



## Design of the Application of Religious Tolerance and Its Relevance to the Psychology of Religion Elementary School, Junior High School , Senior High School and PT

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### Abstract

Indonesia is a country that has a variety of cultures, ethnicities, languages, and religions. To appreciate these differences, it is necessary to have a sense of tolerance. The problems that often occur in Indonesia are related to religious tolerance. Implementing religious tolerance at the level of children is certainly different. This study aims to design the concept of implementing religious tolerance at the elementary, junior high, high school, and university levels. This study uses a qualitative method with a psychological approach involving many references to related articles. Research data sources are research results and existing theories. data collection using documentation with content analysis as the analysis technique. The results of this study are the design of the concept of tolerance at the elementary, junior high, high school, and university levels. This research is recommended for teachers to carry out strategies and understand that religious tolerance is very important to learn. A suggestion for further study is to implement the designs made at each level.

**Keywords:** Design; Scheme; Implementation; belief; Tolerance; Psychology

### Introduction

Every human being must experience a process of growth and development. This study will discuss about human growth. Allah said in QS. Al-Mukmin (40) verse 67 which reads:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ  
طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ  
قَبْلِ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلِعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

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Meaning: "He is the one who created you from the ground then from a drop of semen, after that from a clot of blood, then gave birth to you as a child, then (you are allowed to live) so that you reach the (adult) period, then (allowed you to live again) until old, some of you died before that. (We do this) so that you may come to an appointed death and so that you will understand (it) "

From this verse, it is clear that the extraordinary process of human creation is based on the design of power. Besides that, the process of human growth from a clot of blood to death only becomes bones. A small fact is that every human develops cognitive, physical-motor (lumaauridlo et al., 2021) , socio-emotional, and religious development.

According to (2007) in his book, Development in Infancy is at a vulnerable age of 0-2 years . Childhood development is at a vulnerable period of 2-10 years . The story of adolescence is at a vulnerable age of 10-20 years n. The result of adulthood is a vulnerable period of 20-60 years .

Indonesia has various tribes, languages, and religions. The problem of religious diversity is the most frequent problem topic. There needs to be tolerance between different groups. For this reason, every religious subject must be studied. This is related to (2003), which reads.

For this reason, from elementary to university levels, teachers must have a strategy for this. To make it easier to apply tolerances, a design must be made. Because each group at each age of a particular child has a different level of understanding.

Based on this background, the researcher is interested in conducting a study that is expected to be a solution to existing problems through research with the title " Conceptual Design of the Application of Religious Tolerance and Its Relevance to the Psychology of Religion Elementary, Middle School, High School, High School Levels. " Thus, the formulation of the problem in this research is the conceptual design of implementing religious tolerance and its relevance to the psychology of religion at the elementary, middle , high school, and university levels. and the purpose of this study is to design the application of religious tolerance and its relevance to the psychology of religion at the elementary, middle, high school, and university levels. As for the benefits of this research, it is hoped that it will become a source of reference for further study, especially regarding religious tolerance. In addition, this research is expected to be useful as reference material for PAI teachers in implementing religious tolerance in schools.

## **Literature Review**

A literature review in the form of the results of previous research and existing theory is critical to define the theme of this study.

### **Definition of Religious Tolerance**

The word "tolerance" comes from the English word "toleration," which refers to allowing others to act according to their interests. Conversely, tolerance in religion refers to acceptance and maintaining a conducive environment so that people who adhere to different religions can do without (Muharam, 2020) . Tolerance is an attitude

and behavior that respects differences in certain contexts in religion, ethnicity, and the beliefs, attitudes, and actions of others who are different from themselves (Suwardani, 2020) . Planting the principle of tolerance through respecting others, refraining from making fun of each other, and recognizing differences between peers because not all students learn this (Mustoip, 2018) . According to (Safei, 2020) , there is a conceptual relationship between intolerance and tolerance. That is the application of a lack of tolerance for other people's beliefs that should not have happened.

The word "religion" is a combination of the terms dien (binding in Arabic), religion (English), religio (Dutch), and (Kahmad, 2002) . Religion sets standards about how people should behave and interact with each other (Ismail, 1997) . Meanwhile, Drajat claims that religion is a human process that involves feelings toward beliefs (Daradjat, 2005) .

