Internalization of Tolerance Values by Empowering the Environment as Learning Resource through Islamic Religious Education in Higher Education

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Abstract. Various issues of intolerance and radicalism can be a serious threat to a country with heterogeneous societies such as Indonesia. Horizontal conflicts between citizens on behalf of religious, ethnic, especially religious understanding are possible. This matter can be avoided through education, including Islamic religious education for Higher Education. This paper seeks to explain how to empower and optimize a heterogeneous environment as a source for understanding diversity and conducting tolerant attitude for students in higher education through lectures, including lectures on Islamic Religious Education. The study was conducted on campus of Universitas Pendidikan Indonesia by using descriptive method and qualitative approach. Interviews and participant observations are used to collect data which is then analyzed descriptively.

1. Introduction
In Indonesia, the diversity of culture, language, race and even religion is a reality passed down from time to time, from generation to generation. The diversity will transform into power when it positively perceived through a form of inclusive behavior [1] and mutual respect. Those attitude, according to the research conducted by Urbilolaa [2], at a certain stage will be capable of creating harmonious relations among different groups.

Diversity, as previously stated, can be created by establishing intercultural interactions. The result of the study about social mobility, especially the one conducted by Kallin & Berry [3], shows that the intensity of the interaction and the type of the interaction [4, 5] between an individual and different groups are very influential to the individuals’ attitude in accepting the diversity. The more an individual interact with diversity, the more open he is toward it. The effect will even be stronger when the type of interaction occurs is positive interaction. Therefore, some academicians were using social mobility as the determinant factor which is very significant in developing tolerance culture (International perspective [6], cultural pluralism [3])

On the other hand, the diversity will transform into weakness when it is perceived negatively, as an example, the sense of insecurity and threatened may occur when an individual is facing diversity. Although in some particular contexts those senses might be considered as a form of self-defense (survival) [7]. When it happens, the diversity will create a horizontal conflict which led to intolerance [8], radicalism, or even disintegration of the nation.
Related to both possibility above, as a heterogenous nation, Indonesian society should consider diversity as power [9] by empowering it as a tool to open oneself to diversity. In the other words, the diversity among society is the best media to cultivate tolerance attitude, and the educational institution, including the higher education institution, plays an important role in promoting the attitude [10-12]. Therefore the education of tolerance need to get more serious attention from the teachers, lecturers, and every leader of educational institution including the government, especially from The Ministry of Education.

Related to the education of tolerance in educational institution, the researchers have been giving serious attention for a long period of time [13]. Furthermore, they conclude that the education of tolerance is not only an obligation of the school but also family, especially a mother- as reported by Çalışkan dan Sağlam [14], and society in general [15, 10]. However, some researchers partially are focusing on the content of the curriculum [16-18], and the textbooks [19]. A more comprehensive research was conducted by Raihani [10] who sees that the educational institution, school, as a unit (A whole-school approach) to promote tolerance education at school. In her model, Raihani [10] emphasizes the importance of community involvement outside the school, including parents and society as partners in tolerance education. In her view, the environment has an important position in teaching tolerance.

Based on the assumption, I designed a lecturing model involving the environmental resources along with all of its diversity as the learning source of tolerance education. What I mean as ‘the environmental resources’ in this study are the diversity of understanding of Islam in Indonesia which are represented by three massive religious mass organization, namely Nahdatul Ulama (NU), Muhammadiyah, and Persatuan Islam (Persis) together with Majelis Ulama Indonesia (MUI) as the institution representing the majority of Indonesian Muslims. This model was applied on Islamic Religious Education Seminar course (SPAI) in Indonesia University of Education (UPI) academic year 2016-2017. During its implementation, this model was using cultural transmission or value coaching [20], which was represented by Social Learning Theory developed by Bandura [21], in explaining the process of tolerance value coaching by the lecturer toward the students.

