

ROBERT JACKSON'S THEORY IMPLEMENTATION EFFORTS TO BUILD STUDENTS' RELIGIOUS TOLERANCE ATTITUDE AT SMK MAHADHIKA 4 JAKARTA

LILIK MURNI MUSTAMIAH, YAYAH NURMALIYAH, DESMALIZA

DOI: <https://doi.org/10.31330/penamas.v35i2.625>

Lilik Murni Mustamiah

Syarif Hidayatullah State Islamic
University Jakarta
Jl. Ir. H. Juanda No.95, Ciputat, South
Tangerang, Banten-Indonesia
e-mail: lilikfiqolbuka@gmail.com

Yayah Nurmaliyah

Syarif Hidayatullah State Islamic
University Jakarta
Jl. Ir. H. Juanda No.95, Ciputat, South
Tangerang, Banten-Indonesia
e-mail: yayah.nurmaliyah@uin.ac.id

Desmaliza

University of Manchester
Oxford Rd, Manchester M13 9PL,
United Kingdom
e-mail:
desmaliza@postgrad.manchester.ac.uk

Abstract

This study aims to test Robert Jackson's theory regarding the implementation of religious education in state schools (public), find out the supporting and inhibiting factors and find out the teacher's role in efforts to build students' religious tolerance at SMK Mahadhika 4 Jakarta. This study uses a qualitative research method in which the researcher will act as a research tool and attempt to collect data, describe and analyze existing data in the field through observation, interviews and documentation. The results of this study stated that, according to Robert Jackson, religious education in public schools can be implemented using two approaches, namely the interpretive approach and the dialogical approach. Other field findings in efforts to build students' religious tolerance have supporting factors, namely extracurricular and intracurricular activities while the inhibiting factors come from students' lack of response and self-motivation, student backgrounds (from incomplete families), and students' lack of understanding of the material tolerance as a whole. Building an attitude of religious tolerance in students, the role of the teacher is needed in the learning process (providing good examples/habituations) and the participation of teachers accompanying students in all school activities both religious activities/social activities held at school.

Keywords: religious tolerance, tolerance values, religious education, plurality.

Abstrak

Penelitian ini bertujuan untuk menguji teori Robert Jackson mengenai implementasi pendidikan agama pada sekolah negeri (umum), mengetahui faktor pendukung serta penghambatnya dan mengetahui peran guru dalam upaya membangun sikap toleransi beragama siswa di SMK Mahadhika 4 Jakarta. Penelitian ini menggunakan metode penelitian kualitatif dimana peneliti akan berperan sebagai alat peneliti dan berupaya dalam mengumpulkan data, mendeskripsikan dan menganalisa data yang ada di lapangan melalui observasi, wawancara dan dokumentasi. Hasil penelitian ini menyebutkan, menurut Robert Jackson pendidikan agama pada sekolah umum dapat diimplementasikan menggunakan dua pendekatan yaitu pendekatan interpretatif dan pendekatan dialogis. Temuan lapangan lainnya upaya membangun sikap toleransi beragama siswa memiliki faktor pendukung yaitu kegiatan ekstrakurikuler dan intrakurikuler sedangkan faktor penghambatnya berasal dari kurangnya respon dan motivasi diri siswa, latar belakang siswa (dari keluarga tidak utuh), dan kurangnya pemahaman siswa terhadap materi toleransi secara utuh. Membangun sikap toleransi beragama siswa, peran guru dibutuhkan dalam proses pembelajaran (memberikan teladan/pembiasaan baik) dan keikutsertaan guru mendampingi siswa pada seluruh kegiatan sekolah baik kegiatan keagamaan/kegiatan sosial yang diadakan di sekolah.

Kata Kunci: toleransi beragama, nilai toleransi, pendidikan agama, pluralitas.

Received: 20 October 2022
Revised: 20 December 2022
Published: 30 December 2022

INTRODUCTION

The condition of Indonesia with all its pluralism, various tribes, various different languages and has five kinds of religions that are adhered to by Indonesian people, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism as beliefs (Yaqin, 2005) requires its people to understand each other and must build an attitude of togetherness in diversity in order to achieve the goal of living in peace side by side. To realize this ideal, each difference can be united in various ways, one of which is tolerance

Tolerance is an important key to the continuation of a harmonious society, in fact every religion has taught tolerance to its adherents, no religion justifies conflict in any form. The attitude of tolerance that is shared by all levels of society will create a diverse and cohesive society so as to be able to create new innovative ideas. (Rohmat, 2014)

Tolerance can be interpreted as "A fair, objective, and permissive attitude toward those opinions, practices, race, religion, nationality, etc., differ from one's own; freedom from bigotry". That is fair, permissive to the opinions of others, being practical, both in terms of race, religion and nationality. (Ishmael, 2014)

In the process of realizing tolerance, there are four attitudes that absolutely must be emphasized, namely by respecting other religious groups, mutual respect for procedures for worship of other religions, respecting every association of different religions, and not allowing religious understandings to be mixed up. (Suadi, 2012)

Tolerance has four important indicators, namely first; Acceptance (accepting the opinions, values, behavior of others that are different from oneself), second; Appreciation (appreciating by treating it well, and not reducing its rights),

third; patience, namely being sympathetic to the differences, views and attitudes of other people or refraining from things that are not approved in order to build social relations that are not good, fourth, freedom of religion means that everyone is free to practice and communicate the teachings of their religion to other people who receive communication that. (Rachman, 2015)

