

## Research Article

# Meaningful Learning Through the Integration of Tolerance Values in History Learning at MAN I Bogor Method

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This research focuses on promoting tolerance values and multiculturalism in religiously homogeneous schools like Madrasah Aliyah Negeri (MAN) 1 Bogor. The study highlights the importance and the potential of integrating tolerance values in history, learning to enhance cultural diversity and understanding. The data were analyzed using qualitative methods, including observation, interviews, and documentation. The results show that students were aware of the diverse religious landscape in Indonesia. The research findings provide valuable insights into the attitudes and beliefs of students toward religious tolerance, which could be used to develop a meaningful history-learning method that promotes harmony and understanding of others in a multicultural society.

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## 1. Introduction

Indonesia is a country with six official religions, and many local beliefs are spread throughout its territory. This diversity and inequality in the number of religious adherents often cause religious conflict in Indonesia. The freedom of religion is enshrined in many articles, including Article 29 of the 1945 Constitution of the Republic of Indonesia, which states that the state guarantees every citizen's freedom to embrace their religion and worship according to their faith. However, in its implementation, contrasting facts were found in the field. Cases of intolerance continue to grow during the pandemic, there have been many practices of intolerance towards minorities during the pandemic. For example, in 2020, several cases of prohibition and disturbance during minority prayer. Cases of intolerance also occur in the world of education in Indonesia. Some rules in schools are considered to hinder religious tolerance among students. For example, a circular case from the Bangka Belitung Islands Provincial Education Service instructs all high school/vocational school students to read the book Muhammad Al-Fatih 1453 by

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Felix Siauw. The existence of the mandatory rule of wearing Muslim clothing on Fridays is considered inappropriate in several state schools. Then, there is also a mandatory rule to read the Koran before starting lessons in several state schools.

On the other hand, several previous studies have stated that the social context of schools and individual backgrounds can shape students' perceptions of the diversity of religious groups. In the educational context, researchers argue that the value of religious tolerance can be socialized through the educational process in schools. Socialization is an individual's learning process to absorb the values that apply in society. Berger explained that socialization is a process when individuals are taught to behave in line with the values that apply in society. Through socialization, individuals learn to become tolerant members of a pluralistic Indonesian society.

Multicultural education is critical to Indonesia [1]. In the socialization process, individual interpretations of the value of religious tolerance cannot be separated from the social context. Schools, as a social context, are essential in educating the value of religious tolerance. Through educational institutions, there is a process of interpretation carried out by students regarding cultural values. The ideology of educational institutions in the form of a vision and mission that prioritizes the value of tolerance through the school curriculum can form students' attitudes that are tolerant towards religious groups. However, there is still debate regarding how religious material should be included in the curriculum and whether education about diversity of viewpoints can promote social harmony or prevent violent extremism. On this basis, it is necessary to use a new approach in the school learning process that builds connections between different groups.

Indonesia has many educational institutions based on specific religions. One example of a religious-based educational institution managed by the Ministry of Religion is Madrasah Aliyah Negeri 1 Bogor (MAN 1 Bogor). MAN 1 Bogor is an Islamic school located in Bogor. This MAN 1 Bogor is divided into Campus A and Campus B. Campus A is located on Kayu Manis Street no. 30, Cirimekar, Cibinong District, Bogor Regency. In contrast, Campus B is located on Jalan Karadenan No. 21B. Each campus provides dormitories for students outside the area of the school. This dormitory is located approximately 50 meters from the school. Both environmentally and culturally, schools tend to emphasize aspects of religiosity. The students in these schools are relatively homogeneous students with Islamic religion. This school accepts students from all over Indonesia and provides Islamic boarding schools. The central aspect that is the basis for entrance selection is the entrance exam held by the school. This differs from other MAN schools, especially in the DKI Jakarta area and other centralized public schools

mainly using a zoning system. On a side note, all this context shapes the uniqueness of MAN 1 Bogor.

In religion-based schools, the curriculum emphasizes religious material, and the school environment tends to be homogeneous, so there needs to be more awareness of the condition of Indonesian society, which is very diverse regarding religion and culture. Studies explain that the lack of information regarding the value of multiculturalism has made students vulnerable to the spread of radical and literal understandings. The importance of fostering national unity and social tolerance among diverse religious communities is undeniable, and it is within this context that character education emerges as a crucial factor.

