

THE IMPLICATION OF TOLERANCE VALUE IN CHARACTER EDUCATION OF MULTICULTURAL COMMUNITY IN KAMPONG JAWA DENPASAR-BALI

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ABSTRACT

Cultural diversity in a multicultural society owned by Indonesia does not escape the values of tolerance. The application of the value of tolerance not only respects and respects differences in beliefs, customs, cultures, languages, etc., but must also be balanced with an open and airy attitude in order to create a sense of security and comfort to others by showing diversity in attitude, customs, culture, and religion. Each multicultural society has its own character education, just like the multicultural community in Kampung Jawa Denpasar-Bali. Character education will be stronger if there are implications of the value of tolerance for character education. This study aims to describe the early history of the establishment of this Javanese village so that it can exist until now, what values of tolerance are applied in the life of a multicultural society so that it can live in harmony side by side, and the relationship of the value of tolerance in the character education of multicultural communities in Kampung Jawa Denpasar-Bali. This research uses qualitative methods with a phenomenological approach. The result of this research is that by looking at the situation in Kampung Jawa Denpasar-Bali, a very thick tolerance can be felt starting from the history of the establishment of Kampung Jawa which was assisted by Hindus, living side by side despite different beliefs to the growth of character values in religious tolerance in multicultural communities in Kampung Jawa Denpasar-Bali. From this research, it can be concluded that there are implications for the value of tolerance for multicultural community character education in Kampung Jawa Denpasar-Bali, namely making it a society that has a sense of harmony between religious people, has a sense of social concern between religious people, and mutual respect and mutual respect between religious people.

ABSTRAK**Kata Kunci:**

Nilai Toleransi;
Pendidikan Karakter;
Masyarakat Multikultural;

Keberagaman budaya dalam masyarakat multikultural yang dimiliki oleh Indonesia tak luput dari adanya nilai-nilai toleransi. Penerapan nilai toleransi tidak hanya menghormati dan menghargai perbedaan keyakinan, adat istiadat, budaya, bahasa, dan lain-lain, tetapi juga harus diimbangi dengan sikap terbuka dan lapang dada supaya menciptakan rasa aman dan nyaman kepada orang lain dengan menunjukkan keragaman dalam bersikap, beradat istiadat, berbudaya, dan beragama. Setiap masyarakat multikultural memiliki pendidikan karakternya masing-masing, seperti halnya masyarakat multikultural yang ada di Kampung Jawa Denpasar-Bali. Pendidikan karakter itu akan lebih kuat apabila adanya implikasi nilai toleransi terhadap pendidikan karakter tersebut. Penelitian ini bertujuan untuk mendeskripsikan mengenai sejarah awal berdirinya kampung jawa ini hingga bisa eksis sampai sekarang, nilai-nilai toleransi apa saja yang diterapkan dalam kehidupan bermasyarakat yang cendrung multikultural itu sehingga bisa hidup rukun berdampingan, dan hubungan nilai toleransi tersebut dalam pendidikan karakter masyarakat multikultural di Kampung Jawa Denpasar-Bali. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologi. Hasil dari penelitian ini adalah dengan melihat keadaan yang ada di Kampung Jawa Denpasar-Bali, toleransi yang sangat kental dapat dirasakan yang berawal dari sejarah berdirinya Kampung Jawa yang dibantu oleh umat Hindu, hidup berdampingan meski berbeda keyakinan hingga tumbuhnya nilai-nilai karakter dalam toleransi beragama pada masyarakat multikultural di Kampung Jawa Denpasar-Bali. Dari penelitian tersebut dapat di ambil kesimpulan bahwa adanya implikasi nilai toleransi terhadap pendidikan karakter masyarakat multikultural di Kampung Jawa Denpasar-Bali, yakni menjadikannya masyarakat yang memiliki rasa kerukunan antar umat beragama, memiliki rasa kepedulian sosial antar umat beragama, dan saling menghargai serta saling menghormati antar umat beragama.