This attitude of tolerance is also important to be developed in the world of education. Education is an institution that is considered capable of being an adhesive for nationalism by instilling behavior that respects religious and cultural differences. Tolerance will run on differences in principles, respecting every difference without having to sacrifice their own principles. (Agil, 2003)

Through education, it is hoped that each student will be able to foster sympathy, empathy and develop self-potential in tolerance, so that students are able to change for the better by inculcating values, habituating attitudes and life skills broadly. Educational institutions should emphasize more that educators should teach their students not only to respect differences between one another but also to encourage students to take advantage of all differences in order to serve the interests of others. (Baidhaw, 2005)

Especially in religious education in schools, religious education provides knowledge in the formation of the personality, attitudes and skills of students to practice each of their respective religious teachings, this can be carried out at least through learning at all levels of education. (Nata, 2014)

Religious education in public schools is expected to influence the character and behavior of students in various ways. The intended behavior includes religiosity, tolerance, honesty, hard work, discipline, independence, creativity, curiosity, democracy, national attitude, love of

peace and homeland, mutual respect, fond of reading, caring for the environment and social responsibility. (Wibowo, 2012)

Religious education needs to be carried out as well as possible, because in fact this is what will save and be able to build the mentality of future generations. Religious education in schools must be carried out intensively so that knowledge and charity can be accepted by students. Religious education must be reflected in knowledge, experience, treatment and examples in everyday life. (Daradjat, 1982)

The reality on the ground was not in accordance with what was expected. In online news, it was found that there were several incidents of intolerance that actually occurred in the scope of education in the DKI Jakarta area, such as the existence of persons who prohibited choosing non-Muslim student council presidents, forcing the use of Muslim uniforms and headscarves for non-Muslim students under the pretext of uniformity. (Siregar, 2022), students do not get religious lessons in accordance with their religion, and are forced to take part in PHBI activities for non-Muslim students. (Utari, 2022)

Research from the Department of IIP FISIP Universitas Airlangga 2020 interviewing 500 students from various regions in East Java Province found indications of intolerance. Even though among their students they have realized the importance of multiculturalism, in practice they often behave ambivalently. At the construction level, most students are already aware that diversity and tolerance are basic prerequisites for the life of the nation and state in Indonesia, which is pluralistic. However, most students are generally more concerned about their own safety than meddling in the persecution they witness at school. Most of the students said they would defend themselves if their friends were victims of persecution or acts of intolerance. However. (Sugihartati, 2020)

The Center for Education and Culture Policy Research (Puslitjakdikbud) also stated that there were still a small number of students in various schools in Central Java and West Kalimantan who did not want to vote for student council presidents who had different beliefs (Kompas.com 2017). Komnas HAM's study noted that there was an increase in intolerance among youth, as large as (30%) to (50%), the previous percentage was only (20%). This intolerance is shown by the rejection of the establishment of houses of worship for other religions. Another thing states that young people prefer to only be friends with those who are the same as them, who are of the same religion, ethnicity and have the same background. They also tend to shut down. (Tempo.co 2019)

Increasing intolerance among students is certainly a concern for the sustainability of social life in the future. Another thing that is feared is that it will cause conflict in the midst of the harmony of Indonesian people's lives. The role of education is certainly expected to be able to unravel and minimize these concerns, or even to be able to become a vehicle for changing an attitude of intolerance into an attitude that is more accepting of differences and diversity so as to create a peaceful life.

The data above shows how educational institutions that should be a place for instilling student tolerance actually have the opposite role. Efforts to instill an attitude of religious tolerance can be carried out through various subjects, including religious education subjects. The learning process can take place with some support, both methods, strategies, media, and techniques used so that the material delivered to students can be understood as a whole.

As it is known that learning is an important process in giving and receiving information or knowledge that will more or less affect one's life (Maswan and Khoirul Muslimin, 2011). This was

also revealed in a 2018 PPIM study which stated that there were four things that could turn a person into intolerance and radicalism, namely the student learning process, gaining knowledge only through the internet, religious organizations that were not effective in embracing youth and finally perceptions related to government performance. (Saputra, 2018)

In religious education subjects in schools, the emphasis on material about faith, piety and worship should not be greater than incorporating material on diversity and tolerance to students. Religious education is essentially considered one of the best ways to provide knowledge and understanding to the wider community, including the younger generation. Through religious education the biggest hope is that the younger generation does not only interpret tolerance as a mere discourse, but they are able to internalize and apply it consistently in their daily lives.

In relation to religious education, Robert Jackson is a social scientist from England who focuses on religious education in the midst of diversity. His book, entitled *Rethinking Religious Education and Plurality: Issues in Diversity and Pedagogy*, provides an overview of the approach's teachers can use in teaching religious education in schools with heterogeneous students.

Every student has the right to study religion according to the religion that is believed and taught by teachers who are competent and have the same religion. Public schools must be inclusive in the midst of religious, cultural, ethnic and ethnic diversity. This is a provision of skills for students to interpret, reflect, and open a broad view of diversity. (Robert Jackson, 2004a)

Robert Jackson's theory states that religious education is implemented with two approaches, namely the interpretive approach and the dialogical approach. The interpretive approach in religious education is a broader understanding/view of the beliefs (religions) of other people in

the world, so that various problems regarding the representation of religious methods and materials need to be addressed in interpreting them. (Robert Jackson, 2004b)

This approach is intended to provide opportunities for religious and cultural diversity to be understood methodologically and critically by students. An interpretive approach can be carried out with reflexivity, encouraging students to reassess their understanding of their own way of life (reflecting on the way of life of others), helping students criticize (constructively) the material being studied, and directing students to interpret what has been criticized from the material. (Robert Jackson, 2004b)

The second approach is a dialogic approach, three dialogical approaches that do recognize the agency of children and young people, treating them as co-learners, co-designers of curriculum and even as co-researchers. (Robert Jackson, 2004)

This second approach is considered as the process of recognizing diversity. Schools become affirmative media as a place of care and as a space for interaction between students, teachers, issues and even broader ideas. The process of student dialogue in class is tentative where students will develop their own skills and curiosity, children have the right to hear and interpret independently. (Robert Jackson, 2004c)

According to Robert Jackson, the dialogic approach has three types, first, Primary dialogue is a contextual form of accepting diversity, differences and recognizing that everyone has different perspectives, ideas and understandings every day. This dialogue can be carried out by children of different religions through chat media or directly.