Furthermore, integrating the value of tolerance in history learning is a way to foster awareness of the Indonesian nation and state [2]. History is a field of science that has essential value related to character formation and strengthening national identity. Historical events can awaken emotions, values, and ideals, making life meaningful. Indonesia's history provides a broad field for learning the spirit of multiculturalism. Historical sources are also expected to arouse students' interest, making history relevant and useful for students [3-4]. Pranata et al. (2019) found that incorporating multicultural values in history lessons is crucial due to the negative impact of information technology and the disintegration of unity among Indonesian youth [2]. Meanwhile, Budirahayu (2021) proposes an integrated multiculturalism learning system in Indonesian schools [1]. Supardan (2005) stated that local history teaching and learning significantly influence the acquisition of good inter-ethnic relations and the enhancement of national solidarity [5]. Atikah (2021) also researched character education in MAN 1 Bogor but focused on the formation of student leadership characters through the subjects of Islamic cultural history [6]. There is a lack of study on multiculturalism and the potential of integrating tolerance values in history learning in religiously homogeneous schools. For this reason, this research explores the character education system that history teachers implement in religiously homogeneous schools, especially MAN 1 Bogor as an Islamic School. This research observed the behavior of students during history lessons. Lastly, this article attempts to shed light on integrating the value of tolerance in history learning and its potential to foster awareness of the Indonesian nation and state.

## 2. Material and Methods

This study uses a qualitative method. Qualitative research is a social examination that focuses on how people interpret and understand their experiences and the world in

which they live. Qualitative researchers usually use four methods in collecting data, namely: 1) participation, 2) direct observation, 3) in-depth interviews, and 4) analysis of documents and materials [7]. The research was conducted at MAN 1 Bogor, Jalan Raya Karedenan, Cibinong, Bogor Regency.

In this research, researchers participated, conducted direct observations in class, and analyzed documents related to existing concepts. The researcher also conducted in-depth interviews with key and core informants. The determination of research samples is based on purpose sampling, which is determined based on the research objectives. The object of research here is the students of class X MAN 1 Bogor. This research was conducted in five classes of class X MAN 1 Bogor, each class totaling 37 students. The total number of student respondents was 185. Data collection was carried out from September to October 2023. After that, researchers observed the process of implementation of the integration of tolerance values in history learning. This refers to the stages of problem-based learning (PBL). PBL stages include five stages, namely, 1) defining the problem, 2) diagnosing the problem, 3) formulating alternative strategies, 4) determining and implementing the chosen strategy, and 5) conducting an evaluation.

The questionnaire comprised a range of questions to explore the students' understanding of religious diversity, their tolerance towards different religions, and their exposure to religious diversity within their community. The survey covers four aspects of religious tolerance: openness, freedom, respect, and positive interaction. Each aspect has several indicators that describe the level of tolerance among students. The indicators are expressed as statements that the students have to respond to. The survey asks the students to fill in their identity, read the statements carefully, and choose the response option that best suits their condition and experience.

Finally, researchers assure the confidentiality of the data and the students' honesty. The data collected was analyzed to draw meaningful conclusions and insights. In brief, the research findings provide valuable insights into the attitudes and beliefs of students toward religious tolerance, which could be used to develop a meaningful history-learning method that promotes harmony and understanding of others in a multicultural society. Researchers also ensured the validity and reliability of this research. Validity and reliability of data in qualitative research using saturation and triangulation. Saturation or exhaustion is a criterion for assessing when to stop sampling data due to the absence of additions that could develop research-related categories. This is illustrated when researchers listen to repeated answers or comments even though the range of data obtained is extensive. Triangulation is a process that facilitates data validation through

cross-verification, which is carried out by comparing various types of data with different methods to strengthen research arguments [8].

### 3. Results and Discussion

Learning is the core activity in education at school. The learning activities consist of three primary components: introduction, core activities, and closing. The learning activities are the learning implementation plan (Rencana Pelaksanaan Pembelajaran or RPP) or teaching modules in the independent curriculum. The RPP/teaching module documents analysis revealed that the teacher integrated the value of tolerance in the history subject material. This integration was observed in the context of the history of the entry and development of the Hindu-Buddhist religion in Indonesia and the entry and development of Islam in Indonesia section. The teacher used PowerPoint, assisted by a laptop and LCD as the medium for instruction. The learning model employed was problem-based learning (PBL).

