

Fostering Tolerance in Early Childhood in Islamic Perspectives and Social Learning Theory

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Abstract

The next generation of the nation not only affects the intellect but can change all aspects of life. Tolerance can occur due to habit and modeling factors. Individuals can do something and the modeling process through direct observation or experience. The purpose of this paper is to examine the development of tolerance in the Islamic perspective and social learning theory. This research is part of a literature study research with a complete series of material from various library sources and is formulated with the results described in detail in depth. The results show that the concept of religious tolerance in children not only allows people to practice their own beliefs, but also opens the possibility of mutually beneficial cooperation in differences in each person. The community environment is heterogeneous. Children from various backgrounds learn together and are tolerant of having a role to create an attitude of mutual respect and appreciation in differences between these children.

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Abstrak

Generasi penerus bangsa tidak hanya mempengaruhi intelektualitas saja akan tetapi dapat merubah seluruh aspek kehidupan. Toleransi dapat terjadi karena adanya faktor kebiasaan dan modeling. Individu dapat melakukan sesuatu dan proses modeling melalui pengamatan atau pengalaman secara langsung. Tujuan penulisan ini untuk mengkaji pembinaan toleransi dalam perspektif Islam dan teori belajar sosial. Penelitian ini adalah bagian dari penelitian studi pustaka dengan materi sepenuhnya rangkaian dari berbagai sumber-sumber pustaka dan dirumuskan dengan hasil yang dijabarkan terinci secara mendalam. Hasil penelitian menunjukkan bahwa konsep toleransi beragama pada anak tidak hanya membiarkan orang menjalankan keyakinannya sendiri, akan tetapi terbukanya kemungkinan kerjasama yang saling menguntungkan di tengah perbedaan-perbedaan pada masing-masing orang. Lingkungan masyarakat merupakan salah satu lingkungan yang heterogen. Anak dari berbagai latar belakang belajar bersama dan toleransi memiliki peran untuk menciptakan sikap saling menghormati dan menghargai di tengah perbedaan antar anak tersebut.

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INTRODUCTION

The diversity of religions, cultures, and customs in Indonesia fosters a sense of tolerance and harmony among the people, through the cultivation of educational values, habits, and the formation of religious-based character. The diversity that has taken place has created a positive attitude and uniqueness to realize the unity and integrity of the Indonesian people which is a big challenge for the Indonesian nation today. Optimizing tolerance among religious communities affects overall competence in knowledge, skills, traits based on Pancasila (Nurdin, 2015; Supriyanto, 2017).

Strengthening tolerance is based on strengthening the national character based on local wisdom as the foundation of children's future. The next generation of the nation does not only affect intellectuality but can change all aspects of life (Sultoni et al., 2015) because the millennial generation is very easily influenced by culture from outside which is contrary to the values of the Indonesian nation. Saving the nation's generation is an important job for the government and all Indonesian people to maintain the nation's character (Ghazali, 2014) and harmony between religious communities.

The implementation and strengthening of tolerance in Indonesia is a provision to maintain the survival of the community but tends to become a burden on the nation. The problems that arise and occur in the field are triggered by conflicts between religions, ethnicities, customs, and cultures, for example, the bombing in Bali, the Sambas conflict. Poso, Sampit, Madura, and others that resulted in the loss of life and material (Amalia & Nanuru, 2018) which could affect communication between religious communities.

The manifestation of tolerance in the development of inter-religious life is expressed by acknowledging the existence of other religions and respecting the human rights of their adherents and showing mutual understanding and respect (Munawar & Halim, 2005). Tolerance here does not confuse one's beliefs, attitudes, behavior, and actions even though it can lead to conflict. Indonesia is a country where the majority of the population adheres to Islam (Lestari, 2019). Islam explains that the basic value of every religion is tolerance. Allah SWT states in the Qur'an that humans were created from the beginning in nations and tribes to know each other, respect each other and respect each other. The relationship between Muslims is a relationship where humans love each other, love, and are fair regardless of their background (Mahfud, 2011, Amini & Suharningsih, 2015).

Tolerance in Islamic teachings is following the existence of religious plurality where the recognition of tolerance is simpler and differences in faith are an undeniable social reality (Ghazali, 2014). The verses contained in the Qur'an clearly describe the concept of tolerance as a guide for Muslims. The Sunnah of the Prophet also explains that Muslims must maintain their attitudes and behavior even though they have different beliefs.

Tolerance can occur due to habit and modeling factors. Individuals can do something and the modeling process through direct observation or experience. As explained in the relevant social learning theory to describe tolerance behavior among

early childhood. If the individual pays attention to the behavior of others, the individual will learn to imitate that behavior and make a model for himself (Fithri, 2014).

