

Teacher's Efforts in Installing An Attitude Of Religious Tolerance Students at Muara Tiku Musi North Rawas State Primary School

Taufik Mukmin, Fitriyani, Mayang Dwiantoro

Sekolah Tinggi Agama Islam (STAI) Bumi Silampari Lubuklinggau, Indonesia
abiahlam@gmail.com, fitriyani@staibslg.ac.id, mayangdwiantoro@gmail.com

Abstract

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Tolerance covers many things, one of which is religion. Religious tolerance has an important role in social life because every Indonesian citizen embraces and believes in a religion. To instill religious tolerance, there needs to be a teacher's role in teaching and guiding students in implementing religious tolerance. The research location is Muara Tiku Elementary School, Karang Jaya District, North Musi Rawas Regency. One of the main reasons the author chose the title and location of Muara Tiku State Elementary School is because Muara Tiku State Elementary School is a public educational institution that has students from different religious and ethnic backgrounds, although it is still dominated by students from families with an Islamic religious background. This research uses a qualitative research approach using descriptive methods. The researcher is the instrument of the research, with data collection techniques through interviews, observation, and documentation. Data analysis is carried out on the data obtained by reducing unnecessary data, presenting the data, and verifying it, namely drawing conclusions. The results of the research show that PAI teachers' efforts to instill an attitude of tolerance in students at Muara Tiku Elementary School, Karang Jaya District, include Islamic Religious Education. Teachers always try to provide exemplary examples, do not corner or vilify other students, provide a good and correct understanding of monotheism, motivate students by telling stories of tolerance during the time of the Prophet, and strengthen the sense of ukhuwah Islamiyah and ukhuwah Insaniyah, namely by working together.

means that Indonesian people are free to adhere to and practice any of the five officially recognized religions. This precept encourages adherents of the five religions to respect each other and to achieve harmony between religions. Article 29 of the Constitution explicitly guarantees freedom of religion, as follows: "(1) The state is based on one Almighty God; (2) The state guarantees the freedom of every resident to embrace their own religion and worship according to that religion and belief" (Tarmizi, 1997).

Education to instill the most basic values of religious tolerance should be carried out at the elementary education level. At this level, something that is instilled in children will become a mindset, a way of thinking, and even a way of seeing life that will be difficult to lose and fade. At this level, less attention is paid. Theoretically, educational institutions in Indonesia are actually strategic places in order to build harmony. If educational institutions are managed well and the spirit of nationalism (harmony) is seriously instilled, it will certainly be very meaningful in realizing an Indonesian perspective. One of the keys to success in education lies with the teaching staff (teachers).

Research Methods

To conduct this research, the author used a qualitative research approach. The qualitative method is "research that intends to understand the phenomena of what research subjects experience in a holistic manner and is resolved through data collection and natural settings. By conducting inductive data analysis, research as a key instrument directs research targets in an effort to find basic theory (STAI, 2018). The type of research used is "descriptive qualitative research, namely research that systematically describes the facts and characteristics of the object or subject being studied accurately" (Sukardi, 2019).

Thus, qualitative research methods are subjective from the participant's perspective in a descriptive manner, so the results cannot be generalized. In other words, this research method is more about providing a clear picture of a problem in accordance with the facts in the field.

The research location is Muara Tiku Elementary School, Karang Jaya District, North Musi Rawas Regency, which is located on Jln. M. Sohe Hamlet 2, Muara Tiku Village, Karang Jaya District, North Musi Rawas Regency, Postal Code 31652. The reasons the researchers chose this location include that it is easy to get access to data, the research location is easy to reach, and the themes that researchers raise are available at the location. And the most important and main reason why the author chose this title and chose the location at SD Negeri Muara Tiku is because SD Negeri Muara Tiku is one of the public educational institutions that has students from different religious and ethnic backgrounds, although it is still dominated by students who come from families with Islamic religious backgrounds. The total number of students at Muara Tiku State Elementary School in the 2021–2022 academic year is 148. With details, there are 117 students who are Muslim and 31 students who are non-Muslim (Ahmad, 2021).

Discussion

Understanding Attitude

Attitude is a term in the field of psychology that is related to perception and behavior. The term attitude in English is called attitude. Attitude is a way of reacting to a stimulus. A tendency to react to a stimulus or situation faced. According to the Indonesian dictionary by WJSPoerwodarminto, the definition of attitude is an action based on beliefs based on existing norms in society, usually religious norms. However, the actions that humans will take usually depend on what the problem is and are truly based on their individual beliefs (Yayat, 2004).