Observing history lessons within MAN 1 Bogor, it became evident that character education is intricately woven into pedagogical practices. In the preliminary activity stage, the teacher prepared the class for the learning activities to ensure the class was conducive to learning. The teacher greeted the students individually and provided an overview of the previous week's material regarding Indonesia's entry and development of the Hindu-Buddhist religion. The teacher also explained the presence of Hindu-Buddhist kingdom relics, such as the Prambanan and Borobudur temples.

Next, the teacher related the material to the arrival and spread of Islam in Indonesia. The teacher provided images of three Wali Songo who contributed to spreading Islam in Indonesia: Sunan Kudus, Sunan Kalijaga, and Sunan Gunung Jati. The teacher explained the value of tolerance that the three Wali Songo carried out. For instance, Sunan Kudus agreed to replace the cow with a buffalo as the sacrificial animal, a form of respect for the Hindus living in the area. The teacher explained that Sunan Kudus did not want to hurt the feelings of the Hindu people. He had a sense of empathy because, for Hindus, the cow is a god and a sacred animal. Therefore, Sunan Kudus replaced it with a buffalo. Meanwhile, Sunan Gunungjati allowed the construction of places of worship for Chinese descendants in their area. The teacher explained that the ulama who spread Islam emphasized peaceful methods and tolerance.

In the core activity stage, the teacher presented a trigger question: Can religious differences lead to war or conflict between groups? How can a peaceful, safe, prosperous national and state life be established? To address this issue, the teacher divided the

students into six groups. The class comprised 37 students. So, five groups comprised six students, and one group consisted of seven. The teacher facilitated the students in searching for and finding solutions to the problem. The results of the group discussions were recorded and presented in front of the class. After the presentation, other groups were invited to ask questions or add to their research results. Students were eager to explore diverse cultural perspectives, ask questions, and engage in thoughtful discussions. From this, we can see positive instances of heightened curiosity and receptivity, particularly when lessons delve into topics beyond the textbooks. In the closing stage, the teacher and students summarized the results of the discussions and problem-solving activities.

From the observation, the teacher employed various pedagogical strategies to infuse character education into history learning using interactive discussions and emphasized the importance of empathy, respect, and open-mindedness. Empathy, respect, and open-mindedness are the keys to achieving tolerance of diversity and multiculturalism. This shows that history learning can be integrated into tolerance values. This also increases the meaningfulness of history learning. For this reason, integrating the value of tolerance in learning has shown to be effective, especially in making students aware of diversity and multiculturalism. Apart from that, respecting culture and religion is necessary to create a harmonious life so that order can be created in respecting one another, especially in terms of beliefs about the beliefs one holds.

The teacher then distributed a Google form that all students in the class had to complete via Google form. Based on the survey, 165 out of 185 students filled out the questionnaire and sent it back. Consequently, the incoming questionnaire data was 89%, indicating that the data could adequately represent an assessment of the student's understanding of tolerance after participating in history learning activities that were integrated with tolerance values.

MAN 1 Bogor School accepts students from various groups, including religious differences, because the school educates and has high tolerance for differences without discriminating against one another. So that the process of education and learning from various religions and ethnic groups becomes one, it is hoped that tolerance will be formed between one another, not only from students but also from teachers and teaching staff. As a relatively homogeneous religion-based school, MAN is often labeled as having little tolerance for different religions. However, the results of this research break this stigma. Based on a survey regarding aspects of tolerance, 83% of MAN students try to find out about other religions and beliefs. Although 12.5% are not friends with friends of different religions, 87% are friends with friends of different

religions, and 95.8% are happy with friends of different religions. Within the scope of tolerance, 83.3% of students do not mind being taught by different teachers.

The survey revealed some interesting findings. Regarding the statement that they did not mind joint prayer represented by other religions, the respondents were divided into two. While 50% of respondents answered “yes,” the other 50% answered “no.” Islam Among the respondents, 79.2% felt that certain religions did not cause conflict. 66.7% of them did not feel disturbed when they heard the sounds of other religious symbols while studying. However, only 20.8% of respondents congratulated friends from other religions celebrating the big day. This was due to Islamic religious teachings, which do not permit the celebration of holidays from different religions. As a result, only a few respondents wished friends of different religions a happy feast day. Referring to the Koran, the Islamic teachings embedded in MAN 1 Bogor are pretty strict regarding aspects of worship and their participation in worship activities of other religions.