Tolerance is an attitude or trait to respect, respect, and believe in one's stance without criticizing or punishing others (Devi, 2020). Tolerance leads to an attitude of openness and recognition of differences, ethnicity, skin color, language, customs, culture, and religion. Thus, a person's attitude of tolerance is how the individual can manage and respond to differences that occur by building a sense of belonging and harmony so that a sense of affection, mutual respect, and mutual understanding is realized.

Religious tolerance is tolerance related to belief in religion which is related to an attitude of acceptance to allow members of other religions to worship according to the provisions they believe in. While social tolerance is concerned with how people can cooperate with others without seeing differences in religion, culture, and others with predetermined boundaries (Salim, 2018). The factors that influence tolerance, the first are religion and social norms. The influence of social and religious norms can be significant, if social and religious norms can be developed positively, they will play a greater role in building ethnic tolerance (Idris et al., 2016). The next factor is the upbringing of parents and teachers. The determining factor for the value of growing tolerance in early childhood is education through parenting and teachers (Manoppo, et al., 2019).

Tolerance in Islam is known as *al-samahah*. The concept of *al-samahah* (tolerance) in religious life can be realized if there is freedom of religion in society to embrace religion according to their beliefs (Mursyid, 2016). The spread of Islamic education is oriented to moral values or the Islamic religion (Wahyuni, Subandi, 2022). The attitude of tolerance will grow and develop in the behavior of individuals every day.

Referring to the Qur'an, there is no word of tolerance in the holy book. However, it is explained that the concept of tolerance with clear, detailed, rational, practical, and easy-to-understand boundaries so that the verses on tolerance can be used as guidelines in fostering inter-religious harmony as a blessing for the universe. Based on the results of the study, it was found that several factors caused the occurrence of intolerance, one of which was in the freedom of religion, namely different opinions about beliefs, disputes with other ethnicities by demeaning other religions, disputes due to personal problems by involving religion, feeling disturbed by religious activities held around the environment settlements (Pujiono, et. al, 2019).

Tolerance is expected to have been taught from an early age and applied until the end of life. The introduction of tolerance in early childhood is a learning process to understand each other's differences. The purpose of cultivating tolerance is to educate early childhood to become human beings who understand culture and religion universally (Sipa & Miranda, 2016). At this time children are in a golden age that has good potential to be developed optimally to shape the child's personality (Pitaloka, et al, 2021).

Learning behavior is the result of an individual's ability to interpret information or knowledge. Interpret the imitated model, then process it cognitively and determine what actions must be taken according to the desired goals. In the learning process, individuals can understand and realize that the behavior that has been carried out has goals and consequences (Lesilolo, 2018). The behavioristic theory explains that every human child is born without an inheritance of intelligence, talent, inheritance, feelings, and other abstract inheritances (Syah, 2004: 104) and considers humans to be mechanistic, that is, they respond to the environment with limited control and have little role to play herself. In this case, the behavioristic concept views that individual behavior is a learning outcome that can be changed by manipulating and creating learning conditions and supported by various reinforcements to maintain the desired behavior or learning outcomes (Sanyata, 2012: 3). All of this arises after humans experience contact with nature and their socio-cultural environment in the educational process. Then individuals will become smart, skilled, and have other abstract properties depending on whether and how to learn with their environment.

This theory was chosen because of Bandura's view that human behavior can be predicted and modified through learning principles by taking into account the ability to think and social interaction. Humans can self-regulate and control the environment formed by the environment itself (Hall, in Tarsono, 2010). Humans are individual beings and social beings. As social beings, humans are always in touch with one another. Through these interactions, individuals experience a learning process, because basically, humans carry out learning activities throughout their lives. The success of the learning process is influenced by internal and external factors.

Fostering tolerance in children is the duty and responsibility of parents and teachers as the hands of parents in schools. The role of the family and the surrounding environment is very important in fostering tolerance in children so that children are formed who are strong and have character.

METHOD

The research presented is a literature study that presents research results by describing and analyzing the information that is the main reference according to the phenomena that are analyzed in depth from various books, journals, and research reports. Researchers identify problems and classify relevant sources and studies described. The results of this study are expected to provide a broader insight regarding the study of tolerance in children.

