Implementation of Fostering an Attitude of Tolerance in Merdeka Curriculum on the Science Learning Process

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Abstract: The image of tolerance at SDN Pajang Surakarta is demonstrated through the existence of harmony in the school environment, despite differences in ethnicity, religion, and ability. The entire school community demonstrates mutual respect and tolerance so that peace can be created. The objectives of this study are to describe the implementation of measures to promote tolerant attitudes in students, and to promote tolerant attitudes in students through learning activities at school. This study uses a qualitative research methodology, collecting data through observations, interviews, and document analysis. Results of this study indicate that the implementation of promoting social attitudes is done through integrating the concept of tolerance, the value of tolerance in the learning process, and through extracurricular activities as well as through projects to strengthen the profile of Pancasila Students (P5). The school's socially tolerant attitude promotes peace in the school environment and an attitude of mutual respect and awareness. The researcher concluded that the implementation of fostering an attitude of tolerance in the Merdeka curriculum on the learning process has been carried out well through integrated learning, extra-curricular activities carried out outside of class time, and Pancasila student strengthening project activities (P5).

Keywords: Fostering attitude; Merdeka curriculum; Tolerance

Introduction

Education is a key factor in both social and personal development. Beyond serving as a foundation for knowledge and skills, it also significantly influences the formation of individual attitudes, values, and personality (Abubakar et al., 2019). In the context of globalization and rapid technological advancements, the role of education becomes even more crucial. Education is about more than just imparting knowledge it's about giving people the critical thinking, creative, and social skills they need to deal with the complexity of today's environment (Darling-Hammond et al., 2020). One tactic utilized is to include courses on morality, ethics, and social responsibility in the curriculum to instill ethical principles. The practical application of moral principles in everyday circumstances is another way that educational strategies might provide answers. The development of strong character in students is the same objective and goal of both national and general education. This demonstrates the government's dedication to putting character education into practice across the nation (Santika, 2020). As a result, education plays a pivotal role in fostering new abilities that enable individuals to respond to the demands of an ever changing society.

Adopting an independent curriculum to develop the values of religious tolerance in schools has several important advantages. First students can understand and respect religious differences as well as understand

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individual religious rights based on their beliefs. In this case, it is possible to create a school atmosphere of mutual respect. Second, a program that promotes religion. Tolerance can help eliminate prejudice and negative stereotypes among students of different faiths (Verkuyten et al., 2020; Tondok et al., 2022). Tolerance allows people to develop caring attitudes that deal with diversity across countries, genders, faiths, and generations. Students who gain awareness through tolerance education contribute to peace on individual and societal levels. This can reduce discrimination and strengthen relationships between individuals of different religions. Third, by studying different religions, you can develop an understanding of the fundamental principles, practices, and traditions of other religions, while helping students gain a broader perspective, and building peace between religious communities. Tolerance should be instilled from an early age and practiced throughout life. Introducing tolerance to young children is a learning process that helps them appreciate and understand differences between individuals (Sumadi et al., 2021; Nadlifah et al., 2024).

The purpose of fostering tolerance is to educate individuals from a young age to develop a broad understanding of diverse cultures and religions (Ali et al., 2021; Pribadi, 2023). There is a lot of religious variety in Indonesia. Although the vast majority of people follow Islam, some communities adhere to Confucianism, Buddhism, Christianity, Catholicism, and Hinduism. However, this religious diversity can often lead to tensions and conflicts among different religious groups (Hutabarat, 2023; Lu & Yang, 2020). The integrity, sovereignty, and peace of the community, nation, and state may be threatened by horizontal and vertical conflicts as well as disagreements over interests among groups due to Indonesian society's pluralistic structure (Setiawan & Tomsa, 2023). Since the reforms, Indonesia has seen an increase in intolerance towards diversity (Haryani, 2019; Peter, 2020). Instances of intolerance are often seen in various forms, such as the violation of religious freedom in 2016 (Hakim et al., 2023). According to a study by the Wahid Foundation, there have been several cases of intolerance towards minority religious groups in Indonesia.

In arranging to move forward these things, it is fundamental to construct a tolerant state of mind through the learning preparation within the classroom which is additionally essential built through instructive efforts within the community. Separated from that, considering Indonesia's pluralistic and multicultural circumstances, it is essential to create a state of mind of resilience in social life through instruction. Students can only cultivate tolerance if they understand the purpose of intercultural education. According to Damayanti et al.

(2022), tolerance is the attitude or propensity to accept, value, and hold one's own opinions without passing judgment on or punishing others. An attitude of acceptance of variations in language, ethnicity, skin tone, customs, culture, and religion is fostered by this kind of tolerance. As a result, a person's tolerance is a reflection of how they interact with and handle diversity, fostering a sense of harmony and belonging as well as emotions of love, respect, and understanding.