Second, secondary dialogue. Secondary dialogue is a positive response to primary dialogue, which is open to differences, willing to unite

differences in discussion, willing to accept, share and learn from others.

Third, tertiary dialogue. Tertiary dialogue is a form of dialogue activity that utilizes primary dialogue and secondary dialogue. Tertiary dialogue can be carried out using methods, strategies, and exercises in verbal exchange. Tertiary dialogue is carried out by playing videos, or raising a case which is then debated and discussed. (Robert Jackson, 2004d)

Therefore, to see the implementation of Robert Jackson's theory, this research was conducted at a private school in the East Jakarta area, namely Mahadhika 4 Vocational School, of which Mahadhika 4 Vocational School is an example of a school that has a plural condition. Formal educational institutions in which there are various ethnic, racial and religious groups, so that they have heterogeneous conditions. This condition is getting stronger due to differences from various backgrounds both socially, economically, culturally and religiously in students, teachers and school employees, even SMK Mahadhika 4 Jakarta also accepts students with special needs (disabilities).

In addition, this study also aims to determine the supporting and inhibiting factors, and to see the role of the teacher in an effort to build students' religious tolerance at the school.

Therefore, the formulation of the problem in this study is as follows:

1. How is the implementation of Robert Jackson's theory in religious subjects as an effort to build students' religious tolerance at SMK Mahadhika 4 Jakarta?
2. What are the supporting and inhibiting factors in the effort to build students' religious tolerance at SMK Mahadhika 4 Jakarta?
3. What is the role of religious teachers in building students' religious tolerance

through religious education learning at Mahadhika 4 Vocational High School Jakarta?

The results of this study are expected to be useful for all those who need it theoretically and practically. Theoretical benefits, development of theories and concepts of the science of religious education, especially in building an attitude of religious tolerance through religious education learning so that it can increase school success in increasing student tolerance at SMK Mahadhika 4 Jakarta.

As for practical benefits, for other schools/institutions the results of this research are expected to provide specific input in increasing success in building religious tolerance through religious education learning based on Robert Jackson's theory. The results of this study are also expected to be able to provide an overview of various aspects and other efforts that can be made by schools in increasing the success of building an attitude of religious tolerance towards students. This research is different from previous research, the difference lies in the time and place of research, the focus of research, and the theoretical basis of research.

RESEARCH METHOD

This research is qualitative research, the researcher will act as a research tool trying to collect data, describe and analyze data in the field. (Sugiyono, 2019) This qualitative research uses two important data, namely primary data (Arikunto, 2006) which the authors took from interviews and field data collection, and secondary data (Moleong, 2017) researchers get from legal documents, books, research reports, and others at Mahadhika 4 Vocational School.

This research took place from February to July 2022. The research method is qualitative

by conducting observations, interviews and documentation. To strengthen the research results, researchers also distributed questionnaires to students. Data analysis techniques in this study used data reduction, data presentation and conclusion for data verification.

Observations were made to see the implementation of Robert Jackson's theory in religious subjects in class and other activities outside the classroom involving Islamic and Christian religious education teachers and all class XI students. The interview process involved the principal, students, BK and Muslim and Christian student representatives. The researchers used documentation to view school profiles, curriculum documents for learning materials including lesson plans and syllabus, data on employee teachers and students at Mahadhika 4 Vocational High School and extracurricular documents.

RESEARCH RESULTS AND DISCUSSION

Mahadhika 4 Vocational High School uses the 2013 curriculum (revised) in accordance with national-scale education office regulations, namely Permendiknas No. 37 of 2018 which reads "KI and KD in the 2013 curriculum at the elementary and secondary education level is by adding KI and KD in Informatics", according to the education office the 2013 curriculum was revised to meet students' needs in developing their skills in the current digital era so that the 2013 curriculum This needs to be integrated with informatics content.

The facilities at Mahadhika 4 Vocational School are complete, starting from religious teachers, religious learning books to places for worship. Mahadhika 4 Vocational School has three religious teachers, two Islamic religious teachers and one Christian religious teacher each teacher is competent and linear in accor-

dance with the field of study proven from the education of each of these religious teachers, Master of Islamic religious education (M.Pd.I) as Islamic Education subject supervisor and Christian education scholar (S.Pd.K) PAK study supervisor. The religious books available in schools are Islamic religious books for students namely Islamic Religious Education and Moral Education (PAIBP) published by the 2017 Ministry of Education and Culture (revised) while for teachers there are textbooks published by the Ministry of Education and Culture and Erlangga.

This is of course in accordance with PPRI Ministry of Education and Culture Regulation No. 51 of 2007 article 4 paragraphs 2 and 3 that "every student has the right to receive religious instruction in accordance with the religion he adheres to, and each education unit is obliged to provide a place to carry out this religious education". The PAI learning schedule is 1 x 3 hours of lessons (45 minutes/JP) a week and PAK once a week on Wednesdays by combining at all levels.