2. Methods
As part of the dissertation research entitled “The Internalization of Tolerance Values”, this study aimed to highlight two main things, which is (1) how to empower the diversity in the environment, particularly on the diversity of understanding in Islam, as the learning source in Islamic Religious Education Seminar Course, and (2) how the process of tolerance value teaching using the environmental diversity as the learning source is. In line with both points above, I choose qualitative approach [22] using descriptive method for this study. Using this approach, I aimed to naturally describe about how to empower diversity in the environment as a learning source on Islamic Religious Education Seminar course as an effort to internalize the tolerance value to the students in a natural setting.

3. Results and discussion

3.1. The process of tolerance value teaching through the lecture of Islamic religious education seminar by empowering the environmental diversity as the learning source

Religious lecture, including Islamic Religious Education for the undergraduate students of Indonesia University of Education is held for two times on their first and third academic year using two semester credits for each course. In the first year, either on the first or second semester, the religious lecture is held in a form of Islamic Religious Education Course. The objective of this study is to develop fundamental understanding about Islamic teachings which is contextually connected to the students’ daily activities, especially about their understanding toward the worship ritual and social issues.

In this case the religious education was developed to students’ importance, particularly to provide experiences of diversity (religious experience) [23] by developing learner autonomy capability [24],
not only for religious interest. In other words Michael Grimmit [25] called this as learning from religion. The model of religious lecture I developed is called as Research Based Learning Model. This model was developed to teach one of the must-have skills in 21 century to the students [26], which is the skill to collaborate. Besides that, during the lecture the students were taught to think critically and objectively, in term of communicating, searching for information and delivering ideas. This model was developed specially to provide some experiences to the students to interact with various understanding in Islam that can led them directly or indirectly to learn thinking and acting tolerantly. As stated by Royce [27] that the plurality can create a possible condition where an act of tolerance may occurs. As I stated previously, the diversity of Islamic understanding in Indonesia related to this study are represented by three massive religious mass organization; Nahdhatul Ulama (NU), Muhammadiyah, nand Persatuan Islam (persis) along with Majelis Ulama Indonesia (MUI) as the institution representing the majority of Indonesian Muslims.

The lecture of Islamic Religious Education Seminar course using research based approach was conducted through 3 steps of learning process as following: (1) research designing and planning (2) the implementation of the research, and (3) research dissemination and reports. Moreover, the teaching or the internalization of the tolerance value process (see table 1) were integrated and diffused on those three steps. The process of tolerance value teaching was developed based on the cultural transmission views represented by Banduras’ Social Learning Theory [21]. On the social learning theory perspective, morality, in this case is the tolerance attitude, is obtain as a response toward “modelling” and “reinforcement”. Gibbs [20] stated that a child will acquire certain tendency to behave based on the moral standard of the adults which can be strengthen by giving positive reinforcement in the form of praise, gift, etc.

| Value Teaching Stages | Explanation |
|-----------------------|-------------|
| Stage I: Information  | At this stage the lecturer introduces the students directly or indirectly to the importance of tolerant attitude among heterogenous society related to the various |
| Stage II: Training    | At this stage the lecturer trains the students to be able to behave tolerantly toward any form of diversity, different opinions in Islam, without violating any significance, such as religious teachings or the nations’ culture |
| Stage III: Modelling  | At this stage the lecturer exposes the students to the model (both individual and group) so they can imitate the implementation of tolerant attitude towards the different kinds of dissent in Islam |
| Stage IV: Conditioning| At this stage, the lecturer prepares conducive conditions (especially in the classroom environment) so that the students are able to implement tolerant attitude toward various kinds of opinions in religious understanding. |
| Stage V: Habituation  | At this stage the lecturer provides positive reinforcement to the students so they will be accustomed to the tolerance behavior, both individually and in groups, toward the different kinds of dissent in Islam. |
| Stage VI: Culturalization | At this stage the lecturer encourages all members of the social community (especially on the campus environment, or at least in the classroom environment) to cultivate a tolerant attitude in their everyday life. |

