

IMPLEMENTING THE ATTITUDE OF TOLERANCE IN THE SCHOOL ENVIRONMENT

Iwan, IAIN Sheikh Nurjati Cirebon

ABSTRACT

Indonesia has a predicate as a heterogeneous entity because consists of various cultures, languages, ethnic groups, races, customs, ethnicities, religions, and beliefs. Denying the truth in pluralism will lead to a narrow, exclusive, intolerant, and lead to prolonged social conflict. Internalizing the values of tolerance through learning will be the glue in building harmonious integration to create peace to achieve harmony in differences. According to these conditions, the purpose of this study was to analyze the internalization of tolerance values in religious harmony at State Senior High School (SMAN) 1 Kuningan. This research used qualitative method with descriptive analysis and the researchers themselves as research instruments or human instruments. Data collection techniques are participatory observation, in-depth interviews, and documentation studies. The results of this study reveal that: The internalization of tolerance values aims to be able to build a harmonious atmosphere of religious life in the school environment through the process of instilling knowledge, attitudes, feelings, and skills into students' personalities; The process of internalizing tolerance values is carried out through habituation, imitation and creating a conducive atmosphere of tolerance in the school environment through listening (receiving), responding, giving (valuing), organizing values (organization), and unifying values in an organization.; Evaluation is carried out by measuring the achievement of tolerance values, conducting assessments, seeking information regarding what must be done to improve the internalization of tolerance values, determining the goals to be achieved, developing, and looking for new alternative solutions that are more targeted.

Keywords: Internalization, Tolerance Values, and Religious Harmony.

INTRODUCTION

Education aims to develop the potential of students to be intellectually, spiritually, and emotionally capable as stipulated in Article 3 of Law Number 20 of 2003 concerning the National Education System. Based on this article, education is encouraged to play an important role in building superior human resources, both academically and in character. The law expectation of education will not be achieved without going through an effective learning process. An effective learning process is a teaching and learning process that can accommodate differences in the learning environment, no matter the differences in ethnicity, race, religion, opinions, views, beliefs, habits, or behavior (Daiman & Iswahyudi, 2019).

Indonesia is a country that has diversity in terms of language, culture, customs, arts, including religion. Therefore, the Indonesian nation's title is plural and heterogeneous entity (Asyafah, 2008). Indonesian national diversity cannot be observed in terms of diversity only, but

also the religious terms. The thing that cannot be avoided is the inequality of values that are appreciated and held tight by the people of Indonesia (Kahmad, 2011 & 2009). These values concern the dimensions of human life and are ideal patterns that serve as goals and guidelines for humans in doing and taking action. Hence, the value system underlies the human mind and behavior of understanding, interpreting, and living the surrounding environment.

Consequently, this fact requires attitude tolerance establishment in Indonesian social life, especially in learning practices. That is expected as an attitude of life that aims to create harmony among students with different backgrounds, especially religion. One of the efforts in realizing the attitude of tolerance is to instill tolerance values in education institutions by using learning approaches and strategies that are effectively and efficiently designed.

The attitude of tolerance is a reflection of the moral pattern in social life. Therefore, educating the values of tolerance in learning is part of an effort to create peace in life to achieve harmony in differences. Based on this fact, today's challenges for the world of education are faced with the context of decentralization and national integration which requires careful thinking in determining educational strategies as an effort to build a pluralistic nation's character.

Jacques Delors report to UNESCO (1996) argue that there are four pillars of education, namely: 1) *learning to know*, 2) *learning to do*, 3) *learning to live together*, 4) *learning to live with others* (learn to live together), and 5) *learning to be* (someone). Therefore, if the learning process in schools is directed not only learning to know, learning to do, and learning to be but also directed learning to live together, then the problem of pluralism will be able to be resolved by carrying out conflict management.

With these phenomena and realities, it is important to examine the actualization and revitalization of the role of education optimally for educators and students to create real educational goals. Moreover, it is related to the insistence of interests to maintain the integrity of national unity. Therefore, the author seeks to provide a conception for the internalization of the value of tolerance in strengthening togetherness in differences (agree in disagreement) among students. In other words, the implementation and internalization of the value of tolerance begin in educational institutions carried out by educators and students.

The reasons for this research choosing SMA Negeri (SMAN) 1 Kuningan as the research object are: this school is the oldest senior high school in Kuningan; students of this school have quite a lot of achievements, where 30 percent of the students are able to pass the selection test for state universities; This school has a mission to develop student achievement, both academically and non-academicly (Kuningan, 2019). The students of SMAN 1 Kuningan have succeeded in achieving various achievements in both academic and non-academic fields at the district level, at the provincial and national levels, and there are even achievements at the international level (SMAN 1 Kuningan, 2021).

