

RELIGIOUS TOLERANCE IN THE PERSPECTIVE OF MULTICULTURAL PSYCHOLOGY

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ABSTRACTS

This research aims to deeply understand three main things: the meaning of tolerance in the context of the life of the nation and state, the meaning and purpose of multicultural education and how multicultural education plays a role in shaping the character of tolerance. Through library research, this study concludes that tolerance is an important foundation for a country like Indonesia, aiming to foster awareness of diversity and encourage mutual respect and respect between individuals. This research also shows that multicultural education can be integrated into various subjects and can be done through various methods in this process is very important, where they need to have adequate competence to instill tolerance values in students.

Keywords: Multicultural education, tolerance character, multicultural education nation-state

ABSTRAK

Penelitian ini bertujuan untuk memahami secara mendalam tiga hal yang utama: makna toleransi dalam konteks kehidupan berbangsa dan bernegara, makna serta tujuan pendidikan multicultural dan bagaimana pendidikan multicultural berperan dalam membentuk karakter toleransi. Melalui studi pustaka atau biasa disebut library research, penelitian ini menyimpulkan bahwa toleransi merupakan fondasi penting bagi negara seperti Indonesia, memiliki tujuan untuk menumbuhkan kesadaran akan keberagaman dan mendorong sikap saling menghargai serta menghormati antar individu. Penelitian ini juga menunjukkan bahwa pendidikan multicultural dapat diintegrasikan ke dalam berbagai mata pelajaran dan dapat dilakukan melalui berbagai metode dalam proses ini sangat penting, dimana mereka perlu memiliki kompetensi yang memadai untuk menanamkan nilai-nilai toleransi pada peserta didik.

Kata kunci: Pendidikan multicultural, karakter toleransi, negara-bangsa pendidikan multicultural

INTRODUCTION

Diversity is a fundamental part of human life. Every individual cannot avoid or reject existing differences, which include ethnicity, religion, race, culture, gender, and various other social categories. These differences should be managed well so that they can become a source of strength. The strength comes from unity that complements and supports each other. However, it is not uncommon for differences to trigger disputes between each other. When disputes occur, sensitive issues from these differences can easily lead to social conflict. In Indonesia, sensitive issues are often summarized in the term SARA (Ethnicity, Religion, Race and Intergroup), which often causes social conflicts or disputes.

Social conflicts related to SARA pose a real threat to the harmony of a pluralistic society. Therefore, Indonesia needs to strategically manage diversity in a constructive and productive way, especially in terms of managing religious diversity. Indonesia is a country that has many religions. Various religions and beliefs coexist generally in harmony, thanks to tolerance and mutual respect. The state also guarantees freedom for its citizens to worship in accordance with their respective religions, as stipulated in Article 29 paragraph 2 of the 1945 Constitution, which states, "The state guarantees the freedom of each citizen to embrace his or her respective religion and to worship according to his or her religion and belief." Even so, threats to religious harmony remain, and can even be latent. Although religious life in Indonesia is generally peaceful, there are potential social conflicts related to religious issues, which can trigger concern and vigilance.

Relationships between religions are often prone to conflict because religion is often used as a tool for various interests, such as political, economic, social, cultural, and others (Abdullah, 2002). In interfaith interactions, there are often prejudices that disrupt harmony, which are influenced by subjective perceptions and different interpretations (Susetyo, 2010). Threats to tolerance generally arise from the behavior of fundamentalist religious adherents who have a narrow view (closed mindedness) (Sarwono, 1999). Sulistio (2015) shows that intolerance does not only occur between religions, but also within intra-religions, for example in the development of transnational Islamic teachings that are exclusive and alienated from mainstream Islam which is more inclusive and tolerant. According to Turner (in Bukhori, 2014), religion can be a significant factor in triggering social conflicts that are very impactful because they involve the deepest emotional aspects of humans.

The issue of religious diversity is not a new one. This diversity is the result of a long history of religious development in Indonesia before independence. Before the arrival of Islam, which is now the majority religion, Hinduism and Buddhism already existed and coexisted with other minority religions (Vikers in Putra and Pitaloka, 2012). The strengthening influence of Islam in the XV century began to shift the influence of HinduBuddhist religion which was previously dominant (Yusuf, 2006). In addition, the arrival of Christianity in the Portuguese, Spanish, VOC and Dutch East Indies colonial eras in the XVII to XVIII centuries (Jan S.

Aritonang, cited by Rachman, 2005) further enriched religious diversity in Indonesia.

