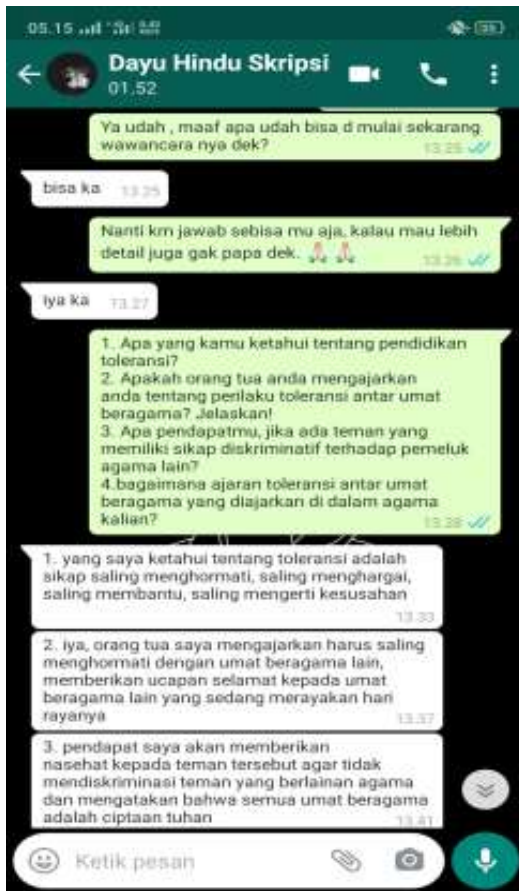


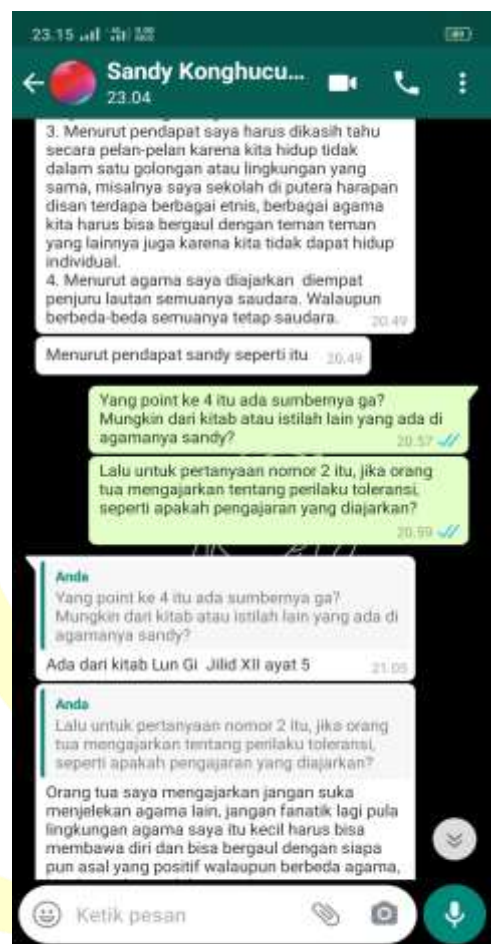
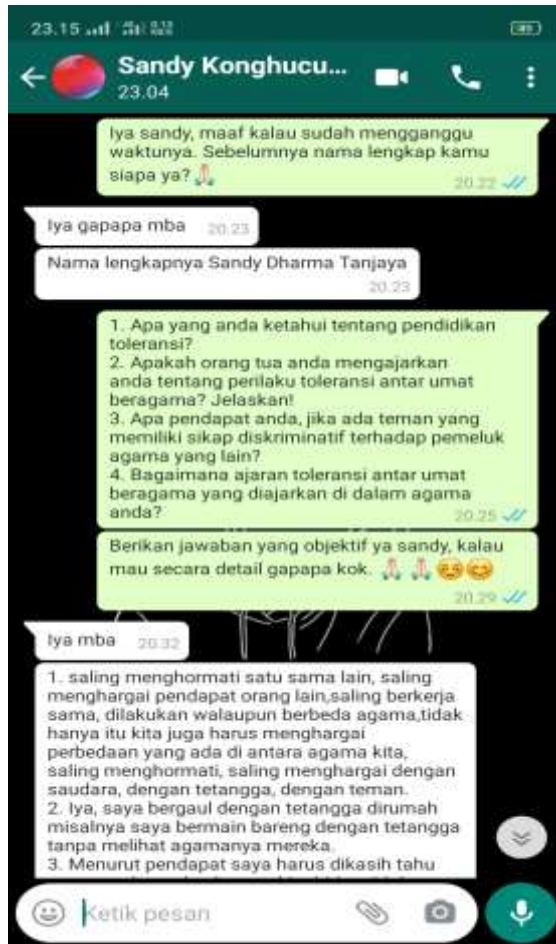