The Prophet's hadith, which confirms the idea that Islam is a morally upright and tolerant religion, provides the basis for tolerance in Islam. Then in the next verse, Allah also sets the criteria for tolerance:

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

Meaning: "Allah does not forbid you to do good and act fairly towards those who do not fight you because of religion and do not (also) expel you from your country. Verily, Allah loves those who act justly ." ( Qs Al-Mumtahanah: 8)

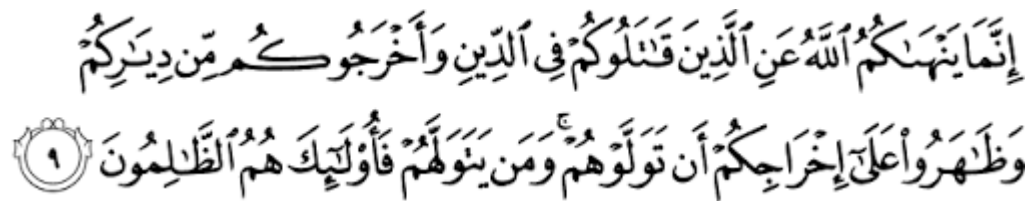
This verse explains to all religious people that as long as it has nothing to do with matters of aqidah and mahdhah worship (compulsory worship), such as prayer, fasting, pilgrimage, and so on, then it is permissible for Muslims to help and ask for help. good relations with followers of other religions. Rasulullah SAW set an example of interacting effectively with people and non-Muslims alike. Islam condemns charity and befriends those who oppose Islam and its supporters. Muslims must be treated harshly so that they understand that Islam is a religion that values brotherhood and accepts all believers as long as they don't disturb others (Bakar, 2015) .

To strengthen peaceful coexistence, to be able to accept differences, to see culture as a blessing, to strive for peace by reducing aggressive behavior, and to avoid conflicts that can damage civilization, religious tolerance is mutual trust and mutual respect between adherents of religions.

### **Limits in Religious Tolerance**

Actually, no religion teaches terrible things to its followers; every religion has its own set of teachings. One of the fundamental goals of religious education is to preserve religion itself, which requires, among other things, increasing people's knowledge of their spiritual teachings and protecting them from any attempt to tarnish their beliefs with impurities such as pollution or other influences. Likewise with Islam, the Divine religion whose teachings are inspired by Allah SWT and forbids mixing it with other religions. Therefore, to anticipate this, Islam has provided guidelines for its adherents in carrying out human relations, especially in implementing inter-religious tolerance.

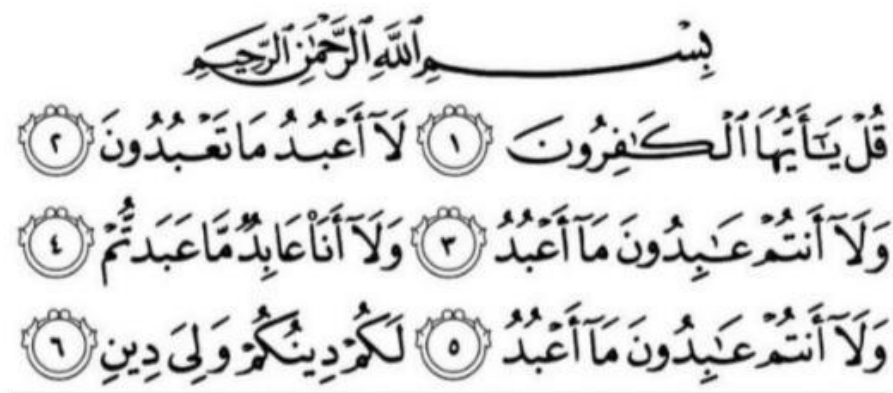
The Prophet Muhammad SAW was tasked with conveying the holy book of the Qur'an to all humanity so that they could use it as a guide and guide for life. Guidelines for Muslim tolerance towards other religions can be found in their holy book, the Qur'an. As the word of Allah SWT:



Meaning: "Indeed, Allah only forbids you to make friends with those who fight you because of religion and expel you from your country, and help (other people) to expel you. And whoever makes them friends, they are the wrongdoers."

Allah warns Muslims that tolerance has limits in this holy book. Tolerance between religious communities should not be practiced with individuals or groups who oppose Muslims because of their religion and expel them from their homes; if this happens, Muslims may not be friends with the people (Tualeka, 2016).

The Fiman Allah surah Al-Kafirun verses 1-6 reveal that Allah also sets limits of tolerance that are limited to social or worldly interests only and should not be linked to issues of religious belief:



Artinya : "Katakanlah: "Hai orang-orang yang kafir, aku tidak akan menyembah apa yang kamu sembah. Dan kamu bukan penyembah Tuhan yang aku sembah. Dan kamu tidak pernah (pula) menjadi penyembah Tuhan yang aku sembah. Untukmulah agamamu, dan untukkulah, agamaku" (Qs. Al-Kafirun : 1-6).