RESEARCH METHODS

In this research activity, the author uses a literature study approach or commonly called library research. In this library research, the process of collecting, analyzing, processing and presenting books, journals and texts related to the research theme is carried out as reference material in the form of journal articles. Then the data that has been collected is analyzed using the content analysis method. In working on this article, the author went through several stages, including data reduction, data presentation, and final conclusion drawing. The references we used are written in the bibliography.

RESULTS AND DISCUSSION

Definition of Tolerance

Tolerance can be defined as an attitude that tolerates or respects opinions, beliefs, and habits that are different from our own. In this context, tolerance is a measure that allows additions or subtractions within permissible limits (Warson, 1997). Hasyim (1979) explains that tolerance is the freedom given to every individual in society to carry out their beliefs, organize their lives, and determine their own destiny, as long as these actions do not violate the conditions necessary to create order and peace.

UNESCO states that the principles of tolerance include respect, acceptance and appreciation of cultural diversity and the various ways individuals express themselves. Tolerance means creating harmony in differences, where one can appreciate and respect every action taken by others without deviating from existing norms.

a. Types of Toleranc

Tolerance can be divided into three types, namely:

1. Political Tolerance

Tolerance in politics emphasizes the importance of respecting the political views held by others. In this context, each individual is expected to respect, maintain and honor each other's political rights. In the midst of political dynamics that are sometimes destructive to nation building, various views emerge to respond to the situation. In a democratic system, tolerance is needed to respect the rights of all citizens to express opinions about politics in Indonesia.

2. Religious Tolerance

Tolerance in religion is an attitude of mutual respect and respect for various religious differences that exist. This includes respecting the right of each individual to choose a religion according to their beliefs. This value is reflected in the first principle of Pancasila, "Belief in One God." Bung Karno in his June 1, 1945 speech emphasized that everyone in Indonesia should be free to worship according to their beliefs without religious egoism. This was also

supported by Bung Hatta in his speech on June 1, 1977, where he emphasized that the foundation of "One God" guides the nation towards truth, justice and genuine brotherhood.

3. Cultural Tolerance

With its rich cultural diversity, Indonesia relies on tolerance as the key to harmony between citizens. Cultural tolerance creates mutual respect without demeaning or feeling superior to other cultures, tribes or races. Thus, everyone is expected to view all cultures equally, in order to create harmony and equality between cultures.

b. Forms of Tolerance

According to UNESCO, the principles of tolerance include respect, acceptance and appreciation of the world's cultural diversity, different forms of selfexpression and different ways of living as human beings. Tolerance is seen as an attitude that allows harmony amid differences, where a person respects the actions of others as long as they do not violate the rules. Allport (1954), in Suryabrata (1989), states that tolerance can be divided into six types:

1. Conformity Tolerance

This tolerance arises because society has set standards, rules, or codes of conduct that govern tolerant behavior. Individuals become tolerant by following the rules that have been mutually agreed upon.

2. Character Conditioning Tolerance

This tolerance develops when a person has built an integral positive personality structure in their life. Individuals with this tolerance respect others with full appreciation and have a positive view of the world.

3. Militant Tolerance

This type of tolerance involves actively fighting against all forms of intolerance. Individuals with this tolerance do not tolerate intolerance and fight for broad acceptance of diversity.

4. Passive Tolerance

In this type of tolerance, one seeks to create peace by taking a peaceful approach in response to acts of intolerance. Individuals with this tolerance focus on peaceful solutions for all parties involved.

5. Liberalism Tolerance

Individuals with this tolerance are critical of existing conditions and push for rapid social change in terms of tolerance. They hope to create significant change in what they perceive to be an intolerant society.

6. Radicalism Tolerance

In a political context, radicalism is similar to liberalism but with more intensity. People with this tolerance propose a deep and thorough critique of intolerant conditions that they believe need to be changed.

c. Factors that Influence Tolerance Attitude

There are several factors that influence tolerance, namely internal and external factors:

a. Internal Factors:**1. Personality Types:**

Personality can be categorized into two types, namely extroverts and introverts. Extroverts are open, relaxed, active, and usually optimistic, while introverts are more closed, passive, and tend to be pessimistic. Individuals with introverted types tend to show less tolerance than extroverts.

2. Self-Control:

Self-control is a personality characteristic that varies between individuals. Those with high self-control are able to change circumstances and use selfcontrol as a means to direct and regulate their behavior.

