



Religious Tolerance Education During the Covid-19 Pandemic at SDN 04 Purwodadi

Yuyun Hudhoifah^{1*}, Raharjo², Ikhrom²

¹ MTs Darut Taqwa, Purwodadi, Indonesia

² FITK UIN Walisongo, Semarang, Indonesia

hudzaifah.aq@gmail.com, raharjo@walisongo.ac.id, ikhram@walisongo.ac.id

corresponding author: hudzaifah.aq@gmail.com

ABSTRACT

This research was conducted to reveal how religious tolerance education in SDN. 04 Purwodadi. The data was taken using a phenomenological approach, namely revealing data on social phenomena collected by in-depth interviews. The data analysis technique used an analysis that was carried out simultaneously with the data collection process in the form of interviews with the Principal and Religious Teachers at SDN.04 Purwodadi. The results of the study found that: (1) Religious tolerance education in SDN. 04 Purwodadi is carried out thoroughly which is contained in the curriculum of the education unit, SOP for School Culture and strengthened in the curriculum of Islamic Religious Education & Budi Pekerti knowledge of religious tolerance material (moral knowing) in grade VI SD/MI (2) Religious tolerance education from the age of children is deemed necessary because it will raise awareness and strong feelings so as to motivate students to take actions of religious tolerance so that they can maintain harmony in the midst of existing community differences. (3) Religious tolerance education in Islamic religious education during the COVID-19 pandemic with the implementation of online learning should not be an obstacle. Religious tolerance education during the pandemic using social media can be an alternative learning. Because in fact, there has been a shift in people's social behavior Through social media, it is easier for people to stay in touch and communicate and interact with each other.

Keywords: *education, religious tolerance, covid-19 pandemic*

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INTRODUCTION

Tolerance education is a necessity, especially in a plural society in Indonesia. The role of religious tolerance is needed by the plural society in Indonesia in order to create harmony among religious adherents. Conversely, an attitude of intolerance can threaten harmonization among religious adherents. In this digital age, every society is at risk of being radicalized by extremists, who have many methods of conveying their ideology to recruit new members, especially young people. (Fanindy & Mupida, 2021) The SETARA Institute research report noted the level of violations on Freedom of Religion and Belief (KBB) in Indonesia in 2020 as many as 180 incidents of KBB violations with 422 actions. This figure jumped from 2019 with 327 actions. (Kidung Asamara Sigit, 2020).

Instilling the values of inter-religious tolerance through education is an effective and appropriate way. (Muawanah, 2018) Formal education as a socialization agent whose role is to transfer normative ideological foundations related to tolerance and translate tolerance values into reality terms (Soen, 2002). Tolerance education is very important starting from the elementary school level, because the debriefing and character building of students will be very meaningful if it starts to be fostered from the beginning of its development, namely during elementary school age. (Zaini, 2010) Education is the foundation as well as a resource in the development of knowledge, attitudes, values, skills and behavior. Education is able to reduce intolerance among students and it can also reduce ethnicity in various contexts and increase tolerance among students. (Sandoval-Hernández, Isac, & Miranda, 2018).

On the other hand, education in the last year has faced major challenges due to the global pandemic of covid-19.(World Health Organization (WHO), 2020) Since the implementation of the PSBB policy by each local government, it has had a huge impact on community activities.(Buana, 2020) Mass gatherings in large numbers were stopped, people were advised to stay at home. Learning activities both in schools/madrasas and tertiary institutions were stopped, replaced with online learning.(Zaharah, Kirilova, & Windarti, 2020) The implementation of online learning was strengthened by the issuance of a Circular of the Minister of Education and Culture of the Republic of Indonesia Number 4 of 2020 (R. I. Kementerian Pendidikan dan Kebudayaan, 2020) So, all learning activities are diverted from home with an online system.

Meanwhile, instilling the values of religious tolerance is synonymous with habituation activities that are usually carried out when socializing together face-to-face. The learning models that are offered focus more on social interaction, namely on the process of practicing living the essence of tolerance values through a process of direct involvement in simulative processes or actual situations.(Purwaningsih, 2016) While in this Covid-19 pandemic situation, learning is carried out online or remotely. Therefore, this research was conducted to examine online religious tolerance education, namely how religious tolerance education is carried out online during the Covid-19 pandemic at elementary schools. 04 Purwodadi? The purpose of this study is to reveal how religious tolerance education is carried out online during the Covid-19 pandemic with research locations at SDN. 04 Purwodadi (Public Elementary School).

This research is different from previous studies related to tolerance education. Previous research on tolerance education can be categorized into three trends. First, religious practices in people's lives (Irfani, Alimi, & Iswari, 2013; Rahadhion Dwi Kurnianto, 2019; Salim, 2018; Wang & Froese, 2020). Second, tolerance of life at school in general (Al-Rabaani, 2018; Alabdulhadi, 2019; Dianita, Firdaus, & Anwar, 2019; Regency, Java, Eko, & Muzayanah, 2020). Third, fostering tolerance in schools (Benaziria & Murdiono, 2019; Bhakti & Kurniasih, 2019; Herwan, 2019; Mahariyani, 2018; Raihani, 2014; Şahin, 2011). The three research trends have not discussed tolerance education specifically in elementary schools. From these studies, there has been no research that examines online religious tolerance education during the Covid-19 pandemic. So this research is interesting to study in this digital era.

