

Strengthening Tolerance Attitude in Senior High School 3 Singaraja Through The Process of Internalizing Pancasila Values

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Abstract. The aim of this research is to strengthen attitudes of tolerance at Senior High School 3 Singaraja through the process of internalizing Pancasila values. The research method uses a qualitative descriptive research approach. Data was collected through observation, interviews and documentation studies. The data obtained is then analyzed using data analysis techniques including collecting research data, reducing research data, presenting research data, drawing conclusions and carrying out verification. The results of this research show that: 1) the aim of internalizing Pancasila values is so that students understand their various positions and that each difference does not divide one another; 2) internalization of Pancasila values is carried out through a complex process and involves all school components; 3) the obstacle experienced when internalizing the values of Pancasila is the need for simultaneous and continuous cultivation, this is because each student's understanding is different in understanding the importance of tolerance in life.

Keywords: Tolerance, Values, Pancasila, Education

1 Introduction

Students who have faith and devotion to God Almighty, have global knowledge, and are capable of being a citizen are the goals of education in Indonesia. The educational goals expected in the Indonesian National Education System will not be achieved if ineffective learning patterns are still used. Therefore, the learning process must be effective and efficient. An effective learning process is a learning process that is able to accommodate the differences that exist in the environment in which the learning process takes place, the differences in question are differences in religion, race, ethnicity, views, beliefs, behavior and habits that occur around them. Internalizing learning values in the real life of students who have different backgrounds requires special thinking and methods, the aim of which is to accommodate all the differences and pluralism that exist in a formal educational institution during the educational process.

Learning plays an important role in changing and developing students' abilities or potential. By learning, students' potential will develop as a whole, which is marked by the possession of various comprehensive intelligences, including spiritual, emotional, social,

intellectual and kinesthetic intelligence [1]. By learning, humans can develop further than other living creatures.

The pluralism of the Indonesian nation is a reality that can not only be observed from the perspective of diversity, but also from the perspective of the religions and beliefs they adhere to. The values believed and adhered to by Indonesian society are different [2]. These values are related to human life patterns with ideal patterns that will be used as goals and guidelines for behavior in everyday life. Values underlie the natural thoughts and behavior of humans, both as individuals and groups, in the process of understanding, interpreting and appreciating the world around them.

Humans as social creatures can never live and stand alone, they are always in contact with other people within and between groups and followers of other religions. In a pluralistic, diverse and plural society such as Indonesia, relations between community groups with different customs and religions cannot be avoided. Therefore, understanding the patterns of relations between religious communities is very important as a basis for social life.

Learning practices for Indonesian people need to be equipped with an attitude of tolerance, this is intended as an attitude of life that aims to create social life and harmony between one student and another student who has different religions and beliefs. A society with a high tolerance attitude is a reflection of a moral society. An attitude of tolerance can be deeply rooted in students if tolerance is cultivated in fostering religious harmony which is implemented in formal educational institutions using effective and efficient learning patterns.

When the values of tolerance are internalized by students at school, it is hoped that students will be able to understand and apply a life attitude of tolerance as well as its instrumental values in their daily lives. Starting from students, efforts to pass on the values of tolerance can be a positive provision for students in living their social lives now and in the future.

Humans with noble character are indispensable figures in facing the challenges of today's life. Character is needed in order to prepare humans to enter a global world and high competitiveness. The problem is that until now Indonesian people still do not reflect the expected educational ideals. Actual cases that occur in Indonesian education are that there are still many students who cheat when taking exams, act lazy, vandalize (brawls) between fellow students, engage in promiscuity, get involved in drugs, bullying and so on [3].

