

The Efforts of Catholic Religious Education Teachers in Developing Student Tolerance at SMP Negeri 2 Air Putih

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ABSTRACT

This study aims to analyze the efforts of catholic religious education teachers in developing student tolerance at SMP Negeri 2 Air Putih. The informants selected to achieve the research objectives amounted to 13 people who were determined by purposive sampling. The methods used to collect data from informants are interviews, observation, and documentation. The data that has been collected was analyzed with the stages of data reduction, data presentation, and drawing conclusions. The validity of the results of the analyzed data will be checked for correctness by using triangulation techniques, both sources and techniques. Based on the results of the study, it shows that catholic religious teachers have tried to develop student tolerance, starting by giving good examples in verbal language, social activities to habituation of self-discipline. Furthermore, the teacher builds the attention of students in the learning process by implementing interesting methods. Finally, students have implemented various forms of tolerance such as respecting the freedom and independence of others, recognizing the rights of everyone and respecting other people with different beliefs. Based on the results of the research, researchers suggest that every teacher continues to carry out a program of student tolerance development activities in schools so that students have tolerance to maintain the integrity of society, nation and state.

Keywords: Catholic Religious Education, Teacher, Student, Tolerance

INTRODUCTION

Catholic religious education aims to humanize humans. Catholic religious education is not only a process of transferring knowledge but more emphasis on the personality development of students. This education requires someone who can carry out educational goals, namely a catholic religious education teacher. Catholic religious education teachers have the same duties and functions as teachers in other fields of study, namely transferring knowledge. The difference between catholic religious education teachers and teachers in other fields of study is that catholic religious education teachers have the responsibility to shape students' personalities, namely mutual respect. Mutual respect for the diversity that exists in SMP Negeri 2 Air Putih such as different ethnicities, cultures, languages, and religions. This diversity is a wealth that should be preserved and preserved. The diversity that exists in Indonesia, including in junior high schools, has given rise to the slogan "Bhineka Tunggal Ika" which means different but one. The point is that differences should not make the Indonesian people, especially students in junior high school divided or scattered. Instead, they must maintain unity even though they have different backgrounds. This diversity expects tolerance to avoid division. Supriyanto (2017) quoted from Robinson, et al said that tolerance is an attitude of respect for differences, a general positive attitude

towards other groups, the absence of prejudice, and accepting something different from other groups. Sholehuddin (2010) also emphasized that tolerance is an attitude of mutual respect in the midst of differences in ethnicity, language, culture and religion. Tolerance can avoid discrimination between groups and groups. Tolerance can be formed in the world of education because education is a place to build tolerance among participants educate.

Teachers or educators can develop an attitude of tolerance in the learning process, both inside and outside the classroom. Teachers are required to be able to recognize students carefully. The teacher as a model should set a good example for students in a tolerant attitude. This can be seen during the learning process. There are also efforts made by catholic religious education teachers in developing students' tolerant attitudes, among others, first; building a sense of empathy is carried out by various methods, namely 1)exemplary, the teacher becomes an example for students in attitude and behavior, 2)stories related to empathy, telling stories experienced are stories that can foster students' empathetic attitudes towards the characters or events that occur in the story/story, 3)the use of verbal words in reprimanding naughty children, the teacher uses good verbal words to reprimand students who are wrong, 4)direct experience, the teacher invites students to students visit and carry out social activities to orphanages, 5)togetherness in class, the teacher instills in students to study together with their friends and is willing to share and lend stationery to their friends, direct experience models can also be called as the experiential method of Nurhasanah et al. (2017) said that learning in this way involves students directly in the problems and issues being studied. Learning according to the experiential learning model is a process of creating knowledge through a combination of gaining experience and transforming experience. Experiential learning invites students to look critically at events encountered in everyday life and

