

Strengthening the Values of Religious Tolerance at Madrasah Aliyah Negeri Poso

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ABSTRAK

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This paper aims to explore the strengthening of religious tolerance values in Poso Madrasah after the inter-religious conflict. In everyday life, the Poso people experience peace by upholding the values of the philosophy of *mosintinvu*, living together, helping each other, including in religious activities by celebrating their big day. The research method used in this research is descriptive qualitative method in tracing the phenomena that occur in the research field (field research). The research was conducted in Poso with the research subjects of Madrasah Aliyah Poso students and as objects of strengthening tolerance. Collecting data through observation, interviews and documentation. The data collected is divided into two categories, namely primary data and secondary data. Then, data analysis was carried out through data reduction, data display and data verification. In addition to data analysis, researchers checked the validity of the data by triangulating sources and data generated in the field as part of the research by testing the validity and reliability of qualitative data. Finally draw conclusions. The results of the study found that acceptance, respect, freedom, cooperation, agreeing on differences, respecting other people's beliefs, mutual understanding, awareness and honesty have been taught in learning as a reinforcement of the value of tolerance. Strategically in strengthening the values of tolerance through strengthening the curriculum, strengthening the value of tolerance in the learning process and involving intra and extracurricular madrasah activities. This participation leads to the implementation of the philosophy of the Poso Sintuvu Maroso community.

1. Introduction

This paper aims to explore the strengthening of religious tolerance values in Poso Madrasah after the inter-religious conflict. In everyday life, the Poso people experience peace by upholding the values of the philosophy of *mosintinvu*, living together, helping each other, including in religious activities by celebrating their big day. The research method used in this research is descriptive qualitative method in tracing the phenomena that occur in the research field (field research). The research was conducted in Poso with the research subjects of Madrasah Aliyah Poso students and as objects of strengthening tolerance. Collecting data through observation, interviews and documentation. The data collected is divided into two categories, namely primary data and secondary data. Then, data analysis was carried out through data reduction, data display and data verification. In addition to data analysis, researchers checked the validity of the data by triangulating sources and data generated in the field as part of the research by testing the validity and reliability of qualitative data. Finally draw conclusions.

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The results of the study found that acceptance, respect, freedom, cooperation, agreeing on differences, respecting other people's beliefs, mutual understanding, awareness and honesty have been taught in learning as a reinforcement of the value of tolerance. Strategically in strengthening the values of tolerance through strengthening the curriculum, strengthening the value of tolerance in the learning process and involving intra and extracurricular madrasah activities. This participation leads to the implementation of the philosophy of the Poso Sintuvu Maroso community.

2. Literature Review

2.1. Value of Religious Tolerance

Values are things that are important or useful to humanity. the conception of what is desired, which influences the choice of action towards means, intermediate goals and final ends, values are ideal forms of the social environment. According to Zakiah Darajat quoted by Afkari, values are the glue of beliefs or feelings that are believed to be identities that give special patterns of thought, feeling, attachment and behavior. (Afkari, 2020).

Meanwhile, the word Tolerance is not something foreign, but its implementation in everyday life sometimes encounters intolerance. The meaning of tolerance comes from the word *Tolerare* which comes from Latin which means patiently letting something (Salim, 2009) or has the meaning of letting other parties have other views or attitudes without being hindered..(Safei, 2020) So the broad understanding of tolerance is an attitude or human behavior that does not deviate from the rules, where someone respects or respects every action that other people take Tolerance can also be said in a socio-cultural and religious context which means attitudes and actions that prohibit discrimination against different groups or cannot be accepted by the majority in a society(Witrianto, 2016). Tolerance according to the term means respecting, allowing, allowing other opinions, views, beliefs, habits, behavior and so on or which are contrary to the founder himself. For example, religion, ideology, race (Afkari, 2020).

Factors that influence tolerance include: (1) personality, especially extroverts, (2) educational environment, (3) contact between groups, (4) social prejudice (Afkari, 2020). Meanwhile, according to Misrawi, the barometer of differences in tolerance and intolerance in practice from the lowest level to the highest tolerance, according to Misrawi, are: (1) Co-existence, namely living side by side peacefully and respectfully with one another. (2). Awareness, the presence of awareness and openness to see followers of different religions as fellow citizens and creatures of God who have equal opportunities before the law. (3) Mutual Learning, introduction to followers of different religions while holding a constructive dialogue. (4). Understanding, understanding of other groups (5) Respect, respect and acknowledgment of other groups (6) Value and Celebration, respect for similarities and differences and celebrating pluralism (Safei, 2020).