The habits of a community group will certainly determine the quality of that community. The people in Buleleng Regency, Bali are no exception. Several conflicts have occurred in Buleleng Regency, some of which were caused by religious differences. The lack of communication that occurs between people who have different religions and cultural differences can of course result in social integration which is very difficult to develop, because integration is an action that requires awareness that we as social creatures are expected to be able to interact with a good sense of tolerance without prioritizing our interests. as a group or group itself as an action to achieve harmony. The occurrence of social relations in a multiethnic society will definitely produce two types of interaction patterns, namely conflict or integration. This pattern of interaction is likely to lead to conflict or interaction to unite society. This statement is true, that a multi-ethnic society with a variety of social and cultural systems is very

vulnerable to conflict, so that unification of diverse groups is very difficult, as has happened in several regions of Indonesia such as riots in Ambon, Aceh, Poso and Sampit or incidents leading up to election.

Based on several problems that occur, efforts are needed by schools as formal educational institutions to be a solution to conflicts that have occurred due to religious differences. It is hoped that Senior High School 3 Singaraja can carry out the noble task of being a formal educational institution that internalizes the values of Pancasila in forming an attitude of tolerance in students. The process of internalizing Pancasila values is important to prepare students to become good citizens and have a high attitude of tolerance. Therefore, the aims of this research are 1) to analyze the aim of internalizing Pancasila values in building an attitude of tolerance as an effort to foster religious harmony at Senior High School 3 Singaraja; 2) describe the process of internalizing Pancasila values in building an attitude of tolerance as an effort to foster religious harmony at Senior High School 3 Singaraja; 3) analyze the obstacles and solutions in internalizing the values of Pancasila in building an attitude of tolerance as an effort to foster religious harmony at Senior High School 3 Singaraja. It is hoped that this research will be able to provide appropriate techniques and strategies for other schools and policy makers when they want to resolve problems or conflicts that occur in society.

2 Method

This research deemed it necessary to use appropriate research methods to describe the internalization of attitudes of tolerance at Senior High School 3 Singaraja, therefore qualitative descriptive research was used. Senior High School 3 Singaraja was chosen because this school is believed to be able to become a role model for conflict resolution for the community around Buleleng. The conflict that emerged was carried out by internalizing the values of Pancasila with the aim of forming an attitude of tolerance among students. This research requires subjects who will provide information to researchers regarding the problems raised and studied. Purposive sampling technique was used when determining research subjects. Informants who are deemed to be able to help achieve the objectives expected in this research are: (1) Principal of Senior High School 3 Singaraja; and (2) Civic Education teacher at Senior High School 3 Singaraja. Human instruments are used as the basic principle in collecting research data and are assisted by other instruments such as questionnaires made by the researcher himself.

Data collection carried out by researchers will use data collection techniques which include observation, interviews and documentation studies. This research uses descriptive data analysis, namely: (1) collecting data related to the internalization of Pancasila values in building an attitude of tolerance at Senior High School 3 Singaraja; (2) reducing data or processing data from the field by selecting and selecting, by simplifying the data by summarizing the important ones according to the focus of the research problem; (3) presenting data, reports that have been reduced from research results are reviewed to find out whether further data mining is needed to explore the problem or vice versa; (4) draw conclusions and verify, verify conclusions while the research is still ongoing.

To see the degree of truth of the results of this research, it is necessary to examine the

data in this research through triangulation by carrying out a cross check with the data source, namely comparing the data from observations with the results of interviews, carrying out diligent observations, checking the findings in the field. Apart from that, check whether the results of this research are correct or wrong according to the methodology used and discuss with colleagues to check the validity of the data or documents obtained or obtained from the research. With this, triangulation is seen as being able to increase the accuracy of the data obtained, when compared with using one approach, this is because triangulation has the characteristic of combining various data collection techniques and the data sources obtained.

3 Results and Discussion

3.1 The aim of internalizing Pancasila values in building an attitude of tolerance at Senior High School 3 Singaraja

The development of the Society 5.0 era certainly has a significant impact on all aspects of people's lives, starting from social, economic, political and even ideological. This development will certainly bring new understanding and values which will more or less influence the values and culture that are inherent in the personality of the Indonesian nation. This is what ultimately must become our collective attention and vigilance in efforts to realize national resilience. Moreover, national resilience is closely related to ideological resilience, in this case Pancasila.

