

## IMPLEMENTATION OF TOLERANCE VALUE FOR STUDENTS AT NEW DOLOK SANGGUL HEALTH STIKES

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### Keywords

Tolerance value  
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Indonesia is a large country characterized by its diversity of ethnicities, religions, languages, races, and customs. Throughout Indonesian history, conflicts related to religious, ethnic, and racial issues have occurred. One of the conflicts that has received attention in the mainstream media is inter-religious conflict, such as disputes between Islam as the majority religion and Christianity as a minority religion. To minimize the emergence of prolonged conflicts and their impact on the stability of the Indonesian nation, it is necessary to foster a culture of tolerance among its citizens. An example of a tertiary institution that has successfully implemented the value of tolerance is Baru Dolok Sanggul Health STIKES. What makes it even more unique is that data collection techniques involve interviews, observation, and documentation. Furthermore, the data obtained from the field is processed using the Miles and Huberman model analysis. The results of this study reveal that the implementation of tolerance values for students of Baru Dolok Sanggul Health STIKES includes: (1) understanding, respecting, and appreciating the teachings of each religion to avoid easily getting offended by differences, (2) avoiding conversations that lead to discussions of beliefs, (3) reminding each other to always adhere to the religious practices of each student, (4) providing equal opportunities for each student in terms of classroom learning, student activities, and interactions with other students.

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## 1. INTRODUCTION

Humans are individual beings as well as social beings. As social beings, humans are required to be able to interact with other individuals/humans in order to meet their needs. In living a social life in society, an individual will be faced with groups that are different from him, one of which is the difference in belief/religion. In living a social life, it is undeniable that there will be frictions that can occur between groups of people, whether related to religion or race. In order to maintain unity and integrity in society, mutual respect and respect are needed, so that friction does not occur which can lead to conflict. In the preamble to the 1945 Constitution, article 29 paragraph 2, it was stated that "The state guarantees the freedom of each citizen to embrace their own religion and to worship according to their religion and beliefs." So that we as citizens naturally respect each other's rights and obligations that exist between us in order to maintain the integrity of the State and uphold the attitude of mutual tolerance among religious communities.

Indonesia is a large country that is characterized by its diversity, no country in the world is able to match Indonesia's prowess in maintaining its diversity. Diversity consisting of ethnicity, religion, language, race and customs is an asset of the Indonesian nation which must be maintained from the beginning of independence onwards by all levels of society, because in the course of its history the Indonesian people have been intervened several times by other nations by dividing the Unitary State of the Republic of Indonesia. (The Unitary State of the Republic of Indonesia) either directly or through political or economic tactics. This incident is not something that should be left alone and

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silent because it will have a significant impact on the unity of the Unitary State of the Republic of Indonesia (NKRI) in the future.

## 2. METHOD

This research is a type of descriptive research with a qualitative approach, namely research that seeks to describe a phenomenon or actual problem that occurs in the lives of students at the Baru Dolok Sanggul Health Center based on facts that appear in the field. In this study using the Snowball model to determine the research sample, then to obtain accurate and valid data that can answer the formulation of the research problem, it was decided that the sample in this study included 20 Muslim and non-Muslim students and of different races and ethnicities, saying that the sample in qualitative research was not is called a statistical sample, but a theoretical sample, because the purpose of the research is to generate theory. Therefore, the primary data source was obtained by interviewing all students at the New Health Center. The flow of this research is to find primary data sources from all students through interviews, and direct researcher observation in the field. In addition, data from parents and guardians of students were also taken through interviews as well. After the data is collected, the writer performs data reduction. After that, presenting the data and finally verifying the data in the form of conclusions drawn from this study. This study used descriptive qualitative method. Researchers want to reveal facts about the inculcation of tolerance values as strengthening education. In addition, data from parents and guardians of students were also taken through interviews as well. After the data is collected, the writer performs data reduction. After that, presenting the data and finally verifying the data in the form of conclusions drawn from this research. This study used descriptive qualitative method. Researchers want to reveal facts about the inculcation of tolerance values as strengthening education.

## 3. RESULTS AND DISCUSSION

Tolerance comes from the Latin word "tolerare" which means to be patient to allow something. So the broad understanding of tolerance is a human behavior or attitude that does not deviate from the rules, where a person respects and respects every action taken by others. Tolerance can also be said to be a term in the context of religion and socio-culture which means attitudes or actions that prohibit discrimination against different groups or are unacceptable to the majority in a society. For example, religious tolerance where the majority religion in a society allows the existence of other minority religions. So inter-religious tolerance means a human attitude as a people who are religious and have beliefs, to respect or appreciate people of other religions. The term tolerance can also be used using a broader definition of "group/group", for example sexual orientation, political parties and others. Until now there are still many controversies and criticisms regarding the principle of tolerance from both conservatives and liberals. In the first precepts of Pancasila, it is stated that piety to God according to each religion and belief is absolute. Because all religions value humans, therefore all religious people must also respect each other. So that harmony is built between religious communities.

