# TurnitinBuildingaCultureofToler ancesinceEarlyChildhood
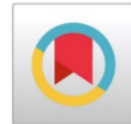
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# BUILDING A CULTURE OF TOLERANCE SINCE EARLY CHILDHOOD

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## ABSTRACT

Living in Indonesia, in a pluralistic society, harmony between religious believers is absolutely necessary. It would be very dangerous if the child grows and develops by bringing selfish qualities, closing oneself, feeling the most righteous, and wanting to win alone. Such conditions will cause difficulties for children to make adjustments properly when he was a teenager and adult. There are four most important conditions, namely: (1) poor social behaviour patterns are developed at home, (2) if the home does not provide a model of behaviour to imitate, (3) lack of motivation to learn, (4) children do not get guidance and sufficient assistance in the learning process. In conclusion, children should not be threatening as an adult embryo but in the natural figure of a child. Data were obtained from books, scientific journals and other scientific works that are directly related to the topic of this paper.

## 1. INTRODUCTION

Lately, the lives of Indonesian people are marked by the rise of radicalism, excessive religious fanaticism and intolerance everywhere. Differences of opinion from one another seemed increasingly taper because the human ego and the nature that thinks he is the most correct and others are guilty. There was a decrease in the sense of unity in the Unitary Republic of Indonesia. This situation certainly cannot be allowed to drag on. Differences of opinion certainly exist, because in this world there are no similar and exact things even though they are twins. When there are two people with arguments, differences of opinion and analysis and solutions can occur.

Since human presence in the world and subsequent descendants have been coloured by disputes which ended tragically, whereas humans are created to realize the will of their creators, namely to form a peaceful, peaceful, and happy, and prosperous life, each individual is expected to respect and respect each other's existence and diversity so that harmony and beauty will appear [1]. It is generally understood that humans in this world come from one person and have developed into large nations, having different regions, seasons, cultures, languages and customs.

The Unitary State of the Republic of Indonesia (in the future referred to as NKRI) has the motto of Unity in Diversity. The motto was chosen and established as a unifying symbol of national plurality. It can even be said to be not just a slogan but also a philosophy. It is expected to be imbued by every Indonesian in building the spirit of

nationalism as a nation. Each individual must be able to live side by side with others and uphold the ethical values of life, and always try to create a community that is right, just, and peaceful [2]. Therefore, differences should not be used as a venue for division/conflict between one another, and the seeds of intolerance do not need to be given a place to live.

To realize these lofty ideals, they do not necessarily and instantly happen. That is why education in the midst of the family, which began as a child became a solid pillar to form an intelligent adult human being. Parents are the first and foremost educators of their children/children [3]. Examples of examples and words as well as actions and behaviour that are praiseworthy from the immediate environment, namely the family is the subject of teachings that play an essential role. If not now, when else will parents set aside time for the baby of the next generation, and of course, no family wants their children to grow wild without the guidance and attention of their parents.

## 2. METHOD

The writing method used in this paper is qualitative research with the "Library Research" approach, where researchers as "key instruments" read theories that are directly related to the topic of "building a culture of tolerance since early childhood" sourced from books, journals and proceedings (Pubmed, Google Scholar, Google with keywords building a culture of tolerance since early childhood) as well as other documents and turn them into research data which were analyzed descriptively.

## 3. DISCUSSION

One of the first to learn about children is John Amos Comenius, a Slavik, a famous educational reformer in the XVII century. Comenius argues that children should be studied not as embryos of adults but in the natural features of children who are so essential to understand their abilities and find out how to relate to them. Scientific research on children was initially centred on specific areas of children's behaviour, such as speech, emotions or interest in play, and various activities both inside and outside the home. Socializing with peers, sharing joy and sorrow and friendship is the child's need.

Character education requires competency-based intentions, commitments, and internal and external motivation of an educator (parents and teachers) to be indeed able to 'salt' and become a 'virus' to create a supportive (conducive) atmosphere. An active and psychomotor role in addition to the cognitive realm must be able to shape the child's mentality, and all that should begin at an early age [4], [5]. Learning about discipline, commitment, responsibility, trustworthy and trustworthy, and honesty must be fleshed/internalized and must be accustomed (habit) into each self on all fronts. The habit of making greetings, smiles, nodding heads, and all values of kindness-sincerity-caring, is the 'core' of an educational institution in building a culture of tolerance ranging from Early Childhood Education (PAUD) to Higher Education [6], [7].

Every educator (parent and teacher) is well aware that education, as intended above, cannot be done instantly, but instead requires a long process and persistent struggle to develop it! It is never too late, start and educate them knowledge of values, the need for a conducive environment when they play, make friends and work together [8]. Age 0-8 years commonly referred to as the golden age, and there are various windows of opportunity (windows of opportunities) arising from the development of the brain. The exemplary factor in the family environment accidentally penetrates a person's psychiatric life. In contrast, the school is a nursery and is fertile ground for children's potential.