The existence of Pancasila is certainly able to adapt to the dynamics of a world that is moving very quickly, and no value should be left behind. Side by side with world ideology, Pancasila has universal value and specifically has concrete meaning as a politically agreed tool that is the basis of the state and national ideology. The problem that often arises first is primordialism, which is caused by prejudice (negativity) and stereotypes. When bad prejudices and stereotypes are put forward without being based on correct and adequate historical knowledge and evidence, the seeds of conflict between individuals/ethnicities/sub-ethnicities/religions/cultures grow which originate from partial understanding of their behavior and unfair conclusions [4]. With personality theory, individuals who do this, in assessing the goodness or badness of other people, have a tendency to use a measure of morality based on the dominance of one group over another [4]. Often psychologically they are full of childhood anger and anxiety, which as adults develops into a personality full of hostility, aggressiveness, and always looking for a scapegoat. In cultural theory, this negative prejudice attitude is often influenced by the culture in which one lives, minorities and majorities being a fact of domination, and historical experiences that teach them to do this. The forms and ways of dealing with conflict are of course very diverse. The attitudes that emerge in dealing with conflict depend on segments in society with their respective methods of responding to the relationships that are formed. This relationship influences relations between religions, ethnicities or sub-ethnicities, and so on. In this way, Pancasila values are used as a way to overcome existing problems and conflicts [4].

The grounding of Pancasila needs to be carried out in a structured, comprehensive and sustainable manner. This is necessary to maintain consistency in the grounding of Pancasila values in national and state life. One way that needs to be done to ground Pancasila is through institutionalizing Pancasila values in school life. Schools as formal education institutions are expected to be able to strengthen Pancasila values in students and become a place for implementing a life based on Pancasila, one of which is a tolerant life.

The conclusion is that the aim of internalizing the values of Pancasila in building an attitude of tolerance as a form of effort in fostering religious harmony at Senior High School 3 Singaraja is so that students understand their diverse positions and that each difference is not something that divides one another, but the difference in terms of belief is a wealth that must be appreciated in accordance with Pancasila values such as the first principle, namely respecting people with different beliefs, the second principle, namely positioning humans as equals without discriminating based on Sara, the third principle, namely fostering unity between individuals, and other values in Pancasila. Therefore, it is very important to internalize the values of Pancasila as an effort to foster harmony and tolerance between religious communities at Senior High School 3 Singaraja.

3.2 Process of Internalizing Pancasila Values in Building an Attitude of Tolerance at Senior High School 3 Singaraja

Based on the results of observations related to students' understanding of the value of Pancasila, building an attitude of tolerance in the Civics Learning process, the students of Senior High School 3 Singaraja showed that from the 1st principle, namely belief in the Almighty God and the 3rd principle, namely Indonesian Unity, they already understood based on the results of researchers in the form of interviews and also from the results of student report cards that meet the minimum completion criteria standard (KKM) 75 in the Pancasila and Citizenship Education subjects.

Many students of Senior High School 3 Singaraja understand Pancasila values in building an attitude of tolerance and have also implemented Pancasila values in building an attitude of tolerance in their school environment, although there are some students who have not implemented Pancasila values in the school environment, but they already understand and also know the values of Pancasila. The Civic Education teacher at Senior High School 3 Singaraja has provided students with a good understanding of the learning process, so that students have practiced it in the school environment, although there are some students who still do not practice the values contained in the Pancasila principles. However, there are still obstacles in the learning process and teachers try to provide understanding to students both in terms of theory and practice so that students are more effective in understanding the values of Pancasila to build an attitude of tolerance.

Civic Education teachers also integrate Pancasila values in the learning process. Based on research results, teachers integrate Pancasila values to build an attitude of tolerance in the learning process for students through their students' actions or attitudes. We encourage them through cognitive values, getting to know the values first. Pancasila from the first principle to

the fifth principle. Then, after they have good knowledge of the Pancasila values, the teacher will educate children to be disciplined, responsible, and have a sense of togetherness which is implemented during the learning process, with the aim of building an attitude of tolerance in students.