conduct simple research to find out what actually happened then draw conclusions together, 6)the formation of empathy through habituation, Muhtadi (2020) explains that in everyday life students guided and directed to be empathetic anytime and anywhere. Second; Building an attitude of mutual concern, emphasized by Sholehuddin (2010) is the key to success in living with conditions full of differences. This attitude is very necessary as it happens in the midst of diverse (heterogeneous) students. One way that teachers can do is to vary the learning method, for example the discussion method. The discussion method encourages students to dialogue and exchange opinions, with the aim that students can be encouraged to participate optimally, without any rules that are too harsh, but still have to follow mutually agreed ethics. Third; teachers can use cooperative learning models to foster student tolerance. Lickona (2015) explains that the cooperative method is useful for overcoming divisions caused by racial conflicts; black and white people hurt each other's feelings and bodies during recess and after school. The way to do that is to form study groups together. The development of tolerance carried out for students will succeed if students carry out forms of tolerance Suparlan (2008) such as 1)be tolerant in accepting all differences, because differences are God's grace, 2)do not discriminate (discriminate) friends with different beliefs, 3)not forcing others in terms of belief (religion), 4)giving other people freedom to choose their beliefs (religion), 5)not disturbing other people who have different beliefs when they worship, 6)keep hanging out and be good with people who different beliefs in worldly matters, 7)respecting others who are worshipping, 8)not hating and hurting the feelings of someone who has different beliefs or opinions with us.

The development of tolerance to students will not succeed if learning only focuses on the formation of cognitive aspects. Based on the results of research conducted by Suyana

(2015) that in the learning process, education often stops at the cognitive (knowledge) realm. The evaluation standard is also measured from the cognitive domain. So far, teachers have not paid attention to attitudes which are the affective domain. Teachers assume that smart students already have a good attitude. In fact, students with high cognitive levels are not always good affectively, especially tolerant attitudes. Researchers see this problem occurs in SMP Negeri 2 Air Putih. Catholic religious education teachers still prioritize knowledge, skills and override the affective domain of students, especially tolerance. The teacher assumes that students who have high knowledge have good skills and tolerance. The fact that in the classroom and in the school environment there is still intolerance, it can be seen that students do not respect their friends when speaking, mock their friends' beliefs, sit in class only with their ethnicity, bullying occurs against black people, snub noses and curly hair.

This study aims to analyze the efforts of catholic religious education teachers in developing student tolerance at SMP Negeri 2 Air Putih.

RESEARCH METHODS

The research approach used is qualitative research using analytical procedures that produce descriptive data. This research was conducted in 2020.

The research informants were catholic religious teachers, students, peer teachers, and school principals.

Primary data comes from data about the efforts of catholic religious teachers in developing tolerance attitudes and data about forms of tolerance of students in schools collected from the informants selected to achieve the research objectives amounted to 13 people who were determined by purposive sampling. Secondary data are books and journals related to efforts to develop tolerance in schools.

The methods used to collect data from informants are in-depth interview method to

13 informants, then observation and documentation conducted by researchers at SMP Negeri 2 Air Putih.

The data that has been collected was analyzed with the stages of data reduction, data presentation, and drawing conclusions. The validity of the results of the analyzed data will be checked for correctness by using triangulation techniques, both sources and techniques.

RESULT AND DISCUSSION

The results of the research found were the efforts of catholic religious education teachers in developing student tolerance and forms of tolerance carried out by students at SMP Negeri 2 Air Putih. The results showed that the teacher had made various efforts in developing student tolerance, among others, firstly building a sense of empathy for students. Kementerian Pendidikan Nasional (2020) emphasized that an educator is said to be empathetic if he or she can have and understand the thoughts, feelings, reactions, developments, and motivations of their students. The thought process carried out involves him as a whole, with all kinds of risks of differences of opinion, feelings, and even the possibility of conflict. Referring to this, empathy can be interpreted as the teacher's individual thinking activities about the feelings he produces when dealing with his students. The sense of empathy formed by teachers through various ways starting from 1)exemplary, the example carried out by catholic religious teachers is an example of good behavior in the learning process, for example directing students to dress neatly, finding solutions to student problems and being able to interact with each other. relate to all teachers and all students. Teachers make themselves as role models for students in attitude and behavior and make them witnesses of the good behavior of the teacher. Witness about how teachers get along, behave with others by developing a good attitude and empathy. Thus, students are expected to be able to understand and live up to the values of character. Karso (2019) explains that exemplary has a major

