

# The Implementation of Pancasila in Strengthening the Value of Interreligious Tolerance in Junior High School Students

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**Abstract:** The diversity of Indonesian society is reflected in the diversity of religions adhered to. Religious diversity also exists within the scope of the school, where students must be accustomed to having a value of tolerance and respect for each other as a form of implementation of Pancasila values. The purpose of this study was to find out how the implementation of Pancasila values in strengthening the values of inter-religious tolerance among students at 3 Bae Kudus Junior High School. Research is a type of qualitative research with a case study approach. Data was obtained through observation, interviews, and documentation studies. Data analysis techniques use the Milles and Huberman techniques through data reduction, data presentation, concluding, and verification.

The results of the study show that the main tolerance value in Civics subjects is implemented in every teaching and learning process by showing an attitude of mutual respect for others, getting used to respecting opinions and differences, being democratic and equal, and not bullying. Students are also given an understanding that tolerance is not only about themselves and their religion but also gives space to other people's religions and beliefs that as creatures of God Almighty, all have freedom in embracing religion and must respect each other's differences.

**Keywords:** Pancasila, Tolerance Value

## Introduction

Tolerance between religious communities is needed in carrying out social life, especially in diverse societies. Indonesia, which has a diversity of ethnicities, religions, and races, really needs the value of tolerance. With tolerance, society will always live side by side in harmony and avoid division. In addition, the value of tolerance also encourages people to respect one another and respect each other among community members because they are aware of living side by side.

The value of tolerance is reflected in Pancasila, especially in the first precept, namely KeTuhanan Yang Maha Esa. Pancasila is the basis of the state and has been agreed upon by the Indonesian people as this ideology is used as a reference and guideline for good behavior in everyday life, in society, as a nation, and as a state. The precepts in Pancasila are the crystallization of the customs, culture, and noble values of the Indonesian people which are the characteristics of the citizens of the country itself.

As a value used in a code of conduct, Pancasila values cannot simply be ingrained in one's personality. It takes time and habituation to internalize the values of Pancasila so that they can penetrate and merge into the soul of every Indonesian nation. One way to internalize the values of Pancasila is to include them in the civic education curriculum. Not only in the curriculum, Pancasila values are also used as a habit that is carried out continuously, repeatedly, especially for school students so that they are firmly entrenched and continue to be carried out even after they graduate from school. The internalization of Pancasila values, especially the value of tolerance, is very important because the conditions of society are diverse and prone to conflict. Shofa in Hasanah (2021) states that Pancasila is capable of being a unifying tool for the nation and a source of values for life in society, nation, and state. The religious values contained in the first precepts of Pancasila are expected to be able to overshadow and accommodate the diversity of religions embraced by Indonesian citizens. Triani and Siti (2023) state that Pancasila is not only the basis of the state but also as values that can be applied in everyday life, the implementation of Pancasila values is found in activities, actions, actions or there is a system mechanism for a planned activity and also to be an activity goal. As with teaching and learning activities, the actions and objectives of the learning process are not only to make

students smart but also to have characters that are by Pancasila values, one of which is the value of tolerance in school students.

### **Research methods**

This research method is a qualitative research method using a case study approach that was carried out in 3 Bae Kudus Junior High School related to efforts to strengthen the value of inter-religious tolerance among students. Sugiyono (2013) that the qualitative method is a research method based on the philosophy of postpositivism which is used to examine the condition of natural objects. The subjects of this study were students at 3 Bae Kudus Junior High School whose samples were taken randomly so that all had the opportunity to become respondents. Research subjects are also supported by data such as photographs, school documents, and relevant literature studies.

Data collection techniques in this study were carried out by observation, interviews with students and teachers of Civics subjects, as well as supporting documentation such as learning tools and documentation of teaching and learning activities. While the data analysis technique in this study used the analysis technique of Milles and Huberman (2009) with the steps of data reduction, data presentation, conclusion, and verification.