LITERATURE REVIEW

Tolerance Education

Tolerance education can be interpreted as a process or method carried out by someone to make other people have a good attitude of tolerance. The UNESCO Declaration of Principles (1995) on tolerance states that tolerance is a form of respect, acceptance and appreciation of the rich diversity of our world's cultures, our expressions and the way we are human beings (Jean, 2009). Tolerance as a benevolent instrument that makes peace possible, contributes to the replacement of a culture of war by a culture of peace (Cartasev, 2006; Jean, 2009; University, 2018).

Tolerance education in several countries is included in the moral education curriculum. Like the one in Malaysia, the existing curriculum seeks to "shape" children into engaged citizens in a developmental process that prioritizes the basic domains of moral reasoning, and the management of emotions and behavior, so that its content, activities, and tasks are defined in the syllabus. for each year in elementary school (Thambusamy & Elier, 2013). The curriculum in Japan also instills moral education through intra-curricular activities, although it is not written in detail (Bamkin, 2020).

Tolerance education should not only stop at learning material in class, but also emphasize the importance of curriculum, teacher competence, approaches and learning methods that are inclusive, which are not closed to all differences but these differences are accepted as wealth (Mumin, 2018). In addition, educators must instill love education through a model of planting or forming religious tolerance in various ways, namely exemplary, providing guidance, encouragement or motivation, continuity (habituation process), repetition, and organizing ('Aini, 2019).

Religious Tolerance

Tolerance is an attitude and action that respects differences, religion, ethnicity, ethnicity, opinions, attitudes and actions of other people who are different from them (Cartasev, 2006). Tolerance doesn't mean pretending you don't see differences, let alone trying to eliminate them, but understanding that there are differences (Lintner, 2005). In practice, tolerance is manifested in the gradation of an attitude of letting other people be different (indifferent), an attitude of understanding and accepting other people who are different, to an attitude of cooperating with other people who are different (Mas'ud, 2019). This involves rejecting dogmatism and absolutism and affirming the standards set out in human rights instruments. Contributing to the replacement of a culture of war by a culture of peace (Cartasev, 2006). Hans Kung: "There is no decent and peaceful life without shared ethics and there is no world peace without peace between religions" (Kung, 1998; Widjajanti, 2016).

The urgency of religious tolerance is strengthened by Hans Kung's statement, that religious tolerance is an important key in the realization of world peace. Peace in society, both on a national and world scale, really needs tolerance, especially religious tolerance. This religious tolerance can be realized with a shared ethical awareness (Widjajanti, 2016). Differences in beliefs cannot be avoided as well as being the most sensitive issue regarding ideology and belief. It takes a sense of openness and respect to accept these differences even though everyone feels they are right (Husin, n.d.).

Education during the Covid-19 Pandemic

The new corona virus (covid-19) from Wuhan has spread throughout the world (Zhu et al., 2020). WHO is assessing ongoing research on the transmission period of covid-19 and will keep sharing the latest findings (World Health Organization (WHO), 2020) The number of infected and dead continues to grow very rapidly. Therefore, governments around the world are making policies to tackle the spread of the Covid-19 virus in various ways, one of which is limiting face-to-face meetings and implementing online schools. The implementation of online learning has been officially implemented since March 2020 based on the Circular of the Minister of Education and Culture of the Republic of Indonesia Number 4 of 2020 (R. I. Kementerian Pendidikan dan Kebudayaan, 2020). So, all learning activities are transferred from home with an online system with reference to the needs of students, health protocols, special conditions curriculum, learning principles and remain adaptive to the dynamics of the Covid-19 pandemic (R. I. dan K. A. R. I. Kementerian Pendidikan dan Kebudayaan, 2021).

The implications of the Covid-19 pandemic are the momentum of *e-Learning* or mass online learning in the world of Indonesian education. The great advantages of *e-learning* include liberating interaction between learners and instructors, from the limitations of time and space through asynchronous and synchronous learning network models (GOYAL, 2012) Several supporting applications such as *Google Classroom*, *Google Meet*, *Video Conference*, telephone or *Live Chat*, *Zoom* and via *WhatsApp Group* are used during online learning during this pandemic. However, of these several applications, *WhatsApp Group* is the application most chosen by educators and students in implementing online learning.

The survey shows that 90% of students and lecturers use the *WhatsApp Messenger application* in daily life and in lecture activities (Jumi atmoko, 2016). It is not surprising that everyone who owns a *smartphone* has the *WhatsApp application* and joins several *WhatsApp groups*. The average person who has *WhatsApp*, has a *WhatsApp Group*. They are joined in a *WhatsApp Group* with a large number of participants, or joined in a *WhatsApp Group* with a small number of participants (Anisa, 2017).