To avoid horizontal conflicts related to the multicultural Indonesian society, strategies, methods, and solutions are needed to maintain the values of the unit. Teaching society the value of cohesion and solidarity is one way to find a solution. Togetherness in diversity via inclusiveness Every subject's learning process in the classroom is impacted by multicultural education (Widodo et al., 2021). Aiming to create an equal learning environment for all students, free from prejudice based on background, social status, or economic background, multicultural education is a movement with roots in the spirit of renewal. Multicultural education should include tolerance, the development of topics related to ethnocultural and religious differences, and education on the dangers of discrimination (Wahyono et al., 2022). The importance of tolerance is crucial for personal development, as it encourages us to appreciate differences and respect others. Research by Anderson (2017) The importance of tolerance is crucial for personal development, as it encourages us to appreciate differences and respect others. Research by Kleindienst (2024), highlights the importance of instilling and applying tolerance in elementary schools.

Based on this description, researchers are keen to explore the development of tolerant attitudes in elementary schools through the lens of the Independent Curriculum. This study will focus on describing how the promotion of tolerance is implemented among students in these educational settings.

Method

To address the research questions, this study employs a qualitative descriptive method that provides a thorough account of how tolerant attitudes are instilled in the learning processes of independent elementary schools. To represent the current situation, descriptive research methodically and precisely lays down the facts and features of a certain population or location. The information gathered is solely descriptive of behaviors; it does not look for causes, evaluate theories, or forecast how the findings may affect future studies. The primary data sources include information gathered by the researchers through interviews, observations, and documents. The interviews consist of a structured

question-and-answer format designed to collect comprehensive, clear, and precise data from officials or competent individuals (Dwivedi et al., 2021). These interviews are essential for obtaining accurate and significant information to support the research, focusing on competent and relevant informants related to the issue being examined.

The main source of information for this research is the teachers of grades 1 to 6 at SDN Pajang 1 Surakarta. Documentation serves as a method of archiving to ensure that the collected data remains intact and retains its meaning. This documentary method complements data collection from observations and interviews. The documentary technique involves three stages: data reduction, data presentation, and finalization. Data analysis techniques in this research follow interactive methods outlined, based on the framework of Miles and Huberman, which includes data reduction, data presentation, verification, and validation of the data. Data reduction involves selecting and focusing on simplifying, abstracting, and transforming raw data derived from field notes. The second stage is data presentation, followed by a conclusion. The researcher serves as the primary instrument, with their presence and participation in field research allowing for richer information to be gathered from informants based on their roles, experiences, and positions.

Result and Discussion

The Concept of Tolerance in Merdeka Curriculum

The explanation of tolerant attitudes among the first and third-grade primary school students in Pajang Surakarta can be seen through the role of schools which play a vital role in children's personality development, especially in the development of tolerance in the school environment where children lack character education they receive at home. Tolerance, in terms of personal attitude, encompasses humility, generosity, kindness, good manners, and politeness in showing respect for others. A tolerant individual consistently engages in thoughtful consideration and self-reflection when making decisions (Daff et al., 2024; Daff et al., 2024). Tolerance is fundamentally based on the idea that every citizen is an independent person with equal rights (Sanjaya et al., 2022; Alfiyanti & Erita, 2023). Minority members are accepted and valued as equal and independent individuals, deserving of the same dignity, rights, and civil liberties, notwithstanding the possibility of "deep" cultural variations in lifestyles (Renger & Passini, 2024).

According to Verkuyten et al. (2023) and Hjerm et al. (2020), tolerance is a social culture that people or groups have created in reaction to the different beliefs and views they come across in daily life. It can supplant

a culture of conflict and behave as a character strength that promotes peace (Bożek et al., 2020). Respecting the various backgrounds, viewpoints, and beliefs of those around us requires us to be socially tolerant in both our attitudes and actions (Tran, 2017). Promoting tolerance necessitates individuals with great compassion who can embrace the diverse differences present in a pluralistic society. It is anticipated that 21st-century education will need to focus on educational content that highlights the dimensions of humanity. A key aspect of humanity is tolerance (Cuadrado et al., 2021). The education of character values should be integrated and practiced as part of the school culture. An effective approach to establishing this culture involves engaging all stakeholders and encouraging them to collaborate.

The core belief of educators should focus their efforts on cultivating and instilling beliefs, values, and moral standards. Many values can be nurtured in schools, including care and creativity, honesty, responsibility, discipline, health and hygiene, and mutual support. From the concept above, tolerance is a moral virtue. It comes from love. Without love, it cannot be obtained. It is always important because love is patient, and love is gentle. Loves never envies others, never boasts of anything, never boasts of its grandeur. She does not slander others, is not selfish, is easily angry, does not keep a record of wrongs, she never takes pleasure in immorality but is content with sincerity. Love bears all things, believes all things, hopes all things, perseveres all things.