Other facilities are places of worship, Mahadhika 4 Vocational School provides a prayer room that is able to accommodate all Muslim students to worship, students often use this mosque for midday prayers for midday prayers. Whereas for non-Muslim students' worship is carried out in their respective places of worship, considering that the number of non-Muslim students is less and the time for worship is outside school operating hours, the school coordinates with the student's guardians that non-Muslim student worship is carried out in their respective places of worship.

The results of this study on religious learning both Islamic religious education subject matter of tolerance is given to class XI with material respecting and appreciating differences, equality, do not interfere with other religious worship activities, and avoid acts of violence with achievement KDs as follows:

1. Believing that religion teaches tolerance, harmony, and avoiding acts of violence.
2. Being tolerant, harmonious and avoiding acts of violence as an implementation of the understanding of QS Yunus / 10: 40-41 and QS al-Maidah / 5: 32, as well as related hadiths.
3. Analyzing the meaning of QS Yunus/10: 40-41 and QS Al-Maidah/5: 32, as well as hadiths about tolerance, harmony, and avoiding acts of violence.
4. Reading QS Yunus/10: 40-41 and QS Al-Maidah/5: 32 according to the rules of tajwid and makharijul letters.
5. Demonstrate memorization of QS Yunus/10: 40-41 and QS Al-Maidah/5: 32 fluently and smoothly.
6. Presenting the relationship between harmony and tolerance according to the message of QS Yunus/10: 40-41 by avoiding acts of violence according to the message of QS al-Maidah/5: 32.

Whereas in Christian Religious Education (PAK) in the student book there is tolerance material in chapter VII with the title "justice and peace in the family" from pages 93-101, indicators of tolerance in this chapter are justice and peace with KD achievements as follows: (1) Recognize the role of the family and school as the main educational institutions in today's life; (2) be critical in addressing the role of the family and school as the main educational institutions in today's life; (3) understand the role of the family and school as the main educational institutions in today's life; and (4) make projects related to the role of the family and school as the main educational institutions in today's life.

Table 1.
The attitude of tolerance that students often do



The table above shows that 34 students love peace with a percentage (63%), 46 students respect each other with a percentage (85.2%), 41 students respect each other with a percentage (75.9%), 36 students accept differences with a large percentage (66, 7%), 38 students acknowledge the existence of other religions with a large percentage (70.4%), and 41 students help each other regardless of background with the percentage (75.9%). From the description of the table, it can be said that students of Mahadhika 4 Vocational School as a whole student have learned about tolerance and practice it in everyday life.

Biography and Background Theory Concept of Robert Jackson

Robert Jackson has the full name Robert (Bob) Jackson He was born on June 11, 1945 in Derbyshire, Midland England. His extended family mostly worked as ironworkers and lived in a coal mining town in southern Derbyshire. Robert Jackson's family background is Christian because his mother is a church activist (Christian Science Church). Jackson's interest in diversity began when he was at a secondary technical school in England. He said "at school I was lucky to have an excellent RE teacher who was interested in and knowledgeable about recent biblical criticism" it was at this time that he became interested and started reading theology, ancient history and the Mediterranean. Jackson began studying in Wales when he started from Greece

(language and history), Greek philosophy (Plato and Aristotle). (Robert Jackson, 2012)

Eventually he grew to become a professor of education and researcher in the field of religious diversity. Jackson began to study theology in 1963-1966 in St. David's College, Lampeter which currently has the official name of the University of Wales, Trinity Saint David. In 1966-1967 he received his postgraduate degree from the University of Cambridge and completed his MA in philosophy in 1975 and earned his PhD in arts education in 1994 at the University of Warwick. Jackson began teaching in 1967-1971 at Nottingham High School then in 1972-1978 at Coventry College of Education, in 1978 Jackson joined the University of Warwick in the arts education department, then in 1995 he became Professor of religious education. (Robert Jackson, 2012)

After being released from his duties as director of the Warwick Religions and Education Research Unit (WRERU), Robert Jackson actively contributed to the Council of Europe project on religious diversity. He is part of the Oslo project which focuses on education, freedom of religion and belief. Reported by the official website of the University of Warwick, Warwick Education Studies ("Robert Jackson - Warwick Search," n.d.) and (Robert Jackson, 2019)

Robert Jackson began to call for a theory of religious education starting from his anxiety towards an increasingly plural society in England, the plural condition has increased along with the development of information technology and media. However, this condition is not accompanied by an open attitude of individuals towards other people's differences in beliefs, it is evident that there is still an assumption that keeps young people away from plurality and diversity of religions. This assumption led to suggestions for making Christian teaching the national cultural religion in England, by separating students so

that they go to school according to the basis of their religion. (Robert Jackson, 2004g)

History in short, until the late 1950s in England and Wales religious, moral and civic education were interrelated but religious education was taught based on Christian education. In 1560, religious, moral and civic education changed to become secular and liberal, this was revealed by Jackson, looking at the results of Loukes' 1961 research which held on exploring students' questions and concerns in the context of secular and liberal Christianity. In 1966 religious education began to move interested in religious and moral issues but also focused on highlighting dislike for education which strengthened students' beliefs. In the 1970-1980s religious education began to use a phenomenological approach which made students the main focus of learning. (Robert Jackson, 2004)

This theory also appears to respond to the theories of modernity and postmodernity which lock students from world views on certain religions. He said "The common school should not be a secularist school, but an inclusive school. It has the potential to be a forum for dialogue between students and teachers from different religious and non-religious backgrounds and to provide pupils with the skills to interpret, reflect upon and gain insight from different world-views." (Robert Jackson, 2004e)

The explanation above can be interpreted that religious education in public schools should not be secular but should be an inclusive forum in the midst of diversity, so as to create active dialogue between students and teachers to support the development of education in a diverse environment both in terms of religion, culture, ethnicity and ethnicity. This is a provision of skills for students in interpreting, reflecting, and opening a broad view of diversity.