According to LL. Thursione, quoted by Abu Ahmadi, attitude is a level of positive or negative tendencies related to psychological objects. The objects of psychology include symbols, words, slogans, people, institutions, ideas, and so on. People are said to have a positive attitude towards a psychological object if they like it or have a favorable attitude; conversely, people are said to have a negative attitude towards a psychological object if they dislike or have an unfavorable attitude towards the psychological object (Abu Ahmadi, 2009).

La Pierre believes that attitudes are patterns of behavior, tendencies or anticipatory readiness, predispositions to adapt to social situations, or simply, attitudes are responses to social stimuli that have been conditioned. It can be said that the intended readiness is a potential tendency to react in a certain way if an individual is faced with a stimulus that requires a response (Saifudin, 2015).

According to Cardno, manifestations of attitudes cannot be seen directly but must first be interpreted as behavior that is still closed. Operationally, the definition of attitude shows the connotation of appropriate reactions to certain stimulus categories, and in practical use, attitudes are often confronted with social stimuli and emotional reactions (Mar'at, 1984).

According to Sarwono, attitude is a term that reflects a person's feelings of happiness, displeasure, or neutral feelings towards "something." "Something" can be an object, event, situation, person, or group (Sarlito, 2009). According to this statement, attitude is a feeling of liking or disliking that arises because of the existence of a certain object.

Other experts in the fields of social psychology and personality psychology have another concept about attitude, namely, "attitude is a kind of readiness to react to an object in certain ways (Shabran, 2005). Readiness, in this definition, is interpreted as a potential tendency to react if an individual is faced with a stimulus or stimuli that require a response. So, it can be said that attitude as a response is based on an evaluation process within the individual, which will ultimately provide a conclusion in the form of a value towards the stimulus in the form of good or bad—positive or negative, pleasant or unpleasant, like or dislike—which then crystallizes as a potential reaction to the object.

Thus, attitudes are dynamic aspects of behavior that can change, be formed, or be influenced. Environmental conditions and situations at a time and in a place undoubtedly influence a person's attitude statement. In situations where their safety is directly or indirectly threatened, a person will tend to express attitudes that can save themselves, even if they are not in accordance with their conscience. Sometimes a person shows an attitude that is in accordance with other people's expectations, even though it is not in accordance with what is in his heart because of certain goals he wants to achieve. A new attitude has meaning if it is displayed in the form of behavior, both verbal and deed. So, it can be concluded that attitude

is a person's response to responding to, assessing, and acting on social objects, which include symbols, words, slogans, people, institutions, ideas, and so on, with positive or negative results.

Understanding Tolerance

The term tolerance originates from the Latin word *tolerare*, which means to overcome or be patient. "In the KBBI, tolerance has the meaning of behaving or being, allowing, appreciating, or allowing a stance (opinion, view of belief) that is different from one's own stance" (KBBI, 20005). In fact, tolerance is one of the things taught by Islam. "Tolerance is at the same level as other determining teachings, such as public benefit (*al-maslahah*-*ammah*), equality (justice), compassion (*rahmah*), and wisdom (*hikmah*)" (Amirulloh, 2011).

Tolerance is a democratic ethic that has divided power and is carried out in a strong and popular form. "Creating tolerance means allowing other people to be themselves, as well as respecting other people" (Zakiyuddin, 2005). The basis of tolerance is essentially an effort for goodness, especially for diversity of beliefs, that maintains the valuable goal of achieving religious or inter-religious unity. Indonesian Muslims demonstrated an attitude of tolerance towards adherents of other religions when they ratified the Jakarta Charter, which became the precursor to preparations for drafting the Preamble to the 1945 Constitution.

According to WJS Purwadarminta, tolerance is an attitude or characteristic of tolerance in the form of respecting and allowing an opinion, view, belief, or anything else that is different from one's own position (Nurjati, 2015). Tolerance is not a foreign word that is rarely heard by most Indonesian people. The definition of tolerance in the Big Indonesian Dictionary (KBBI) is "the nature or attitude of being tolerant (respecting, allowing, allowing) stances (opinions, views, beliefs, habits, behavior, etc.) that are different or contrary to one's own stance (Fathuri, 2016)."