3.1.1. Research designing and planning. The end product of the first stage of the lecturing process is the making of proposal and research instrument. The set of activities in this stage was begin with explaining the lecture orientation, arranging the research groups, discussing the topic of the research, and creating proposal as well as the research instruments that will be distributed to the interviewees related to the research topic of each group on this stage the lecture is started with explaining the lecture orientation of Islamic Religious Education Seminar course using research-based approach. The lecturer explained about the objective of the course, course materials, lecturing method, and the evaluation process of the course along with its criteria. This session will be ended by dividing the students into eight research groups (maximum).
After forming the research groups, each of the group is assigned to discuss the research topic by observing various phenomenon regarding diversity among society related to the theme of their research (see table 2). Each member of the groups is permitted to suggest at least one research topic related to the theme of his/her group and another topic which is not related to his/her research theme. All of the themes suggested by the students will later be discussed in their group and then they will be allowed to select at least three different research topics to be discussed with the lecturer on the second classroom meeting.

| Table 2. The research group themes |
|-----------------------------------|
| **Group**  | **Research Group Themes**  |
| Research group 1  | Islam and Education  |
| Research group 2  | Islam and Culture |
| Research group 3  | Islam and Da’wah |
| Research group 4  | Islam and Politics |
| Research group 5  | Islam and Economy |
| Research group 6  | Islam and Law |
| Research group 7  | Islam and Technology |
| Research group 8  | Islam and Science |

On the second classroom meeting, each research group were conducting a discussion together with their lecturer to decide the topic of their research. The activities is started with the group explaining about the discussion process during the previous meeting in which they decided to narrow their choices of topics into three options. Afterward, they were asked to explain the urgency of each selected topic, all of the groups, under the guidance of the lecturer would be able to select one topics among the three topics suggested to be the main focus of the group research (see table 3). This session was ended by the explanation of the lecturer regarding the systematics of the research proposal along with the design of the research instrument related to the chosen topic. In a week, each group were given task to arrange the research proposal draft and its instruments which would be finalized together with the lecturer in the third classroom meeting.

| Table 3. The research group topics of Family Welfare Education (PKK) study program, the Faculty of Engineering and Vocational (FPTK) and Mathematics Education study program, Faculty of Mathematics and Natural Science Education., Indonesia University of Education. |
|-----------------------------------------------|
| **Group** | **The research group topics of Family Welfare Education (PKK) study program** | **The research group topics of Mathematics Education study program** |
| Research group 1 | Children Education in Islam: Reward and Punishment | Is There Art In Islam? (The Perspective of Islam Toward Paintings, Music, Sculpture, Dance, And Photography) |
| Research group 2 | Is Music forbidden in Islam perspective? | The Concept of Bid’ah in Islam’s’ Perspective |
| Research group 3 | The Issues and Development of Islamic Da’wah in Digital era | The Concept of Da’wah in Islam’s’ Perspective |
| Research group 4 | Children Education in Islam: The Parenting Pattern During The Children’s Golden Ages | The Concept of Country In Islam’s’ Perspective |
| Research group 5 | The Trading Concept In Islam: Online Trading in Fiqh Muamalah Study | Insurance in Islam’s’ Perspective |
| Research group 6 | Islamic perspective toward the law issues in Indonesia | The Perspective of Islam Toward The Marriage Issues In Indonesia |
| Research group 7 | The Perspective Of Islam Toward The Utility Of Beauty Technology | The Concept of Animal Slaughter In Islam |
On the third classroom meeting, each group were assigned to bring the printouts of their proposal draft and research instruments then discuss the topics internally in groups. The lecturer then provided guidance and advice to perfect both printouts. The group task after this stage was to do an early observation in a form of spreading the proposal and research instrument (along with the letter of permission of interview or observation from the institution) to the interviewees related to the research topic. The proposal was sent to the leader of NU, Muhammadiyah, Persis, MUI and the interviewees depends on the research needs. The findings of the first observation were delivered and discussed on the fourth and fifth classroom meeting.