The Implementation of Fostering Attitude of Tolerance at Primary School

The implementation of tolerance cultivation in primary schools was properly carried out by the principal and teachers. The principal and teachers of the school have made various efforts to instill an understanding of tolerance in the students. The following efforts are being made in the school to teach tolerance: Foster students' tolerance through a variety of activities, including classroom learning, extracurricular programs, and regular practices within the school environment; Implement structured activity programs; Implement school programs, provision of resources, and allocation of time to promote tolerance among people; Treat all school members equally without distinction based on ethnic groups, religion, race, class, and economic status; Encourage social activities that reflect the behaviors of both students and teachers; Foster mutual adjustment and communication. The school community is well-developed, with effective communication between the principal, teachers, and students' parents (Toikka & Tarnanen, 2024). Teachers also help parents understand the importance of applying these values within the school setting through

extracurricular activities (İleritürk, 2023; O'Donnell et al., 2024).

The Merdeka curriculum in primary schools can promote the values of tolerance such as peace, appreciation, and recognition of differences. Schools can also create an inclusive environment and encourage students to actively participate in social activities to generate peace, tolerance, and mutual respect. This can be achieved with teacher-designed learning processes through proactive and creative collaborative learning strategies and models. For example, discussion techniques can motivate participants to respect each other's differences of opinion and generate useful debates. Promoting values of tolerance in schools has far-reaching benefits, from developing interpersonal skills to preparing students for an increasingly connected global society (Edwards et al., 2020; Keiler, 2018). Schools can play a key role in producing a generation that can understand and respond positively to diverse cultural, religious, and, social backgrounds (Marvi, 2023; Kamalov et al., 2023).

The study on the implementation of the promotion of tolerance values in primary school classes shows that tolerance is integrated into the learning process through the formulation of the concepts of tolerance values such as respect, justice, attention, and responsibility in the learning objectives. By designing learning objectives, teachers develop learning strategies to achieve the expected objectives. The construction of values and aspects of tolerance was obtained through the observation of teachers' learning tools and structured interviews with 10 classroom teachers of SDN Pajang 1 and 3. The implementation of the integration of the concepts of tolerance and values was obtained from the educational modules of each teacher used as a research subject. Of the 10 teachers observed, 7 teachers had fully designed learning strategies according to the formulated learning objectives using relevant models and methods, while the other 3 teachers (30%) had not formulated learning strategies and did not design complete learning strategies. The development of tolerance is also done through extra-curricular activities like dance, scouts, religious activities, PMR (Youth Lost Cross), sports activities, theatre, etc.

Through extra-curricular activities carried out outside of class time, students can develop positive character traits and work with diverse groups. All classroom teachers (100%) conduct resistance training as part of their extracurricular activities, i.e all teachers take part in students' resistance training that takes place after school hours. The cultivation of tolerant attitudes at SDN Pajang Surakarta is also carried out through the P5 project, a project to strengthen the visibility of Pancasila students. P5 activities aim to achieve Pancasila students' competencies and character (Rachman et al., 2024; Priandani et al., 2023) which include six dimensions: faith and devotion to Almighty God, morality, noble and global diversity, cooperation, critical thinking, and creativity. The P5 practice was implemented by the independent curriculum implementation guidelines. These schools plan P5 activities according to the time allocation set by the government, The implementation of P5 in each school will be implemented in a phased manner by applying the theme designed by the government, which will increase the possibility of implementing the Pancasila student profile (Armadi & Kumala, 2023).

The implementation of fostering tolerant attitudes among students at SDN Pajang begins with the preparedness of both teachers and students in the learning process. This involves matching the instructional materials to the lesson plan created by the teacher, which ought to include moral principles. It also incorporates self-development activities that are tailored to the interests and abilities of the students, such as extracurricular activities and projects that reinforce the Pancasila student profile (P5), and habituation through the instillation of tolerant attitudes and behaviors.

Conclusion

Based on the research that has been done, the researcher concluded that the implementation of fostering an attitude of tolerance in the Merdeka curriculum on the learning process has been carried out well through integrated learning, extra-curricular activities carried out outside of class time, and Pancasila student strengthening project activities (P5).

Author Contributions
Conceptualization; H. M.; methodology.; S. M.; validation; J. I . S. P formal analysis; S.,; investigation. S.,; resources; S. I.; data curation: H. M.; writing—original draft preparation. S. M.; writing—review and editing: visualization: J. I . S. P. All authors have read and agreed to the published version of the manuscript.

Conflicts of Interest
The authors declare no conflict of interest.

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