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INTRODUCTION

Indonesia is a unitary state with thousands of islands, diverse ethnic groups, customs, religions and cultures. Indonesia is a multi-ethnic country with roots in cultural and religious traditions that have been embedded and inherent since the time of the ancestors. Where with all these differences, the cultivation of the value of tolerance is very necessary. This is in line with the motto of the Indonesian nation, namely "Bhineka Tunggal Ika" which means that although different but still one. That way, even though we live with many differences, we do not discriminate. However, as we know that lately there have been many events or conflicts that have occurred due to the lack of application of the value of tolerance itself. As with the inter-tribal conflict in Papua that occurred in January, namely the Lani Jaya and nduga tribes, which in the end they reconciled through mediation and communication between these tribal groups.

The diverse cultures of the Indonesian nation are historical and social facts that cannot be denied by anyone. The uniqueness of this diverse culture has implications for the thinking (point of view), behavior and individual character of each person as a tradition that exists in society and in various regions. The traditions formed will vary among the tribes. The intermingling of cultures and customs creates significant opportunities for conflict when there is no mutual understanding, love and respect for one another. The process of reducing this conflict requires educational efforts from a multicultural perspective in order to empower plural and heterogeneous societies to understand and respect each other and to create an open character in differences¹.

Here, character education is needed to balance the value of tolerance. The attitude of tolerance which is also called in Arabic *tasamuh*, means tolerance, respect, allowance, and freedom to express opinions, views, beliefs, habits, behaviors, and so on, which are different from oneself or even contrary to one's personal stance². In the Arabic vocabulary, "*tasamuh*" means "*tasabul*" which means helping each other. The root of the word "*tasamuh*" is "*samb-samuba*" which means "good" or "beautiful". *al-jud* which means "generous". From this word, the meaning can be combined with the meaning that people who are generous or have a generous attitude can make it easier for each other. People who are willing to help those around them will have an attitude, that if you do

¹ H. A. R. Tilaar, *Multikulturalisme: Tantangan-Tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional* (Jakarta: Grasindo, 2004).

² "Pusat Bahasa Depdiknas, Kamus Besar Bahasa Indonesia," dalam *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2003).

something for someone with no inclination other than for good, then do things that make life more beautiful without any problems.

Today, the term tolerance often refers to openness, willingness, and always respecting the opinions of others. UNESCO defines tolerance as mutual respect, mutual acceptance, mutual honor among widely diverse cultures, freedom of expression and human character (personality)³. This is because Indonesian society is known to have the strongest character in preserving its religion, culture and customs. The Language Center of the Ministry of National Education gives the following definition of character: innate, heart, soul, character, attitude, personality. character, disposition, temperament, disposition, personality, behavior, disposition, character, etc. forming character⁴.

Terminologically, the meaning of character is stated by Lickona (1996)⁵, "*Areliable inner disposition to respond to situations in a morally good way.*" Furthermore, he also added, "*The character thus formed has three interrelated parts: moral knowledge, moral sentiment, and moral behavior*". The variety of cultures must be respected and appreciated, but it must also be accompanied by a good attitude of acceptance to create a sense of security and also show diversity in attitudes, customs, culture and religion. Tolerance is not only learned in theory, but also in social life, wherever it is good at home, school, society, even in the nation and state, such as religious tolerance, social tolerance, and cultural tolerance that must be realized. This multicultural indigenous society will create a sense of harmony if each individual has a tolerant attitude towards others. Bikhu Parekh considers that a multicultural society is one that consists of several types of cultural communities in all their glory, with slightly different conceptions of the world, systems of meaning, values, forms of organization, social organization, histories, customs and practices.⁶

In connection with that, the author has conducted observations in Kampung Jawa Denpasar-Bali regarding the Implication of Tolerance Values in Multicultural Community Character Education. The problems we raise include the history of the establishment of the Javanese village how it was formed and can survive until now even though it is on an island that is predominantly

³ Michael Walzer, *On Toleration Castle Lectures in Ethics, Politics, and Economics* (New York: Yale University Press, 1997).