contribution in educating the character of students. The teacher's example in all his activities will be a mirror for his students so that the teacher prioritizes aspects of action in the form of concrete actions rather than just talking without action. Exemplary in education is an effective method that most assures its success in preparing and forming students with character and noble character. 2)The teacher conveys stories or stories related to empathy to students. Religious teachers introduce characters who are able to foster empathy in students. The story told is about Jesus' characters in the Bible, for example Jesus empathized with humans, healed the blind, raised young people in Naim and fed 5000 people. Tambak (2016) says that this storytelling method has advantages when delivered in the learning process, namely it can activate and excite students; directs emotions, unites to conclusions; alluring; affect emotions; and imprint on the soul and attract attention. 3)The use of verbal words used by the teacher in reprimanding naughty children. The teacher uses good verbal in reprimanding students who are wrong, not by means of violence. The teacher reprimands by using awareness through polite words, for example: "Mario, see your friend is presenting in front, but you don't listen. He must have been very sad because he was not appreciated. What if you were in his position?" Verbal language like this does not make students hurt but can make students change their attitudes and behavior. In other words, catholic religious teachers admonish students who do wrong not with verbal violence and physical violence. Therefore Arta (2016) reiterates that social interaction between individuals in everyday life is included in the teaching and learning process in schools using Indonesian in verbal form which is always carried out with the principles of cooperation and politeness. Based on the perspective of a scientific approach in learning, teachers consider and supervise, control the use of language based on the principle of politeness and the principle of cooperation

in order to create a conducive learning climate. This has consequences where students are not psychologically depressed in the teaching and learning process. 4)Direct experience, catholic religion teachers invite students to get directly involved in social activities. For example, students are invited to an orphanage to visit orphans. They are trained to give alms or help to the poor. One of the ways that students do is to save money during the pre-Easter fasting period for Christians, which will later be given to the poor. 5)Togetherness in playing. Play means providing an opportunity to have a fun learning experience. The benefits obtained from playing activities according to Mutohir Sridadi in Widodo and Lumintuarso (2017) are (a)wasting extra energy, (b)optimizing the growth of all body parts such as bones, muscles, and organs, (c)increasing children's appetite, (d)children learn to control themselves, (e)develop various skills that will be useful throughout their lives, (f)improve creative style, (g)get learning opportunities to get along with other children, (j)opportunity to be the loser or loser who wins in the game, (k)the opportunity to learn to follow the rules, and (l) can develop intellectual abilities. So, in this activity the catholic religion teacher instills in students to play together with their friends and is willing to share/lend game tools to their friends even though they have ethnic, religious and cultural differences. In addition, in the teaching and learning process students are directed to teachers to lend each other stationery for those who do not have stationery or books. 6) The formation of empathy through habituation, the habituation carried out by the teacher towards students is to queue by lining up to enter the room before starting the teaching and learning process. In addition, the queuing culture is carried out by students when submitting assignments in front of the class. So, the habituation of Mustad (2019) is an activity that is carried out repeatedly and systematically. Later it is hoped that through the habits applied in the school

environment, it will be able to shape the character of students to be more disciplined and responsible in living life in the future.

Second, build an attitude of attention by the way the teacher designs and implements interesting learning in the classroom, for example applying the methods of discussion, storytelling and sharing. This method is enough to make students not sleepy and pay attention to the learning material. In the discussion method, students are able to work well with their friends. Students form various discussion groups equipped with a leader for each group. The catholic religion teacher supervised the discussion during the discussion. The discussion method can make all students pay attention to each other even in the reality of heterogeneity. Sholehudin (2010) states that in the discussion students have a willingness to accept the reality of heterogeneity with full awareness and sincerity as a gift from God Almighty. Allah has made different people, different ethnicities, skin colors, cultures and so on, intended to understand, know, and respect each other. To grow it all, mutual understanding is needed between community groups in order to create a community condition that is calm, peaceful, respectful of each other, and of course full of dynamism.