Research Problems

Based on the thoughts above, the general problem formulation in this study is "*how to internalize tolerance values in an effort to foster religious harmony in SMAN 1 Kuningan?*". As for the problem in this research in more detail, it is formulated in specific questions, namely as follows:

1. What is the purpose of internalizing tolerance values in an effort to foster religious harmony at SMAN 1 Kuningan?
2. How is the process of internalizing tolerance values in an effort to foster religious harmony at SMAN 1 Kuningan?
3. How is the evaluation carried out in internalizing the values of tolerance in an effort to foster religious harmony at the SMAN 1 Kuningan?
4. What are the obstacles to internalizing the values of tolerance in an effort to foster religious harmony at SMAN 1 Kuningan?

LITERATURE REVIEW

Internalization

Discussing the internalization of tolerance values among students, it is necessary to trace the origin and understanding or meaning of internalization. According to Hornby (1995), etymologically the word internalization comes from the verb "*internalize*", ... *to make attitudes, feelings, beliefs, etc fully part of one's personality by absorbing them through repeated experience of or exposure to them*". It means that internalization refers to a process as in the Indonesian language rules which state that the suffix *-ization* has a process definition. This is in line with Tafsir (2011), according to him, internalization is an effort or process of entering knowledge (knowing) and implementing skills (doing) into the person.

Internalization is basically a learning process, namely the process of imparting all knowledge, attitudes, feelings, skills and values. All these things are not only to be known and owned, but further than that, values must be integrated with his personality. In the Indonesian National Encyclopedia (1989) internalization is a process experienced by a person in accepting and making part of himself various attitudes, ways of expressing feelings or emotions, fulfillment of desires, desires, lust, norms, values as other individuals in the group.

Sudirman (2010) revealed that internalization is the long-term process of consolidating and embedding one's own beliefs, attitudes, and values, when it comes to moral behavior. Internalization is essentially a process of instilling something, beliefs; attitudes, and values that become moral behavior. Ryan in Akbar (2000) stated the same "*the term internalization refers to the processes by which an individual acquires an attitude, belief or behavioral from external sources and progressively transforms into a personal value, goal or organization.*" It is stated that internalization is a process that occurs in individuals obtaining an attitude, belief or behavior from sources outside of themselves, resulting in a continuous transformation of the organization, personal goals and values. Hence, internalization will ultimately lead to the realization of one's attitudes and behavior in accordance with the values that enter into the person's personality (Pangesti, 2012)

Thus, Internalization can be interpreted as a business process that carried out to present something (value) that is outside (external) which is considered important, noble and sublime, so that it becomes his, which is carried out throughout his life. Internalization also can be said to be personalization, it is said to be internalization because it enters from external to internal areas, and it is said to be personalization because the effort is in the form of (trying to) make the knowledge and skills integrated with him.

Value

Along with today's increasingly complex problems, the meaning of value is one thing that is quite important. According to Tamsikudin (2012), the meaning of value is often interpreted as a price. Moreover, Tamsikudin cites a report by A Club of Rome (UNESCO, 1993) which states that value is in two opposing ideas. On the other hand, based on the value of products, welfare, and prices with such high appreciation for a material thing, then value as an economic. Meanwhile, values are used to represent ideas or meanings that are abstract and not measurable. Value is abstract and difficult to measure are justice, honesty, freedom, peace, and equality.

Tamsikudin continued his discussion by agreeing with Kupperman's thought (Mulyana, 2004 & 1998) which said that values are normative standards that influence humans in making choices among alternative ways of action. This definition has a primary emphasis on norms as external factors that influence human behavior. This definition is more reflective of the views of sociologists, like sociologists in general. Kupperman views norms as one of the most important parts of social life because by enforcing norms, a person can feel calm and free from all accusations from a society that will harm him. Therefore, one of the most important parts of the value judgment process is the involvement of normative values prevailing in society.

Rokeach (1973) stated that value is an enduring belief that becomes a reference for the way of behaving or the ultimate goal of existence (mode of conduct or end-state of existence) which is a preference for a better conception (the conception of the preferable) or the conception of everything that is personally and socially considered better (that is personally or socially preferable). What's more, he stated that value is something that has a price so that it is said to be of value- fair, good, right, and beautiful, as well as being a guide or guide in acting. Djahiri (1980 & 2004) provides a simple scope of value. According to Djahiri (2002), value can be said as something valuable, both according to the standards of logic (true-wrong), aesthetics (good-bad), ethics (fair, worthy-not worthy), religion (sin, and unlawful-halal), and law (legitimates) as well as being a reference or system of self-belief and life.