Tolerance comes from the Latin word *tolere*, which means to lift up. The lexical meaning of the tolerance dimension means sympathy or pleasure towards different beliefs or practices carried out by others (Spring, Aharoni, Summary, & Elliot, 2010). Tolerance is also a person's willingness to accept the views, behaviors, and habits of other people who are not the same as himself. Someone who has a tolerance value means having a sense of respect, giving freedom to other people who have different ways of thinking, acting, and their customs from what they have. (Yani & Darmayanti, 2020)

The value of tolerance is very relevant to be an integral part for citizens so that all individuals have freedom and can creatively actualize themselves and can provide a positive role in society. (Shah, 2020). According to Law number 12 of 2012, students are students at the Higher Education

level. Students as members of the academic community are positioned as adults who have their own awareness in developing their own potential in Higher Education to become intellectuals, scientists, practitioners and professionals. Students are objects as well as subjects in the world of education. His position as an object is because he is a human whose character is deliberately shaped in college to become a more mature human being who thinks and acts and is prepared to become a substitute for the role of parents in the future. While his position as a subject he is a human being who actively searches for his identity, forges all the competencies that exist within him either by actively participating in class learning or actively participating in being part of one of the student organizations in tertiary institutions, all the efforts he makes in in order to develop the mindset as well as the media to become adults in addressing all the problems they face. The age of students who are still classified as teenagers are sometimes not able to be wise in dealing with their problems with fellow students because they adhere to their principles and ideals so that it is not uncommon for them to have disagreements that lead to physical fights. So we need a special character education that is able to appreciate every variety of differences that exist in students, and the character value that every student must have is tolerance.

According to Bahari quoted by Azmi (Azmi & Kumala, 2021) states that an important aspect in society in maintaining principles and the emergence of tolerance in social life is the current young generation, namely students. Students have idealistic thinking, namely having a strong and firm belief in the problems and problems that are being faced, being handled and which will be instilled with influence. Students are figures who are considered as the new generation to continue, continue or replace leaders in the future. Students as agents of change are considered capable of bringing about new, better changes in the future.

#### **Religious Tolerance in Indonesia**

This view emerged against the background of the increasingly sharpened relations between religious communities in Indonesia. The causes of the emergence of tensions between religious communities include the lack of knowledge of religious adherents about their own religion and the religion of other parties. The blurring of boundaries between the attitude of upholding religious beliefs and tolerance in people's lives. The nature of each religion, which is contained in missionary mission and da'wah task. Lack of mutual understanding in dealing with differences of opinion. Followers of religions are unable to control themselves, so they do not respect and even look down on other religions. Suspicion of other parties, whether between religious communities, internal religious communities, or between religious communities and the government. Religious plurality can only be achieved by each group being open-minded towards one another. An open-minded attitude in religious life will have meaning for the progress and life of a plural society, if it is manifested in: Mutual trust in the good faith of other religious groups, Mutual respect for the rights of others who adhere to the teachings of their religion, Mutual restraint towards teachings, beliefs dthe customs of different religious groups, which may conflict with their own teachings, beliefs and customs.

In an effort to strengthen this harmony, things that must be considered are the functions of religious leaders, community leaders and the government. In this case religious leaders, community leaders are figures who can be emulated and can guide, so that what they do will be trusted and followed obediently. In addition, they play a very important role in fostering religious people with their knowledge and insight in religious knowledge. Then the government also plays a role and is responsible for the realization and maintenance of religious harmony. This shows that the quality of religious communities in Indonesia has not functioned as it should, taught by their respective religions. So there is the possibility of conflict arising between religious communities. Therefore, in this case, "the government as a servant, mediator or facilitator is one of the elements that can determine the quality or problems of the religious community. In principle, religious people need to be fostered through the services of government officials who have strategic roles and functions in determining the quality of life of religious people, through their policies.

#### **4. CONCLUSION**

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The expected harmony of religious life is harmony between adherents of religions in the spirit of mutual understanding, understanding between one another. In other words, in language, understand means to understand, know about something, can be interpreted to understand the condition of other people, know and understand about social problems, so that you can feel what other people feel. With the spirit of mutual understanding, understanding, and tolerance - then it will foster an attitude and a sense of empathy for anyone who is experiencing difficulties and can understand when in someone else's position. So that inter-religious harmony will be realized and maintained. The future of the Indonesian nation is in the hands of the children who are now in school. So the cultivation of character values is crucial at this time so that the future of the nation is in the hands of virtuous people. Based on research conducted at the Dolok Sanggul Baru Health Center, the process of internalizing tolerance values in students is carried out using models such as modeling, continuity models, repetition models, and organizational models. Moreover, the process of instilling the character values of tolerance is inserted during teaching and learning activities and during other activities such as giving assignments between male and female students, dividing seats, dividing work groups, modeling canteen guards. the process of internalizing the value of tolerance in students is carried out with models such as modeling, continuity models, repetition models, and organizational models. Moreover, the process of instilling the character values of tolerance is inserted during teaching and learning activities and during other activities such as giving assignments between male and female students, dividing seats, dividing work groups, modeling canteen guards. the process of internalizing the value of tolerance in students is carried out with models such as modeling, continuity models, repetition models, and organizational models. Moreover, the process of instilling the character values of tolerance is inserted during teaching and learning activities and during other activities such as giving assignments between male and female students, dividing seats, dividing work groups, modeling canteen guards.

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