3. Ethnocentrism:

Ethnocentrism is a person's tendency to view the values and norms in his or her cultural group as the best and use them as a benchmark to judge other cultures.

b. External Factors:**1. Educational Environment:**

Tolerance is passed on between generations through a process of socialization, which occurs in various environments, including family, school and community.

2. Social Identity:

Social identity describes the state in which individuals position themselves within a group through cognitive and motivational processes.

3. Religious Fundamentalism:

Religion has a paradoxical nature because it can foster tolerance, but it can also be a trigger for intolerance.

The Concept of Tolerance in Islam

The concept of religious tolerance in Islam includes several important aspects. First, Islam emphasizes tolerance in terms of belief and worship. In this case, Islam highly values tolerance but with limits, so as not to plunge Muslims into syncretism, namely the mixing of religious beliefs. Islam considers that the degree of honor and glory of Muslims is higher when they believe, as Allah says in QS. Al-Imran: 139 which emphasizes "do not be weak and do not grieve, but you are the highest of people, if you are believers", that believers are the highest of people. Therefore, Muslims are prohibited from engaging in the rituals or beliefs of other religions, as affirmed in QS. Al-Kafirun: 1-6, "Say: "O disbelievers, I will not worship what you worship, and you are not worshipers of the God I worship, and I have never been a worshiper of what you worship, and you have never been a worshiper of the God I worship, for you your religion, and for me, my

religion", which shows the attitude that each religion has its own way of worship.

Second, Islam also emphasizes tolerance in coexistence with adherents of other religions. Islam forbids forcing others to embrace Islam, as mentioned in QS. Al-Baqarah: 256 "There is no compulsion to (enter) the religion (Islam), surely the right path is clear from the misguided path. So whoever disbelieves in Thaghut and believes in Allah, then indeed he has held on to a very strong rope that will not break. And Allah is all-hearing and allknowing", which states that there is no compulsion in religion. In this case, Islam gives freedom of choice, and guidance will come to those whose hearts are open to the truth. QS. al-Ghasiyah: 21-22, So warn them, for indeed you are only a warner. You are not the one who has power over them",

Third, in social and state relations, Islam encourages its followers to be fair to non-Muslims, not to deny them their rights, as taught in QS. Al-Maidah: 2." And let not your hatred of a people, because they prevent you from the Sacred Mosque, lead you to do injustice to them. And help each other in righteousness and piety, and do not help each other in sin and transgression. And fear Allah, Verily Allah is very severe in punishment. Muslims are commanded to cooperate in goodness and piety, and avoid cooperation in sins and transgressions. Islam also allows peaceful coexistence with non-Muslims who do not show open hostility, as explained in QS. Al-Mumtahanah: 8-9. Allah does not forbid you to be kind and just to those who do not fight you for religion nor drive you out of your country. Indeed, Allah loves those who are just. Allah only forbids you to take as your friends those who fight you for religion and drive you out of your land, and help (others) to drive you out. and whoever takes them as friends, then they are the wrongdoers". This principle reflects that Muslims can live in harmony, cooperate in society and the state, and interact well, including in buying and selling transactions as exemplified by the Prophet Muhammad.

From this explanation, it is clear that Islam allows its followers to coexist and do good to non-Muslims as long as they do not antagonize or threaten the safety of Muslims.

The Importance of Multicultural Psychology in the Context of Religious Difference

Psychology is the systematic study of affect, cognition, and behavior. Multicultural psychology is the systematic study of how culture affects affect, cognition, and behavior. Multicultural psychology is about how culture affects the way people feel, think, and act. Multicultural psychology also considers factors internal to the individual and external factors that influence the individual.

Culture influences the way individuals perceive and express themselves in the world, so all individuals are culture people. Culture is a substance influenced by an individual's characteristics and history, including daily events and experiences. Culture is passed on and spread

through social experiences through communities, through values, beliefs, principles, behaviors, and practices.

Multicultural psychology encompasses not only individual diversity, but also the socio-political context of human functioning. The analysis of individual and group characteristics in relation to socio-political issues results in an understanding of the dynamic relationship between culture and psychology. From a psychological perspective, multiculturalism can begin with individuals and their membership in groups. Therefore, it is important to understand group behavior. The discussion begins with how humans perceive themselves and groups.

Multicultural psychology encourages positive dialog and interaction between individuals or groups with different religious backgrounds. Through the process of learning and direct exposure to various religious traditions, individuals will better understand that the values, beliefs and rituals of other religions are not just exotic or foreign forms, but have deep meaning and purpose for their adherents.