On the other hand, Allport in Sauri (2006 & 2015) defines value as a belief that makes a person act based on his choice. Meanwhile, Kupperman interprets the value as a normative benchmark that influences humans in determining their choice between alternative ways of action. On the other side, Kluckhohn still in Sauri (2011 & 2012) defines value as a conception (implied or explicit, which distinguishes an individual or group characteristics) of what are they desire, which influences the choice of means, intermediate goals, and ultimate goals of action. According to him, this definition has many implications for the meaning of cultural values and something is seen as valuable, if it is perceived as something desired.

It is different with Kees Bertens (2001) he suggests that the value has at least three characteristics as follows: a) the value is related to the subject. If there is no subject to judge, then there is no value either, b) value appears in a practical context, where the subject wants to make something. In a purely theoretical approach, there will be no value, c) regarding the properties that are "added" by the subject to the properties possessed by the object. Hence, values do not belong to the object itself.

Therefore, when the value is in a person's mind, it becomes an important concept in his life, then the concept or idea is used as a standard of behavior. The standard of behavior is to display the beauty, efficiency, meaning, or goodness that he supports and maintains. After

someone touches and knows something of value, then that value will gradually affect his belief, namely the belief that underlies the choice so that something is done or rejected. Thus, the value that exists in a person will determine whether something is legal or not, good or bad, even right or wrong something for him.

Values that continuously become self-principles and are institutionalized within themselves through the process of interaction with the environment (family, community, organization) are actualized in life, both in words and actions. The institutionalized nature of the self becomes a person's character. Everyone has their character (nature or character). A person's character based on values that distinguish him from others is called personality. Personality is a distinctive character possessed by a person that distinguishes himself from others. When the value has become a person's personality, the value becomes an identity, a personal characteristic concerned, not only known to himself but also known to others, so we often find the term "*he is disciplined, he is clean, he is religious*" and other designations that indicate somebody's character.

Values that have become beliefs and encourage attitudes and actions are important so that they become self-principles and continue to become the character so that the personality that distinguishes itself from others can be maintained without seeing the risk for the sake of upholding these values. The person is no longer sees profit and loss and even exceeds the legal standards and norms of society that apply to uphold the values that are his principles. Values like that have become his identities (dignity).

Tolerance and its Significance

The practice and implementation of tolerance inter society and religious communities is an important part of fostering harmonious relations. Thus, it is certain that tolerance is an important condition in achieving understanding and mutual understanding. In the Indonesian Dictionary, tolerance comes from "*tolerant*" (English: tolerance and Arabic: tasamuh). It means the measurement limit for additions or subtractions that are still allowed. Etymologically, tolerance is patience, emotional resilience, and spaciousness.

Meanwhile, according to the term (terminology), tolerance means an attitude of accepting other parties and respecting differences. In simple meaning, there are several words meanings. The meaning of tolerance in Arabic is integrated with words such as love, peace, friendship, cooperation, responsibility, sincerity, and success. In other words, the form of tolerance can be seen from the attitudes mentioned above. In English, tolerance is called tolerance which means an attitude of accepting other parties, namely accepting differences, whether differences in culture, religion, tradition, language, habits, and others. Tolerance also means "*acknowledgment of others' rights to live and to be*" (recognition of the right to life and the right to be in others) Kouchok (2004)

Tolerance means being open and accepting of the beauty of difference by respecting individuality and difference while removing the masks of division and overcoming the tension of ignorance (Tillman, 2004). UNESCO (1994) provides an understanding of tolerance, one of which is as follows: "*Tolerance is not an end but a means; it is the minimal essential quality of social relations that eschew violence and coercion. Without tolerance, peace is not possible.*

With tolerance, a panoply of positive human and social possibilities can be pursued, including the evolution of a culture of peace."

UNESCO interprets tolerance not as a final way but as a middle way; Tolerance is a minimal essential measure of the form of social relations capable of resisting violence. Without tolerance, peace is impossible. Tolerance means a form of attitude or social condition. Tolerance is a social condition which closely related to attitudes that are widely held in society.

In general, tolerance is an attitude or human behavior that does not deviate from existing rules. Where a person can appreciate or respect any cultural differences, actions, which other people do. Juliani (2011) provides an understanding of tolerance. According to Juliani, tolerance can be said in terms of a socio-cultural and religious context which means attitudes and actions that prohibit discrimination, give differences to groups, or cannot be accepted by the majority in a society.