Religious education is essentially based on two principles, namely first, the positive value that is emphasized in teaching is the value of respect for others, because everyone is free and has the right to choose their own religion and beliefs. Second, religious education in its application can reduce harmful misunderstandings and stereotypes. (Robert Jackson, 2008)

The goals of religious education set in schools have three types, namely educating into religion, educating about religion and educating from religion. The first type, educating into religion, is teaching that involves only one particular religion. This is done to prepare students to strengthen their faith in the beliefs they hold. The second is educating about religion. This teaching uses historical and descriptive methods, the aim is not to strengthen or erode the beliefs being studied. The third is educating from religion. This type of religious education involves students by considering students' opinions/responses to religious and moral issues. This aims to develop students' understanding of matters related to religious values. (Robert Jackson, 2008)

The teaching of tolerance in schools explains that the concept of tolerance is respecting, acknowledging and understanding other people. In relation to the pedagogic approach, he concludes that knowledge and understanding are needed, but this is not enough to overcome prejudice against others, an attitude that is more than this is needed, namely reflexivity. (Robert Jackson, 2004f)

There are three important points in religious education that need attention. First, the flexible representation of religious and cultural material, religion is not represented as a homogeneous belief but is more broadly contextual. Second, students are taught interpretation skills and given opportunities for reflexivity. And third, students are given material that is appropriate

to their real lives from various points of view and backgrounds. (Robert Jackson, 2005)

Implementation of Interpretive and Dialogic Approaches

The application of an interpretive approach at Mahadhika 4 Vocational School is carried out with the following reflectivity, 1) The teacher through learning media presents an incident/case of intolerance that relates to daily life, at that time students are invited to listen to a video of intolerance that occurs within the school environment. 2) After students listen to the learning video, the teacher asks students to criticize the intolerance video with the worksheets that have been prepared. 3) Finally, the teacher and students interpret the contents of the video while adhering to the prevailing morals and ethics.

While the dialogic approach is carried out by 1) Primary dialogue through intracurricular activities Dhuha Prayer in congregation every Wednesday (religious Wednesday), Muslim students pray in congregation in the school prayer room while Christian students read the Bible in the room provided by the school. 2) Secondary dialogue is a positive response from the primary dialogue, students help each other and remind each other in carrying out religious activities on religious Wednesdays. Muslim and non-Muslim students help each other prepare places of worship together. Another thing that Mahadhika 4 Vocational School does is during the month of Ramadan Muslim students fast and non-Muslim students are allowed to bring food and provide a special place to eat. 3) Tertiary dialogue to conduct schools in the last ceremony before the fasting month.

The results of this observation, the authors conclude that in the implementation of interpretive and dialogic approaches, it is not only implemented in in-class learning, but also in activities outside the classroom. Which means

the process of instilling the value of tolerance in this school is realized through intracurricular and extracurricular programs.

The observation results also show that in learning religion teachers provide explanations related to material verbally and in detail, teachers prepare and compile teaching materials in an orderly and interesting manner, teachers provide opportunities for students to understand and repeat material that has been delivered by the teacher and carry out evaluations and reflections on learning and respond directly to students.

To see the results of delivering tolerance material in class, the researcher asked questions to class XI 1 students) Can they understand tolerance material and have an impact on everyday life?

Table 2.
Religious Education is Able to Build Students' Religious Tolerance

Apakah melalui pendidikan agama di sekolah menambah wawasan toleransi kamu terhadap orang lain?
54 jawaban

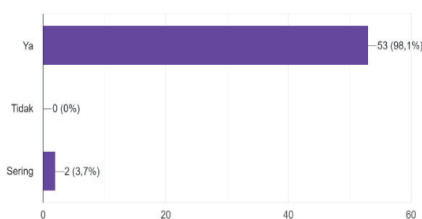
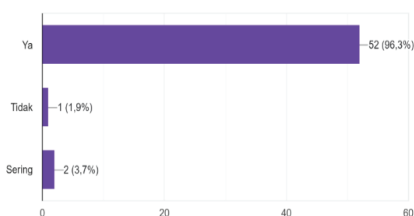


Table 3.
Activities Outside the Classroom Can Build Students' Religious Tolerance at School

Menurut kamu apakah kegiatan sekolah tersebut mampu menambah rasa toleransi dalam diri terhadap orang lain?
54 jawaban



The results of the questionnaire above show that in fact many students feel that they get positive values from learning religion at school. The percentage of students who are able to build self-tolerance through religious education is 53 students with a percentage (98.1%) and 2 students answering that they often get insight into tolerance in building tolerance with a percentage (3.7%). Furthermore, 52 students were able to build an attitude of religious tolerance from school activities with a percentage (98.3%) of yes answers, a percentage (1.9%) of no answers from 1 student and (3.7%) frequent answers from 2 students. The results of this questionnaire show that Mahadhika 4 Vocational School has succeeded in building an attitude of religious tolerance for students through religious learning and activities at school.

