

## **IMPLEMENTATION OF TOLERANCE EDUCATION ON TUMBANG KALANG VILLAGE FOR PEACE BUILDING IN CENTRAL KALIMANTAN**

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### **ABSTRACT**

This paper discusses the establishment of the implementation of tolerance education at different religious places of worship in one place. The existence of places of worship of different religions side by side throughout Indonesia is still not much. In addition to the Mandala Puja worship complex in Bali where there are mosques, churches, temples, and vihara, there is also one of the places of worship of different religions in Tumbang Kalang Village, Antang Kalang District, East Kotawaringin Regency, Central Kalimantan. The government continues to foster a harmonious relationship between religious communities so that this area can be an example and a barometer of religious harmony in Central Kalimantan. There are four houses of worship at once, namely mosques, Catholic churches, Protestant churches and Balai Basarah for Kaharingan Hindus. The purpose of implementing tolerance education is to strengthen community togetherness and harmony regardless of ethnic and religious differences. Although worship is according to their respective religions, but after worship it is hoped that a family atmosphere will always be created and for the development of peace. With houses of worship in the same location, the community will often meet so that the relationship of kinship and harmony between religious groups is getting stronger. Differences in tribes, religions, races and intergroups do not make the community divided, it must be a unifying society for peace building.

Keywords: Tolerance Education, Peace Building

### **INTRODUCTION**

Indonesia is known as a pluralistic nation, characterized by its many ethnicities, religions, languages, cultures and customs. For religious matters, the Indonesian state is not a theocratic state, but constitutionally the state requires its citizens to embrace one of the religions whose existence is recognized. The state gives freedom to the population to choose one of the religions that already exist in Indonesia, namely Moslem, Christianity, Catholic, Hinduism, Buddhism and Konghuchu. Pancasila is the best consensus that unites various views, ethnic and religious diversity in Indonesia. Through Pancasila, citizens with diverse religions and ethnicities agree to have the same national basis (Denny, 2018: 62).

Indonesia is a plural country, but religious pluralism is rejected which requires people to overthrow, mutilate or compare one religion to another. Putting a position of mutual respect, mutual agreement and cooperation that must be carried out by all followers of religion. The attitude that must be possessed by every people in differences, namely livelihood, understanding and recognizing oneself, there is no coercion, no selfishness is also a group (Elga Sarapung, 2002: 8).

The current era is a multicultural and plural era, where all people and all elements are required to be interdependent and bear the fate together for the sake of creating lasting peace. One important part of the consequences of a global life order marked by ethnic, cultural and religious pluralism, is to build and re-grow theology of pluralism in society (Herman, 2018: 224-239).

The growth of tolerance becomes a very strong symbol to reflect pluralistic societies, and to make pluralism take root in them. Togetherness in difference has become the key word of society. They believe the difference will not disappear, but if the difference is not made everything, then it is not possible to cause disunity. How do the attitudes of Muslims or other

religions coincide in one pattern of life, which must interact at all times because they are neighbors and always need help. Likewise with Christians, they really can not be separated from the process of interaction. Implementation of tolerance education in society can generally be done in various ways. One of them is the existence of places of worship in one area, the location of the mosque, church and *Balai Basarah* located in Tumbang Kalang Village, Antang Kalang District, Kotawaringin Timur Regency, Central Kalimantan. A place that is indeed famous for the tolerance of its inhabitants despite living in different beliefs. Awareness about the importance of tolerance education that has grown in this community is important because the concept of unity in diversity is very thick in this region. At least this was not only seen in Al Hadi Mosque, Eka Sinta Church, Keluarga Kudus Catholic Church and Balai Basarah Hindu Kaharingan which stood side by side, but on certain religious holidays they visited each other to tighten the kinship.