Therefore, tolerance can be interpreted as an action or attitude of someone who can appreciate and respect all forms of differences that exist and maintain them in social life for the peaceful realization of community life. In other words, being able to live side by side in daily life despite different religions, ethnicities, cultures, opinions, and attitudes so that religious tolerance can be interpreted as being patient and refraining from disturbing and not harassing religion or belief systems and worship of adherents of other different religions.

On the other hand, tolerance is an attitude or human behavior that does not deviate from the rules, where a person respects every action that other people take. Tolerance is also a term in a socio-cultural and religious context which means attitudes and actions that prohibit discrimination against groups that are different or unacceptable to the majority in a society. An example is religious tolerance, where the majority of adherents in society allow the existence of other religions. In the context of inter-religious tolerance, Islam has a clear concept. "There is no compulsion in religion" and "For you your religion, and for us, our religion" those statements are examples of tolerance in Islam.

The ideology of the Indonesian nation is Pancasila. The first precept of Pancasila is "*Belief in One Supreme God*" which implies that being devoted to God according to each religion and belief is something absolute. It is because all religions respect humans so that all religious people must also respect each other. Thus, inter-religious people who are different will be fostered harmony in life. Religious tolerance can be realized in several ways, for example: 1) mutual respect and appreciation between fellow human beings, 2) the attitude of helping each other among fellow believers, and not knowing religion, ethnicity, race, or culture, 3) understand every difference.

In Bachtiar Effendi's (2002) review, the tolerance in question is not a negative point as was previously carried out by the New Order government, but the true tolerance is positive with pretense. This first type of tolerance encourages a person not to highlight his religion in front of people with different religions. For example, if you are Christian, you don't have to flaunt your Christianity in front of Muslims, and vice versa. Meanwhile, the second tolerance is true tolerance, which invites every religious community to honestly admit and express their religion without being covered up. Thus the identity of each religious community is not eliminated, even each religion can freely develop it.

Religious Harmony

Lexically, the term harmony in the Indonesian Dictionary is living together in a society with unity of heart and agreeing not to create disputes and quarrels (Depdikbud, 1985). Etymologically the word "harmony" comes from the Arabic word "rukun" which means pillar, basis, or precepts. Meanwhile, the plural is "arkaan" which means a simple building consisting of various elements. So harmony is a unity consisting of various elements, and each of these elements is mutually reinforcing, comprehensive, or universal (Munawar, 2005).

The term harmony has a positive and dynamic meaning compared to the static term tolerance. Tolerance implies the agreement of a party to give the right to life to another party. Although an individual is different, they have the same rights and obligations (Katulistiwa, 2013). In addition, harmony is a matter of living in harmony, a sense of harmony, agreement, and harmony living together (Syaukani, 2008). Some argue that harmony is an atmosphere of brotherhood or togetherness between humans despite different ethnicities, races, religions, and cultures.

Harmony also can be interpreted as a process to become harmonious because there was disharmony to live together in peace and tranquility (Yusuf, 2014). Meanwhile, Daulay (2001) stated that harmony is an attitude that comes from the deepest heart, emanating from the willingness to interact with each other as humans without pressure from anyone. On the other hand, Hertina (2009) religious harmony means living in harmony, namely living in a good and peaceful atmosphere, not fighting; unite and agree among people of different religions; or between people in one religion.

Therefore, in Pancasila and the 1945 Constitution of the Republic of Indonesia (Composing Team for the Research and Development Center for Religious Life, 2008), inter-religious harmony is a state of inter-religious relations based on tolerance which understands each other, respecting equality in religious, cooperation in the life of society nation and state.

RESEARCH METHODS

The research location is the Senior High School 1 Kuningan. The research subjects selected were all teachers in the school. The researcher did explore how to treat students of different religions and want to find out more about the process of internalizing the values of tolerance in the school. In addition, researchers also dig up data for all students in the Senior High School 1 Kuningan. The researcher focused on students who have religions other than Islam.

The method used in this research is descriptive analysis with a qualitative approach, namely research procedures that produce descriptive data in the form of written or spoken words from people or actors who are observed and then described and analyzed. Descriptive research researchers conducted to collect information about the internalizing process values of tolerance to foster religious harmony. This descriptive research with a qualitative approach is not intended to test certain hypotheses. It is only to describe the findings, symptoms, or circumstances that the researchers found are then compiled and put into writing to be observed, interpreted, and analyzed with existing theories.

Instruments in qualitative research can be the form of interview guidelines, observation guidelines, and documentation studies. Researchers as research instruments or human

instruments seek to collect the necessary data and focus on internalizing the values of tolerance to foster religious harmony. The data sources of this research are divided into two variants, namely primary data (informants and respondents) and secondary data (books, scientific journals, dissertations, and other documents relevant to the research theme).