Supporting and Inhibiting Factors in Building Students' Religious Tolerance

In an effort to build students' religious tolerance at SMK Mahadhika 4, researchers in this case interviewed school principals, student affairs and religious teachers. The school's efforts to build and strengthen student tolerance are through two activities, namely intracurricular and extracurricular activities.

Intracurricular

Intracurricular are all activities in the learning process which have a scheduled time duration compiled by the curriculum in order to achieve educational goals. The principal said that intracurricular activities are an effort to build student tolerance through: (1) religious education subjects; (2) ceremony Monday and National Day; (3) school cleaning pickets every day; (4) healthy Tuesday gymnastics together; (5) clean Friday school environment; and (6) religious Wednesday Duha prayer in congregation.

The principal said:

"Students would absorb, appreciate, and practice the theory of tolerance in everyday life through intracurricular activities. Non-Muslim students read their respective holy books in separate rooms during religious Wednesday activities. Apart from the activities listed above, the school also organizes events that involve all students, such as PENSI events, charity and sharing together (donations), sharing takjil during Ramadan, and other National Day celebrations".

Typically, such activities begin by inviting students to pray together according to their respective religions and beliefs. Aside from that, this activity requires students to gather in a location where they are likely to interact with one another through dialogue or other activities.

Extracurricular

Extracurricular activities are activities outside the regular schedule of lessons that aim to provide broader knowledge to students and build social relationships with one another. The extracurricular activities held at SMK Mahadhi-ka 4 are as follows: (1) Sports field: volleyball and badminton; (2) Arts: traditional and modern dance; (3) IT field: photography and videography; and (4) Field of state defense: Paskibraka and Scouts.

This extracurricular activity is believed to be able to build students' religious tolerance, because these activities provide space and time for students together which will lead to interaction, thus strengthening mutual respect, understanding and friendship with anyone.

The headmaster said:

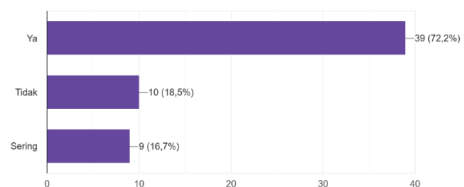
"The impediment stems from the students' backgrounds, particularly those who come from broken homes. According to the principal, students in such situations are more unstable, making it more difficult to direct and receive input from others".

Ms. Wahyu as a student said:

"The most significant barrier is the students' lack of response and self-motivation; the school has conducted numerous activities for students, but children's interest and motivation are sometimes greater in virtual world life (gadgets)".

Table 4.
All students participate in school activities

Dalam kegiatan sekolah semua siswa bebas mengikuti tanpa terekecuali, apakah kamu mengikuti semua kegiatan yang diadakan di sekolah?
54 jawaban



The data above shows that not all students want to take part in activities held by the school, 39 students take part in all school activities with a large percentage (72.2%), 10 students answer that not all attend school activities with a percentage of (18.5%), and 9 students' percentage often participates in all school activities (16.7%). From this data presentation, the researcher concluded that if not all students want to take part in school activities as an effort to foster an attitude of religious tolerance in students, then this can become an obstacle for the school in seeking to grow students' religious tolerance as a whole.

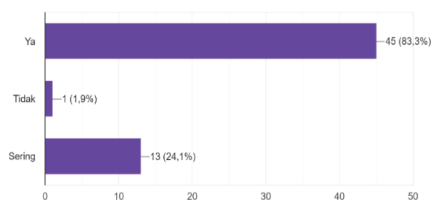
The Islamic Religious Education (PAI) teacher also said:

"Tolerance material has been delivered to the greatest extent possible through intracurricular and extracurricular activity programs related to tolerance values, but each child digests learning material differently".

The findings of these interviews were supported by the findings of a questionnaire administered to students to determine whether tolerance values could be applied at school and at home.

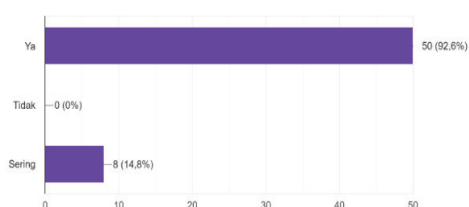
Table 5. Implementation of tolerance in schools

Apakah kamu menerapkannya dalam kehidupan sehari-hari di sekolah?
54 jawaban

**Table 6.**

Implementation of tolerance at home

Apakah kamu menerapkannya dalam kehidupan sehari-hari di rumah?
54 jawaban



The questionnaire above is evidence that not all students are able to implement the theory of religious tolerance obtained through religious subjects. 50 students apply tolerance at school with the answer “yes” as much as (83.3%), the answer “no” from 1 student with a percentage of (1.9%) and 8 student answers “often” the percentage is (24.1%). Even though not all students apply tolerance at school, students have implemented religious tolerance in the home environment by answering “Yes” the percentage of 50 students is (92.6%), no students answer “No” by (0%) and 8 students answer “Often” as much as (14.8). It can be interpreted that every student gets the same religious tolerance learning material, but in practice not all of them are able to apply it both at school and at home.

The results of observations and interviews with researchers concluded that the supporting factors for building tolerance are all school activities, both intra-curricular and extra-curricular activities. while the inhibiting factors are the lack of response and self-motivation of students, incomplete family background (broken home),

student living environment, lack of students’ understanding of tolerance material as a whole, imperfect learning evaluation due to limited class hours, and no special room worship for non-Muslim students on religious Wednesdays.

The Role of Religious Teachers in Efforts to Build Students’ Religious Tolerance.