Educators are well aware that there are some difficulties in making reasonable and right social adjustments to children because this is not easy. As a result, many children are less able to adjust, both socially and personally. Especially if their childhood is not fun, primarily if they are not taught to overcome their difficulties, they will undoubtedly grow into maladjusted people, who are not happy. It is where the seeds of intolerance begin to grow, and such circumstances must quickly get severe treatment from parents and teachers. Some conditions that cause difficulties for children to adjust well, but four conditions are considered necessary, namely [9]: First, if poor social behaviour patterns are developed at home, children will find it challenging to make reasonable adjustments outside the home, even though they are given strong motivation to do so. For example, like children who are cared for by authority parenting, what happens is the development of a hateful attitude towards all authority figures. Conversely,

because the pattern of parenting that allows at home, making children will be people who do not want to pay attention to the wishes of others, he feels that he can manage himself.

Second, if the home situation does not provide a model of behaviour to emulate, the child will experience severe obstacles in adjusting outside the home. Children who are rejected by their parents or who imitate the behaviour of deviant parents will develop an unstable, aggressive personality, which encourages them to commit acts of revenge or even criminality, as they grew old [10], [11], [12]. Third, the lack of motivation to learn to make adjustments often arises from unpleasant initial social knowledge, both at home and outside the home. For example, children who are always tempted or bothered by older siblings, or who are treated as unwanted people in their play, will not have a strong motivation to try to make proper social adjustments outside the home. Fourth, despite having a strong motivation to learn to make proper social adjustments, children do not get adequate guidance and assistance in the learning process [13], [14], [15]. For example, if a parent believes that his child will be able to 'master' his aggressiveness as he grows older and experiences more social relationships, the child will not associate his aggressiveness with the rejection of his peers, and as a result, he will not try to reduce his aggressiveness.

Building a professional environment that is open-minded is education about tolerance [16], [17]. Especially, tolerance in religion, considering that in Indonesia, there are various religions [18], [19]. There are six religions recognized by the government, namely: (1) Islam, (2) Christianity, (3) Catholicism, (4) Buddhism, (5) Hinduism, (6) Confucianism, all of which are given freedom for their adherents to practice their religion, and it is guaranteed by the Constitution of the Republic of Indonesia, as contained in Article 29 of the 1945 Constitution paragraph (2): "The state guarantees the independence of each population to embrace their respective religions and to worship according to their religion and belief".

Historical facts show that Indonesian society and nation, having a diversity of tribes, religions, and races, is not to be questioned because Indonesia holds the Pancasila philosophy firmly by placing the Godhead in the first precepts [20], [21]. A formulation that is meaningful because it is followed by the second precepts, namely Humanity, which is just and civilized. Man is said to be civilized if he is God (loving God and loving fellow human beings). Therefore, harmony ensues as written in the third precepts, namely the Indonesian Unity. The founder of this nation is acutely aware that Indonesia which consists of thousands of islands (more than 17,500 large and small islands, and more than 1,340 ethnic groups) in Indonesia must be bound in Unity in Diversity, which means various but one.

Even a rainbow will look beautiful if it is colourful. Therefore, each individual must be able to live side by side with others and uphold the ethical values of life, and always try to create a right community, just and peaceful [22], [23], [24]. Tolerable humans can deliberate correctly and adequately, as formulated in the fourth precept, populists, led by wisdom in deliberation and representation. Next is to realize the noble ideals of the Indonesian people, namely social justice for all Indonesian people, as formulated in the fifth precepts of the Pancasila. Thus it is genuinely that Pancasila teaches all Indonesian people to live peacefully on an earthly land that is 'richly ripah loh jinawi' rich in prosperity with its natural resources.

Tolerable life will reduce the potential for conflict and eliminate violence, as a pluralistic nation such a pattern of life will affect human behaviour to start life from the bad to the good and for the good to be better. Furthermore, it must be instilled starting as a child formally-non-formal-in formal. To be able to manifest and cultivate tolerance, the most effective 'tool' is through education [25]. Lessons that respect each other's religions, get along well, make friends with friends of different religions, tribes, and customs should already have to be fostered and nurtured and monitored continuously.

While the reality that we are observing now, there are always conflicts, disharmony, starting from small things that are ignited to become big and accompanied by an 'outrageous' anarchist. The leaders could have agreed, signed a memorandum/deed of peace, but has not touched up to his followers even though the follower's name should follow the leader. Does this fact show that the value of exemplary has begun to fade, or is it the 'trend' of a violent society, who is wrong? We must all be responsible citizens in the task of organizing 'one nation-building' and 'one state-building' which together strive to fill independence, uphold justice and peace, including world peace.

Learning from history, if life was primitive, everything was lived very only. Individuals have similar characteristics, both in culture, religion, and social structure [26]. Most of the simple people live in the scope of ordinary people. They understand the religion of others with feelings of antipathy. Tolerance developed in this society is proceeding normally. They are easily touched or offended when the teachings of their religious beliefs seem to be insulted by followers of other religions [27]. Usually, they respond immediately by maintaining life bets. However, along with the progress of time and civilization, religious tolerance is interpreted as tolerance which includes issues of belief in human beings associated with the belief of divinity that he believes.

