Implementation of Character Education Programs in Instilling an Attitude of Tolerance

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Abstract

Intolerance in Indonesia is currently a problem that is quite worrying for the community and also for the government, as many people know that Indonesia has very diverse religions and cultures, so institutions are required to implement character education programs to instill tolerance from an early age so that the next generation can instill a spirit of tolerance. One day, they will be able to implement it properly. Instilling the values of solidarity and inter-religious harmony through education is an effective and appropriate way, so it is necessary to implement a Character Education Program to instill tolerance. This research aims to describe how to implement character education programs in instilling an attitude of tolerance and what the factors are in it. It uses a case study of qualitative approaches. The results are (1) Implementation of the character education program in instilling an attitude of tolerance includes three stages, namely, planning, action, and evaluation, and (2) Supporting factors include motivation from the family environment, which is very influential, and school facilities such as posters, pictures, etc., inhibiting factors include: differences in students' character backgrounds and attitudes which can disrupt the course of learning.

Keywords*: character education program, tolerance, early childhood*

A. Introduction

Intolerance in Indonesia is currently a problem that is quite worrying for the community and also for the government, as many people know that Indonesia has very diverse religions and cultures; considering that with this diversity, there must be positive impacts as well as negative impacts in the positive effects are the most what we feel is that with this difference we can learn and also apply an attitude of tolerance, not only that we can also find out what other cultures are like, the negative impact is that it is prone to division when there are misunderstandings or differences of opinion.

Regarding diversity, Indonesia has many religions, such as Islam, Christianity, Hinduism, Buddhism, Confucianism, and Catholicism. Each of these religions has different teachings and different ways of worship. As Kyai Ahmad Mustafa Bisri (Gus Mus) said, "Difference is natural, so attempts at uniformity are futile efforts."[1]

Intolerance is one of the recurring problems in these difficult times. Indonesia, known as a country that consistently upholds the values of tolerance, is now starting to see a shift in the importance of tolerance. The rapid development of technology influences this shift in value. Indonesia is a multicultural country with various ethnic groups, races, languages, and religions. According to the 2010 census of the Central Statistics Agency, Indonesia has 1,340 tribes. According to the Ministry of Education and Culture, are 652 languages in Indonesia. This number does not include dialects and subdialects. There are at least six recognized religions in Indonesia. With this diversity, every Indonesian citizen must have an attitude of tolerance.[2]

The rise of cases of intolerance in schools is enough to illustrate that in the millennial era, like now, the attitude of tolerance in Gen-Z souls is starting to erode. Therefore, to eradicate intolerance, it is necessary to implement a character education program to instill an attitude of tolerance from an early age so that the next generation can instill a spirit of tolerance, increase a sense of nationalism, and love for the motherland, and in the future be able to implement it properly. Instilling the values of solidarity, mutual respect, tolerance, and inter-religious harmony through education is adequate and appropriate.

Building character education is a must that must be carried out both in the home environment, school environment, and community environment. It is also in line with the strategic plan (strategic plan) of the Ministry of National Education (now Kemendikbud) 2010-2014, which has announced the Implementation of character education for all levels of education in Indonesia, starting from the group of Early Childhood Education (PAUD) to Higher Education (PT) in the education system in Indonesia.[3] Because it is instilled in children, it will become a "mentality" way of thinking, or even a view of life, which is challenging to lose and fade.[4]

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[1] Ahmad Nurcholis, *Celoteh Gus Mus: 232 Ujaran Bijak Sang Pejuang Keberagaman* (Jakarta: Elex Media Komputindo, 2018).

[2] Muhyidin Abdillah and Nila Izzamillati, "Menyelesaikan Masalah Intoleransi: Analisis Peran Dan Bentuk Komunikasi," *Jurnal Ilmiah Komunikasi Makna* 9, no. 1 (2021): 21–28, https://doi.org/http://dx.doi.org/10.30659/jikm.9.1.21-28.

[3] Retno Listyarti, *Pendidikan Karakter Dalam Metode Aktif, Inovatif, Dan Kreatif* (Jakarta: Erlangga, 2012).