This definition can be interpreted as a trait or attitude that comes from a person's idealism. Watson (1997) also defines tolerance as a measuring limit that measures the addition or subtraction of something that is still permitted. In this understanding, Watson defines tolerance not as an attitude or trait but rather as a decision taken by a person. According to Hasyim (1979), tolerance itself is a gift of freedom given to all humans (without exception) or to fellow citizens whose aim is to carry out their beliefs or simply regulate their lives by determining their own fate. Note that as long as a person carries out and determines his attitude, it still does not violate or conflict with the existing conditions for the creation of order and peace within society itself.

According to several experts, the definition of tolerance is that, according to Sullivan Pierson and Marcus, quoted by Saiful Mujani, tolerance is "the willingness to appreciate, respect, and accept everything that someone rejects or opposes" (Fahturi, 2016). Meanwhile, according to Benjamin Intan in his book, "Public Religion and the Pancasila-Based State of Indonesia," citing David Little, namely responding to a belief that was not initially accepted, with sublimated disagreement, without using coercion,.

The nature of tolerance

According to Ahmadi, "attitude is something that determines the nature and essence of both current and future actions." According to Walgito, "attitude is a

condition in humans that moves people to act, accompanies humans with certain feelings in response to objects, and is formed on the basis of experiences." Meanwhile, according to Gerungan, attitude can be defined as an attitude towards certain objects that can influence views or feelings. This attitude is accompanied by a tendency to act in accordance with the attitude of the object.

Attitude is a state in humans that is related to feelings, perceptions, motives, cognition, and emotions. An attitude that exists in humans will give different shades of color because one individual is not the same as another. Meanwhile, according to Hornby, "tolerance comes from the Latin word "tolerantia," which means looseness, gentleness, lightness, and patience" (Casram, 2016). In English, "tolerance" means the attitude of allowing, recognizing, and respecting other people's beliefs without requiring approval.

Meanwhile, in Arabic, this term refers to the word "tasamuh," namely mutual permission or mutual ease. Then the General Indonesian Dictionary explains tolerance as openness, in the sense of liking anyone, allowing people to have other opinions, and not wanting to interfere with other people's freedom of thought and belief.

By implementing an attitude of tolerance with the aim of creating unity among fellow humans and Indonesian citizens, especially without considering their religious background, unity that is based on true tolerance means that unity has realized the true nature of unity itself. The goal of religious tolerance is unity, as described in the motto of the Unitary State of the Republic of Indonesia, namely "Bhinneka Tunggal Ika," which means that even though we are different, we are still one. The meaning of this motto is that even though Indonesia is faced with various differences in various matters, one of which is religion, remaining united is the main goal of tolerance for the Indonesian people. Religious tolerance has many functions, including (Iskandar, 2014) a). Avoiding divisions A plural country like Indonesia is a country that is vulnerable to divisions. This is also because in Indonesia, it is easy for religious issues to spread. Therefore, by consciously and truly implementing the value of tolerance, the Indonesian people are able to avoid divisions, especially those related to religion. b). Strengthening relations between religious communities. Religious tolerance also has the function of strengthening religious relations. Because religious tolerance teaches awareness of accepting differences, religious communities can work together to create peace, which is the ideal of all mankind. c). Increase devotion. The more you understand the principles of each religion, the more you become aware of the value of tolerance. Because all religions teach good things full of compassion for fellow believers and those with different beliefs, A person's devotion can be seen in how people apply the teachings of their respective religions.

The role of teachers in instilling an attitude of tolerance

A teacher is a person who provides knowledge to students. In society's view, teachers are people who carry out education in certain places, not necessarily in formal educational institutions, but can also be in mosques, suraus, prayer rooms, and at home. Teachers indeed occupy an honorable position in society. Authority is what causes teachers to be respected, so that society does not doubt the teacher's figure. The community believes that teachers are the ones who can educate their students to become people with noble personalities (Marno, 2016).

Teachers are the most important subject in the continuity of education. Without teachers, it is difficult to imagine how education could run. Even though there is a theory that says that the existence of people as teachers will have the potential to hinder the development of students, the existence of people as teachers cannot be completely excluded from the educational process. Institutionally, teachers play an important role, both in planning and implementing the curriculum. Teachers are planners, implementers, and curriculum developers for their classes. Thus, teachers also play a role in evaluating and improving the curriculum.

