

INTERPRETING DIFFERENCE THROUGH TOLERANCE EDUCATION

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ABSTRACT

Indonesia is a pluralist country, meaning that Indonesia is a nation which is inhabited by diverse cultures, races, languages, and religions. As a human being living in the middle of a world full of diversity, we inevitably have to interact with other people in the society. Tolerance education becomes important to interpret the noble value of the nation into everyday behaviors. The object of this study is reviewing the literature, aiming to inform the public, especially about the importance of education tolerance in the community. The meaning of tolerance education for everyone is necessary to keep harmonization in a pluralistic society. Designing a model of tolerance education is something that is positive and must be done as a harmony space in the middle of individualistic lifestyle, including the attitude of intolerance. As a society, we are obliged to do so gladly and without discrimination.

KEYWORDS: *Community, Education, Tolerance*

INTRODUCTION

Indonesia is a pluralist country, meaning that Indonesia is a nation which is inhabited by diverse cultures, races, tribes, languages, customs, and religions. There are Javanese, Sundanese, Madurese, Batakese, and others. Every culture has its own language, and its customs are not the same. In addition, the religion adopted by the people also varies even though the majority is Muslim, but in this country, there are still Catholics, Christians, Hindus, Buddhists, and Confucians (Qadir, 2009: 16). In other words, Indonesia is a country whose population is diverse in terms of ethnicity, culture, and religion.

Therefore, as human beings living in the middle of a pluralistic or diverse world, religious people inevitably have to meet, have to interact, have to deal with unrelated people in the life of the nation and state and society. In our country, Indonesia for example, inevitably, likes or not, wants or not, we while living side by side with people of various religions and beliefs. In these circumstances, it is important for everyone to think about how they relate to people of other faiths and different cultures. If not then it has the potential to lead to a lot of friction, clashes, chaos and even riots that will interfere with peace and peace of life together (Soru, 2015). Thus, each person is required to be able to live tolerantly and get along with other people with different beliefs or religions.

To support the statement above, Parekh (2010: 6), argued that multiculturalism is not a pragmatic political doctrine, but a way of looking at human life. It can be said that the fundamental essence of multicultural behavior is a mutual understanding among human beings.

The process to build such understanding can be initiated from the creation of cohesiveness and social inclusion in the form of knowledge transfer by building effective communication with individuals and groups of different backgrounds.

Therefore, education becomes important and be a vehicle of knowledge to realize cohesiveness and social inclusion in the form of creating a sense of comfort and peace. The sense of comfort and peacefulness is an atmosphere without anxiety, without the mechanism of self-defense in experience and encounter between cultures. The process to instill these values in multicultural education can be pursued through education and teaching within the family, community, and or school (Jati, 2014: 71). While the implementation of this attitude of tolerance must be based on the attitude of the breast to others by observing the principles held and without sacrificing those principles (Ali, 1985: 83). Thus, it is clear that tolerance occurs and applies because there are differences of principles, and respect for the differences or principles of others without sacrificing their own principles. For that reason, tolerance education becomes important to interpret values into everyday behavior.

METHOD

This study uses content analysis methods on the meaning of tolerance education in a multicultural society. The object of this study is to review the literature on expert opinion, aiming to inform the public, especially about the importance of tolerance education in society.

DISCUSSIONS

Study of Tolerance Education among Plural Society

The term tolerance education can be used both at the descriptive and normative levels, which describe issues of education related to multicultural societies. Furthermore, it also includes the notion of consideration of educational policies and strategies in multicultural societies (Suciastini, 2017: 15). Meanwhile, Indonesian sociologist Ignas Kleden once wrote a theme that is quite interesting about the theme of education is about linking capacity and delinking. This term is actually a cultural term adopted for later use in explaining the capacity that must exist in our educational system. In the cultural sphere of linking and delinking is the ability to link and link itself and delink themselves from the value system which is adopted (Kleden, 2004: 148-149).

In the world of education, linking is related to the ability of educational institutions to link the relevance of its learning to the life of concrete society. In this context, the school is a miniature society in which children are prepared to enter society. In short, education must be relevant to social life. However, do not stop at linking, educational institutions must have also delinking capacity. That means, even though the school is a miniature community, but the school is not synonymous with the community. Educational institutions such as schools should also be able to escape from society. This is especially important when social life in society has been tainted with social problems such as in-tolerance, corruption, fighting and other social and economic problems. If not, then the school will be a "miniature of the social problem" because the social problems that exist in the community thrive in educational institutions. Schools must take on and can play the role of miniature ideal life.

About education, tolerance, CNN Indonesia Student provides one interesting example from Flores that may be helpful to imitate. One of the educational institutions for Catholic Lecturer candidates, Ledalero Catholic School of Philosophy has long worked with one of Pesantren (Moslem's boarding school) in Ende District in sending their teachers

who are the having capability as candidates for Catholic leaders to the pesantren (Moslem's boarding school) as teachers every year. The cooperation has been going on for almost ten years. In the pesantren (Moslem's boarding school) they have task to assist the companion of santri (Moslem's boarding school students) to educate them into a good moslem. They became the companion of the santri (Moslem's boarding school students) in full time without any attempts of Christianization. Potential priests and santri learn to live with tolerance in daily interactions (Watu, 2017).

The example above becomes a strategic moment, considering in Indonesia all mainstream religions live together with the number of adherents and strong influence in people's lives. Speaking of harmony in East Nusa Tenggara Province (NTT) it is commonplace, a custom has become a tradition passed down from generation to generation. However, it must remain introspective because religious harmony is something dynamic that can change in accordance with the behavior of its supporters.

For that, interfaith dialogue becomes a blessing. Given the four pillars of education initiated by UNESCO that is *learning to know, learning to do, learning to be and learning to live together*, that what we have received as a natural thing, taken for granted, which from its nature cannot be treated again. There needs to be an intervention and even deliberate and continuous engineering to form a human character that still maintains harmony. As the expectation of the Head of Research and Development and Training Kemenag RI. Prof. Rahman Mas'ud, "*We must all feel the same as human beings living in the same planet*" (Seja, 2016: 3).

Thus, by the example and the concept of tolerance initiated by UNESCO above, it can be said that the education of tolerance actually departs in two domains, namely in the theoretical realm of knowledge about tolerance and practical aspects of interaction with different beliefs and views. Solving the problem of in-tolerance can not only be restored to the arrogance of individuals or groups alone. We hope that the issue of tolerance education will continue to be assessed as a model for continued development in society. Because the education model of tolerance is very important and relevant to the pluralist Indonesian society.

CONCLUSIONS

Indonesian people living in the midst of pluralism need to practice tolerant life with pleasure and without discrimination. In other words, there needs to be a comprehensive understanding of how to manifest a tolerant and humanist society. Tolerant, that is by giving the widest possible opportunity for other believers to mingle and develop themselves as ourselves. While humanists are how we treat them as fellow human beings who have the same rights and obligations as human beings. This is important, for citing the mind of Helen Keller, "*tolerance is the highest result of education*". By learning to recognize differences, we are appreciating togetherness.

SUGGESTIONS

The meaning of tolerance education for everyone is very necessary or must be done in order to maintain harmonization in a pluralistic society. Designing a model of tolerance education is something positive as a harmony space in the midst of an individualistic lifestyle, including concerns about differences in beliefs and in-tolerant attitudes.

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