In the process of implementing characters related to Pancasila values, the teacher uses models or methods that are appropriate to the students' circumstances or situations during the learning process. In this case, the method or model really depends on the material that will be taught during the learning process. For example, in Human Rights material from a Pancasila perspective, the method or model used by the teacher can be an inquiry model, a discovery model regarding a case of human rights violations in the reading material prepared by the teacher during the learning process. During the learning process based on research results, students responded very happily, they worked together in the process of searching for cases of violations related to cases of religious intolerance that had occurred and they explained well and were able to apply in everyday life the character in maintaining the integrity of the nation included in the third principle of Indonesian national unity.

During the learning process, it turned out that teachers also faced obstacles during the learning process in instilling Pancasila values to build an attitude of tolerance in everyday life. The obstacles faced based on research results are in terms of material, the lack of available reading materials or textbooks that support the process of instilling Pancasila values to build an attitude of tolerance and in terms of the learning process for teachers, sometimes not all of the material can be mastered by teachers. So this becomes an obstacle for teachers during the learning process. The solution given by the teacher to the obstacles faced is that the teacher first prepares separate additional materials and distributes them to students. Furthermore, the second solution is that the teacher provides assignments that can develop students' cognitive abilities to increase their insight into the values of Pancasila in building an in-depth attitude of tolerance. So that they can apply it in their daily lives well to become citizens who are useful for the nation and state.

Pancasila values are a view of life that shows the underlying attitudes that humans must have. Concluding that Pancasila values are an idea that we must instill in ourselves because Pancasila values greatly influence our lifestyle both in society and in a country. Pancasila is a way of life for the nation that contains the meaning of basic values that remain. These basic values are expressed in basic values which have national aims and national ideals, in their actualization which are explained in the life of society, nation and state.

Student is anyone who receives influence from a person or group of people who carry out educational activities. During the Civic Education learning process, students not only understand the meaning of the first Pancasila value, namely belief in the Almighty God, but students also practice the Pancasila values of the precepts, namely, faith and piety, diligent, honest, democratic, disciplined, sportsmanship, stable, mature in thinking, wise and wise in becoming role models for students as students and also from the results of the 3rd principle, students show an attitude of unity through learning such as respecting teachers, maintaining harmony between tribes, making donations to friends who are in trouble and respecting fellow

people. others in the school environment, maintaining school cleanliness, obeying school rules and also taking care of each other's opinions.

The purpose of the value of tolerance for religious harmony needs to be understood together. Lutfi [5] stated that the aim of the value of tolerance for religious harmony, especially for national and state life, is:

- 1) Religious harmony can be a unifying factor between one individual or group and another;
- 2) Religious tolerance will unite the strengths of society within a nation and will create national stability which will lead the nation towards a better direction, morally and materially;
- 3) With tolerance through honest dialogue between religious communities, conditions between religious communities will be able to collaborate and relate to each other and then there will be positive reciprocal relationships;
- 4) It will be possible to mobilize collective strength between religious communities, in this way it is hoped that social problems including ignorance and poverty can be resolved;
- 5) Breaking misunderstandings and negative prejudices between religious communities. This is a reflection that tolerance can create harmony between religious communities.

Another goal is to achieve religious harmony both internally and between followers of different religions, languages, cultures and politics [6]. Meanwhile, Jurhanuddin [6] explains that the aim of implementing the value of tolerance in the lives of religious communities is; 1) increasing faith and devotion to each religion; 2) realizing stable national stability; 3) uphold and make development a success; 4) maintain and strengthen feelings of brotherhood. A sense of togetherness and nationality will be well maintained and fostered if personal and group interests can be reduced.

So it can be concluded that the process of internalizing Pancasila values as an effort to build an attitude of tolerance in fostering religious harmony at Senior High School 3 Singaraja is carried out in a complex manner and involves all components. Starting from the formation of culture which is routinely carried out during morning briefings by teachers and student council, then it is also carried out during classroom learning by teachers, and especially by Civic Education teachers who continue to try to foster Pancasila values as an effort to foster harmony between religious communities. at Senior High School 3 Singaraja.