In Islam, the term educator is referred to by several terms, such as muaddib, murabbi, and mu'allim. Even though the three terms are still differentiated because each has a slightly different connotation and emphasis on meaning, in the history of Islamic education, they have always been used interchangeably. Teachers are an important component in the teaching and learning process. A teacher participates in efforts to form potential human resources in the field of development. According to experts, the definition of a professional teacher is anyone who has authority and is responsible for the education of their students, whether individually or classically, at school or outside school (Iskandar, 2016). Teachers are all people who have the authority and responsibility to guide and develop students both individually and classically at school and outside school.

Likewise, in Islamic education, a teacher is commonly called an ustadz, which means "teacher" specifically in the field of Islamic religious knowledge. There is another term for a teacher, namely professor (muallim), which is interpreted as a person who has mastered theoretical knowledge and has creativity and practice. Murabbi is often also used to refer to a teacher. Murobbi itself is interpreted as people who have rabbani qualities, namely wisdom, responsibility, and compassion for students. Mursid is also often used to refer to the teacher in the thariqahs.

In the Koran, it is explained that a teacher or educator is a person who educates and teaches others to humanize humans (purify them) by internalizing values in the students' personalities, especially the values of monotheism, morals, worship, and teaching knowledge about various things. In the words of Allah, Surah Al-Baqarah, verse 129:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ
١٢٩

"Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."

As for roles, a teacher instilling an attitude of religious tolerance has a significant impact on the development of students' character. The following are several aspects that highlight the important role of teachers in teaching religious tolerance: Character Formation: Teachers act as facilitators in forming students' characters. In terms of religious tolerance, teachers can teach the values of mutual respect, respect for differences, and understanding religious diversity. Through a good approach, teachers can help students understand that every individual has the right to worship according to their beliefs. Teaching and Guidance: Teachers have a responsibility to provide teaching that is inclusive and respectful of all religions.

In class, teachers can introduce students to various religious traditions, teach about celebrations and rituals, and explore a deeper understanding of their respective beliefs. Example and Commitment: Teachers must be role models in practicing religious tolerance. Teachers' actions and behavior will affect students directly. Teachers' commitment to teaching religious tolerance must be strong and consistent. This includes avoiding discrimination and promoting interfaith cooperation. Obstacles and Solutions: Teachers may face obstacles, such as students' lack of understanding or disapproval of the surrounding environment. Solutions involve an open approach, dialogue, and ongoing education. With a good role, teachers can help create a generation that respects differences and builds a more tolerant and inclusive society.

Condition of Muara Tiku State Elementary School, Karang Jaya District, and Attitude of Tolerance

Muara Tiku State Elementary School is one of the school institutions where there are several students from different religious backgrounds or beliefs. Even though the majority are Muslims, there are quite a few students who have religions other than Islam, including Christians, who are basically from the Anak Dalam Tribe (SAD) family background. Therefore, one of the points of SD Negeri Muara Tiku's mission is point 6, which reads "to create increased tolerance between students." This proves that this school tries to provide equal rights for every student without discriminating against each other. . This is as expressed by Mr. Zunaidi (Interview, May 27, 2022):

"At school, we (Muara Tiku Public Elementary School) do not discriminate in our treatment of students, whether Muslim or non-Muslim; this is clear evidence that our school places them in the same class. Except during KBM hours, of course we adjust them to the religion they adhere to. For Muslims, you can also do KBM at the mosque, and for non-Muslims, because there are fewer of them, we provide special classes that can be used to support KBM."

One of the students acknowledged the same thing as the object of education at this school regarding the diversity of religions in their school: that the diversity that exists can teach us to respect each other. Here's the expression:

"It's very diverse here, Sis; there are adherents of other religions, mostly Muslims here, but there are also Christians, although not as many as Muslims." With this, we can both learn to respect each other, Sis, play together, and learn together" (interview, May 27, 2022).

From data collection carried out by researchers using interview, observation, and documentation methods, it was obtained that instilling the values of religious tolerance in Muara Tiku State Elementary School students has been carried out as optimally as possible by all teachers, especially Islamic Religious Education teachers. Muara Tiku State Elementary School, Karang Jaya District, is indeed a school that has its own uniqueness compared to schools in the North Musi Rawas district. This is due to the fact that among the many students, there are several students whose background is from the Anak Dalam Tribe (SAD) family. From the results of observations made by researchers when they arrived at this institution, we found several activities, including that before starting lessons in each class, there are those who recite short letters; there are also those who sing the song Indonesia Raya; there are also those who pledge Pancasila; and there are also those who recite short letters after that sing Indonesia Raya. This was

expressed by one teacher as follows: *"Yes, this school is a state school. Of course, in carrying out the teaching and learning process, we cannot be separated from various regulations set by the government, in this case the government or the North Musi Rawas District Education Office. More or less, 10-15 minutes each time the teacher opens the lesson, he is given the authority to carry out the learning process as comfortably as possible because this elementary school is a public school where both teachers and students not only have the same religion but have different beliefs."* (Interview, May 25, 2022).