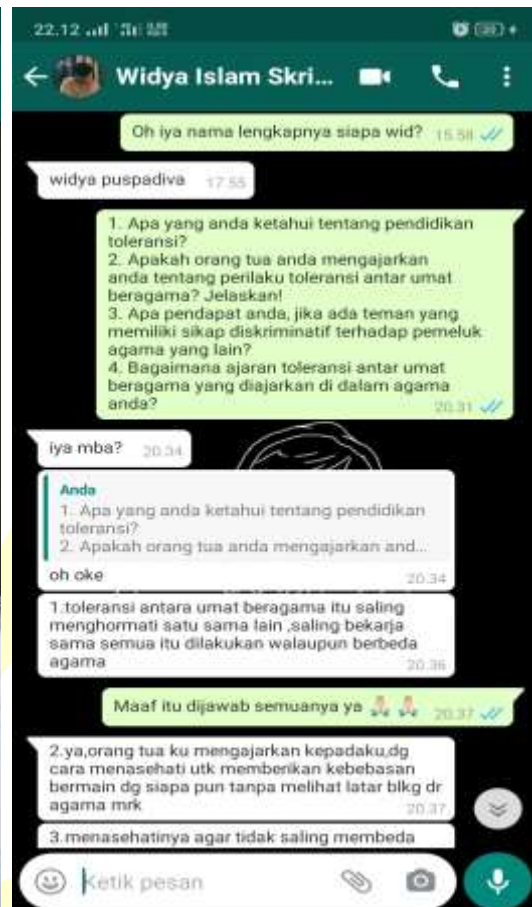
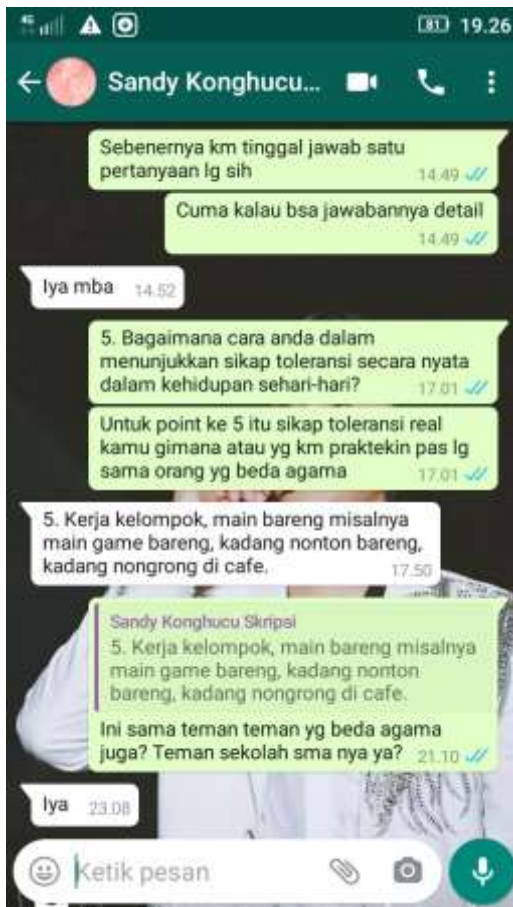


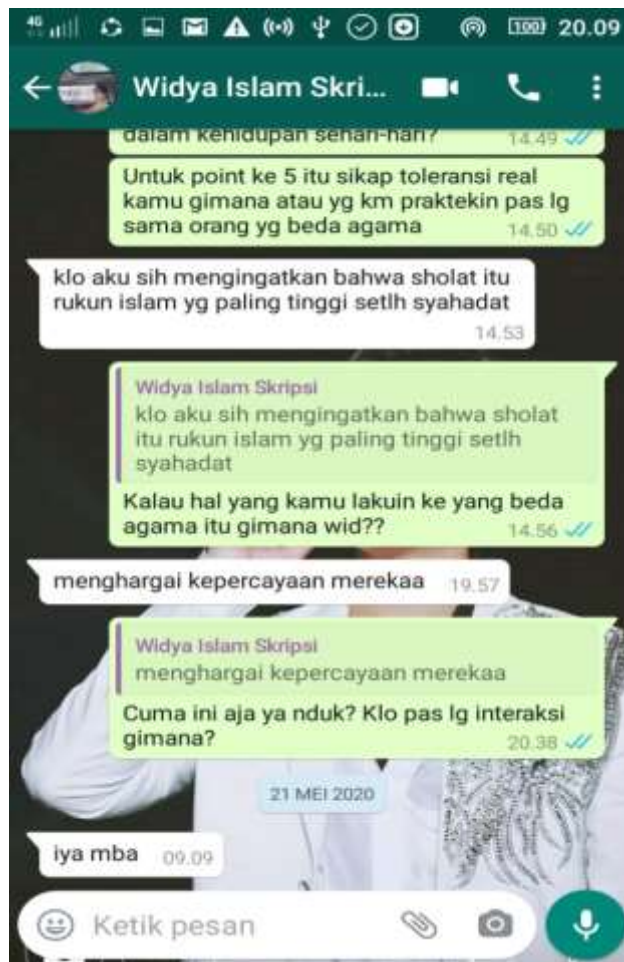
3. Document Screenshots









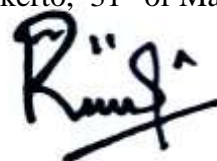


IAIN PURWOKERTO

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SMP/MTS : SMP N 4 Purwokerto
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S1 : IAIN Purwokerto (dalam proses)
Organization Experience : KOMUNITAS RUMAH BAHASA PAI 2017
HMJ PAI 2018
PMII Rayon Tarbiyah 2018 & 2019
DEMA FTIK 2019
DEMA IAIN PURWOKERTO 2020
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Phone Number : 083148374353

Purwokerto, 31st of May 2020



(Rizka Afriana 'Arofatumnisa)