The results of this study in an effort to build tolerance for a variety of students, the role of the teacher in delivering teacher tolerance material takes contextual examples that are close to everyday life so that students more easily absorb tolerance material in learning, at the end of learning the teacher always closes with advice and prayer together. It is from this good habit that religious teachers have an important role in building students’ tolerance.

In addition, the Christian religion teacher said that “I take part in carrying out halal bihalal at school every year. I also take part in other religious activities held by the school. In my opinion, teaching attitudes and values of tolerance is not enough just to be given through material but must be balanced with practice in the field so that children can see firsthand the practice”

Mahadhika 4 Vocational High School Jakarta has routine Religious Wednesday activities carried out in the morning before learning begins at 07.00-08.00, where Muslim students carry out Dhuha prayers in congregation and non-Muslim students read our respective scriptures.

Religious teachers and other teachers who are on duty on Wednesdays jointly participate in these activities by controlling students. The teacher directs Muslim students to prepare for the prayer room and directs non-Muslim students to the BKK (Special Work Exchange) room which is adjacent to the prayer room to read their respective holy books.

Students indicated that they were not disturbed by the activities of other religious worship at school, they supported each other by doing it together and did not interfere with the ongoing worship of other religions. Outside of the classroom, religious teachers collaborate with students to mobilize all students, the selection of donation officers for each class is done at random, and any student is allowed to volunteer as an officer.

The role of all teachers in schools, particularly religious teachers who provide extensive material in class, has an impact on the process of developing and strengthening students' religious tolerance. In general, today's teachers are more than just learning partners; they also have a greater responsibility to their students, including character education to help students become noble and virtuous. A professional teacher is one who can serve as a role model for his students because what he or she does has the potential to be emulated by his or her students. Of course, this influences the formation of students' characters in schools, as teachers will be used as role models for their students, both in noble character and in how to speak.

Moreover, another influential religious teacher's role is religious teachers' good habituation; this habituation is carried out in every religious lesson, which begins with greeting and praying, asking how students are, and ensuring that the class is orderly and clean. Furthermore, during the learning process, the teacher always responds to and pays attention to each student; the teacher employs a variety of learning methods; when delivering material, the teacher always uses contextual examples that are close to everyday life so that students can absorb tolerance material in learning; and at the end of learning, the teacher always closes with advice and a closing prayer. According to researchers, religious teachers play an important role in de-

veloping students' good habits as a result of this good habit.

Mahadhika 4 Vocational School strives for students' religious tolerance apart from what has been mentioned above, the school has also begun to provide an inclusive paradigm, as evidenced by the acceptance of students with disabilities. The school admits that there is no specific strategy/curriculum in this regard, but over time students with disabilities are assisted and endeavored to continue to receive appropriate and equal treatment with others. This indirectly makes students in the school able to respect each other and accept the differences between them, this condition is also considered as a form of implementation of the attitude of tolerance of various students towards each other.

It can be concluded that the teacher's role in efforts to build student tolerance is to deliver tolerance material in learning, provide direct examples/practices, and actively collaborate with each other in every school activity so that students can see this as an example and apply it in everyday life.

CONCLUSION

The implementation of Robert Jackson's theory in the religious education subject as an effort to build student tolerance at Mahadhika 4 Vocational School is carried out using an interpretive teacher approach through learning media presenting an incident/case of intolerance that relates to everyday life, at that time students are welcome to listen to a video of intolerance that occurs in the school environment, after students have listened to the learning video, the teacher asks students to criticize the intolerance video with the worksheets that have been prepared. Finally, the teacher and students interpret the contents of the video while adhering to the prevailing morals and ethics.

While the dialogic approach is carried out by

- 1) Primary dialogue through intracurricular activities Dhuha Prayer in congregation every Wednesday (religious Wednesday), Muslim students pray in congregation in the school prayer room while Christian students read the Bible in the room provided by the school.
- 2) Secondary dialogue is a positive response from the primary dialogue, students help each other and remind each other in carrying out religious activities on religious Wednesdays. Muslim and non-Muslim students help each other prepare places of worship together. Another thing that Mahadhika 4 Vocational School does is during the month of Ramadan Muslim students fast and non-Muslim students are allowed to bring food and provide a special place to eat.
- 3) Tertiary dialogue to conduct schools in the last ceremony before the fasting month,

Intracurricular and extracurricular activities are helpful in developing students' religious tolerance. While the inhibiting factors include students' lack of response and self-motivation, the environment, and students' lack of understanding of tolerance material.

The teacher's role in efforts to build student tolerance is to deliver tolerance material, set good examples through practice, and actively collaborate with one another in all school activities.

As for the suggestions that according to the researcher can be used as input and consideration for SMK Mahadhika 4 Jakarta in building an attitude of tolerance for various students are as follows:

1. All levels of the school can collaborate and work together to promote religious tolerance among students.

2. In Christian religious learning, schools should pay more attention to the schedule and duration of study hours, so that in the process of learning religious education, there is a balance between PAI and PAK.
3. The school encourages each teacher to improve their skills in developing learning methods in order to make them more varied and enjoyable for students.

ACKNOWLEDGEMENT

With all humility the author would like to thank:

1. The entire community of Mahadhika 4 Vocational School Jakarta who are willing to serve as a research site so as to assist the author in the process of completing this research.
2. Dr. Yayah Nurmaliah, MA, who has been willing to take the time to collaborate and serve as a tutor in this research
3. The whole community of FITK UIN Syarif Hidayatullah Jakarta who have fully supported research.