The data collection was carried out in a natural setting, namely the teaching and learning process carried out by educators and students in schools. In this study, the data collection technique used participatory observation techniques, in-depth interviews and documentation studies. Qualitative data analysis carried out during data collection and after data collection was complete within a certain period. At the time of the interview, the researcher had analyzed the answers of the interviewees. After analyzing data, if the answers to the interview results are not satisfactory, the researcher will ask more questions until a certain stage obtained credible data.

RESULT AND ANALYSIS

Tolerance Value in Fostering Religious Harmony in SMAN 1 Kuningan

The purpose of internalizing the value of tolerance is to build a harmonious atmosphere in the lives of religious people (Apino, 2016). This harmony can be the foundation to form the character of a civilized and dignified nation. Meanwhile, Hertina (2009) stated that the internalization of the value of tolerance aims to control oneself and provide space to respect each other's uniqueness without feeling threatened by their beliefs or rights.

The target to be achieved in internalizing the values of tolerance at the High School 1 Kuningan is aimed at educators and students. The formation of the desired attitude and character is the aspect of tolerance which consists of respecting each other's opinions, respecting different wills, loving each other, highly upheld in the learning process in the classroom and the school environment, besides the targets to be achieved from the internalization of values. The value of tolerance is the achievement of relationships and attitudes of students who respect each other, respect, can issue different opinions. This attitude is for students no matter they have the same religion or different religions, races, ethnicities, and others. Sanusi (1987), according to which tolerance itself is an attitude of listening and respecting the opinions of others. Meanwhile, Meolino (1999) defines tolerance as "*the nature or attitude of tolerance (appreciating, allowing, allowing) stances (opinions, views, beliefs, habits, behavior) that are different or contrary to their stance*".

The attitude of tolerance does not arise by itself, there must be an internalization of tolerance values in daily life, because tolerance requires a process of incorporating knowledge (knowing) and skills to carry out (doing) into the person. Internalization is basically a learning process, namely the process of imparting all knowledge, attitudes, feelings, skills and values. All these things are not only to be known and owned, but values is also must be integrated with his personality.

As for what is internalized in the school environment of High School 1 Kuningan are the values of tolerance, then the value itself is an eternal belief as a belief that makes a person act on the basis of his choice. Rokeach (1973) stated that value is an enduring belief which is a reference for the way of behaving or the ultimate goal of existence (mode of conduct or end state of existence) which is a preference. about the conception of the preferable or the conception of

everything that is personally and socially considered better (that is personally or socially preferable).

The internalization of tolerance values in the Kuningan 1 Senior High School environment in fostering inter-religious harmony in the environment has no specific guidelines in implementing it, whether it is the guidelines set forth in a special program that is formal in writing or unwritten. The internalization of tolerance values in the school only refers to the school's vision "*Excellent in Achievement, ready to work based on Faith and Piety*". The school's vision is outlined in its mission, which states: "*Organizing an Education Program based on Faith and Piety to God Almighty*". This mission statement emphasizes that the education held at High School 1 Kuningan originates from religious beliefs in accordance with what they hold.

In order for the purpose of internalizing tolerance values in the High School 1 Kuningan school environment run well, special guidelines are needed in the process of internalizing tolerance values, both written and unwritten formal guidelines, because the guidelines can see the extent to which the stated goals can be achieved. Goals are very important in providing guidance on what will be achieved or completed by individuals or institutions, as stated (Afifuddin et al., 2005) goals are targets to be achieved and at the same time goals are guidelines that provide direction for all activities done so that the goal is something that is expected by the individual by continuing to strive to achieve these expectations (Lunenburg, 2011).

Non-Muslim teachers and students have never held activities and groups to hold religious activities at school because it would be coordinated by the church. This activity is one of the activities carried out in internalizing the values of tolerance to foster religious harmony in the High School 1 Kuningan High School environment. Until now, there has never been a misunderstanding that has led to divisions between students with non-Islamic religious backgrounds and other students related to their respective beliefs. Other religious knowledge gained by students with non-Islamic religious backgrounds comes from their classmates in daily interactions in the school environment. But the main activity carried out by educators and students in internalizing the values of tolerance is through learning.

The object of internalizing the values of tolerance as an effort to foster religious harmony at High School 1 Kuningan is school residents with different beliefs and religions consisting of teachers, students, and all staff. There are two non-Muslim teachers, one has retired about three years ago and embraces Protestant Christianity, while another teacher is still active in teaching and adheres to Catholic Christianity.