As a second home for students, of course, schools are not only limited to teaching science but also take part in providing teaching in terms of character, and one example is tolerance. However, there are still some students whom the author managed to interview who are still unable to practice the values of tolerance ideally due to several reasons, as follows: One of the students said, *"We here still choose to make friends and associate with non-Muslim students because we feel less comfortable with them in terms of cleanliness and clothing. Because non-Muslim people tend to have dirty clothes and look unkempt, which is what makes us uncomfortable with them"* (Interview, May 27, 2022).

As a PAI teacher at this school, Mrs. Reni Seniati also said that Islamic Religious Education teachers have a very big role in instilling tolerance in students. The following is a presentation of the results of the interview with him: *"In my opinion, the role of Islamic Religious Education teachers is very big, because we think that Islamic Religious Education teachers are the spearhead regarding religious tolerance in the Muara Tiku State Elementary School, why do I say that, because a religious teacher teaches his students to have morals what is good, what is the relationship with Allah and fellow human beings, and in elementary school here it is also like that, because coincidentally here most of the students are Muslim so to be tolerant of other religions cannot be separated from the role of PAI teachers who are responsible for guiding their students to always applies teloren to students of different religions"* (Interview, 26 May 2022).

In its services, this school also provides equal rights to every student without discriminating against each other. This was stated directly by Mr. Zunaidi (Interview, May 27, 2022). ; *"In our school (Muara Tiku State Elementary School), there is no discrimination in the treatment of students, both Muslim and non-Muslim; there is clear evidence that our school places them in the same class. Except during KBM hours, of course we adjust them to the religion they adhere to. For Muslims, you can also do KBM at the mosque, and for non-Muslims, because there are fewer of them, we provide special classes that can be used to support teaching and learning specifically related to their religion."*

One of the students we managed to talk to about tolerance revealed that the diversity that exists in this school can indirectly teach us to respect each other. Here's the expression: *"There is a lot of diversity here, Sis. With people from different religions, we can both learn to respect each other, Sis. Play together and learn together."* (Interview, May 26, 2022) However, some of the students whom the author managed to interview still did not practice the values of tolerance, which were the aims of the research. In this regard, Mrs. Reni Seniati, as an Islamic Religious Education teacher, also stated: *"Thank God, the state of tolerance of students at Muara Tiku State Elementary School is going relatively well, and they respect each other. While at school, they get along with each other and are full of harmony, showing unity. When they played, they joked with each*

other. For them, existing differences are not an obstacle to living in harmony and side by side within a frame of brotherhood and unity. However, not all students are able to apply and practice the values of tolerance to the maximum. Because there are still a small number of students who still like to make fun of each other, don't want to make friends, and don't want to be close to non-Muslim students without causing hostility (Interview, May 27, 2022).

From this presentation, the researcher can conclude that the state of student tolerance at Muara Tiku State Elementary School is as follows: 1). The state of tolerance at Muara Tiku State Elementary School is relatively good. This is also supported by the existence of posters about tolerance put up by the school in the school environment. 2). The state of tolerance at Muara Tiku State Elementary School is quite good and conducive. 3). The state of student tolerance at Muara Tiku State Elementary School is that almost all students respect each other, although there are still a small number who still make fun of each other.

PAI Teachers' Efforts to Instill an Attitude of Tolerance in Students at Muara Tiku Elementary School, Karang Jaya District

At Muara Tiku State Elementary School, there is no special subject about tolerance; however, with the heterogeneous environmental conditions in terms of religion, indirectly, the teachers, especially Islamic Religious Education teachers, always try to provide the best education about religious tolerance in order to create an environment comfortable and conducive to learning. This was conveyed directly by Mr. Muhamad Asri, as Principal of the School (interview, June 5, 2022):

"If specifically there isn't one, there isn't even a tolerance education subject, but indirectly, because here the people are diverse, including Muslims and others, then all the teachers here, including PAI teachers, are also encouraged to always direct all students to always get along well." be it within each other or between religious communities. Even if it doesn't exist in writing, indirectly, all the teachers here always direct all students to always be harmonious. "This means that because our school is public, we should not allow teaching to corner one religion."