METHOD

This research is a qualitative research with a type of field research with an approach phenomenology. The phenomenological approach is used by means of in-depth interviews (Kersten, 1989) to obtain a detailed understanding of the social and educational phenomena examined through data on the activities and methods of PAI learning used in instilling religious tolerance in elementary schools. 04 Purwodadi.

The research location was conducted at SDN. 04 Purwodadi, Purwodadi District, Grobogan Regency. This research was conducted in April - May 2021. This research focused on how religious tolerance education is carried out in public elementary schools. 04 Purwodadi. The primary data sources of this study are divided into three, namely; the place which is the background in this study is SDN. 04 Purwodadi, the actors who became informants in this study were school principals, Islamic Religious Education teachers and students, and activities related to instilling the value of religious tolerance in SDN. 04 Purwodadi both offline and online. Books or journals that are relevant to the research conducted regarding the cultivation of religious tolerance are secondary data sources.

Data collection techniques used in this study were observation, interviews and documentation. Observations were made by observing, look closely, and recording matters related to the inculcation of religious tolerance in elementary schools. 04 Purwodadi. In-depth interviews were conducted with related parties or those who mastered the research object material. Such as a Headmaster of school regarding information about the policies made by the school that apply to all school members, both teachers, employees and students, Islamic Religion Teachers about the methods and strategies used. used by teachers in instilling an attitude of religious tolerance in Islamic Religion Education learning towards students, non-Islamic Religious Teachers regarding complementary information about the methods and strategies used by teachers in instilling an attitude of religious tolerance towards students and students of SDN 04 Purwodadi regarding information in the form of cultivating an attitude of religious tolerance which is reflected in students' daily behavior.

Documentation techniques to gather data about the school's profile, vision and mission, curriculum, SOP for school clothing, Islamic Religious Education Curriculum which is structured as a guide in learning about the teachings of tolerance. Documentation was also used to cross-check data from interviews and observations about the teachings of religious tolerance at SDN 04 Purwodadi. Data Analysis This study uses data analysis developed by Creswell (Creswell, 2009). The analysis pays attention to several important points in conducting qualitative data analysis, namely qualitative data analysis is carried out simultaneously with the process of collecting observation data and interviews that have been carried out. Furthermore, the data from observations and interviews were interpreted and presented in narrative form .

RESULTS AND DISCUSSION

Religious Tolerance Education at SDN 04 Purwodadi

State Elementary School (SDN) 04 Purwodadi is located on Jl. Jendral Sudirman No 10 Purwodadi, Purwodadi, Kec. Purwodadi, Kab. Grobogan Prov. Central Java. It is located in the center of the city adjacent to 4 houses of worship, namely the Hati Jesus Catholic Church 50 m to the south, Baitul Makmur Mosque 190 m to the south, Purwodadi Temple 350 m to the east and the Javanese Christian Church 850 m to the south.

SD Negeri 4 Purwodadi uses a curriculum developed by applying the principles of Curriculum development 2013. Curriculum Development at SDN 4 Purwodadi (Buku I KTSP) refers to conceptual references, one of which is " Tolerance and Religious Harmony" in which the curriculum is developed to maintain and increase inter- and inter- religious tolerance and harmony . Characteristics of the Education Unit, the curriculum is developed according to the conditions and characteristics of the educational unit. Religious tolerance education is reflected in conceptual references in the development of the SDN 04 Purwodadi Curriculum in the second point, namely:

Religious Tolerance and Harmony , the curriculum was developed to maintain and increase inter- and inter-religious tolerance and harmony.

If you look at it from item per item and per class the core competencies of the religious education curriculum that have been compiled already contain the competence of religious tolerance (Mustaqim, 2019). Students from the basic education level are expected to have competence starting from accepting their respective teachings, then implementing them correctly to respecting the teachings of others. In this last point of competence lies the orientation of education to create an attitude of religious tolerance.

In the core competencies in the PAI curriculum starting from the basic education level, it is expected to have competence starting from accepting each other's teachings, then implementing them correctly to respecting the teachings of others and having a caring attitude in social interaction.

Kompetensi Inti SD adalah sebagai berikut:

KOMPETENSI INTI KELAS I	KOMPETENSI INTI KELAS II	KOMPETENSI INTI KELAS III
1. Menerima dan menjalankan ajaran agama yang dianutnya	1. Menerima dan menjalankan ajaran agama yang dianutnya	1. Menerima dan menjalankan ajaran agama yang dianutnya
2. Memiliki perilaku jujur, disiplin, tanggung jawab, santun, peduli, dan percaya diri dalam berinteraksi dengan keluarga, teman, dan guru	2. Menunjukkan perilaku jujur, disiplin, tanggung jawab, santun, peduli, dan percaya diri dalam berinteraksi dengan keluarga, teman, dan guru	2. Menunjukkan perilaku jujur, disiplin, tanggung jawab, santun, peduli, dan percaya diri dalam berinteraksi dengan keluarga, teman, guru dan tatanganya
3. Memahami pengetahuan faktual dengan cara mengamati [mendengar, melihat, membaca] dan menanya berdasarkan rasa ingin tahu tentang dirinya, makhluk ciptaan Tuhan dan kegiatannya, dan benda-benda yang dijumpainya di rumah dan di sekolah	3. Memahami pengetahuan faktual dengan cara mengamati [mendengar, melihat, membaca] dan menanya berdasarkan rasa ingin tahu tentang dirinya, makhluk ciptaan Tuhan dan kegiatannya, dan benda-benda yang dijumpainya di rumah dan di sekolah	3. Memahami pengetahuan faktual dengan cara mengamati [mendengar, melihat, membaca] dan menanya berdasarkan rasa ingin tahu tentang dirinya, makhluk ciptaan Tuhan dan kegiatannya, dan benda-benda yang dijumpainya di rumah dan di sekolah
4. Menyajikan pengetahuan faktual dalam bahasa yang jelas dan logis, dalam karya yang estetis, dalam gerakan yang mencerminkan anak sehat, dan dalam tindakan yang mencerminkan perilaku anak beriman dan berakhlak mulia	4. Menyajikan pengetahuan faktual dalam bahasa yang jelas dan logis, dalam karya yang estetis, dalam gerakan yang mencerminkan anak sehat, dan dalam tindakan yang mencerminkan perilaku anak beriman dan berakhlak mulia	4. Menyajikan pengetahuan faktual dalam bahasa yang jelas, sistematis dan logis, dalam karya yang estetis, dalam gerakan yang mencerminkan anak sehat, dan dalam tindakan yang mencerminkan perilaku anak beriman dan berakhlak mulia

Figure 2 . Table of Core Competency First Grade-Second Grade – Third Grade

KOMPETENSI INTI KELAS IV	KOMPETENSI INTI KELAS V	KOMPETENSI INTI KELAS VI
1. Menerima, menjalankan, dan menghargai ajaran agama yang dianutnya	1. Menerima, menjalankan, dan menghargai ajaran agama yang dianutnya	1. Menerima, menjalankan, dan menghargai ajaran agama yang dianutnya
2. Menunjukkan perilaku jujur, disiplin, tanggung jawab, santun, peduli, dan percaya diri dalam berinteraksi dengan keluarga, teman, guru, dan tetangganya	2. Menunjukkan perilaku jujur, disiplin, tanggung jawab, santun, peduli, dan percaya diri dalam berinteraksi dengan keluarga, teman, guru, dan tetangganya serta cinta tanah air	2. Menunjukkan perilaku jujur, disiplin, tanggung jawab, santun, peduli, dan percaya diri dalam berinteraksi dengan keluarga, teman, guru, dan tetangganya serta cinta tanah air
3. Memahami pengetahuan faktual dengan cara mengamati dan menanya berdasarkan rasa ingin tahu tentang dirinya, makhluk ciptaan Tuhan dan kegiatannya, dan benda-benda yang dijumpainya di rumah, di sekolah dan tempat bermain	3. Memahami pengetahuan faktual dengan cara mengamati dan menanya berdasarkan rasa ingin tahu tentang dirinya, makhluk ciptaan Tuhan dan kegiatannya, dan benda-benda yang dijumpainya di rumah, di sekolah dan tempat bermain	3. Memahami pengetahuan faktual dengan cara mengamati dan menanya berdasarkan rasa ingin tahu tentang dirinya, makhluk ciptaan Tuhan dan kegiatannya, dan benda-benda yang dijumpainya di rumah, di sekolah dan tempat bermain
4. Memahami pengetahuan faktual dengan cara mengamati dan menanya berdasarkan rasa ingin tahu tentang dirinya, makhluk ciptaan Tuhan dan kegiatannya, dan benda-benda yang dijumpainya di rumah, di sekolah dan tempat bermain	4. Memahami pengetahuan faktual dengan cara mengamati dan menanya berdasarkan rasa ingin tahu tentang dirinya, makhluk ciptaan Tuhan dan kegiatannya, dan benda-benda yang dijumpainya di rumah, di sekolah dan tempat bermain	4. Memahami pengetahuan faktual dengan cara mengamati dan menanya berdasarkan rasa ingin tahu tentang dirinya, makhluk ciptaan Tuhan dan kegiatannya, dan benda-benda yang dijumpainya di rumah, di sekolah dan tempat bermain

Figure 3 . Table of Core Competency Fourth Grade – Fifth Grade – Sixth Grade

Islamic religion education learning materials that support efforts to form religious tolerance at the basic education level include forgiveness, mutual respect, reminding each other, and being kind, cooperation, mutual help, self-control, alertness, and living in harmony. This tolerance supporting material is implied in The First Grade Student Book, in the Commendable Behavior Chapter; (Jaelani, 2017); Second Grade 2 Student's Book on the Chapter of Love (Achmad Hasim dan M. Kholid Fathoni, 2017); Third Grade Student's Book on Chapter Live Calm with Praiseworthy Behavior, Chapter The Story of the Example of Prophet Yusuf as and Prophet Shu'aib, Chapter Peaceful Hearts with Good Behavior (Achamd Hasyim dan M. Kholid Fathoni, 2018); Fourth Grade Student's Book on Chapter I Am a Righteous Child, Chapter Let's Behave Praiseworthy and Chapter Let's Perform Prayer (Ghozaly, Feisal, 2017); Fifth Grade Student's Book in the

Chapter My Aspirations to Be a Righteous Child, Chapter The Story of Luqman's Example (Ismail, 2017); and Sixth Grade Student Books on the Beautiful Chapter of Mutual Respect (Ghozaly, 2018).