Value is a guide and belief in making a choice. Because values are a guide to action, everyone must pay closer attention to always be vigilant and cautious and think rationally before taking action. A person who acts without a strong basis for guidance can be considered not to have and understand moral values. The values of tolerant education that need to be developed and made into school culture are as follows:

1) Learning in diversity

Education that sustains the process and products of national education only relies on three main pillars that sustain the process and products of national education, namely how to know, how to do, and how to be. In the third pillar, how to be emphasizes on how to "be a person" according to the characteristics and frame of mind of students. In this context, how to live and work together with others in reality has not fundamentally taught and instilled the skills of living together in a religiously, culturally, or ethnically plural community. Furthermore, the fourth pillar as a complementary link to the other three pillars in educational practice includes the process of: first, developing attitudes of tolerance, empathy and sympathy, which are essential prerequisites for success and proexistence in religious diversity.

2) Building trust

Fostering mutual trust is one of the most important social capitals in strengthening life in society, therefore mutual trust must always be instilled in each of us.

3) Maintaining mutual understanding

Mutual understanding is not consent. Mutual understanding is an awareness that our values are different from theirs, and the possibility of complementing each other and contributing to dynamic and lively relationships. to be able to understand each other among multicultural plural religious and cultural entities. the need for theology has an obligation to form an ethnic foundation.

4) Prioritizing respectful behavior

Education is one of the media with the most precise systematic framework, the most widespread distribution, and the most effective implementation framework.

Talking about the values of tolerance, it must be developed into the realm of learning. The values of tolerance in learning can be actualized in the following attitudes:

- 1) Egalitarian is the attitude of not discriminating against someone because of the size of strata and religion that is instilled in learning. Everyone has the right to worship in accordance with their beliefs and beliefs, including using public facilities as a means of worship. An egalitarian life can be raised in various religious activities carried out by anyone,
- 2) Compassion. The values of compassion can be brought out through our association in any environment. It can also be done by doing social activities for the surrounding community in the form of assistance for poor families, visiting nursing homes, helping children in orphanages both under the auspices of Islamic and Christian foundations. In these activities, students willingly donate what can be given to those in need as a sense of concern for others.
- 3) Democracy. The cultivation of democratic attitudes in learning can be done by conducting deliberations in making a decision or a problem. In social life, deliberation is very important in getting the best decision. Especially for the Indonesian people who have a very varied diversity consisting of various social and cultural backgrounds. Democratic values can be exemplified through the election of the chairman of Dema, which does not have to be held by certain departments in the name of a particular religion, but rather emphasizes the ability and skill in leading the organization. Similarly, in the selection and selection of outstanding students who will be sent to represent the school to participate in certain events, certain religious factors should not be a requirement, but what must be prioritized is the feasibility and achievement of the students themselves.
- 4) Respecting Differences. The value of respecting differences can be taught by lecturers to students to respect differences in beliefs and practices carried out by students of different religions.
- 5) Brotherhood. Another form of tolerance values developed in learning is brotherhood without recognizing religious boundaries. The application of this value is applied in several activities. One example is by coordinating fundraising for people who are sick or afflicted with disasters regardless of their religion. The assistance provided by the students is not seen from the size of the donation, but rather as a form of solidarity with fellow school members based on the bond of brotherhood.

One of the biggest challenges in interfaith interaction is prejudice and stereotyping. These prejudices often arise due to a lack of knowledge or

proper understanding of other religions. In this regard, multicultural psychology has an important role to play in reducing prejudice and stereotypes through approaches that promote understanding and empathy. With active listening skills and seeking to understand the perspectives of others, individuals can be more open to seeing the positive sides of other religions and realize that developing differences does not have to be divisive, but rather can be a source of cultural richness.

Through multicultural psychology-based education, training and intervention programs, people can be equipped with the skills to interact healthily with individuals from different religious backgrounds. This is important in preventing conflict and creating an inclusive environment, where every individual feels respected.

CONCLUSIONS

Tolerance, as an attitude of respect and acceptance of differences in religion, culture and politics, is an important foundation for the creation of harmony and peace in society. Islam, as one of the majority religions in the world, teaches the principle of tolerance with clear boundaries, emphasizing the importance of peaceful coexistence with followers of other religions without compromising their respective beliefs. Meanwhile, multicultural psychology plays a crucial role in building a harmonious society amidst diversity. By providing a deeper understanding of various religions, multicultural psychology helps individuals to appreciate differences, reduce prejudice, and build a society that is inclusive, fair, and empathetic. Thus, both religious teachings and psychological science complement each other in realizing a harmonious and tolerant society.

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