RESEARCH RESULTS AND ANALYSIS

Tolerance is part of the theological vision or Islamic creed and is included in the framework of the Islamic theological system it must be studied in-depth and applied in religious life because tolerance is a social necessity for all religious people and is a way for the creation of inter-religious harmony. The attitude of tolerance continues to grow and develop in the soul and daily behavior. The existence of freedom to worship

according to their respective teachings is evidence and reality that exists in society (Yasir, 2014; Faridah, 2013; Jamil, 2018). The command of Allah SWT is addressed to mankind in the world to follow all the instructions that Allah conveys in the holy book al-Qur'an in dealing with these differences. The meaning of tolerance described in the Qur'an is mentioned in the following verses: (1) tolerance in belief and practice of worship, (2) tolerance of coexistence with other religions, and (3) tolerance in inter-social relations.

People who are pious in the sight of Allah SWT are the embodiment of the human relationship with Allah and the harmonious relationship between humans and other humans to respect each other, love, love, be fair without any differences (QS. al-Baqarah/2: 139; QS. Yunus/10: 41; QS. An-Najm/53: 23). Islam does not forbid its followers to interact with followers of other religions. Islam also forbids its followers to force followers of other religions to convert to Islam (QS al-Baqarah/2: 256; QS. al-Ghaasyiyah/88: 21-22).

Islam is a religion that is clear and true about its teachings, so it never teaches its people to force someone to convert to Islam. People who get guidance, understanding, broad chest, and calm heart to convert to Islam as strong evidence for the truth of Islam. The concept of tolerance is very clear that in terms of worship or aqidah there is no tolerance, tolerance is only in the order of interaction in social relations between human beings (QS. al-Maidah/2: 2; QS. al-Muntahanah/60: 8-9) (Misrawi, 2010).

Muslims are encouraged to always do well and be fair to non-Muslims who do not fight it. Muslims must live side by side, in society and not violate the principles that have been set by Islamic teachings. Islam is very open to pluralism and views it as sunnatullah on this earth. Muslims are asked to always be positive and cooperative when discussing tolerance because it will provide great benefits for the benefit of human life (Yasir, 2014).

Tolerance is the attitude of individuals to live together safely and respectfully so that interaction and mutual understanding in religious communities are realized about the limitations of social rights and obligations consisting of race, ethnicity, religion, and belief (Ghazali, 2014). Tolerance is an attitude of being open and willing to acknowledge the diversity of religion, ethnicity, race, language, and skin color. The attitude of tolerance itself arises because of the learning process that is influenced by knowledge and experience.

Albert Bandura is said to be a neo-behaviorist who emerged with his theory Social Learning Theory (social learning theory). This theory is a combination of classical theory and operant conditioning (Sanyata, 2012: 3). The most basic thing in this theory is a person's ability to abstract information from the behavior of others and then make decisions about which behavior to imitate which will then be carried out according to his choice (Schwitzer, 2018). This means that human behavior is not merely an automatic reflex to the stimulus (S-R Bond), but also a result of reactions that arise as a result of the interaction between the environment and the human cognitive scheme itself (Syah, 2004: 106). The approach of social learning theory to the process of social and

moral development of children is to conduct conditioning (habituation to respond) and imitation (imitation). In this conditioning, it is necessary to have a reward and punishment (punishment) (Syah, 2004: 107). While in imitation, a teacher and parents play an important role as a model for social behavior to be imitated.

Based on Bandura's theory, cognitive factors become internal factors and environmental factors as external factors in the learning process to modify behavior, and human behavior colors social interactions in their environment. Thus, humans are not merely objects that are influenced by the environment, but also affect the environment. According to Crain (in Tarsono, 2018), social learning theory shows that behavior is not only influenced by personal or life models but also what is shown by the mass media. The mass media can be in the form of films, television, radio, books, magazines, tabloids, or newspapers. Through their cognitive, individuals can exercise self-control so that they can direct and regulate themselves. In observing other people, their environment and behavior can be managed according to their ability to interact.

Social learning theory by Albert Bandura views individual behavior as not merely an automatic reflex on the stimulus (S-R Bond), but also as a result of reactions that arise as a result of the interaction between the environment and the individual's cognitive schema. The process of observing and imitating the behavior and attitudes of others as a model is an act of learning. Bandura's theory explains human behavior in the context of a continuous reciprocal interaction between cognitive, behavioral, and environmental influences. Environmental conditions around the individual greatly affect the pattern of social learning. This theory still views the importance of conditioning through the provision of rewards and punishments. An individual will think and decide what social behavior to do.