The material for religious tolerance is written in the Class VI Elementary School Student Book, namely in Chapter 8, "The Pleasure of Praiseworthy Morals". This chapter has sub-chapters Understanding the Meaning of Kindness, Sympathy, **Tolerance**, Living in Harmony and Respect & Obedience to Parents, Teachers and fellow Family Members.

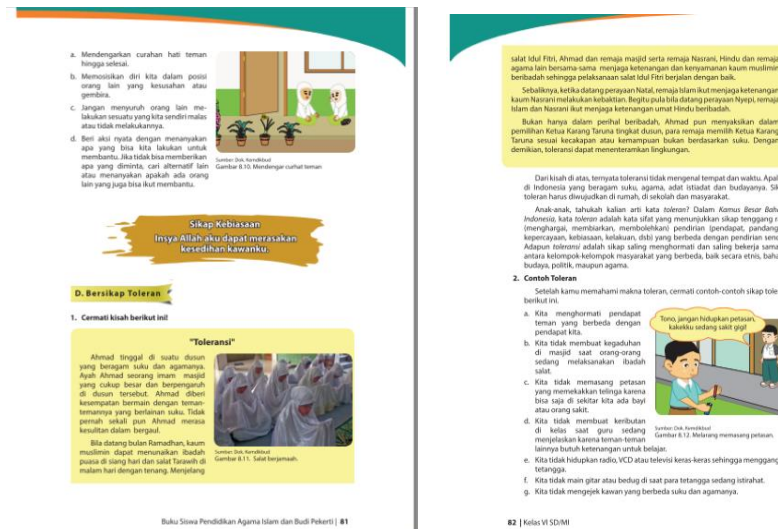


Figure 4. Tolerance material in the Sixth SD/MI Student Book (Anwar, 2018)

This shows that the content of the PAI curriculum is not only dominated by content of belief and worship but also content of human relations such as religious tolerance. Unfortunately, the material that discusses self-tolerance is very little, only 2 pages. In the Tolerance sub-chapter, the meaning of the word tolerant in the Big Indonesian Dictionary is explained, which is an adjective that shows tolerance (appreciate, allow, allow) stances (opinions, views, beliefs, habits, behavior, etc.) that differ from one's own stance. Tolerance is an attitude of mutual respect and mutual cooperation among different community groups, both ethnically, linguistically, culturally, politically and religiously.

During the Covid-19 pandemic for the 2020/2021 school year, SDN 04 Purwodadi implemented distance learning. All habituation activities in the Cultural SOP cannot be carried out. Activities to foster a sense of religious tolerance only through material presented in Islamic Religious Education and Moral Subjects. One of the activities that is still being carried out to foster a sense of tolerance in students is that teachers and principals always motivate students to carry out worship according to the beliefs of their respective students through the *What's App Group*.

Limited face-to-face learning will only be carried out in the 2021/2022 Academic Year which starts in September 2021 by complying with the health protocol. This is in accordance with the local government policy which already allows limited face-to-face learning with the stipulation that 50% of the number of students in each class (Dinas Pendidikan dan Kebudayaan Pemerintah Provinsi Jawa Tengah, 2021). The provisions for limited face-to-face learning at SDN 04 Purwodadi divide students in each class into two parts. Each section takes turns entering face-to-face learning. The first part comes face to face on Mondays, Wednesdays and Fridays. While the second part comes face-to-face on Tuesdays, Thursdays and Saturdays. Each student is required to be picked up by the parents or guardians of the students. When it's time to go home from school, the teacher contacts parents via *wa group* to pick up students according to attendance so as not to cause a crowd. This was conveyed by Mrs. Fatma Farichah, parents of Third Grade students at SDN 04

Purwodadi on October 28, 2021, that is: My child only attends school on Mondays, Wednesdays and Fridays. Apart from those days, my child learns online. And the other half come on Tuesday, Thursday and Saturday. Later when the children go home, we are contacted by the teacher to pick up our children. So, students go home according to absences, so as not to create a crowd in front of the school.

Character building activities such as worship time, the habit of praying, giving thanks are always conveyed at the beginning of learning, including instilling new normal habits (always wearing a mask, keeping your distance, staying away from crowds, reducing mobility and washing hands with soap). We always remind the children to run the health program every day before lessons start during yesterday's online lesson. Currently, in face-to-face learning, students are required to wash their hands before entering class and wear masks. Educators make character control journals that are given to students to be filled in with routines known to parents.(Juhriah, n.d.) As was done by Mrs. Dwi Rahmani, S.Pd.K on October 28, 2020, that: When I go online, I make it a habit to give material to children, not just material from books but rather the attitude of what is done at home. So I made the material and the journal.