Through this message, Allah implicitly reminds everyone, especially the followers of Muhammad SAW, that Islam does not tolerate compromise in matters of faith or worship.

## **Character Dimensions of Religious Tolerance**

The main dimensions of religious tolerance are as follows (Nugraha & Firmansyah, 2019) :

- a. Perception is a process of understanding and giving meaning to information on stimuli, which include objects, events, and relationships between symptoms, which are then processed by the brain (Sumanto, 2014) . In cultivating the character of religious tolerance, the planted perception must align with the goals that have been determined, one of which is the importance of the nature of religious tolerance being applied in everyday life.
- b. Attitudes tend to provide an assessment of the object being faced (Sujanto, 2006) . If the character of one's religious tolerance has been instilled with good perceptions, then the attitude that will be applied will also be in line. This attitude is reflected as an individual character in applying religious tolerance.
- c. Cooperation is a form of social interaction that involves certain activities by helping each other and understanding each other's actions to achieve common goals (Abdulsyani, 1994) . Good cooperation will be created if mutual tolerance between religious communities is instilled into a strong character.

According to another opinion, namely Agus Supriyanto and Amien Wahyudi, the dimensions of the character of religious tolerance are as follows (Supriyanto & Wahyudi, 2017) :

- a. Peace in cultivating the character of religious tolerance will lead to a healthy, harmonious and dynamic life order in every human interaction, without any fear and pressure from other parties (Hendry, 2009) .
- b. Respect for differences needs to be instilled by the teacher in providing experiences that can foster tolerance and teach it (Borba, 2008) .
- c. Awareness will arise when all things have been instilled so that the character of religious tolerance grows strong within the individual. So that attention will be able to arise indirectly continuously.

## **Religious Tolerance Character Indicator**

According to theory (Supriyanto & Wahyudi, 2017), you can see the characteristics of religious tolerance, namely; The goal is peace, the method is tolerance, tolerance is open and receptive to the beauty of difference, tolerance respects individuals and differences, tolerance respects each other, the seed of intolerance is fearlessness and indifference, the source of tolerance is love, they know how to value kindness into others, tolerance is the ability to deal with difficult situations, to tolerate the inconveniences of life by letting go, being relaxed, and allowing others to move on. In addition, the Ministry of National Education believes that providing the same level of service to the environment, assisting crew members, and engaging in group projects with various groups indicates quality (Ministry of National Education, 2010) .

Research on tolerance and the like has been carried out by several previous researchers, including the first Research (Thesis) conducted by Apudin with the title "Relationship of Religious Tolerance and Understanding Multiculturalism on Student Character at SMA Al-Ashriyyah Nurul Iman Parung, Bogor Regency " . This shows that there is a significant and robust relationship related to religious tolerance and understanding of multiculturalism. Meanwhile, this study tries to design religious tolerance and its relevance to the psychology of religion.

Second, the research (thesis) conducted by Siti Malikhaturohmah titled *The Role of Islamic Religious Education Teachers in Instilling Inter-Religious Tolerance Values to Create an Attitude of Harmony Between Students at SMP Negeri 15 Malang City*. apply an attitude of cooperation, mutual help, and habituation to inter-religious students. This routine activity can form an attitude that reflects the values of tolerance between religious communities in schools, the implementation of which is taught to love, respect, and not discriminate between each other's religion, which is adhered to by each student. Meanwhile, this study tries to discuss the teacher's design of implementing religious tolerance as a strategy.

Third, research (thesis) was conducted by Vera Gustina with the title "Strategy of Islamic Religious Education Teachers in Forming the Character of Religious Tolerance in Students at State Elementary School 101 Bengkulu City". This study showed that the PAI teacher's strategy in forming the character of religious tolerance in students at SD Negeri 101 Bengkulu City was at the discretion of the school principal by providing character education to teachers, especially Islamic education teachers and including material on the character of religious tolerance in the lesson plan with the method exemplary, methods of habituation, methods of advice, forms of stories or stories, ways of educating through discipline, methods of extracurricular activities based on Islam. Meanwhile, this study discusses the conceptual design of applying religious tolerance. And the coverage discussed is not only elementary level but up to PT.