On a different occasion, Mrs. Reni Seniati, as one of the PAI teachers, also explained that in giving lessons in class, she tried to explain all material related to the Islamic religion proportionally and as it is in accordance with the concepts and principles of the Islamic religion without comparison. Compare or vilify other religions. And always emphasize the importance of mutual respect and respect for all existing differences. The following is the researcher's interview with Mrs. Reni Seniati (Interview, June 5, 2022):

"During PAI class hours, I try to convey religious teachings, just about what Islamic teachings are like, without badmouthing other religions or cornering other religions. In instilling religious tolerance, we here start by providing an understanding of monotheism, namely by believing in the first pillar of faith. As Muslims, we must always believe in this, even though there are definitely groups out there who worship other than Allah. By frequently instilling this in students, they can stick to their beliefs and respond to existing differences. So when there are friends who have different beliefs, they will not force them to follow our religion, nor will they vilify their religion." That way, Muslim students can behave socially well with non-Muslims, treating them as fellow human beings."

Talking about religion with children, especially young children, is very sensitive. For this reason, the Islamic Religious Education Teacher at SD Negeri Muara Tiku always tries to give direction to students to always foster an attitude of religious tolerance. This is as expressed by Reni Seniati, as follows (Interview, June 7, 2022): *"Because I am an Islamic teacher, I only guide Muslim students. I convey what the Islamic religion is like and what its true teachings are, but we strive for students to respect whatever religion other people adhere to and treat them like fellow human beings. For example, I give instructions to the children that if you meet anyone, try to always say hello, son, smile, and say hello, especially to non-Muslim friends who are fewer in number, so that we are all comfortable studying at the same school and non-Muslims. Don't feel excluded. I myself, sir, here for example, from home I have to do ablution. I want to remain in a pure state, but I understand that I can understand, especially since this is a public school, so if there are children or teachers, I still greet you. You have to be able to adjust it so that you can do it. continue to create good relations and maintain good friendship."*

Apart from always continuing to provide an understanding of the importance of developing and showing a good attitude of tolerance towards students with different beliefs, it is also known that teachers instill the values of religious tolerance by teaching students to be able to see a situation or problem from a different point of view. aka not being fanatical and always feeling that he is the most right. The following is the explanation from Mrs. Fadiana Putri Awaliyahzahra, one of the teachers at SDN Muara Tiku (interview, June 7, 2022): *"When there are religious differences in the school environment, I always tell students that they must look at it with different views. For example, in Islam, according to the concept of QS Al-kaafirun verse 6, the belief in monotheism that affirms Allah cannot be compromised or mixed up. But because our school is diverse, tolerance for people of other religions is needed. For example, when a non-Muslim friend is sick or someone in their family dies, we invite the children to provide as much compensation as possible to them, even though they have a different religion. Look at this not from a perspective that says, "My religion is Islam; my religion, yes, my religion; your religion, yes, your religion; why should we help you, even though you are an infidel?" "By helping each other, there is no harm in giving the view that with the different religions at school, there is its own beautiful value, namely being able to appreciate and do good with other religions."*

The same thing was also conveyed by Mrs. Reni Seniati, who said that in order to easily tolerate people of other religions, you must be able to see that existing religious differences do not become a barrier to interacting at school. The following is the explanation (Interview, June 7, 2022):

"I hope that students really understand the correct concept of tolerance according to the Koran so that they don't make mistakes in applying it. There are limits to tolerance between religious communities. This does not mean that you are free to participate in the worship or rituals of other religions. But it is more about recognizing the existence of other religions around us and all their forms and procedures of worship. I try to give them the view that differences must be made beautiful by mutual respect. If the child does this, then the results will be like this, and if they do the opposite, then the results will be the opposite."

From the explanations of Mr. Muhammad Asri, Mrs. Reni Seniati, and Mrs. Fadiana Putri Awaliyahzahra, it can be seen that in instilling the values of religious tolerance in students, they must provide a correct understanding of the limits of the application of tolerance between religions and the role of the education teacher. Islam. As time goes by and the development of science and technology becomes increasingly sophisticated, there are many external influences that sometimes deviate a lot, giving rise to an anti-tolerant attitude. Therefore, from an early age, the value of diverse tolerance must be cultivated in students so that later in society, despite their differences, they can have good relations between different religious communities. different.