All teachers along with the Principal at SDN.04 Purwodadi are role models in being tolerant. Teachers show respect and tolerance to other teachers and to students, so that this attitude can be an example for students.(Watson & Johnston, 2006). I like it, hopefully other SD can be like that. It comes from the leadership too. My leader, Mrs. Wid, instilled and emphasized character building, "*don't make difference*". Don't look at this religion, that religion. We are invited together. So as a result, we can all mingle together. And it has to be in sync, one heart, not only the principal, but teachers of other religions also support. So overall, both the Head and all the teachers jointly emphasize living in peace with others. We also share, share, provide input with other religion subject teachers about learning methods for character cultivation.

Religious teachers together with the Principal of SDN.04 Purwodadi always provide guidance to accept and respect differences, especially differences in beliefs. This guidance is carried out both in the learning process in class, as well as in accompanying activities. As conveyed by Mrs. Marsih, Homeroom Teacher of sixth grade VI on April 26, 2021 that: Our Headmaster always encourages us teachers to always be active and creative in improving the quality of learning. She always motivates and guides us to take part in competitions, create new learning media for students without discriminating between young and old, senior-junior, not to mention religious differences. Everyone is happy together. She always reminds us to emphasize education *on* student character, mutual respect, respect. And that attitude is what we imitate and pass on to our children. From this statement, it can be shown that the Principal provides guidance, encouragement and motivation to teachers at SDN 04 Purwodadi. Furthermore, the teachers do the same for students, namely guiding and motivating students to always live in harmony, respect each other and appreciate differences.

Teachers and the Headmaster also always provide encouragement and motivation so that students are diligent in carrying out their respective worship. However, the motivation related to religious tolerance in the form of wall hangings has not yet appeared in the school environment. Wall hangings and writings contain students' learning motivation. This is stated in the School Culture, namely in the Daily Activities, which are carried out routinely every day of school. Daily activities carried out at SD Negeri 4 Purwodadi are "5 S" and morning prayer activities together.

The 5S activities are Smiling, Greetings, Greeting, Polite, and Courtesy among school members. This activity is carried out every day at school. Teachers and education staff arrive early to welcome students in accordance with the prevailing values. Every day there are 3 teachers on duty in shifts to welcome students at the school entrance gate from 06.30 to 07.00. This 5S activity can establish good relations between students at school. As stated by Mrs. Marsih, homeroom teacher for sixth grade on April 26, 2021, as follows: So, usually when greeting in the morning there are three or four teachers in front of the school. If there's me in the middle, then the kids know. With the other teachers *assalamu'alaikum*, with me the children say "*good morning Mrs. Wi*". So the kids already know.

As for the activity of morning prayer together, it is an activity to get used to carrying out practices according to each religion. This activity is carried out in accordance with the religion professed by each student. For students who are Muslim, it is carried out by reading Asmaul Husna and praying together in class

every morning before learning begins guided by the PAI teacher, BP teacher and class teacher respectively. Followed by memorizing daily prayers for grades I and II as well as memorizing short letters for third grades. Fourth grade to sixth grade memorize prayer readings For students who are Christians and Catholics Say the morning prayer together followed by memorizing daily prayers guided by their respective religious teachers in the library room. Results of interviews with the Principal of SDN. 04 Purwodadi, Mrs. Widiarti, S.Pd, M.Pd on June 29, 2021 :

At the beginning, face-to-face tolerance became one of our icons. Here, Friday is not only a special day for Muslims, but also for everyone. Because every Friday the first hour there is no lesson. For Muslims, *Duha* prayers will be held together in the field, and for non-Muslims, I invite them to pray for their respective religions. For the Catholics in my room and the Christians in the Library.

In addition to getting used to daily activities, SDN 04 Purwodadi also has periodic activities related to religious tolerance, namely in Islamic Boarding School activities. Islamic boarding school activities aim to increase the faith and devotion of students to God Almighty through religious activities in the month of Ramadan for those who are Muslim, Christian and Catholic. This activity is carried out for 3 consecutive days in the month of Ramadan. The forms of this activity are collective recitation, joint dhikr, and religious lectures, and other activities aimed at increasing piety such as showing religious films. The place for school activities cooperates with the management of the "Baitul Makmur Mosque" which is close to the school. For those who are Christians and Catholics, the church is located not far from SDN 04 Purwodadi, namely the Indonesian Christian Church is located in Packaging, north of SDN 04 Purwodadi and the Catholic Church is located on Jl. Jend Sudirman No.25, Packaging, south of SDN 04 Purwodadi. Delivered by Ms. Dwi Rahmani, S.Pd.K, a Christian Religion and Moral Education Subject Teacher at SDN 04 Purwodadi on October 28, 2021:

During the pandemic, a lot of learning was carried out at home. Even though the role of educators is mostly taken over by the family, the habits that were instilled before the pandemic such as disposing of trash in its place, appreciation, respect, are still being brought home by students.