DISCUSSION

Islam views knowledge as the main way for saving souls and achieving human happiness and well-being in the present and future lives. In this case, the holy Qur'an as the main source of Islamic teachings has guided Muslims from personal problems to universal ones even to metaphysics. The Qur'an is the revelation of God that was conveyed to the Apostles containing the central guidelines and instructions for controlling all discourses on the ideology of life to achieve success and happiness, both in this world and in the hereafter. Islam also emphasizes that a person's good and bad have been determined and shown back to each individual to choose which one, as stated in the QS. Ali Imran: 256 and Al-Kahf: 29, not solely because it is purely an act of benefiting himself. However, the result may hurt others, but not be aware of it.

Fostering tolerance as part of the mission carried out by the Prophet Muhammad in the concept of rahmatan lil 'alamin, the author tries to come up with a theory of social learning that comes from the Qur'an and al-Sunnah because tolerance is a standard measure in Islam about whether or not an individual is good or not. The learning theory of tolerance is a learning theory whose main focus is the formation of the behavior of

Muslim individuals whose hopes are that after experiencing the learning process, Muslim individuals have behavior that is following Islamic provisions.

Tolerance is an individual's action or attitude towards certain situations in interacting with other people. Thus, tolerance here is a behavior that has been formed for a long time, so that it becomes an individual habit in responding to certain conditions. For example, when an individual sees someone who has fallen from a bicycle and immediately helps him even though he does not know the person's identity, this is where his tolerance will appear. The incident continued with introductions and knowing each other's background between the two that there were differences in the religion adopted from the region, but that was not the reason why it continued to hostility or even regret had helped him. This, many phenomena that often occur in society, helps neighbors of different religions when disaster strikes regardless of religious background to lend a helping hand voluntarily.

Most human behavior and habits are the result of imitation of the people around them. The learning process can run perfectly through imitation (imitation). This theory is realized when someone imitates someone else is doing something or pronouncing a word. Because according to Ibn Sina there is a *tabi'iyah* influence on children who tend to follow and imitate everything they see, feel and hear (Untung, 2005). The Qur'an has mentioned examples that explain that humans tend to learn by imitating what they see. Among them is when Qabil killed his brother Abel and did not know how to treat the corpse of his brother whom he had killed. So Allah taught Cain by sending a crow that dug the ground to bury the carcasses of another crow that had died. From here Qabil learned how to bury the dead (Surah Al-Maidah: 31) (Rusuli, 2014).

Humans also learn through personal experimentation. He will try independently to solve the problems he faces. Sometimes he made mistakes in solving problems, but he also tried to do it again several times. Until in the end he was able to solve the problem properly. This kind of model is referred to as trial and error (try and error) (Daud, 2003). The theory of learning through *tajribah* and *khatha* 'is an effort made to solve problems related to world affairs or applied life that do not require long and practical thoughts.

A person is said to learn by *ta'wid* (habituation) if there is a sensory stimulus that stimulates him. That's when a person responds to a sensory stimulus which is referred to as a response. This response is then followed by a neutral stimulus. In the Qur'an, this theory can be drawn from the phasing of the conditioning process for Muslims to have an Islamic personality. How did Islam condition its people, who at that time still worshiped idols, became human beings who only believed in Allah alone? Islam can condition the Arabs into a nation that has a high civilization and a noble personality. Able to create a life that is not oriented to materialism and hedonism, but a religious life (theocracy). Of course, in this condition, Islam provides *tsawab* for its people, namely in the form of rewards and heaven in the hereafter and punishment for those who violate it (although it is abstract) (Rusuli, 2014).

Behaviorism theory assumes that the learning process is an observable process, when in fact the learning process occurs internally, while what appears on the outside is only part of the symptoms. In addition, in this theory, the learning process is considered as something that is automatic-mechanical, so that it seems to make humans like robots that must always respond every time they are given a stimulus. That is what happens to children, where the world is full of learning processes. Even though every child has self-control, freedom, and choice in behavior, so it is natural that sometimes he does not want to respond to a stimulus. In this theory, children are considered passive, while those around them are authoritarian and as a source of knowledge. Another weakness of this theory is that the learning process offered is the result of experiments on animals, which of course the capacity of animals is much different from the capacity of humans who are equipped with reason by God (Syah, 2004).

While in Islam, the term learning uses the terminology *ta'allama* or *darasa*. In addition, the term that is often used and often found in al-Hadith for learning is *thalab al-'Ilmu* (studying knowledge). Learning is defined as the process of seeking knowledge which is manifested in actions to form a complete human being. This understanding implies that Islam has placed humans in their real place. This means that the learning process in Islam requires children to be active, not passive and learning is carried out to actualize themselves as complete human beings. In addition, this process does not rule out human mental actions, namely learning requires a behavior change, and a person's behavior will not change without encouragement from within the individual itself (Rusuli, 2014).