The barometer of reality in intolerance in society can be seen from six indicators; (1) Rejection of equal status and access to other different groups (2) Views and attitudes that consider other people to be lower than themselves or their group. (3) Neglect of civil, political, economic rights (4). Assault and commit murder (5). Organizing mass killings. (6) Eradication on the basis of identity. (Safei, 2020) Intolerance is a derivative of the belief that one's group, belief system or lifestyle is superior to others. This can lead to a number of consequences, from a lack of respect or neglect of others to institutionalized discrimination. (Subhi, 2019)

The elements of tolerance that must be emphasized in expressing to others are: (1) giving freedom and independence, (2) recognizing the rights of everyone, (3) respecting the beliefs of others, (4) understanding each other.(Afkari, 2020) By These elements are attitudes or actions that form the basis for the realization of tolerance, including: acceptance, appreciation, freedom, cooperation, agreeing on differences, respecting other people's beliefs, mutual understanding, awareness and honesty.(Afkari, 2020; Hasyim, 1978)

Whole-school approach as an approach to tolerance education facilities. Whole-school approach is an approach pioneered by Professor Raihani in conducting an analysis of various school components that function to channel the value of religious

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tolerance. Six school components that can teach the value of religious tolerance according to the whole school approach are: vision and policies, leadership and management, curriculum and teaching, capacity and cultures, student activities, collaboration with the wider community (Kurniawan, 2021)

2.2. Poso Conflict Event

Poso's daily life before the incident occurred was embedded with the Mosintuvu philosopher, living together, helping each other, including in religious activities by celebrating his big day. (Simarmata & Dkk, 2017). The Poso event created a mosintuvu value, lost without a trace. They (Christians-Muslims) are suspicious of each other and even kill each other, there is no trace of knowing each other, helping each other, protecting each other. The incident ended with the initiation of Jusuf Kalla who bridged peace with the signing of the Malino Declaration between the two parties (Christian-Muslims) in Malino on December 20, 2001 (Ningsih, 2022).

The Poso conflict killed 577 victims, 384 were injured, 7,932 houses were destroyed and 510 public facilities were burned down for three periods. Period I, the December 1998 conflict, the conflict occurred was relatively short and limited. This incident coincided with Christmas Eve, December 24, 1998, Roy Runtu Bisalemba, a Christian youth named Lambogia, stabbed Ahmad Ridwan, a Muslim, who was triggered by alcohol. However, there are still trucks carrying certain groups from other areas to join the conflict. Period II April 2000, political heated events over the trial of the former regent of Afgar Patanga for the misuse of rural credit funds. A mob attacked the courtroom and burned important documents. The incident coincided with a Muslim youth saying he was attacked by a group of Christian youths showing a wound on his arm. Finally triggered the Muslims to retaliate by attacking Christians. Period III. Christian red group attacks on Muslims. Led by Fabianus Tibo (Flores immigrant). They arrest women, children and even sexually abuse them. Muslim protection by running to the Walisongo Islamic Boarding School was killed with firearms and machetes, those who fled were executed and their bodies thrown into the river. (Ningsih, 2022)

Religious misunderstandings were not the only factor causing the riots, but several factors that triggered the widespread riots that took hundreds of lives, among others: (1) Economic competition between the people of Poso. Poso's population consists of natives and migrants from neighboring districts or provinces and even transmigration migrants from Java who also color the cultural and religious diversity in Poso. Poso Kota is inhabited by a Muslim majority, Christians live around the Pesisir village, and indigenous peoples live in the highlands. Competition occurs between Muslim Bugis immigrants and the Christian Pamona ethnicity which creates an economic competition. In fact it includes other groups drawn through ethnicity, culture and economy; (2) Power Competition. The division of bureaucratic positions and the unequal distribution of power among officials from Christianity and Islam become ammunition also in conflict events (Ningsih, 2022).

The Poso riots provide lessons on upholding the values of tolerance between religious communities, the values of togetherness between residents so as to create a peaceful and *Sentosa* life. Tolerance values will produce harmony, and harmony will have an impact on tolerance. If the community fosters neighborly harmony, then tolerance will be seen clearly.

3. Methodology

Descriptive qualitative method is a type of research used in tracing phenomena that occur in the research field (field research). The research was conducted in Poso with the research subjects of Madrasah Aliyah Poso students and as objects of strengthening tolerance. Collecting data through observation, interviews and documentation. The data collected is divided into two categories, namely primary data and secondary data. Then, data analysis was carried out through data reduction, data display and data verification. In addition to data analysis, researchers checked the validity of the data by triangulating sources and data generated in the field as part of the research by testing the validity and reliability of qualitative data. Finally draw conclusions.