## **Method**

Researchers used a research design with qualitative techniques in their investigations. This technique was chosen to reflect the quality of this research, which aims to understand how to apply religious tolerance through conceptual design. These characteristics follow the definition of qualitative research (Moleong, 2006), which defines qualitative research as research that seeks to understand the phenomena experienced by research subjects. This method is more suitable for investigating research problems concerning behavior, attitudes, motivation, perceptions, and behavior. In other words, a quantitative approach cannot be used in this type of research. Meanwhile (Creswell, 1994) states that qualitative research is research used to investigate human and social problems. The researcher will report the results of the study findings based on the view report data and analysis of data collected in the field, which will then be written in a complete research report.

Why does the research entitled *Conceptual Design of the Application of Religious Tolerance as Part of the Psychology of Religion at the Elementary, Middle, and Higher Education Levels* use a qualitative approach according to various expert opinions? Because this research looks into the views of research, behavior, and even the subject's behavior. In addition, this study investigates human, social, and psychological issues, which the researcher will elaborate on in-depth based on the data collected. This was well used, implying that qualitative techniques were appropriate for this study. The library research method *was* used to conduct conceptual design research on applying religious tolerance and its relevance to the psychology of religion at the elementary, middle, high school, and tertiary levels. The operating characteristics determine this. This study intends to investigate the use of literature as a data source. A Library or literature study involves methods of collecting library data, reading, recording, and processing research sources.

Literature research can also look at various reference books and findings from similar previous studies to obtain a theoretical basis for the subject (Sarwono, 2006) . Literature study also refers to a data collection strategy that involves reviewing books, literature, records, and various reports related to the subject (Nazir, 2003) . Thus, according to experts' opinions regarding the library research approach used in this study. This study investigates the conceptual design of implementation, so some references related to this title are needed. Journal documents, articles, and so on can be used as references in this research, as well as concerns associated with the title being studied so that existing problems can be solved.

The study's subject is the use of religious tolerance in various scientific works or publications, both in the form of books and surviving manuscripts. How could that be? This research uses library research methodology, namely collecting books related to research topics or related to libraries.

Researchers use two data sources in this work. Researchers classify primary sources into two categories: primary sources related to tolerance and primary sources related to the psychology of religion. The primary data source is the first reference book and includes the direct reference in the research. The researcher uses the following primary sources: *The Development of Lifespan, Thirteenth Edition, Volume I*, by Santrock in 2011, PT Gelora Aksara Pratama.

Secondary data sources are the results of data collection carried out by other people for specific reasons. They are categorized or classified according to the demands and uses of each (Nasution, 2002) . In this case, secondary data sources complement research-related reference materials. Secondary data sources used in this study are the results of other research, namely, first, *Implementation of Religious Moderation in Elementary School Environment* by Zulkipli Lessy, Anisa Widiawati, Daffa Alif Umar Himawan, Fikri Alfiyaturrahmah, Khairiah Salsabila. Second, *Internalization of the Value of Religious Moderation in the Education Process in Elementary Schools*, by Mustofa Aji Prayitno and Kharisul Wathoni. Third, the values of religious moderation in Permendikbud No. 37 of 2018, by Achmad Zainal Abidin. fourth, *Portrait of Religiosity and Religious Tolerance among High School Students*, by Suparjo , Moh. Hanif, Dimas Indianto, Arif Effendi, and Hanan Faizal Ghani. Fifth, *Maintaining the Walisongo Tradition: The Urgency of Religious Moderation for Strengthening National, Religious and Local Tradition Studies for Higher Education Students*, by Kurnia Muhajara.

*literature review* techniques or *library research* to collect research data, namely by seeking information related to the problem. This information is an extension of a research question directed at the literature that examines religious tolerance as a component of the psychology of religion. elementary, junior high, high school, and PT levels. According to (2006), library research looks at various reference books and findings from previous studies related to developing a theoretical framework for the problem under study. According to a different point of view, library research is a method of collecting data by reviewing books, articles, notes, and other relevant reports (Nazir, 1988) . Following the reasons for this library research, the researchers used the data collection method through literature study. How could that be? because this research compares and examines the conceptual design of applications that require many types of references to combine into one idea.

Research problems, sources, and findings are suitable research objects in qualitative research, but everything is still in flux and subject to change. Consequently,

the study itself functions as an instrument or research tool in qualitative research. Therefore, the researcher is the most essential tool in research (Satori, 2014) . Researchers themselves function as instruments or research tools in qualitative research. As a result, the readiness of researchers to conduct research must be determined as an instrument that must be validated. Understanding of qualitative research methodology, mastery of insight into the topic of study, and readiness of researchers to enter research objects, both academically and logistically, are components of researcher validation (Sugiyono, 2014) .