## **DISCUSSION**

### **The Importance of Tolerance Education in Establishing Religious Harmony**

Living harmoniously in differences has become a part of the daily practice of the people of Tumbang Kalang Village, Antang Kalang District, East Kotawaringin Regency, Central Kalimantan. Here there is what is called "Village of Tolerance". As proof, four places of worship have been built side by side to prove that diversity and diversity are not a problem. However, with the strong value of tolerance in the daily life of its people, this difference does not cause tension and division. Religious life in this village is very harmonious. For example, during the fasting month, people who are not fasting are accustomed to preparing to break their fast menu. Non-Muslims also did not hesitate to liven up Islamic celebrations. So that the importance of tolerance education in Tumbang Kalang Village is to maintain religious harmony.

In education material tolerance is one of the important things. Tolerance is the attitude of respecting and respecting differences and accepting diversity. Tolerance is a manifestation of the results of education itself. Tolerance is a sense of acceptance that there must be differences in everything and the function of this tolerance to be able to understand about diversity. There must be an understanding that differences are not a problem if they don't clash about what is right and what is wrong, because each individual has a different background and perspective.

In this life there must be many differences starting from the background, customs, traits, language, religion and so forth. Here, how can we appreciate these differences so that harmony and peace can be created in living life. A reality that locality, language, religion and entities are symbols that are not managed properly will potentially cause riots, conflict and conflict. Therefore, in order to maintain an understanding of this matter, one of them is to build understanding and tolerance (Nur Syam, 2018: 90). This is one of the roles in education that must be considered, namely to foster understanding, taste and tolerance. Whatever it is must be respected, no mockery and bad-mouthing because differences do exist and are beautiful. Tolerance education is one of the instruments in instilling tolerance values, because in education there is a process of forming character, understanding and attitude. With a good education pattern will build a society with good characteristics.

Tolerance is an attitude of mutual respect and respect between individuals or groups in society even though there are differences in it, be it differences of opinion, views, religion, race, culture, and other differences. Another opinion says the meaning of tolerance is the ability or willingness of a person to be patient and refrain from something, especially to the existence of opinions or behavior of others that may not be approved. Furthermore, Samani argued that tolerance is the attitude of openly accepting other people whose level of maturity and background is different. This opinion states that a person must not discriminate against other people who have different levels of maturity and background from himself. One must continue to accept and respect other people who have different backgrounds from themselves (Samani, 2013: 232). Tolerance is mutual respect regardless of ethnicity, gender, appearance, culture, beliefs, abilities, or sexual orientation. People who are tolerant can respect others despite different views and beliefs. In the context of tolerance, people cannot tolerate cruelty, bigotry, and racism. Therefore, with this tolerance, people can make the world a humane and peaceful place. In this case related to tolerance is an attitude that does not deviate from the rules, where

someone respects or respects every action that others do. In the socio-cultural and religious context, tolerance can be interpreted as attitudes and actions that prohibit discrimination against different groups or cannot be accepted by the majority in a society.

One of the character values that needs to be instilled in Indonesia is tolerance. Indonesia is Bhineka according to the high tolerance of each member of the community. This tolerance must be manifested by all members and walks of life to form a compact and diverse society so that it is rich in new ideas. This attitude of tolerance needs to be developed in education (Tilaar, 2000: 180). Tolerance is mutual respect regardless of ethnicity, gender, appearance, culture, beliefs, abilities, or sexual orientation. People who are tolerant can respect others despite different views and beliefs. In the context of tolerance, people cannot tolerate cruelty, bigotry, and racism.

Religious harmony is a pillar of harmony between the nation and state. Religious harmony is a condition of interreligious relations based on tolerance, mutual understanding, mutual respect, respect for equality in the practice of religious teachings and cooperation in social, national and state life in the Unitary State of the Republic of Indonesia based on Pancasila and the Republic of Indonesia Constitution Indonesia in 1945 (Nur Syam, 2018: 93). Local wisdom found in various regions basically becomes a positive factor in realizing a harmonious community life. However, local wisdom is generally formed when the community is still in an agrarian life pattern. This happened to the Huma Betang tradition in Central Kalimantan (Lubis, 2016: 132).