The number of students with non-Muslim is around 5-7%. There are students with non-Muslim who convert to Islam on their own accord and without coercion. Some students claim to have Islamic backgrounds since X grade and XI. In grade XII it is only known that these students are of different religions. The value of Religious Education (religious subject) in the previous class is still listed as before, and the subject learning outcomes in grade XII, there is a policy from the teacher. There are about three students with a background in the Sunda Wiwitan/Madrais sect. Meanwhile, there are also students with an Ahmadiyah, LDII, and Wahhabi (sect) background. Especially for the Wahhabi sect, it is prohibited because of its intolerant teachings. The entrance of Wahhabis into the school environment is through alumni activities who work together on certain activities, for example: through Karisma (Adolescent Families of the Al Muhajirin Mosque).

The efforts made by the school in internalizing the values of tolerance in High School 1 Kuningan are through the learning process. For religious education subjects, Islamic subject refers to the current national curriculum that is the 2013 curriculum. Although in some cases, teachers make variations and modifications. Related to the 2013 curriculum, all classes apply it. There is only a process that must be adjusted, namely in learning administration and evaluation. The difference between the 2013 curriculum and the previous curriculum is in the learning administration process and its evaluation. When viewed from the Islamic subject content, it still contains KTSP (Education Unit Level Curriculum) or the previous curriculum, but the content is more "shallow". In the Islamic subject learning process, non-Muslim students are free to choose to enter and follow material or out of the classroom by doing other activities.

In general, non-Muslim students at High School 1 Kuningan come from Yos Sudarso Junior High School. Yos Sudarso Junior High School is an educational institution under the auspices of Christianity. One thing that encourages non-Muslim students is the example and attention of parents while at home. One of the efforts made to internalize tolerance values among students is through extracurricular activities. This activity carried out starting at 3-5 pm after the learning hours are over. Extracurricular activities are guided by competent trainers/mentors in their fields.

There is a pressing point to internalize the values of tolerance in the High School 1 Kuningan environment, namely in the learning process. The expected learning is that it can change the students' behavior to be more tolerant and open to differences. According to Chaplin (1972) in the Dictionary of Psychology reveals learning with two formulations, namely: 1) acquisitions of any relatively permanent change in behavior as a result of practice and experience), 2) process of acquiring responses as a result of special practice (learning is the process of obtaining responses as a result of special training). Hence, the change in behavior caused by the experience can only be said to be learning if it affects the individual (Syah, 2006 & 2011).

Therefore, the purpose of internalizing the values of tolerance to foster religious harmony at the Senior High School 1 Kuningan is the process of instilling knowledge, attitudes, feelings, skills, and all of them are not only to be known, then possessed, but further than that, must be integrated with his personality, as an effort or process of entering knowledge (knowing) and implementing skills (doing) into the person through the ideas of a person or group about something that is considered good, true, beautiful, and wise, so that the idea is valuable and of good quality to be used as a guide or guideline. In attitudes and actions that respect differences in religion, ethnicity, ethnicity, attitudes, and actions of others who are different from themselves, as well as respecting the opinions of others and being open to differences that occur in the school environment.

The Process of Internalizing the Values of Tolerance to Foster Religious Harmony at SMAN 1 Kuningan

The process of inculcating the value of tolerance to foster religious harmony can be carried out both formally and non-formally. The approaches that can be applied include an individual approach (personal approach), a group approach (interpersonal approach), and a classical approach (Purwaningsih, 2015). One of the efforts in the process of instilling the value of

tolerance in each individual is sustainable by developing a sense of mutual understanding towards other religious people with the process of learning religion in schools (Khotimah, 2013). The process of internalizing the value of tolerance also can be done by emphasizing social interaction, namely the process of appreciating the essence of values through the process of direct involvement in simulative processes or actual situations (Purwaningsih, 2015).

The internalizing process of tolerance values in fostering religious harmony in Senior High School 1 Kuningan has several procedures, mechanisms, series of activities, sequence of implementation, design, space, and time which are carried out continuously. Handyaningrat (1981) stated that the process is "*something*" that demands a change from an event that develops something that carried out continuously. Moreover, it is said that the process is a sequence of executions or events that occur naturally or are designed, perhaps using time, space, expertise, or other resources which produce a result based on predetermined procedures. For the whole series of activities to internalize these tolerance values to run well in their implementation, these things are carried out.

The procedure used in internalizing the values of tolerance in the Senior High School 1 Kuningan environment is in the form of messages in learning related to several subjects, then becomes a behavior carried out by students in the school environment. Hence, the association between students of the same religion or different religions takes place warmly and fluidly. If one student is suffering, then the Intra-School Student Organization and Kharisma hold a prayer together by informing each class and collecting funds for solidarity and will be given to the families of students by representatives of teachers and students. It also applies to students of different backgrounds, ethnicities, and religions. Hence, the religious harmony and values of tolerance can be felt in real terms.