Analyzing data sequences into patterns, categories, and basic descriptive units is known as analysis (Saebani, 2009) . Data analysis is the process of finding information from books or records and arranging it carefully so that it can be easily understood and the findings can be shared. An analysis is carried out by compiling data, summarizing, synthesizing, combining into patterns, determining which ones are significant, and concluding (Sugiyono, 2014) . The data analysis used in this study is in line with Sugiyono's statement that several processes must be carried out in examining data. Here are some steps in data analysis:

### Data reduction

As a result, reduced data will provide a clearer picture and make it easier for researchers to collect and look for more data (Sugiyono, 2010) . Reducing data requires summarizing, choosing the most critical factors, focusing on what matters, and looking for themes and patterns. For the reduced data to clearly describe the findings of the observations, data reduction begins with an explanation, followed by selecting the primary factors and focusing on the aspects that are significant to the content (Riyanto, 2007) . Data are grouped for research based on specific codes to facilitate data analysis. Coding for this study was divided into two parts: data presentation and coding. The following is the data reduction coding used in this study:

No	Data source	Code
1.	Development of the Lifetime Thirteenth Edition Volume I, by Santrock in 2011, PT Gelora Aksara Pratama.	SP1
2.	Implementation of Religious Moderation in Elementary School Environment by Zulkipli Lessy, Anisa Widiawati, Daffa Alif Umar Himawan, Fikri Alfiyaturrahmah, Khairiah Salsabila, Pedagogie Journal 2022.	SS1
3.	Internalization of the Value of Religious Moderation in the Educational Process in Elementary Schools, by Mustofa Aji Prayitno and Kharisul Wathoni, Journal of Pendas Mahakam, 2022.	SS2
4.	Religious Moderation Values in Permendikbud No. 37 of 2018, Work by Achmad Zainal Abidin, Journal of Research and Academic Information 2021	SS3
5.	Portrait of Religiosity and Religious Tolerance Among High School Students, by Dr. Suparjo, MA., Moh. Hanif, M.Ag., MA , Dimas Indianto S., M.Pd.I. Dr. Arif Effendi, M.Pd. Hanan Faizal Ghani, CV. Rizquna, 2022.	SS4



6.	Maintaining the Walisongo Tradition: The Urgency of Religious Moderation for Strengthening National, Religious and Local Tradition Studies for Higher Education Students, by Kurnia Muhajarah, Farabi Journal 2022.	SS5
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### Display Data

After completing data reduction, the researcher must then offer data (display data) as the next step. This action will make it easier for researchers to understand what happened and formulate further measures. Qualitative research presents data as brief summaries, charts, correlations between categories, flowcharts, and representations (Sugiyono, 2012).

### Verification and Conclusion

Drawing conclusions and verifying findings is the next step in qualitative data analysis, according to Miles (Sugiyono, 2012). If there is not enough evidence at the next stage of data collection, the provisional conclusions (concluding) being discussed here can be changed. However, if the proof is deemed to have supported the research conclusions, it can be considered (Satori, 2014).

### Results

Religiosity is intended to assess the intensity of religiosity (measurement, level, and quality of religious practice (Big Indonesian Dictionary, 1996) in various aspects of human life, both in the form of activities that are visible and visible, but also activities that are invisible and occur in one's heart. Religiosity is a complex integration between religious knowledge, feelings, and religious actions within a person. Essentially, religiosity can be seen in religious activities in daily life, which are carried out routinely and consistently (SS4).

Brenda Watson in Education and Belief (1987) says there are three main reasons for the failure of religious learning in schools. First, the educational process taught by the teacher is more directed toward the indoctrination process. Second, religious education is more normative-informative. Third, the strong ideology or religious commitment of the teacher himself. Of the three reasons put forward by Brenda Watson, it can be concluded that religious tolerance and moderation among students will not materialize if religious education in schools is only taught through indoctrination, normative-informative, and textual processes alone. However, there is a need for direct implementation by students so that they gain experience and practice of religious tolerance and moderation (SS3).

Several research results have been revealed, and the results are astounding. Intolerance and radicalism are increasingly rampant among students. This can occur due to at least two causative factors. First, the implementation of tolerance education in schools needs to be implemented. Second, religious education has focused more on symbols and doctrines and less on practicing the substance of religion in everyday life. It can also be concluded that religious education in schools needs improvement. Religious education is provided only at the textual and understanding level, not contextual and experience and practice (SS3).