[4] Zaini, "Memperkuat Pendidikan Toleransi Sejak Dini," *Jurnal Toleransi* 2, no. 2 (2010): 1–12, https://doi.org/http://dx.doi.org/10.24014/trs.v2i1.423.

Kartini Kindergarten 07 Karetan Banyuwangi Regency is one of the Kindergarten institution students with diverse religious backgrounds from other Kindergartens in the southern Banyuwangi area, including Islam, Hindu Christianity, the existence of TK Kartini 07 is also very strategic. It is in the center of the hustle and bustle of Karetan village and next to the Karetan village office, so many parents are interested in sending their children there. Apart from that, Kartini 07 Karetan Kindergarten has never provided specific criteria for prospective students who will register for school. They accept prospective students and do not look at them from any background or religion.

Researchers researched the Implementation of Character Education Programs in Instilling Tolerance by considering the first few things because tolerance character education is critical to apply to students, especially in building character from an early age. Researchers see a uniqueness they have yet to find in other institutions, such as Kartini Kindergarten 07 Karetan Banyuwangi. In addition to having students with different religious backgrounds, students can also learn effectively and efficiently.

B. Method

The approach used in this study is a phenomenological qualitative approach. The phenomenological method is qualitative research that observes and listens to closer and more detailed explanations and personal understanding of their experiences. Phenomenological studies aim to explain and interpret the experiences experienced by a person during his life, including when interacting with other people and the surrounding environment. This study uses phenomenology from Alfred Schutz's thought, which is more systematic, comprehensive, and practical as an approach helpful in capturing various phenomena (phenomena) in the social world.[5] Shutz is one of the pioneers of the phenomenological approach as an analysis in capturing all social phenomena that occur in this world.

The phenomenological approach is a way of renewal to look at the relationship between humans and the environment and study the relationship between them. The big challenge in the phenomenological approach is the depiction of the close relationship between humans and the world, which are interrelated with formal subjects, to understand the relationship between humans and the world. Researchers carry out several main phenomenological characteristics: (a) paying attention to existing facts, in this case, awareness of something clearly, and (b) understanding the meaning of events or incidents that occur and are related to people in

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[5] Nindito Stefanus, "Fenomenologi Alferd Schutz: Studi Tentang Kontruksi Makna Dan Realitas Dalam Ilmu Sosial," *Jurnal Ilmu Komunikasi* 2, no. 1 (2005): 79–94, https://doi.org/https://doi.org/10.24002/jik.v2i1.254.

certain situations. (c) start with silence, then proceed with a clear description of the phenomenon experienced directly.[6]

The researcher chose this method, considering that the phenomena under study require more profound observations and observations and not numerical or statistical models. Also, only a few have used this approach, especially with the theme or problem being studied. Apart from that, phenomenology also explains the nature of phenomena to provide an overview of something as it is and by the actual situation. Phenomenology focuses on how people experience certain phenomena, meaning that people experience something not because of experience but because of phenomena that occur in their lives. The researcher wants to clearly describe the research object through the phenomena experienced by related informants. The phenomena described are based on natural and actual conditions so that they can give a naturalistic impression according to the definition of phenomenology.

C. Result and Discussion

Based on the formulation of the problems contained in this study, it is only focused on two things that the researchers formulated previously, namely: (1) How is the Implementation of the Character Education Program in Instilling an Attitude of Tolerance in TK Kartini 07 Karetan Banyuwangi, (2) What are the supporting factors and obstacles in the Implementation of the Character Education Program in Instilling an Attitude of Tolerance in TK Kartini 07 Karetan Banyuwangi.

Based on the results of the observation activities, the character education program is implemented to instill an attitude of tolerance as one of the learning programs to foster tolerance in students from an early age. What the researchers observed in the field was the Implementation of religious learning only on Fridays. For the learning activities of non-Muslim students still in class, there needs to be learning to visit their respective places of worship. The following exercise is collecting references to support implementing this character education program.