Messages in the learning process that internalize the values of tolerance are expected to change students' behavior for a long time and become personal characters. According to Schunk (2012) learning is an enduring change in behavior, or in the capacity to behave in a given fashion, which results from practice or other forms of experience. According to Schunk, learning is a lasting behavior change, or the capacity to behave in a certain way, resulting from practice or other forms of experience. Therefore, learning must have the following criteria: 1) learning involves change, 2) learning endures over time, and 3) learning occurs through experience (Schunk, 2012).

The mechanism carried out in the process of internalizing the values of tolerance to foster religious harmony at High School 1 Kuningan is the embodiment of the school's vision and mission. Then, a vision and mission are applied through several school policies. In realizing the school's vision and mission, it is set out in a series of activities. The series of activities carried out to internalize the values of tolerance and foster harmony in the life of religious people. In the school, the environment is in the form of a process of learning the concepts of their respective religions. If one of the teachers or students is suffering (need help), solidarity is carried out by raising aid funds.

Activities carried out to internalize tolerance values are through the learning process, religious activities, scheduled extra-curricular activities, and so on. Non-Muslim students are obedient, disciplined, obedient, and also always respectful to all educators. The series of activities in the form of activities that support the realization of the internalization of tolerance values is through learning related subjects, such as Islamic Religious Education, Citizenship

Education, and Social Sciences. The learning process is based on the curriculum used, namely the 2013 curriculum with technical delivery through discussion, divided into groups discussing different or the same themes, then presented and ended with questions and answers.

The explanation above is reinforced by Fadli's statement (2015) that the embodiment of tolerance for religious harmony in the school environment includes participating in extracurricular activities, group learning activities, organizing national and religious holidays, polite, respecting, love and help each other. These activities are needed to create a conducive learning process so that the goals of school education can be achieved. Therefore, the role of the teacher is very important in instilling an attitude of tolerance in the learning process at school, so that schools create an atmosphere of family, togetherness, although different (plural) but mutual respect, respect for each other (Putiutami, 2013).

In the process of internalizing the values of tolerance at High School 1 Kuningan, everything happened naturally without any order. However, the process is a regular when associated with learning materials or messages which are directly or indirectly carried out by students. The absence of a special order in internalizing tolerance values allows all students to carry out activities carried out by the school, including extracurricular activities that are participated by all students.

The design carried out by the High School 1 Kuningan in internalizing the values of tolerance in the school environment is in the form of delivery in the learning process, religious holidays, and supportive moments. The objective condition of the school illustrates that internalizing tolerance values cannot happen by itself, but requires methods in learning. Tafsir (2009) describes several steps that can be taken in internalizing values, namely knowing, doing, and being. Those naturally become a culture in High School 1 Kuningan.

Evaluation in Internalizing Tolerance Values to Foster Religious Harmony at Senior High School 1 Kuningan

The evaluation conducted at the High School 1 Kuningan is a process to find out the achievement of results, progress, and obstacles found in the implementation of programs or activities. Then, the results are studied to improve the implementation of the program in the future. According to Akdon (2007) includes 1) evaluation of inputs, 2) evaluation of processes, and 3) evaluation of outputs. The evaluation carried out at the school in internalizing the values of tolerance to foster religious harmony in the school environment is an evaluation of the process in carrying out the internalization.

All this time, the internalizing process in the school environment has been going well. If something needs to be improved, it's not something elementary. It can be seen by measuring the success of internalizing the values of tolerance to foster religious harmony in high school, the school environment, both between students of the same or students of different religions.

The evaluation is an attempt to take corrective action regarding the internalization of tolerance values in the environment. Stufflebeam & Shinkfield (1991) stated that evaluation is the process of delineating, obtaining, and providing useful information for judging decision alternatives. Continuation of the evaluation is to take corrective actions or improvements. Hunger and Wheelwn (2003) use information on performance results to take corrective action and solve problems.

The internalization of tolerance values at Senior High School Kuningan has gone well. Hence, until now no corrective actions have been found from the predetermined program. It can be seen from the interaction of students of different religions in carrying out harmonious life in the school environment, both students of the same and students of different religions. In addition, the level of participation of students in organizations within the school environment is very enthusiastic. They are active in organizations that are in schools. It indicates that there is no discrimination and distinction between students of the same religion or different religions in the life of the school environment. So that the values of tolerance in fostering religious harmony are interpreted by the ability to live side by side in daily life despite different religions, ethnicities, cultures, opinions, and attitudes. In other words, religious tolerance can be interpreted as being patient and refraining from disturbing and not insulting religion or belief systems and worship of adherents of other religions. According to Kouchok (2004), tolerance is interpreted as an acknowledgment of others' rights to live and to be (recognition of the right to life and the right to be in others), which means an attitude of accepting others, namely accept the differences, whether differences in culture, religion, tradition, language, customs and so on.