Referring to the word tolerance itself comes from the Latin tolerance, which means leniency, gentleness, relief and patience. Generally, the term tolerance refers to an attitude that is open, graceful, voluntary, and tenderness. Unesco gives the meaning of tolerance as mutual respect, mutual acceptance, mutual respect amid cultural diversity, freedom of expression and human character. In short, tolerance is considered equivalent to a positive attitude and respect for others in the context of using human freedom as a human being. For example, a person must be given the freedom to believe and embrace their respective religions and pay homage to the implementation of the teachings held or believed.

Tolerance is a form of accommodation in social interaction. Socially religious people cannot deny that they must associate not only with their groups but also with groups of different religions. Religious people must try to bring up a tolerance to maintain social stability so that there are no ideological and physical clashes between people of different religions. The condition of Indonesia, which is a pluralistic society, is expected to establish harmonious relations with fellow humans even though they have different religions. It is undoubtedly not comfortable unless we hold the principle 'even though we are of different religions, but we are all human beings'. The same was created by God for good intentions, namely to rule the world and all the contents in it in harmony and peace.

However, in reality, the animosity in this world seems to have been formatted in the next generation of Ismail and Iskak, Jacob and Esau. Revenge and revenge matters have crystallized in the souls and blood of their offspring so that the lives of people today bear the burden and grudges of the past caused by different perspectives on God's promises. Both Islam and Christianity have the same historical roots starting with Abraham (Ibrahim). Father Abraham (Ibrahim) called the Father of the faithful, had left the seeds of hostility in the lives of his children and grandchildren and great-grandchildren.

This can be seen in praxis from the animosity between Judaism, Islam and Christianity, although the three are heirs to the promise of Abraham (Abraham), all three of them are from the same source but have never experienced a peaceful life. Shouldn't we be able to acknowledge that humans with various beliefs are also blood relatives based on Adam's descendants? We just want to learn to find and find the right and relevant formula so that the life of religious tolerance in Indonesia makes us stronger in fraternity, culture and work in Indonesia's beloved country. We must be willing and able to get along with the theology of the religions in Indonesia because if not so we consciously or unconsciously put ourselves in the position of isolating ourselves into a narrow and narrow room.

Learn to live together, live with other people (learning to live together, to live with others), so that we avoid social-religious adversity. Through education, the process of seeding and disseminating ideas, values, a spirit of solidarity, a spirit of tolerance and a praiseworthy attitude, all of which will ultimately lead to a consensus that we are one and we are brothers and sisters, although in many ways we remain different [28], [29]. By learning, we become smart, and usually smart people can control themselves, the wiser (wise) as written about the nine spirits (love, joy, peace, patience, kindness, kindness, loyalty, gentleness, self-control).

There are two groups of religious communities, namely educated people and ordinary people, both of whom are different in treating the religion they profess. For religious people who are educated people understand the teachings of religion must include rational analysis and put aside intuitive and symbolic understanding. They are quickly invited to tolerate other religions and adherents. Conversely, ordinary people understand the religious teachings full of symbols and do not use rational analysis. They are easily ignited emotionally and are very difficult to tolerate other religions and adherents. This group is quickly mobilized by a group of people or communities both affiliated to politics and social and cultural matters.

Likewise, there are two types of religious tolerance, first is passive religious tolerance (the attitude of accepting differences as something factual) and second is active religious tolerance (tolerance involving oneself with others amid differences and diversity). Furthermore, for those who are active, tolerance is the teaching of all religions, because the essence of tolerance is to live side by side in peace and mutual respect, mutual respect between diversity. However, in practice, tolerance in a country often experiences ups and downs, which are triggered by distinctive meanings that rely on their 'and' us 'relations.

Without tolerance, there is no life together. Religious tolerance carried out with full awareness will give birth to an inclusive attitude of religious communities. Although this attitude considers one's religion the best, it still gives room to state the truth of other religions that are believed to be accurate by their people. Such an inclusive attitude is expected to undermine the exclusive, extremist, radical, blind fanatic, and anti-stigmatized attitude towards other people of different religions. They are willing to die even for the whole family (the Surabaya bombing case).

## 4. CONCLUSIONS

At the end of this article, the author wants to convey the following conclusions: a) building a culture of tolerance, especially religious tolerance must begin at an early age, both through formal education-non-formal-in formal; b) the role of education is vital to educate humans from the cognitive, affective and psychomotor sides, so that they become educated and cultured human beings; c) parents are the first and foremost educators before children enter the world of school; d) religious tolerance must not be forced, nor is it intended to recognize the truth of all religions, but instead they remain in their respective beliefs; e) to create harmony among religious believers in the midst of a pluralistic society such as in Indonesia, it requires figures or figures that can be emulated; f) living in a pluralistic society in Indonesia must be grateful with all your heart, because peace is beautiful; and g) God provides everything for humans to use as well as possible for our fellow human beings and for ourselves with full responsibility for the benefit of all creatures' lives.

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## CONFLICT OF INTEREST

The author have declared that no competing interests exist.

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