The results of the analysis of religious moderation values in Permendikbud No. 37 of 2018, especially KD PAI at the elementary level, researchers can conclude that

KD PAI SD, which has religious moderation values, still needs to be improved. KD PAI SD with religious moderation values is 46 out of 98 KD, only 46.94%. Thus, these results still need to be more effective in supporting the realization of students' religious moderation in elementary schools. Therefore, in addition to religious moderation that must be implemented in learning, the application of contextual knowledge, and teachers accustom students to moderate religious attitudes, the government is also expected to improve the curriculum by adding religious moderation values to the KD set. Thus, the importance of religious moderation among students, especially at the elementary level, will be realized according to the goals and expectations ( SS3).

Religious moderation values can be realized through education, especially in the Elementary School environment. This can be done by planting positive values in students. Values can be understood and practiced if they have several criteria. According to Sutarjo Adisusilo, values usually appear in consciousness, demand activity, provide goals, and direct behavior. 10 According to Masnur Muslih, values education can be carried out in two approaches: (1) instilling values (inculcation approach) and (2) cognitive moral development (cognitive moral development). 11 The inculcation of more values as an internalization of values in the learning process, such as exemplary, simulation, positive and negative reinforcement, and role play (role play). Meanwhile, the cognitive-moral approach encourages students to find ways to think about moral issues and moral decisions ( SS1).

Elementary school children are the children who face the most dramatic psychological and physical transformations. They were students who were around 6-12 years old. In this phase, three types of elementary school students are seen based on their development, namely physical, cognitive, and psychosocial. Children in the upper grades of primary school try to appear more mature through changes in their physical and cognitive structures. They want to be treated like adults. His social and affective life has undergone profound changes. In the middle school class, every elementary school student feels like participating in a team to develop emotions and values. If rejected by a group, it will cause intense emotional problems in the social / friendship environment. Getting recognition and acceptance from their circle of friends is necessary in this phase. Meanwhile, in the lower elementary school grades, children trust and depend more on the teacher (SS1).

Modifying religion in elementary school is the most essential thing that can be done because elementary school is when a person receives a profound education and can be associated with solid faith. Children discuss the knowledge about religious moderation they gain in the learning process with the knowledge they acquire at home or in the environment. Based on this, one of the benefits that an elementary school teacher can provide to students is teaching religious moderation. With this understanding, a child can gain insight when solving problems in his circle of friends ( SS1).

In general, students still in elementary school usually get information about religion from non-formal schools. Still, they have not received all religious knowledge, only the ability to read the holy Qur'an and its procedures. Because children at that time did not yet have a specific outlook on life or social activities related to religion, it was straightforward for a teacher to teach religious moderation ( SS1). Religious moderation from an early age also helps children to build positive relationships with others and become productive and virtuous members of society. It also helps them to develop values such as compassion, mutual respect, integrity, and honesty. By

accustoming children to practicing religion properly, not too much or too little, they will grow into responsible, moral individuals ready to face life's challenges ( SS2).

A person's religiosity develops according to the development of his age, where adolescence is the age that will determine how an individual's religiosity is when it reaches adulthood. Religiosity in adolescents is often referred to as a period of indecision or doubt. Individuals often experience mental turmoil at this time, so teenagers need intensive guidance in religion. Their activities in daily life must always be colored with religious teachings to form a strong religious personality from adulthood to death ( SS4).

The growth of religiosity in adolescents is in line with the development of their intelligence. Teenagers will begin to be critical of abstract religious ideas that cannot be seen or felt directly, such as the notion of the hereafter, heaven, hell, etc. This growth in intelligence makes many teenagers begin to doubt the concepts and beliefs of religion in childhood. Teenagers overcame these doubts by investigating the SMA 15agama students. Teenagers want to study religion on an intellectual basis and do not want to take it for granted by getting involved in religious groups such as Rohis (Rohani Islam), attending spiritual lessons at school, visiting places of worship, and participating in various religious ceremonies (SS4) .