⁴ K. P Nasional, "Buku Induk Pembangunan Karakter" (Jakarta: Kementrian Pendidikan Nasional, 2010).

⁵ Thomas Lickona, "Eleven Principles of Effective Character Education," *Journal of Moral Education* 25 (1): 93–100.

⁶ Bikhu Parekh, *Rethinking Multiculturalisme: Cultural Diversityand Political Theory* (Yogyakarta: Kanisius, 2012), 41.

Hindu. Then, how the values of tolerance are applied in the life of the multicultural Javanese village community. And the last is how the relationship or implications of the value of tolerance of the Javanese village community on character education in a multicultural society.

The purpose of the three problems above is expected to explore information about the history of the beginning of the establishment of this Kampung Jawa until it can exist until now, what tolerance values are applied in multicultural community life so that they can live in harmony side by side, and the relationship between the value of tolerance in multicultural community character education in Kampung Jawa Denpasar-Bali.

In addition, researchers also refer to previous research that the author has found to date, including:

First, a journal by Eka Prasetyawati with the title *Urgensi Pendidikan Multikultural untuk Menumbuhkan Nilai Toleransi Agama di Indonesia (Urgency of Multicultural Education to Foster the Value of Religious Tolerance in Indonesia)*. The purpose of this study is to foster multicultural understanding between teachers and students so that what is understood is not only about the topics discussed but also the values of pluralism, humanity, and democracy that can be applied in real time at school so that this country can face various social conflicts that are rampant today⁷. The difference between the journal written by Eka Prasetyawati and the first researcher is the method used, namely using library research with a descriptive normative approach while the researcher uses a qualitative method with a phenomenological approach. The second difference is that the journal written by Eka Prasetyawati discusses the urgency of multicultural education in Indonesia while the researcher discusses the implications of the value of tolerance in multicultural society in kamoung jawa bali. The similarity between the journal written by Eka Prasetyawati and the researcher is that it discusses the value of tolerance and multicultural understanding.

Second, a journal by Herawati and Dewi Kartina with the title *Urgensi Pendidikan Karakter Melalui Pembelajaran Kontekstual Berbasis Multikultural untuk Nilai Toleransi pada Anak Usia Dini (Urgency of Character Education Through Multicultural Based Contextual Learning for Tolerance Values in Early Childhood)*. The purpose of the study shows that contextual learning through multicultural-based character education in PAUD Mandiri (early childhood studies in independent PAUD on the border of Indonesia - Malaysia) which is assessed from an overview of Early Childhood Education activities as a whole, the contextual

⁷ Eka Prasetyawati, "Urgensi Pendidikan Multikultural untuk Menumbuhkan Nilai Toleransi Agama di Indonesia," *Institut Agama Islam Ma'arif NU Metro*, t.t.

learning process that takes place and from the evaluation results during the activity is declared good. The difference written by Herawati and Dewi Kartina with researchers on the object is in early childhood while researchers in the Javanese village community. Another difference is that there is a contextual learning method while the researcher does not exist. The similarity between the journals written by Herawati and Dewi Kartina is that they discuss the value of tolerance, character education and multiculturalism⁸.