3.3 Obstacles and Solutions in Internalizing Pancasila Values at Senior High School 3 Singaraja

In the midst of efforts to maintain national resilience and the resilience of the current Pancasila ideology. The discussion of ideological resilience in Indonesia is very relevant if it is related to the process of how ideology is built and maintained because it always coincides with issues of individual and social interests. The challenge faced in maintaining ideology in the era of globalization is the widespread behavior of people who tend to choose liberalization as a value that is considered positive, while starting to abandon the values of Pancasila [4]. Incidents of moral decadence that are spreading among several elements of society today are considered to have undermined the existing values of Pancasila, as well as divine values through the flow of radicalism and conflict between religious believers, the erosion of human values through

uncivilized actions, and so on. The values that are built can then threaten the value of human unity and welfare.

Considering the importance of tolerance in maintaining the integrity of the country, it is deemed necessary to have a solution to strengthen the values of Pancasila to build an attitude of tolerance. Schools as formal institutions can equip students with values related to religious harmony not only through classroom subjects, but also through self-development aspects such as Scouting, PMR, OSIS, group learning activities, participating in organizing national holidays. and religion, as well as getting used to polite attitudes, respect, love and mutual help [7]. In school life, there is a need for tolerance between the principal and educators, educators and educators, principals and students, educators and students and students and other students. This tolerance is needed to create a conducive learning process, so that the goals of school education can be achieved. So the role of educators is very important in instilling an attitude of tolerance in the learning process at school, so that the school creates an atmosphere of family, togetherness, even though they are different (plural) but respect each other, appreciate each other. The same thing can also be done in an informal environment by parents to their children by teaching them values as early as possible at home.

As an effort to instill the values of tolerance in students, the Pancasila Education learning process in schools can be implemented in several ways, as follows:

- a) a student-centered learning approach. This approach focuses on students as educational subjects. In this case, students connect the actual reality of life with the learning material and then jointly look for solutions that can be applied in everyday life (contextual teaching learning);
- b) tolerance-based learning method. The appropriateness of the use of a method by educators will show the functionality of the strategy in learning activities to give freedom to students to be actively involved intellectually and emotionally in analyzing and formulating new values to then be internalized through the formation of values and attitudes so as to give birth to new ideas;
- c) tolerance-based extracurricular. Educators can develop religious learning by scheduling additional teaching hours through religious extracurricular activities that are designed and adapted to the needs and interests of students [8].

Several formats in the approach to the value of tolerance for religious harmony include: 1) Sociological approach, namely understanding the behavior of religious communities which is the real objective result of religious communities; 2) Cultural approach, namely in many socio-cultural areas that are initiated by leaders of certain religions that are not communicated to leaders and members of other religious groups; 3) Demographic approach, in this case we understand the reality that there are majority and minority religious groups in certain areas.

The conclusion is that the obstacle experienced when internalizing the values of Pancasila in an effort to build an attitude of tolerance as an effort to foster religious harmony at Senior High School 3 Singaraja is the need for simultaneous and continuous cultivation and cannot be implemented once or twice, because each student's understanding is different. the importance of tolerance in life, therefore it is necessary to instill values continuously and to this day it continues to be implemented as an effort to foster an attitude of tolerance at Senior High

School 3 Singaraja. Apart from that, parents also need support to get used to living a tolerant life in the family environment, this is because students spend more time interacting in the family environment.

4 Conclusion

It is appropriate to internalize Pancasila values in building an attitude of tolerance at Senior High School 3 Singaraja, considering the many intolerant incidents that occur in society. The process of internalizing Pancasila values as an effort to build an attitude of tolerance in fostering religious harmony at Senior High School 3 Singaraja begins with the formation of culture which is routinely carried out during morning briefings by the teacher and student council, then also carried out during classroom learning by the teacher. , and especially by Pancasila Education teachers who continue to strive to foster Pancasila values as an effort to foster harmony between religious communities at Senior High School 3 Singaraja. The obstacles experienced when internalizing the values of Pancasila in an effort to build an attitude of tolerance as an effort to foster religious harmony at Senior High School 3 Singaraja must be used as an evaluation for the next program.

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