On the other hand, in instilling an attitude of religious tolerance in students, an Islamic Religious Education teacher always tries to relate every existing subject matter to the practice of daily social life. This is important so that the material can be used as a guide for students in social life or when interacting with each other, creating comfort in the school and community environment. This can be seen from the confession of one of the Muslim students we successfully interviewed, as follows (Interview, June 7, 2022): *"In class, our religious teacher always teaches us to always do good to all mankind. For example, a religious teacher tells about the conditions during the time of the Prophet Muhammad and how the Prophet behaved towards the Jews. " Here it turns out that he is not differentiated; besides, we also usually study several lessons other than PAI, often in groups, and work together with them in carrying out the teacher's assignments."*

This statement was strengthened when the researcher conducted an interview with one of the religious teachers, Mrs. Reni Seniati. She explained (Interview, June 6, 2022):

"Talking about religious teachings is not limited to Islamic education but must be lived, studied, and applied in everyday life. When I provide motivation, it is more about inviting them to always do good and giving them enthusiasm and encouragement. I don't force them to do this or that because, basically, their knowledge is still lacking. I give them awareness of their responsibilities, for example, "children as good Muslims must be good vertically and horizontally, so come on, we get closer to Allah SWT, but that doesn't mean you forget about good relationships with fellow humans, including other religions. We believe based on our religion that Allah is one, but that doesn't mean we can hate those who have their beliefs; it doesn't matter if you are in the same group as them or play and eat with them as long as you don't follow their worship." Apart from that, I sometimes motivate the children by telling stories about the time of the Prophet, for example, about the events of the Medina Charter, when at that time there was tension between Jews and Muslims and the attitude taken by the Prophet."

From the statement above, it can be seen that motivating students to cultivate the values of tolerance can be done through the stories of the Prophet, which can be used as role models and motivate students to always maintain good relations with friends from other religions. In motivating students to foster religious tolerance, another Islamic Religious Education teacher, namely Mrs. Reni Seniati, also said this. The following is what he said (interview, June 8, 2022):

"Well, first of all, the motivation can come from within themselves—how they are motivated and enthusiastic to always foster religious tolerance within themselves."

Perhaps by meeting them studying together with non-Muslim children at school here, they will become motivated to make the differences between them beautiful. But if it's for external motivation as a religious teacher, before that, I still invite them to get closer to Allah, one of which is by inviting them every morning to pray Duha prayer. If they are monotheistic, I still say Allah is one; for you, your religion is for me; yes, my religion. What I mean is that for Islam, yes, Islam, and Christianity, yes, Christianity, for those of us who are Muslims, we believe in what is in our teachings, but that doesn't mean we can arbitrarily criticize other religions, let alone disturb them. I always encourage them to keep doing good relations with everyone, whether of their religion or not, because if we are kind to other people, we will also be kind to other people and also to Allah.

In relation to PAI teachers' efforts to instill an attitude of tolerance in students at Muara Tiku State Elementary School, it does not only take the form of verbal encouragement but also in writing. This is in accordance with the results of observations made by researchers. By looking directly at the existing facilities and infrastructure, there is a fairly large mosque in front of the school. When passing through the classrooms, the researcher saw that there was a large banner affixed to the school wall that read, "Even though we have different religions or beliefs, we are still in harmony and peace."

This is also in line with what was conveyed by the Islamic Religious Education teacher, Mrs. Reni Seniat. The following is her explanation (Interview, May 7, 2022): *"As long as I teach here, I always provide motivation, and thank God, so far there have never been things like that, such as not getting along with students of other religions, because of course if there is any problem in class, it will definitely be conveyed to the teachers, but there has never been a problem that touches on religion. And Alhamdulillah, during my tenure as principal here, I always emphasized to teachers and all students to always maintain peace and tranquility. And I also put up posters about religious tolerance so that students are always motivated to respect each other. for example, "Muslims and no Muslims, yes" or something else that essentially maintains harmony between religious communities."*

Based on existing facts and explanations from teachers as above, efforts to instill an attitude of tolerance are not only carried out verbally or orally but also by using props such as posters containing appeals, invitations, and motivations to all students to respect each other. This is also in line with what was conveyed by one of the sixth grade students who the researcher interviewed. The following is the explanation (interview, July 8, 2022): *"Yes, the friends all get along; students here don't really mind differences, especially in terms of religion; we have different beliefs; my religion is my religion; your religion is your religion; but that's in terms of worship; but if you want to be friends, you're welcome here, right?" The aim is to study; sometimes we also study in groups with non-Muslim children. We here also never disturb or tease each other when we are praying."*