### **Implementation of Tolerance Education for Peace Building**

Basically the goal of tolerance education is to create a harmonious and peaceful atmosphere in a pluralistic society. Tolerance can create a better life even though society consists of various religions, races, ethnicities, and groups. The benefits of tolerance are as follows: a) increase the sense of brotherhood, the attitude of tolerance in a person will cause affection in him so that the sense of brotherhood towards fellow nation children will be even greater. With a high sense of brotherhood the community in general will avoid division. b) increasing the sense of nationalism, positive attitude and tolerance that is applied in daily life will have an impact on one's sense of nationalism. By realizing and accepting that Indonesia is a pluralistic country, a person will love his homeland even more. c) increasing strength in the faith, respecting and respecting other different religions is one form of one's faith. It can be said that someone who is able to socialize with other people of different cultures and beliefs is someone who has a strong faith. d) makes it easy to reach consensus, tolerance is also very necessary when deliberation is done to reach consensus. Respecting and respecting the differences of opinion of others will make a society avoid hostility and dissension. e) facilitate the development of the country, the tolerance of each individual will facilitate the development process of a country. This happens because of the idea that differences actually make a country stronger.

Besides tolerance has elements that must be emphasized in expressing it to others. These elements are Giving freedom or independence, Recognizing the Rights of Everyone, Respecting the Beliefs of Others, and Understanding Each Other (Abdullah, 2001: 13). Religious tolerance means the grace of one's attitude to respect and allow religious adherents to carry out worship according to the teachings and provisions of each religion that is believed to be without anyone disturbing or forcing either from others or even from their families.

Efforts to create peace are also carried out by re-exploring the local wisdom of the local community. The ancestors of the Dayak tribe have a long house in which there is a philosophy of living together in peace. Long ago, the idea of *huma betang* culture had actually become Tjilik Riwut's perspective in laying the foundations of Central Kalimantan's development. The perspective used in the development of Central Kalimantan is togetherness based on solidarity and tolerance that is reflected in the life of the *huma betang* (Laksono, 2006: 78).

In a *huma betang* that can accommodate a dozen families, each family is free to choose their respective religion. Relationships between families occur in harmony, even each resident distributes welfare to other residents. Dayak people who live as farmers and hunters are accustomed to sharing the results they get to be enjoyed together. This ability has become a tradition and is maintained today. Therefore, the *huma betang* can be a symbol of living together

in harmony. In Tumbang Kalang, efforts to restore peace succeeded. Religious and ethnic differences are no longer the cause of social divisions. The principles of sharing and living together peacefully are held firm so that they can realize peace building in Tumbang Kalang Village, Central Kalimantan.

## CONCLUSION

Tolerance education for religious people is an important tool in ensuring the harmony of society, as well as a necessity in order to create the stability needed for the process of achieving a united and peaceful Indonesian society. A harmonious collaboration can occur if among the followers of religion feel mutual need, mutual respect for differences, help each other and be able to unite opinions or other terms have an attitude of tolerance. Tolerance education is education about open behavior and respect for all the differences that exist with each other. The concept of tolerance can also be applied to gender differences, children with physical or intellectual impairments and other differences. Tolerance also means respecting and learning from others, respecting differences, bridging cultural gaps, rejecting unjust stereotypes, so attitudes are attained and tolerance is also a term in social, cultural and religious contexts which means attitudes and actions that prohibit discrimination against groups or are not acceptable to the majority in a society. In Tumbang Kalang Village, Central Kalimantan, efforts to restore peace can be said to have been successful. Religious and ethnic differences are no longer the cause of social divisions. The principles of sharing and living together peacefully are held firm so that they can realize peace building in Tumbang Kalang Village in particular and in Central Kalimantan in general. Community members in the village of Tumbang Kalang have implemented tolerance education with the philosophy of *Huma Betang* which respects and respects the rights and obligations of others in a pluralistic society. For example the rights and obligations in religion and carrying out religious activities. Also participate in maintaining harmony and peace in a pluralistic society. Helping one another and helping others as social beings without discrimination. As well as respecting and respecting the activities of different religious communities.

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