### **Results and Discussion**

#### **a. The value of inter-religious tolerance**

Inter-religious tolerance has the meaning of appreciating and allowing, the stance (opinions, beliefs, habits, behavior) of someone different or contrary to one's stance (Rosyid, 2016). Tolerance between religious adherents is also a realization of the expression of religious experience in the form of community, this expression is a human response to absolute reality which is manifested in the form of social ties between religious adherents or different religions (Casram, 2016).

The value of tolerance is very important in a diverse society because it can be used as a frame of reference in behaving or acting to create a life that is harmonious and far from conflict. Tolerance between religious adherents is also a form of accepting the existence of other people, accepting that we as humans who were created in various conditions of different beliefs must respect each other and respect the beliefs of other people who are different from us. According to Casram (2016) that a person can be said to have a tolerance value if (a) has a religious inclusive attitude, meaning that he thinks he is right but still provides space for other people of different religions to believe in their religion, (b) there is an attitude of allowing and not hurting other people or other groups of different religions, (c) the existence of personal security, property, property and minority elements in society, (d) respecting religion, morality and institutions of those of different religions, (e) the existence of indifference in embracing religion and carrying out the teachings of the religion he believes in.

Society has not been said to have good tolerance values by the teachings of Pancasila if tolerance is carried out only with their religious environment because true tolerance means firmly believing in what is their faith but still respecting the differences in beliefs that other people have, and providing the same space in carrying out religious activities by the teachings of their respective religions while upholding the applicable law.

#### **b. Implementation of the value of inter-religious tolerance at SMP 3 Bae Kudus**

The value of inter-religious tolerance cannot simply materialize without habituation and activities that are carried out repeatedly or periodically. The diversity of religious communities found in the community is also found in the lives of students at school. The diversity of religious communities found in students also shows the importance of the value of tolerance which must be instilled from an early age. The internalization of the value of tolerance as an action of the first Pancasila precept, namely KeTuhanan Yang Maha Esa is realized by having compulsory subjects such as religious and ethical education, Pancasila education, and citizenship, and is embedded in all subjects taken by students.

More specifically discussing Pancasila values, we will focus on Pancasila and citizenship education lessons, where in this subject it is as if the teacher has full responsibility for shaping the character of students so that they have character according to Pancasila values, one of which is the value of tolerance. As this

view is ingrained in everyone's minds, Pancasila and citizenship education, hereinafter abbreviated as PPKn or civics, is taught wholeheartedly by civics teachers at 3 Bae Kudus Junior High School. Having students with religious diversity requires Civics teachers to always apply the value of tolerance in the school environment, the learning process in class, as well as the interactions between school academics.

The value of tolerance is taught by giving equal opportunities to every student regardless of origin and even religion, understanding that each class member has a different belief, the teacher in providing guidance or assistance services to each student is also fair. Zubaedah, a civics teacher at 3 Bae Junior High School said that no special treatment was given to certain students, all of them received the same rights as free and independent creatures of God Almighty. This principle of equality also guides teachers in teaching obedience to applicable law by the Indonesian nation's constitution that Indonesia is a state of law.

Based on the statements of several students, it is also in line with what was conveyed by the subject teacher, that every student has the same opportunity to express opinions, discuss, worship, and also get the same opportunity in the learning process in class. The value of tolerance is also taught to students by not bullying other friends, being empathetic when another friend gets into trouble, and always giving to friends in need regardless of differences in religion or belief.

### Conclusion

It is important to instill the value of inter-religious tolerance from an early age and get used to it by students. Habituation of tolerance will be very useful when they will enter the community. The value of tolerance is not only carried out by those who are of the same religion but also by different religions. Someone who can be said to be tolerant has an indicator that they still believe in the truth of their religious teachings, but still provide space for those with different beliefs.

The value of tolerance taught by civic teachers at 3 Bae Kudus Junior High School is carried out by setting an example to always respect differences, and providing assistance to those in need regardless of religious differences. Students also feel that they are getting the same treatment because every student has equality and lives democratically.

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