Third, using a cooperative learning model. Catholic religion teachers direct students to work in small groups collaboratively whose members consist of 4 to 6 people, whose group structure is heterogeneous. Cooperative learning is mutual cooperation learning, namely a learning system that provides opportunities for students to work together on structured tasks. Participants in groups discuss to describe in writing examples of Jesus' compassion and the group results are presented by writing the results of their group discussions on the blackboard. Suminar (2020) emphasizes that cooperative learning is structured in an effort to increase student participation, facilitate students to experience leadership attitudes and make decisions in groups, and

provide opportunities for students to interact and learn together from different backgrounds.

Students at SMP Negeri 2 Air Putih carry out various forms of tolerance. Based on the results of the study, it was found that the forms of tolerance of the participants consisted of 1) students respecting freedom and independence responsibly. The intended freedom is that every student has the right to freedom of thought, belief and religion. This right includes freedom to adopt or accept a religion or belief of his choice, and freedom, either individually or in community with others, in public or private, to practice his religion or belief in worship activities. So, students are given the freedom to embrace religion according to their beliefs, besides that the school provides a schedule for worship at 07.30 in the morning so that students worship according to their respective religions. Schools also provide places of worship. So, all students respect each other in practicing religion at school. In addition, students are given the freedom to choose various activities according to their interests and talents, for example, are free to choose extracurricular activities such as dance, scouting and other extra activities. learners. This is emphasized by Nafi'Udin and Yusuf (2021) that students will be hegemonized by the power of capital from outside themselves, a force that does not give students the freedom to grow and develop naturally. In situations like this, participants learn to be silenced, so that their critical and creative power is lost. This results, for example, that students become insensitive and observant in capturing the changing times that are increasingly complex. 2) Students recognize the rights of everyone. Every student has the right, as regulated in the provisions of Article 12 Paragraph (1) of Law Number 20 of 2003 concerning the National Education System, namely to receive religious education in accordance with the religion he adheres to and taught by educators of the same religion. Get educational services according to their talents, interests, and abilities. The

results show that students in schools have various rights, for example the right to receive learning, the right to express opinions, the right to speak politely and not to speak ill of others, the right to learn, the right to give advice, the right to listen to people who speak, the right not to speak treated equally as human beings with dignity. Practically schools facilitate the implementation of the rights of students, for example, the right to express opinions in public, the right to receive English language training and the right to write poetry and rhymes in school activities. These rights are basic rights inherent in human beings which are natural and universal as gifts from God Almighty and function to ensure the survival, independence, development of humans and society, which should not be ignored, robbed, or disturbed by anyone. 3) Students respect the beliefs of others. The form of students towards adherents of different faiths is not having prejudice against other people of different religions, working together in cleaning classrooms and the school environment, making friends with everyone without discriminating against ethnicity, religion and race, not eating when Muslim friends are fasting, maintaining calm when other religious worship activities are taking place. In other words, students apply an attitude of tolerance, namely religious tolerance Arifin (2018), which is an attitude of respect for others who embrace different religions. Everyone must be given the freedom, as well as the flexibility to believe in and embrace their own beliefs without coercion and intimidation from others. It also gives leeway in carrying out religious worship. Religious tolerance behavior has various indicators such as providing opportunities for other people to worship in accordance with the teachings of their respective beliefs, not imposing their will, beliefs or beliefs on others, being open to other beliefs, being fair to other beliefs and respecting opinions other people of different religions.

CONCLUSION

Based on the results of the study, it shows that catholic religious teachers have tried to develop student tolerance, starting by giving good examples in verbal language, social activities to habituation of self-discipline. Furthermore, the teacher builds the attention of students in the learning process by implementing interesting methods. Finally, students have implemented various forms of tolerance such as respecting the freedom and independence of others, recognizing the rights of everyone and respecting other people with different beliefs. Based on the results of the research, researchers suggest that every teacher continues to carry out a program of student tolerance development activities in schools so that students have tolerance to maintain the integrity of society, nation and state.

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