Fostering tolerance is part of moral formation, the method used is *uswah hasanah* which makes the Prophet Muhammad the main role model by using the technique proposed by al-Ghazali, namely by emptying oneself of despicable traits (*takhalli*), adorning oneself with certain qualities. Commendable nature (*tahalli*), and glorify God (*tajalli*) (Rusuli, 2014). As for the method used by Bandura in social learning theory, we can also adapt the process of social and moral development of students by conducting conditioning (habituation to respond) and imitation (imitation). In this conditioning, it is necessary to have rewards and punishments.

The development of tolerance is influenced by the dimensions of inter-ethnic tolerance, social tolerance, and tolerance in personality. The inter-ethnic dimension includes attitudes towards differences regarding the majority and minorities, for example, respecting each other's differences in skin color or geographic location. Child developments through systems that interact together form the cultural context of child development (Wahyuni, 2021). Dimensions of social tolerance, including social interactions that occur between individuals by building communication, then openness occurs even in differences. While personality tolerance includes phenomena or realities in an environment that is in a diverse culture, for example, a treatment between two ethnic groups who judge each other (Susanto & Kumala, 2019).

Forms of tolerance that can be shown in early childhood attitudes include, for example, children tend to be tolerant of others regardless of differences, show respect

for adults and figures who have authority, are open to know people from different backgrounds and beliefs, voiced feelings of displeasure and care when someone was insulted, helped weak friends, refrained from making malicious comments to his friends, always thought positively despite the many differences around him (Soraya, 2013). A study also states that tolerance is capable of forming attitudes of accepting difference, changing uniformity into diversity, recognizing the rights of others, respecting and respecting the existence of others, supporting and valuing cultural differences and other diversity created by God Almighty (Zuhroh & Sholikhudin, 2019).

For the formation of children character so that a sense of tolerance is imprinted in the soul, the child must see that example around him, to make it real quality and civilized education (Taş & Minaz, 2019; Purnama, et. al, 2021). As for habituation, it is very effectively used for children so that the value is more embedded and will not waver in the future (Cahyaningrum, et al, 2017). Kiddy Care Tegal also implements exemplary methods and habituation in instilling tolerance values. The teacher provides direct examples so that it is hoped that children can immediately practice the positive attitudes that are exemplified. Teachers also familiarize children with interacting with the surrounding environment (Faiqoh, 2015). Exemplary and habituation are very important elements in the process of carrying out child behavior attitudes. Educators and parents should be the main example before instilling character in children (Lestaningrum & Jayanti, 2019; Wahyuni & Putra, 2020). Education in Islam has a goal to achieve good changes in children and in the lives of people in their environment (Wahyuni, 2018). Teachers can display tolerance by helping each other and making friends without distinction, with the hope that this example can be imitated by children (Zain, 2020).

The method for instilling the value of tolerance in children can also be by using the media. Learning by utilizing media makes it easier for children to understand and participate in learning activities. As in the results of research in increasing respect for children aged 5-6 years at Sinar Pagi Tulungagung Kindergarten, wayang media can increase children's respect (Lestaningrum & Jayanti, 2019).

Another method that can be applied to instill the value of tolerance is through games. Educational outdoor games can provide opportunities for children to instill character values, one of which is the value of tolerance, where through games children can learn to appreciate differences with their friends (Dewi & Handayani, 2019). Other games that are used to instill the value of tolerance in children are traditional games.

Early childhood has certain characteristics in the learning process. Tolerance also means allowing and accepting differences both temporarily and for a long time in children. The concept of letting here is not only letting people practice their own beliefs but also opening up the possibility of mutually beneficial cooperation in each person's differences. The community environment is heterogeneous. Children from various backgrounds learn together. Tolerance has a role to create mutual respect and appreciation in differences between these children.

CONCLUSION

The next generation of the nation not only affects the intellect but can change all aspects of life. The manifestation of tolerance in the development of inter-religious life is expressed by acknowledging the existence of other religions and respecting the human rights of their adherents and showing mutual understanding and respect. Tolerance can occur due to habit and modeling factors. Individuals can do something and the modeling process through direct observation or experience. Fostering tolerance is part of moral formation; the method used is modeling which makes the Prophet Muhammad the main role model. Early childhood has certain characteristics in the learning process. Tolerance also means allowing and accepting differences both temporarily and for a long time in children. The concept of letting here is not only letting people practice their own beliefs but also opening up the possibility of mutually beneficial cooperation in each person's differences. The community environment is heterogeneous. Children from various backgrounds learn together. Tolerance has a role to create an attitude of mutual respect and appreciation in differences between these children.

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