Finally, the first stage of learning process is ended by discussing the methodology of understanding Islam. During the process the students were given the explanation about the position and relation among the sources of Islamic teachings, which is Alquran and As Sunnah as the main sources along with Ijtihad as the third source to understand the teaching of Islam that create various interpretations and opinions.

Related to the process of tolerance value teaching (see table 1), this stage was started by information stage and training stage. The information stage was conducted by introducing the students to the fact about the diversity in understanding and practice of Islamic teachings in Indonesia in fiqh context. The lecturer then provided the explanation regarding those issues along with the common example that can be related to the everyday life of the students. As example: the dissent in implementing tarawih prayer, the things that can void wudhu, etc. At the same occasion, the lecturer would give the students the explanation about the importance of tolerance attitude to respond to any form of dissent in understanding and practicing Islamic teachings. The diversity would be introduced to the students, so they might use it as the learning source to behave tolerantly as stated by Royce [27] that the diversity can create a condition in which the students are able to learn about tolerance. Even in the politics context, as stated by Dunn, Orellana & Singh [28], the existence of various parties in politics will make the citizen to be more tolerant.

Meanwhile, the process of tolerance value teachings on the training stage was conducted by empowering the group environment, which in this case are their research group friends. This process happened during the discussion of selecting the topic of the research. Each member of the group suggested some research topics they like related to the diversity phenomenon that occurred among society along with their argument. During the discussion process in choosing the research topic the students were expected to face some internal conflicts with their group mates related to their various suggested topics. Finally, when the discussion process among the group members was already finished, each group would only be able to choose one research topic. In this stage the role of their group mates is crucial to the process of teaching tolerance attitude to the students. This statement is reinforced by the research conducted by Griffith and Rask [29] regarding the influence of peers in higher education toward students’ academic achievement.

3.1.2. The implementation of the research. The second stage of learning process was started after the students’ had finished and delivered their proposal and research instruments to the interviewees. There are two collaborative activities that were conducted during the research. The first activity was the activity of collecting the data through interview, observation, documentation and literature study, and questionnaire. While the second activity was the activity of processing and analyzing the data by comparing every data related to the research topics using descriptive form. The product of this stage are the report draft of the group research and power point slides that will be disseminated during the research findings seminar in the classroom. Different from the first stage of lecturing process, which utilize the students’ group mates as the learning source, on the second stage the environmental resource used as the learning source is the diversity of opinions regarding the understanding of Islamic teachings which are represented by NU, Muhammadiyah, Persis, and MUI together with the interviewees related to the research topics while collecting the data. In line with this, the tolerance value coaching (see table 1) in this stage was started from information, training, then modelling stage.
The information stage was conducted by reintroducing the students to various understanding of Islam through the different sources. Therefore, to be able to collect all the data related to the research topics objectively, the students were pushed to develop open-minded attitude. The students’ openness is one of the indicators used to measure the level of tolerance, other than agreeableness and empathy as stated by Butrus and Witenberg [30]. On this stage, the process of tolerance value teaching has been reached to the training stage. Next, the process of value teaching of the modelling stage was conducted by confronting the students to the interviewees whom are the real model on how a Muslim should behave tolerant toward any form of diversity in understanding the religious teaching, especially in a context of fiqh. The tolerant behavior was showed by each of the interviewee, whether from NU, Muhammadiyah, Persis, and particularly MUI along with all the other expert while answering every question related to the research topic of each group.

3.1.3. Research dissemination and reports. The final stage of the Islamic Religious Education Seminar course process using research based approach is the dissemination of the research findings and the writing of research reports as well as the seminar activity report. The first activity was conducted by the group explaining the findings of the research, while the second activity was conducted by the group acting as the seminar organizer on that day. Those third stage activities was started on the seventh classroom meeting which would be held sequentially from the first to the eight group. Meanwhile the organizer of the seminar (acting as organizer or committee) was started from the third group as the first seminar organizer and the second group as the last seminar organizer. The group presenting the research were assigned to arrange the report draft of research findings, compiling the presentation slides of the research findings and presenting the findings at the seminar.