The Implementation of the Character Education Program in Instilling Tolerance is carried out through several processes, and this is done so that the goal can be achieved optimally. The first process is planning because every educational institution certainly requires a planning stage. Planning itself is made by developing several strategies to achieve the desired goals. Educational planning is a process of preparing activities that will be carried out to determine educational purposes and guide where the direction of education will be taken so that optimal results can be achieved.

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[6] Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2018).

Pict 1.1
Headmaster's Meeting

In the picture above, it can be seen that planning the Implementation of the character education program instills an attitude of tolerance in Kartini Kindergarten 07 Karetan Banyuwangi. School Principals in the Purwoharjo District held a meeting. So, every month, the school principals routinely hold meetings at a predetermined place. In the meeting, the school principal discussed the preparation of the strategy and what character education values would be implemented at the school. Then, the meeting results would be reviewed and mutually agreed upon by the Principal and teachers.

Suppose an agreement has been reached from the meeting that has been carried out. In that case, the next step is to formulate a vision and mission that, in the future, will also affect the Implementation of the Character Education Program for students. In the Kindergarten institution, preparing this vision and mission is the basis for managing teaching and learning activities to be carried out by teaching staff/teachers.
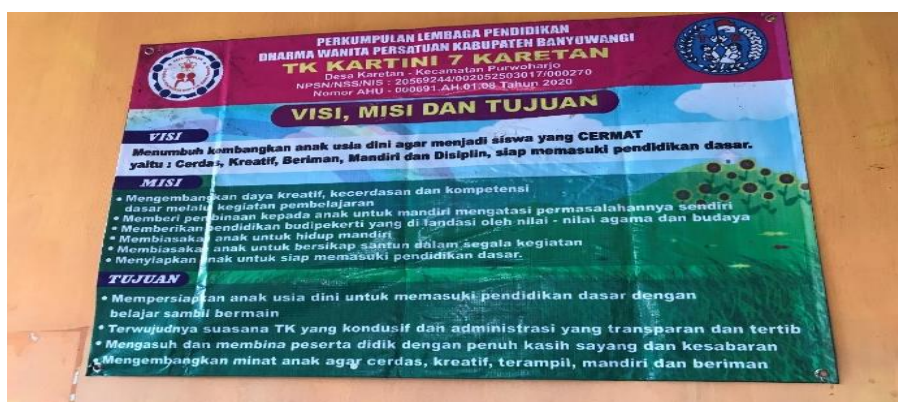
Pict 1.2
Vision and Mission

The picture above results from formulating the vision and mission developed by the Principal, which will be used as the basis for the teacher in daily teaching and learning activities.

Then the second process is Implementation. Based on the results of field observations, the researchers saw that the Implementation of the Character Education Program in Instilling an Attitude of Tolerance had been carried out by the Principal and teachers at Kindergarten Kartini 7 Karetan Banyuwangi, namely directly. This learning has yet to be implemented in a written program or appropriately administered.

For the Implementation of religious learning this Friday, the teacher council will deliver material using the strategy that has been formulated previously; students will be given the material on religion and tolerance. The Implementation students are divided into three places for carrying out teaching and learning activities, according to their respective religions; for their Islamic religion, they are in the prayer room; Hinduism is in class A then; Christianity is in class B, and they will be guided directly by the religion teacher who has been provided the school.

Pict 1.3
Islamic Religion Learning in the Mosque

In the picture above, the Islamic religious teacher teaches students in the prayer room; before learning begins, they will usually pray first, and when the lesson has ended, in Islamic religious knowledge, students are given primary Islamic material such as daily prayers, and parents' prayers.

Pict 1.4
Hindu Religious Learning

In the picture above, the Hindu religion teacher guides students in class. Similarly, before learning begins, students will pray first, led by a friend in front of the class, and when learning has ended. Then, the teacher will explain the primary material of Hinduism.

Pict 1.5
Christian religious learning

In the picture above, Christian religious learning in the classroom is guided by a Christian religious teacher provided by the school and is only present on Fridays. Before learning begins, students will pray first with the teacher's guidance and continue delivering material about fundamental Christianity.