REFERENCES

- Agil, S. (2003). *Fikih Hubungan Antar Agama*. Jakarta: Penerbit Ciputat Press.
- Arikunto, S. (2006). *Prosedur Penelitian, Suatu Pendekatan Praktik*. Jakarta: Rinneka Cipta. .
- Baidhaw, Z. (2005). *Pendidikan Agama Berwawasan Multikultural*. Jakarta: Erlangga.
- Daradjat, zakiyah. (1982). *Pendidikan Agama dalam Pembinaan Mental*. Jakarta: Bulan Bintang.
- Ismail, F. (2014). *Dinamika Kerukunan Antarumat Beragama*. Bandung: PT Remaja Rosdakarya.
- Jackson, robert. (2004). *Rethinking Religious Education and Plurality: Issues in Diversity and Pedagogy*. London: : Routledge Falmer.
- Jackson, Rober. (2004). *Robert Jackson (Rethinking RE and Plurality)*. 110–110.
- Jackson, Robert. (2004a). *Rethinking Religious Education and Plurality: Issues in Diversity and Pedagogy*. London: Routledge Falmer.
- Jackson, Robert. (2004b). *Rethinking Religious Education and Plurality: Issues in Diversity and Pedagogy*. London: Routledge Falmer.
- Jackson, Robert. (2004c). *Rethinking Religious Education and Plurality: Issues in Diversity and Pedagogy*. London: Routledge Falmer.
- Jackson, Robert. (2004d). *Rethinking Religious Education and Plurality: Issues in Diversity and Pedagogy*. London: Routledge Falmer.
- Jackson, Robert. (2004e). *Rethinking Religious Education and Plurality: Issues in Diversity and Pedagogy*. London: Routledge Falmer.
- Jackson, Robert. (2004f). *Rethinking Religious Education and Plurality: Issues in Diversity and Pedagogy*. London: : Routledge Falmer.
- Jackson, Robert. (2004g). *Rethinking Religious Education and Plurality: Issues in Diversity and Pedagogy*, . London: Routledge Falmer.
- Jackson, Robert. (2005). *Intercultural Education, Religious Plurality and Teaching for Tolerance: Interpretative And Dialogical Approaches*,. Norwegia: Oslo Coalition on Freedom of Religion or Belief.
- Jackson, Robert. (2008). *Teaching About Religious In The Public Sphere: Eurpean Policy Initiatives And The Interpretative Approach*, Publisher: . Inggris: university of warwick instutional repository.
- Jackson, Robert. (2012). *Religious Education And The Arts Of Interpretation Revisited In: Avest, I.T. (Eds) On The Edge: (Auto)Biography And Pedagogical Theories On Religious Education*. Rotterdam: SensePublishers.
- Jackson, Robert. (2019). *Religious Education for Plural Societies (The Selected works Of Robert Jackson)*. London: Routledge.
- Maswan dan Khoirul Muslimin. (2011). *Teknologi Pendidikan Penerapan Pembelajaran Yang Sistematis*. yogyakarta: pustaka belajar.
- Moleong, L. J. (2017). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.

- Nata, A. (2014). *Sosiologi Pendidikan Islam* (1st ed.). Depok: Rajagrafindo Persada.
- Rachman, B. M. (2015). *Argumen Islam untuk Pluralisme*. Jakarta: Grasindo.
- robert jackson - Warwick Search. (n.d.). Retrieved December 4, 2022, from <https://search.warwick.ac.uk/website?source=https%3A%2F%2Fwarwick.ac.uk%2F&q=robert+jackson>
- Rohmat. (2014). *Tinjauan Multikultural Dalam Pendidikan Agama Islam*. Pekalongan: STAIN Press.
- Saputra, R. E. (2018). *API DALAM SEKAM Enhancing the Role of Religious Education in Countering Violent Extremism in Indonesia CONVEY REPORT*. Retrieved from <https://conveyindonesia.com>
- Siregar, A. G. (2022). Intoleransi di Sekolah Negeri Merisaukan! Mulai dari Dipaksa Berjilbab, Belajar Tak Sesuai Agama Murid Hingga Berbau Kampanye. Retrieved December 3, 2022, from tvOne website: <https://www.tvonenews.com/berita/nasional/60408-intoleransi-di-sekolah-negeri-merisaukan-mulai-dari-dipaksa-berjilbab-belajar-tak-sesuai-agama-murid-hingga-berbau-kampanye>
- Suadi, A. (2012). *Filsafat Agama, Budi Pekerti Dan Toleransi (Nilai-Nilai Moderasi Beragama)*. Jakarta: Kencana.
- Sugihartati, R. (2020). Habitus Pendidikan dan Intoleransi di Kalangan Pelajar - Unair News. Retrieved December 4, 2022, from <https://news.unair.ac.id/2020/05/27/habitus-pendidikan-dan-intoleransi-di-kalangan-pelajar/?lang=id>
- Sugiyono. (2019). *Metodologi Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D*. Bandung: Alfabeta.
- Utari, P. hestin. (2022). PDIP Temukan 10 Kasus Intoleransi di Sekolah di Wilayah DKI Jakarta. Retrieved December 3, 2022, from Bisnis.com website: <https://jakarta.bisnis.com/read/20220810/77/1565248/pdip-temukan-10-kasus-intoleransi-di-sekolah-di-wilayah-dki-jakarta>
- Wibowo, A. M. (2012). *The Influence of Implementation Religious Study on Students' Religious Behaviour at Senior High Schools Under Religious Foundation in Kupang East Nusa Tenggara* (Vol. 19).
- Yaqin, M. A. (2005). *Pendidikan Multikultural: Cross-Cultural Understanding untuk demokrasi dan Keadilan*. Yogyakarta: Pilar Media.