The seminar activities was started by the explanation and discussion about the result of the research by the group performing the research. In this stage, each of the group was demanded to be able to present the findings of the research by stating various opinions from different interviewees and conducting comparative study objectively. The session was ended by explaining the group position on the research findings along with their underlying arguments. After delivering the research findings, the moderator led a discussion session and accommodated every question from the participant of the seminar then let the presenting group to answer those questions. At the end of the seminar, the moderator close the session by giving a conclusion about the research topic discussed during the seminar.

Meanwhile, the group acting as the seminar organizer were assigned to organize the seminar activities. At least there are some activities that need to be organized and prepared, (1) the design of seminar venue, the rundown of the activity and the seminar tools (laptop, projector, attendance form, etc.), the organizer was also assigned to provide human resources such as MC, holy Alquran and prayer reciter, a minute, documentation staff, and computer operator. The detail of the seminar activities must be reported in a form of organizer report which must have be done in a week after the seminar had been conducted. Related to the value teaching process (see table 1), the environmental resources used as the learning source were the students’ research groups. In this stage the six stages of value teaching process were administered.

The tolerance value teaching process of information and training stage started when the students’ were creating the draft of research report and materials of presentation to be used during the seminar. Each of the group are expected to be able to analyze the data from interview and observation naturally and objectively. Next, when the students’ are delivering the findings of their research in the classroom, they are acting indirectly as the value agent (model) for other students participating in the seminar. At this very moment, the process of value teaching on modelling stage is happening. During the seminar activities, indirectly, there was a process of tolerance learning among the students. The students’ at least were taught to open their mind while expressing their opinion and to cultivate the sense of empathy toward different views or opinions.

Meanwhile, the process of value teaching in the conditioning and habituation stage were conducted by the lecturer by designing and planning the seminar activity as a vehicle to train the students’
openness and agreeableness in expressing their opinions, and to cultivate their sense of empathy
toward other opinions. This process was happening during the dissemination of the research findings
to the discussion session led by the moderator of the seminar. The seminar activities, as previously
stated, were conducted for two months or 8 classroom meetings. The research group sequentially take
turns to deliver the findings of their research. During the meetings the students’ were taught to show
tolerance attitude.

Finally, the final process of the value teaching, culturalization, was conducted by the researcher by
establishing a classroom environment that made the internalization process was possible. This stage is
the stage of value culturalization where the students were pushed after they had completed the
training, modelling, conditioning, and habituation stages process to be able to cultivate the tolerance
value and practicing the value in their everyday life, or at least in the classroom or campus
environment. One of the lecturers’ effort in establishing the perfect condition of classroom
environment for the students’ to develop their tolerance attitude, especially to address the different
understanding in Islam, was giving heterogeneous resource materials in learning and understanding
the religious lecture during the classroom sessions. The students’ were given wide opportunity to ask
and to discuss any issues in their environment. The lecturer put himself as a facilitator by positioning
the students as the center of the study in order to teach them about religious awareness [9], and to
provide religious experience [23, 31]. In addition, the lecturer was also acting as the value agent by
putting himself as the model of the tolerance value implementation.

4. Conclusions
Environmental diversity, whether it is in the form of culture, religion, language, race, politics,
organizations, ideas or understanding, often becomes the source of conflict among heterogonous
society, instead of using it as the main source to understand those differences. The main contribution
of this research is to present hypothetical model on how to empower and optimize the environmental
diversity as a learning source in the higher education, such as Islamic Religious Education course, to
accept and to understand the differences in order to create tolerant students. This is important, because
a harmony can only be created among heterogonous society such as Indonesia when the diversity of
the people is appreciated instead of threatened. The process of tolerance value internalization is
designed through six stages, those are (1) information stage, (2) training stage, (3) modelling stage, (4)
conditioning stage, (5) habituation stage and (6) culturalization stage.

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