Based on field observations, history learning also participates in the process of enculturating the values of tolerance through learning materials. History plays a role in how students perceive their environment. History lessons help students understand the present by reflecting on the past. This learning material is integrated with the existing social context and emphasizes the value of tolerance. Among them is material on the history of the arrival and spread of Hindu-Buddhist and Islamic religions, which is integrated with the value of tolerance, which has proven effective in instilling and forming a tolerant young generation who has a sense of empathy and sympathy for fellow Indonesian citizens, even of different religions. Through learning the sense of empathy and sympathy for others, students can learn that religious differences do not hinder social, national, and state life.

### 3.1. Challenges and Areas for Improvement

Despite the commendable effort of character education and integrated learning, the prevalence of a predominant religious focus suggests the need for a recalibration of curricular priorities. Efforts should be directed towards a more intentional and comprehensive approach that ensures a harmonious integration of religious teachings and a more inclusive historical narrative. This gives space for improvement and highlights the broader need for ongoing curriculum development. An enriched and diversified history curriculum and comprehensive teacher training can pave the way for a more inclusive and effective history education in religiously homogeneous schools. Incorporating the principles of behavioral theory in education can enhance the learning experience. By

focusing on observable behaviors and the environmental factors that influence those behaviors, teachers can create a conducive learning environment and facilitate student learning. One way to implement these principles is to use positive reinforcement to encourage desirable behaviors. For example, the teacher gives an overview of last week's material, which helps the students recall what they learned. This effectively reinforces desirable behavior and encourages students to actively engage in the learning process.

Similarly, teachers can use praise and rewards to reinforce desirable behaviors, such as active participation in class discussions or completing assignments on time. Another way to implement these principles is to use negative reinforcement to discourage undesirable behaviors. The teacher creates a conducive learning environment, which reduces the likelihood of disruptive behavior. Teachers can use strategies such as setting clear expectations and consequences for misbehavior to discourage undesirable behaviors. For example, teachers can use time-outs or detention to discourage disruptive behavior in the classroom.

Moreover, teachers can use modeling to teach desirable behaviors. Teachers can use this principle to teach desirable behaviors such as teamwork, respect, and responsibility. Teachers can also use role-playing or other interactive activities to reinforce these behaviors. This model was shown in MAN when the teacher divided the students into several groups for discussion. Moreover, if something is done repeatedly, it will become a habit. Thus, the process of getting used to applying the value of tolerance through teaching and learning so that it is not only in the environment or society but also covers all fields. This should even be taught or inserted in the world of education and the learning process so that this tolerance has become customary because it has to be used.

In conclusion, incorporating the principles of behavioral theory in education can enhance the learning experience. Teachers can create a conducive learning environment and facilitate student learning using positive and negative reinforcement, modeling, and other strategies. These habits will later create order and tolerance between one another. Then, it is hoped that peace will be created without discrimination between one religion and another. With tolerance, mutual respect, and understanding that Indonesia has more than one religion, it can be created. That means Indonesia is a multicultural country. Differences should unite, not separate.



## 4. Conclusion

There are religiously homogeneous schools in Indonesia, such as Madrasah Aliyah Negeri (MAN). From the research results, it can be concluded that religion-based schools, such as Madrasah Aliyah I Bogor, generally have a high sense of tolerance towards people of other religions. Based on the questionnaire results, students appear aware of Indonesia's diverse religions. However, the school curriculum focuses more on Islamic teachings and is considered to limit understanding of other religions. Improvement in the curriculum should be directed towards a more intentional and comprehensive approach that ensures a harmonious integration of religious teachings and a more inclusive historical narrative. Furthermore, this research paper has highlighted the significance of the integration of tolerance values in history learning in religiously based schools and its potential for promoting cultural diversity, academic achievement, and personal growth among students.

History learning in MAN 1 Bogor is shown as a potential subject to be integrated with multiculturalism and tolerance values. Integrating history learning in multicultural education has enhanced cultural awareness and understanding. However, challenges and limitations can be addressed through teacher training and a culturally inclusive curriculum. An inclusive historical narrative is needed to achieve the goals of implementing tolerance values. It is essential to note that Indonesia was founded based on the principles of nationalism and historical context, not based on a particular religion. Educators and policymakers should consider the implications of this research and prioritize implementing effective multicultural education practices. Policies encouraging inter-dialogue, connectedness, and attachment between various groups should be realized.

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## Conflict of Interest

The authors declare no conflict of interest.

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