On different occasions, researchers observed that "clean Friday" activities were carried out regularly at Muara Tiku State Elementary School, and in these activities, the religion teacher was also involved in encouraging students to participate in these activities well. According to what the researcher witnessed, before carrying out the clean Friday activities, the Islamic Religious Education teachers invited Muslim students to pray together in the congregation at the mosque. Students work together to help each other create a clean environment in

their beloved school. And when Clean Friday activities take place, both Muslim and non-Muslim students mix together and help each other work together to clean their school environment.

The same thing was also conveyed by Mrs. Reni Seniati when the researcher asked what efforts she made apart from teaching and learning activities. The following is the explanation (Interview, June 8, 2022):

"Aside from teaching and learning activities, our teacher council always provides motivation anywhere and anytime. Apart from the process of activities in class, I met children in various activities. Such as during religious, extra-religious, and social activities. For example, the social activity is that every Friday there is a charity collection and alms program where both Muslims and non-Muslims who experience disaster are allocated. Motivate them to share with people who are having difficulties, whether they are of the same religion or of different religions." And also, every Friday morning after the Duha prayer together, there is a clean Friday activity. We encourage all students to be enthusiastic about participating in working together with non-Muslims."

Thus, based on the data that researchers obtained through interviews, observation, and documentation regarding the efforts of PAI teachers at SD Negeri Muara Tiku, Karang Jaya District, in instilling an attitude of tolerance in students, it can be seen that the various efforts made by Islamic Religious Education teachers in instilling an attitude of tolerance towards students are as follows: 1) Islamic Religious Education Teachers always try to set an example by not choosing and sorting their affection for students who are Muslim and non-Muslim. 2) Islamic Religious Education teachers do not corner or vilify other religions when studying. 3) Islamic Religious Education teachers provide an understanding of knowledge and belief in the first pillars of faith and continue to recognize that there are other groups who worship besides Allah. 4) Islamic Religious Education Teachers encourage students to greet, say hello, and smile to students of different religions, either directly or through writing in the form of posters or banners. 5) Islamic Religious Education Teachers guide and direct students to visit and provide compensation to students of other religions who are sick or affected by disaster. 6) Islamic Religious Education teachers discuss and make agreements with non-Muslim students and teachers regarding the use of the classroom during teaching and learning activities. 7) The Islamic Religious Education teacher motivates by telling the story of the Prophet's tolerance for Jews and non-Muslims. 8) The Islamic Religious Education Teacher invites all students to work together with non-Muslim students in Clean Friday activities.

Conclusion

Based on the results of the analysis of data that researchers obtained through interviews, observation, and documentation regarding the efforts of PAI teachers at SD Negeri Muara Tiku, Karang Jaya District, in instilling an attitude of tolerance in students, it can be seen that the various efforts made by Islamic Religious Education teachers in instilling an attitude of tolerance and religious beliefs among students are as follows: a). The state of student tolerance at Muara Tiku State Elementary School is quite good; this is proven by the process of learning and teaching activities going well, and there have been no problems caused by religious differences among the students. b). PAI teachers' efforts to instill an attitude of tolerance in students at Muara Tiku Elementary School,

Karang Jaya District, include: 1) Islamic Religious Education Teachers always try to set an example by not choosing and choosing their affection for Muslim and non-Muslim students. 2) Islamic Religious Education teachers do not corner or vilify other religions when studying. 3) Islamic Religious Education teachers provide an understanding of knowledge and belief in the first pillars of faith and continue to recognize that there are other groups who worship besides Allah. 4) Islamic Religious Education Teachers encourage students to greet, say hello, and smile to students of different religions, either directly or through writing in the form of posters or banners. 5) Islamic Religious Education Teachers guide and direct students to visit and provide compensation to students of other religions who are sick or affected by disaster. 6) Islamic Religious Education teachers discuss and make agreements with non-Muslim students and teachers regarding the use of the classroom during teaching and learning activities. 7) The Islamic Religious Education teacher motivates by telling the story of the Prophet's tolerance for Jews and non-Muslims. 8) The Islamic Religious Education Teacher invites all students to work together with non-Muslim students in Clean Friday activities.

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