4. Results and Discussion.

Strengthening the Values of Tolerance at Madrasah Aliyah Poso. The world's largest multicultural, namely Indonesia, is prone to lead to conflicts and community divisions. (Kusumohamidjojo, 2000). Therefore, efforts to strengthen students regarding tolerance, which was once weak in activities, had reached its lowest point, the loss of tolerance value in the historical traces of 1998-2001. The purpose of teaching tolerance in madrasahs is to create an atmosphere of harmonization of unity and

integrity within the framework of the Unitary State of the Republic of Indonesia. For schools, applying tolerance through a contextual scientific approach because it can touch attitudes, knowledge and skills (Harto & Tastin, 2019) and the results can foster awareness of adapting to differences in background, race and religion.

The position of educational institutions as forming individual character as citizens who are religious, productive, creative, innovative, and passionate to be able to contribute to society, the nation and the world as mandated in Law No. 2 of 2003 (Kurniawan, 2021). The creation of tolerance has an impact on accepting other people's values in daily life, respecting and accepting others in carrying out worship rituals.

Strengthening the values of religious tolerance in Madrasah Aliyah Poso include:

1. Strengthening through the curriculum.

Diversity of culture, race and even religion is a necessity from Allah swt. which created different people to know each other. These differences cannot be avoided nor can they be brought together to be equated. Because of this, tolerance material is included in each lesson as a *daruriyah* need of the local community. Teaching about tolerance in the educational environment has an influence on the formation of attitudes, acceptance, actions, behavior, towards diversity or pluralism in their environment.

The curriculum implemented is in accordance with the 2005 BSNP that the curriculum is implemented to uphold the five pillars of learning, namely learning to have faith and fear of God Almighty, (b) learning to understand and appreciate, (c) learning to be able to implement and act effectively, (d) learning to live together and be useful to others, and (e) learn to build and find identity, through an active, creative, effective, and fun learning process (BPK, 2005)

2. Reinforcement in the learning process

Every learning is created an atmosphere of acceptance of differences. One of the learning strategies is to form a group structure. Groups consist of various differences and different preferences are also united in one group to harmonize the opinions of each group member. Each individual can develop a different pattern of behavior, for example a discussion pattern in one of the learning processes teaches tolerance. Differences of opinion between students foster a sense of acceptance, openness, respect for diversity of opinion, diversity of ways of learning, and differences in the ability of students to create togetherness. Each student is free to express his opinion in the discussion forum but still on the scientific path. In addition, ethnicity has the same rights and provides the same services.

In addition, the group structure assigns different roles, tasks and adopts different roles. The important thing is that each group member understands the important elements in the group, namely social norms, social roles, social status. Observations of students at school are very accurate in obtaining information about other groups and objectively when interacting directly with groups that are different from their own. Observations at the madrasa are certainly a preference for each individual.

3. Material reinforcement for tolerance values

The material content of the values of tolerance developed include peace, freedom, cooperation, mutual help, mutual cooperation, honesty, humility, love, respect, responsibility, unity, peace. These values are always reminded in student activities in madrasas as a form of tolerance that has an impact on a harmonious life. For example, expressing in a story about living in peace (without conflict).

4. Participate in school intra and extracurricular activities

Community social activities are encouraged to help each other, empathize. This fosters a sense of belonging to the national brotherhood. Joint activities eliminate discriminatory treatment between students. The people of Poso and Tentena are always open to holding events in their respective places with various internal elements, including students, to enliven each event. This activity reaffirmed the philosophy of life for the residents of the Sintuvu Maroso post. Unite to build the region, to unite to succeed in the event, to unite in other social activities.

5. Strengthening the value of tolerance in learning at Madrasah Aliyah Poso encourages religious awareness, harmony, dynamic harmony, not just harmony based on a willingness to accept the existence of others in an atmosphere of living together but without greeting each other. Rather, harmony is driven by the awareness that, even though they are different, all religious groups have one common task and responsibility, namely to promote the greatest physical

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and spiritual well-being for all people (not just their own people). Because it should work together, not just work together
(Nazmudin, 2018)

5. Conclusion

The research explanation above can be concluded that the strengthening of tolerance values in Madrasah Aliyah has been reflected in several school activities. The importance of strengthening to provide awareness and understanding of multicultural cultures. In line with the Sintuvu Maroso philosophy, strengthening at Madrasah Aliyah Poso is strengthening the curriculum, strengthening tolerance in the learning process, involving community social activities, and participating in regional events. Of course, learning the values of tolerance can grow and strengthen Sintuvu Maroso, which has been used as a community philosophy for Poso residents. The research implication is that students have the potential as agents of tolerance and educational institutions as media for socializing and implementing tolerance values. Madrasahs should build interfaith harmony through the school community.

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