Activities of religious tolerance are also reflected in the commemoration of religious holidays and national holidays. Every religious holiday and national holiday is carried out according to the holiday being commemorated. Apart from that, there are also spontaneous activities developed at SD Negeri 4 Purwodadi, including greeting, throwing trash in its place, queuing, overcoming disagreements (arguments), visiting sick friends, condolence, and caring for others. All these spontaneous activities are carried out by all students without discriminating between beliefs. Religion teachers at SDN 04 Purwodadi organize knowledge in class with experiences that students have gained outside of school through daily activities, periodic activities and spontaneous activities related to respecting differences, especially differences in beliefs.

Train students to be able to practice spirituality such as reading the holy book. Students are divided, who reads the word, who leads the prayer, praise. I'm just accompanying. So, students not only learn theory, but teachers also instill values through practice in daily activities and periodic activities . Activities are carried out in a place of worship for Muslim students in the form of a prayer room which is located at the back of the school. Meanwhile, for non-Muslim students, a library room and principal's room are provided for religious and learning activities.

Discussion

elementary school 04 Purwodadi has shown tolerance education not only through Religious and Moral Education, but also emphasized in the curriculum and school habituation programs both daily activities and periodic activities. Schools and other educational institutions should be safe places in presenting and supporting values and attitudes of tolerance. Every educational person, both students and teaching staff must have the principle of respecting differences, appreciating diversity, and strengthening national values (Prasetiawati, 2017). The character of tolerance will not grow by itself, but a systematic effort is needed so that tolerance becomes an awareness that is owned by children.(Safitri & Warsono, 2020) A person's tolerant character will be formed if the activity is carried out repeatedly on a regular basis until it becomes a habit, which in the end does not only become a habit but has become a character. Therefore, character education in

the form of religious tolerance must be carried out as early as possible so that children are able to instill good character so that they can carry it into adulthood. (Adawiyah, 2018) The tolerance character of children will not only be manifested in their acceptance of religious life, but in social interactions they will also show a good attitude towards their peers. Because, at elementary school age, students tend to follow the behavior of their friends, whether it's good or bad behavior. (Risa Nur Aulia & Anggraeni Dewi, 2021)

The role of parents determines the success of this distance learning to instill character education, especially tolerance and Islamic education. This is because character education and religious education will be successful if they are carried out with an awareness of the heart and are carried out continuously (Abdusshomad, 2020). But in reality, during online learning during the Covid-19 pandemic, parents' attention was less than optimal.

During this pandemic, there are certain things that children lack. Of course, it's about values. Because it's not certain that parents can pay attention every day. Parents are already busy with work. Many parents said to me, " *Oh, Mom, when are the children coming in...* "

This statement shows that face-to-face learning is considered more effective, especially in religious education and religious tolerance. This is reinforced by the following statement, namely:

So that children not only know theory, but also real practice. Must face to face. Children can not rely on parents. Parents just lapped. Parents just accompany. Teachers also prefer face to face. Because we can tell a broad story, this practice, that practice. When I remember that, I am moved, I cry. Can meet children, face to face. Back to teaching with children, students. Even more tired, really more tired without students. Even though it is facilitated by digital learning media media, it is still more comfortable face-to-face. Because there is a power of emotion that is intertwined.

Excerpts from an interview with Ms. Dwi Rahmani, S.Pd.K, a Christian Religion and Moral Education Subject Teacher at SDN 04 Purwodadi on October 28, 2021 show that technological sophistication and virtual applications cannot replace the emotional value that exists when face to face direct. Emotional bonds between teachers and students can develop the formation of student character. Children's emotional development in the learning process, will determine which potential reactions they use to express their emotions.

The emotional bond built by the teacher to his students makes the child feel comfortable being around his teacher. So that a child can open up to people who are always close to him. This is what makes the bond between teachers and students stick, namely through interpersonal communication which can only be built together in face-to-face learning (Sutinah & Bagong, 2011). Learning activities that only use *WhatsApp Group media* without using face-to-face methods are ineffective. The emotional bond that appears is not as strong as when learning is done by meeting directly in class (Saputra, 2020). Students find it difficult to feel the closeness that is felt when learning activities are carried out directly in the classroom. Even though the closeness generated in the teaching and learning process is needed to foster the desire and enthusiasm in students to carry out their lessons. Differences in understanding concepts between teachers and students will be difficult to avoid because students cannot fully feel the emotions that arise in the teacher when delivering material.

On the other hand, the Covid-19 pandemic has forced the world of education to improve by using digital devices for learning. As a result, the enactment of distance learning. Online learning has several advantages, namely it does not require a classroom, so that students in their respective places or environments can create a learning atmosphere with existing internet facilities. Islamic Religious Education and Morals learning materials can be delivered more concisely and quickly. Teachers are starting to be able to use internet media and a variety of applications for Islamic education and morals learning. As answered by Mr. Nur Wijayat, S.Pd.I that teachers can get to know the Google Classroom application because there is a pandemic.

Different parental backgrounds affect student activity in learning as conveyed by Mr. Nur Wijayat, S.Pd.I. Distance learning makes minimal direct interaction making it more difficult to implement religious tolerance education as stated by Ms. Dwi Rahmani, S.Pd.K in an interview; more tired there are no students. Even though it is facilitated by digital learning media media, it is still more comfortable face-to-face.