Adolescent morality, in the opinion of Ramayulis (2016: 7), has several types, including: (1) Self-directive, obedient to religion or morals based on personal considerations; (2) Adaptive, following the environmental situation without making criticism; (3) Submissive, feeling doubts about moral and religious teachings; (4) Unadjuvive, not yet convinced of religious and moral truths; and (5) Deviant, rejecting the religious and moral foundations and laws of society. Zakiah Daradjat (1991: 86) emphasized that God for adolescents is a moral imperative rather than an emotional support. Sometimes teenagers' minds rebel and deny God's existence or have doubts about Him, but there is still something that connects them with God, namely their need to control morals. Syaiful Kamali stated that awareness of God has implications for worship, morals, and social attitudes among adolescents in religion (SS4).

However, in reality, some literature and research related to juvenile delinquency explains that adolescents under the age of 17 tend to act immorally or anti-socially. The blindness can be in the form of dirty words, stealing, vandalizing, running away from home, being undisciplined at school, skipping class, carrying sharp weapons, smoking, fighting and speeding on the street. Up to actions that lead to criminal acts or acts that violate the law, such as murder, robbery, rape, free sex, use of illegal drugs, and other acts of violence that are often reported in the mass media. These actions reflect the behavior of individuals with low religiosity ( SP1).

Low religiosity results in low social attitudes, and this data also has implications for a low level of social tolerance. It's just that the diversity of adolescents with the desire to develop their high identity and socialization allows high religious tolerance. Jalaluddin (1996: 74 ) writes the results of Ernest Harm's investigation of 1789 American adolescents between the ages of 18–29 years, showing that: (1) As much as 70% of adolescent thoughts are devoted to financial interests, welfare, happiness, self-respect and other personal pleasure issues; (2) Approximately 3.6% of adolescents' thoughts are focused on the issue of the religious hereafter; and (3) A total of 5.8% of adolescent thoughts are directed to social interests (SP1).

At the higher education level, it is necessary to adopt a moderate form of Islam so that students can understand Islam well and strengthen the national vision, which

is very important. Students understand religious views and practices that are polite, moderate, respectful, and appreciative amid pluralism. The efforts of radical, intolerant, and radical Islamic groups who always carry religion and fight for it do not get the sympathy of students and their understanding of the truth of Islamic rules. Understanding Islamic taboo values can predict intolerance and radical performance and prevent their development in Higher Education. Students will understand the importance of religious moderation, including the attitude of tawasuth, tawazun, ta'adul, tasamuh and tasyawur. In the spirit of Islamic moderation, students will understand religious attitudes and practices that are polite, moderate, respectful, and respectful amid pluralism, which is very much needed for the survival of the nation and state. (SS5).

**Discussion**

From the results of the literature review, this study resulted in a conceptual design for applying religious tolerance and its relevance to the psychology of religion at the elementary, middle, high school, and tertiary levels. The respective methods will be explained in Figures 1, 2, 3, and 4.

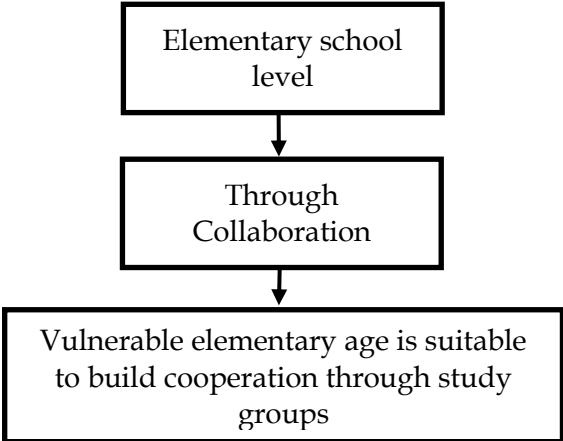


Figure 1. Elementary school level

For elementary schools, cooperation is used because the age range, according to psychology, is suitable for working together through study groups.

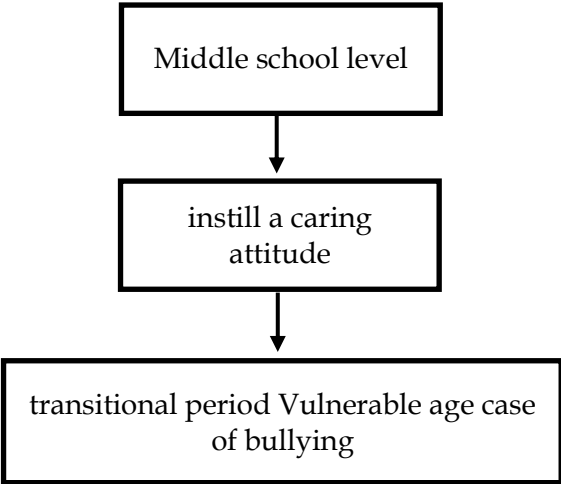


Figure 2. Junior High School level

Middle school level by instilling a caring attitude. For the transition period from elementary school, this is the time when the sense of ego is higher. For this reason, to create tolerance, this level must have a sense of caring. Seeing the problems that exist regarding bullying that is rife at this level.