The process of implementing the character education program in instilling an attitude of tolerance in Kartini 07 Karetan Kindergarten includes:

1) Strategy preparation, the initial stage carried out by the school principal, namely preparing a strategy in the form of planning by implementing meetings as well as making decisions and actions to achieve the specified goals as well as developing the vision, mission, and goals of Kartini Kindergarten 07 Karetan Banyuwangi.

2) Implement by carrying out religious learning every Friday by the decision or policy determined by the school principal, wearing clothes from their respective religions, and visiting students' homes to celebrate religious holidays.

3) Evaluation by carrying out supervision, then giving an assessment of the success or failure of the Implementation by educators, then following up by providing additions or input to educators if the Implementation is not appropriate, guiding teaching staff whether their duties have carried it out, then the Principal will also observe the output produced by the school

whether it is in line with expectations or not, continue to fix deficiencies and maintain what is in line with what is desired, but remain active in moving forward.

Several supporting factors in implementing the Character Education Program in Instilling Tolerance in Kindergarten Kartini 07 Karetan Banyuwangi include motivation and support for students obtained from the family environment, especially parents of students, and educational facilities supporting the learning process.

So it can be concluded from the results of the discussion that the supporting factors for the Implementation of the Character Education Program in Instilling Tolerance in TK Kartini 07 Karetan, which play a significant role in the smooth Implementation of the Implementation, include motivation and support for students obtained from the family environment, especially parents of students, as well as educational facilities that support the learning process.

However, according to Mulyana's identification as quoted by Fitri, there are at least four principal obstacles to learning values in schools, namely (1) the strong influence of behaviorism in the Indonesian education system so that learning success is only measured from external attributes in the form of changes in behavior, (2) the capacity of educators in elevating the basic structure of teaching materials is still relatively low, (3), the demands of the times are increasingly pragmatic, (4), an attitude that is less profitable for education.[7]

Based on observations, in-depth interviews, and documentation conducted by the researchers, the results showed that there were several inhibiting factors in the Implementation of the Character Education Program

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[7] Agus Zaenul Fitri, *Pendidikan Karakter Berbasis Nilai Dan Etika Di Sekolah* (Yogyakarta: Ar-Ruzz Media, 2012).

in Instilling an Attitude of Tolerance in TK Kartini 07 Karetan Banyuwangi, including differences in the background character of each student and also the attitudes of students who were still unstable during the Implementation of learning activities, so there are still some students who are still challenging to condition during learning.

From the results of the discussion above, it can be concluded that the inhibiting factors for the Implementation of the Character Education Program in Instilling Tolerance in Kartini 07 Karetan Kindergarten are differences in the character background of each student and also the attitude of students who are still unstable when implementing learning activities. Still, there are no inhibiting factors that must be taken seriously.

D. Conclusion

Based on the results of the research findings that have been presented, the researcher can draw several conclusions to answer the research focus that was formulated earlier, namely the Implementation of the Character Education Program in Instilling Tolerance in Kartini Kindergarten 07 Karetan Banyuwangi includes three stages, namely: (1) preparation of a strategy in the form of planning with holding meetings and making decisions and actions to achieve the goals set, (2) implementation by carrying out religious learning every Friday by the decisions that have been set and wearing clothes from their respective religions, visiting students' homes who are celebrating religious holidays then the final stage, namely (3) Evaluation by supervising then assessing the success or failure of the Implementation by educators, followed up by providing additional or input to educators if the application is not appropriate. Supporting factors include motivation from the family environment, which is very influential, and school facilities such as posters, pictures, etc. Inhibiting factors include differences in student character backgrounds and attitudes that can interfere with learning. Supporting Factors and Inhibiting Factors for the Implementation of Character Education Programs in Instilling Attitudes Tolerance in Kindergarten Kartini 07 Karetan Banyuwangi. Supporting factors, namely motivation and support from the student's family environment and educational facilities that support it, to inhibit the elements, can include differences in the background character and attitudes of students who are still unstable, disrupting the learning process.

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