The habit of religious tolerance education during a pandemic is more effective using social media that students often use. Because, in fact, technology has changed social ties between individuals and the wider community. Network technology that transforms into one unit and shapes the world by removing boundaries. The social interactions that have been carried out so far have changed with the existence of social media. One of the positive impacts for social media users is that social networks also contain elements of stress relief and meet the need for social interaction for those who have difficulty interacting in real terms (Sosiawan, 2011). Most children and adolescents prefer to play their communication media (*mobile phones*) at their homes compared to playing traditional games outside the home (Mukramin, 2018).

This is reinforced by the online learning policy. Children have more opportunities to use *smartphones* , and of course children have wider opportunities to play social media as well. Based on data released by Hootsuite (2020), during the pandemic, the number of social media also increased by 7% (an increase of 10 million users) compared to the previous year (datareportal.com, 2020). This very large number of social media users can be utilized as a medium for promoting religious tolerance education.

Various internet platforms, especially social media, can be used to make material on religious tolerance more attractive. Based on the results of Lisniasari's research, it is known that social media can influence inter-religious harmony INGAGE in Medan city in 2019 by 72.4% (Lisniasari, 2019). Based on research on the Effect of Da'wah on Instagram on the Religious Behavior of Islamic Communication and Broadcasting Students (KPI) of the State Islamic Institute (IAIN) Palu, it shows that proselytizing on Instagram can significantly influence the religious behavior of Islamic Communication and Broadcasting students (Ridwan, Nurdin, & Fitriingsih, 2020). Likewise the *Youtube media* has a significant influence in introducing and having a positive influence on Islamic proselytizing (Ramadhan R & Destiana H, 2018). The use of Tik tok social as proselytizing media developed by some Lecturers of IAI Sunan Kalijogo Malang also received positive responses from children, adolescents, adults to the elderly (Farida, 2021).

The use of social media by using pictures can improve students' understanding skills. The use of images makes student learning motivation higher than just being taught directly without using image media (Aini, 2019). In accordance with Piaget's theory that elementary school children with an age range of 6-12 years are in a concrete pre-operational stage (Piaget, n.d.). Pada At this stage, the child is mature enough to use logical thinking or operations, but only for physical objects (Ibda, 2015). Therefore, religious tolerance education with a visual approach in the form of pictures or videos on social media, will make it easier for students to understand religious tolerance material while at the same time instilling a sense of tolerance.

If teachers can interact intensively through social media, then students get a good model to be used as role models and adaptation. The relationship between teachers and students can become closer. The closeness of this interaction will make religious tolerance education material easier to accept. Delivering material in an interesting way on social media will hit students more, compared to material delivered in a monotonous manner. This is because when children have a lot of curiosity, they try to find model references on social media. The process of imitation and adaptation of wanting to be what is displayed by social media occurs a lot (Darmawan, Silvana, Zaenudin, & Effendi, 2019).

Making content about religious tolerance education on social media can use schemes that have a strong effect on three basic processes, namely attention, encoding, and *retrieval* (Priliantini, 2018). This schema acts as a filter. Information that is consistent with the schema is more concerned to be processed in human consciousness. On the other hand, inappropriate information is often ignored, unless the information is so extreme, that we can't help but pay attention to it. As the strategy used in the news by using bombastic headlines. Consciously or not, the information that social media users receive when digesting news encourages them to reshare similar news because their mental schemes are congruent with certain themes or preferences. As a result, awareness of something real in the minds of social media users is increasingly degraded and replaced by pseudo reality (Mulawarman & Nurfitri, 2017). Content that contains religious tolerance education that displays religious teachings that are peaceful, mutual respect, mutual respect is needed in this digital space.

On the other hand, the current generation has the characteristics of open communication, fanatical social media users, where their lives are heavily influenced by technological developments, and are more open

to political and economic views. Thus, they look very reactive to environmental changes that occur around them (Demografi, 2015). So to complete the educational model, especially religious tolerance education, it is necessary to modify educational methods in schools with existing technological developments so that they can be accepted by present and future generations, namely through social media.

CONCLUSIONS AND RECOMMENDATION

Religious tolerance education at SDN 04 Purwodadi is carried out in its entirety which is contained in the education unit curriculum, SOP for School Culture and strengthened in curriculum and materials that are integrated with religious tolerance. Religious tolerance education during a pandemic covid-19 with less than optimal implementation of online learning. This is because virtual applications cannot replace the emotional value that exists when face-to-face. Emotional bonds between teachers and students can develop the formation of a tolerant character of students.

Educational recommendations using social media can be an alternative learning. Teachers create content that contains religious tolerance education on social media that displays religious teachings that are peaceful, mutual respect, mutual respect are needed in this digital space. This research still has many shortcomings so it still requires constructive suggestions and criticisms to make it more perfect. It is hoped that other research can complement this research by examining an effective and relevant religious tolerance education curriculum in both online and face-to-face learning.

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