In addition to measuring the success of internalizing tolerance values in schools, an assessment process must also be carried out, namely by assessing students in the process of internalizing tolerance values to foster religious harmony in Senior High School 1 Kuningan. The process of internalizing values of tolerance carried out among students can be judged from the learning outcomes, especially in the Islamic subject of Religious Education. To assess the final result of the internalization of tolerance values is the daily activities and interactions of students in the school environment. In general, the impact of this is an increase in the achievement and quality of learning of the students. In particular, based on the gender of non-Muslim students, they are balanced in number. In general, those who have relatively better achievements are female students. Meanwhile, the internalization of tolerance values among students can be shown in the form of behavior that can respect and respect others.

This assessment process is intended to measure the extent to which the internalization of tolerance values is carried out. Related to the statement above, Afifuddin put three terms in evaluation that are often used, namely evaluation, measurement, and assessment. Some people think the three terms have the same meaning, although there are also differences. Afifuddin (2005) try to give their opinion on the differences between the three terms. To measure (measurement) is to compare something with one measure. Measurement is quantitative. Judging (evaluation) is deciding on something with a good or bad measure. The assessment is qualitative when the evaluation includes two steps, that is measuring and assessing. Conducting program evaluation is an activity that is intended to find out how high the level of success of the planned activities is.

Therefore, the assessment process carried out in schools aims to decide the process of internalizing tolerance values with good and bad measures. According to Bachtiar Effendi (2002), tolerance is about negative and positive. True tolerance is not the negative one, but positive.

How to obtain information related to the success of internalizing the values of tolerance to foster religious harmony at the school was obtained from teachers and other students. When harmonious interactions are established between students, the internalization of tolerance values in fostering religious harmony can be ascertained to run well. Then, the result can be obtained

from fellow students, teachers, and parents of students. From the students' point of view, information about the success of internalizing tolerance values is obtained from educators who always monitor the students in carrying out learning in the school environment.

Based on Tyler's statement in Afifuddin (2005) evaluation is a process that determines the extent to which goals can be achieved. Evaluation is a collection of information used in making decisions so that evaluations are made into what differences exist with a standard to find out if there is a difference. Majid (2008) gives an understanding that evaluation is more directed to educational evaluation. Majid (2011 & 2012) said that evaluation is a measure of the achievement of educational programs, planning a program of educational substance including curriculum and its implementation, procurement and capacity building of educators, education management, and overall education reform.

One of the evaluations carried out in internalizing tolerance values at Senior High School 1 Kuningan is by determining the goals to be achieved by the school. Whether these goals have been achieved or not, achieving the goals of internalizing tolerance values in schools should have clear rules and policies.

Determination goals to be achieved in the implementation of the internalization of tolerance values are contained in the rules, policies, and collective agreements in the school environment. Those are arranged to provide direction and goals to be achieved. Thus, the evaluation conducted in Senior High School 1 Kuningan provides an alternative decision in improving the internalization of tolerance values in the future so that the internalization process can run even better.

CONCLUSION

A constraint is an obstacle or factor that limits, hinders, or prevents the achievement of predetermined goals. We believe that there will never be religious harmony, but religious harmony must always strive. One of the efforts that can be done to create an atmosphere of harmony among religious people is to foster and develop a tolerant attitude towards each religious adherent. It is undeniable, obstacles will follow the great ideals of fostering inter-religious harmony through internalizing the values of tolerance in schools.

Through observation activities, documentation studies, and conducting interviews with school principals, teachers, and students in the SMAN 1 Kuningan environment, there have been no significant obstacles or very crucial obstacles that hinder the process of internalizing tolerance values in the school environment. The point of view of the factors that hinder it, there are no crucial factors that hinder the internalization of tolerance values. Based on the fact that there has never been a misunderstanding between students with non-Islamic religious backgrounds and friends of other religions in their school environment. Thus, substantively there are no hindering factors to internalize the values of tolerance in the school environment.

The absence of factors that hinder crucially and substantively in internalizing the values of tolerance in the school environment is because every school member realizes that every religion carries a mission as a bringer of peace and harmony in life, not only between humans but also among God's creatures. In the terminology of the Qur'an, the sacred mission is called rahmatan li al-'alamin.

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