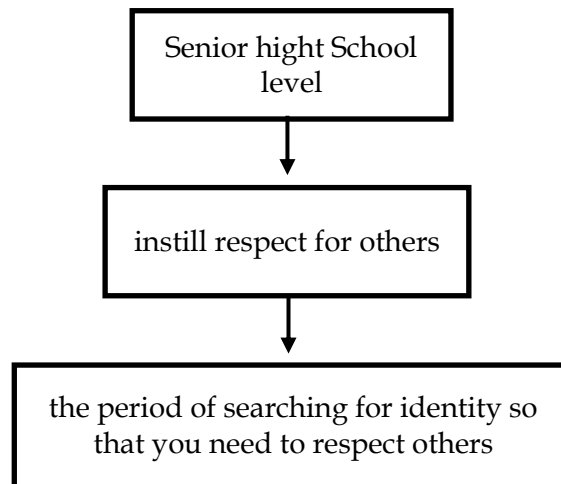


Figure 3. Senior High School level

High school level by appreciating the kindness of others. At this time, someone will find his identity. To create tolerance and not only be selfish, a person must be sensitive to the kindness of others.

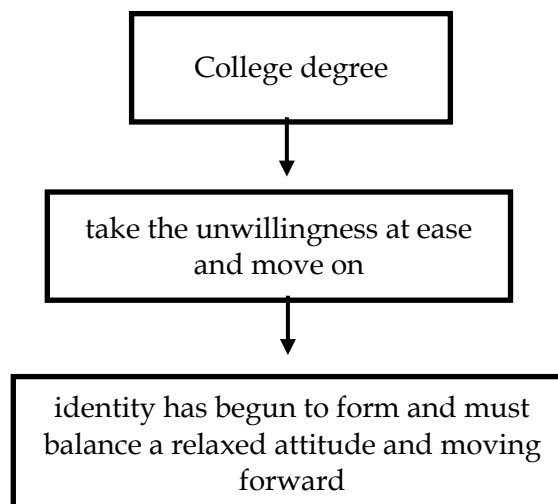


Figure 4. University level

The PT level by taking the attitude of unwillingness in a relaxed manner and allowing others to move on. For the PT level, tolerance has reached its highest peak. In order for a person to progress, there is an attitude of tolerance or freedom and mutual respect for each other's opinions and beliefs.

## **Conclusion**

Indonesia is a country that has a variety of cultures, ethnicities, languages, and religions. To appreciate these differences, it is necessary to have a sense of tolerance. The problems that often occur in Indonesia are related to religious tolerance. Implementing religious tolerance at the level of children is certainly different. This study aims to design the concept of implementing religious tolerance at the elementary, junior high, high school, and university levels. This study uses a qualitative method with a psychological approach involving many references to related articles. The results of this study are the design of the concept of tolerance at the elementary, junior high, high school, and university levels.

The results of this study are related to the conceptual design of the implementation of tolerance at every level of school. For elementary schools, cooperation is used because the age range, according to psychology, is suitable for working together through study groups. Middle school level by instilling a caring attitude. For the transition period from elementary school, this is the time when the sense of ego is higher. For this reason, this level must have a sense of caring to create tolerance. Seeing the problems that exist regarding bullying that is rife at this level. High school level by appreciating the kindness of others. At this time, someone will find his identity. In order to create tolerance and not only be selfish, a person must be sensitive to the kindness of others. The PT level by taking the attitude of unwillingness in a relaxed manner and allowing others to move on. For the PT level, tolerance has reached its highest peak. For a person to progress, there is an attitude of tolerance or freedom and mutual respect's opinions and beliefs.

This research is recommended for teachers to carry out strategies and understand that religious tolerance is essential to learn as a suggestion for further research, namely to implement the designs made at each level.

## **Declaration**

### **Author contribution statement**

Research design, data collection, methodology, writing, revision, and editing

### **Funding statement**

This is an independent study conducted by the author.

### **Data availability statement**

The author can provide research data via correspondence at email [22204011061@student.uin-suka.ac.id](mailto:22204011061@student.uin-suka.ac.id)

### **Declaration of interest statement**

This study has no conflict of interest, from the basic research design to data collection and analysis to research conclusions.

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