Third, a journal entitled Implementasi Pendidikan Berbasis Multikultural sebagai Upaya Penguatan Nilai Karakter Kejujuran, Toleransi, dan Cinta Damai pada Anak Usia Dini di Kiddy Care, Kota Tegal (*Implementation of Multicultural-Based Education as an Effort to Strengthen the Character Values of Honesty, Tolerance, and Love of Peace in Early Childhood at Kiddy Care, Tegal City*) by Nur Faiqoh⁹. The purpose of this study discusses the basic references in the implementation of multicultural education in Kiddy Care, as well as the results of the implementation of multicultural education in the learning and character education process for Early Childhood Education children, as well as the role of parents in monitoring children's development at home, because childhood is a period of formation or the most fundamental times (golden age) and a time when personality will determine the mood and behavior, the child's future experience. The difference between the journal written by Nur Faiqoh and the researcher is implementation while the researcher is implication. The second difference is in the object, namely in early childhood in kiddy care while researchers in the community in the Javanese village. The similarity between the two discusses multicultural and character values.

Fourth, a journal by Abdul Aziz Rusman and Ahmad Riadi with the title Sinkronisasi Pendidikan Karakter dan Toleransi Masyarakat di Desa Marancar Julu, Kec. Marancar, Kab. Tapanuli Selatan (*Synchronization of Character Education and Community Tolerance in Marancar Julu Village, Marancar District, South Tapanuli Regency*). In this study, the dynamics of community tolerance in Marancar Julu village, as well as the role of children's character education towards tolerance and differences, especially in religious differences in the environment of South Tapanuli district. The difference between the journals written by Abdul Aziz Rusman and Ahmad Riadi with the researcher is that the research place is in the

⁸ Herawati dan Dewi Kartina, "Urgensi Pendidikan Karakter melalui Pembelajaran Kontekstual Berbasis Multikultural untuk Nilai Toleransi Pada Anak Usia Dini," *Jurnal Pena Kreatif* Vol. 7 (2018): 26–31.

⁹ Nur Faiqoh, "Implementasi Pendidikan Berbasis Multikultural sebagai Upaya Penguatan Nilai Karakter Kejujuran, Toleransi, dan Cinta Damai Pada Anak Usia Dini di Kiddy Care, Kota Tegal," *Universitas Negeri Semarang*, t.t.

village of marancar julu while the researcher is in the village of java bali. Another difference is that the journal by Abdul Aziz Rusman and Ahmad Riadi does not discuss multicultural society while the researcher discusses it. The similarities between the two discuss character education and tolerance¹⁰.

In this research, the author tries to make a renewal about the implications of the value of tolerance in the character education of multicultural communities in Kampung Jawa, Denpasar-Bali. The author here tries to specialize the object, namely the multicultural community in Javanese village and explore the relationship or relationship of the value of tolerance in character education in the village. Thus, the author will compile an article in accordance with what has been obtained from interviews and direct observations in the Javanese village.

METHODS

The method used in this research is qualitative with a phenomenological approach. Qualitative research is a research process that understands human or social phenomena by creating a comprehensive and complex picture that can be presented in words, reporting detailed views obtained from informant sources, and conducted in a natural setting. To understand the phenomenon, researchers interview sources or participants by asking questions that are general and global in nature¹¹. The information is then collected in the form of words or text. This collection of information is then analyzed. From the results of the analysis, the researcher then interprets by including other scientific studies (research) that have been done before. Phenomenology is a form of qualitative research in which researchers seek to understand how one or more individuals view a phenomenon¹². Phenomenological research begins by paying attention and examining the focus of the phenomenon under study, looking at various subjective aspects of the subject's behavior. Then involve the data subject to give meaning to the phenomenon that occurs. Data collection is carried out through in-depth interviews with research sources or informants, as well as direct observation of how the object of research shares his experience with the research subject. Data collection techniques through observation, interviews,

¹⁰ Abdul Aziz Rusman dan Ahmad Riadi, "Sinkronisasi Pendidikan Karakter dan Toleransi Masyarakat di Desa Marancar Julu, Kec. Marancar, Kab. Tapanuli Selatan Selatan," *Universitas Islam Negeri Sumatra Utara, Jurnal Pendidikan Edumas pul* 5 (2021): 722–29.

¹¹ W Walidin, Saifullah, dan Tabrani, *Metodologi Penelitian Kualitatif & Grounded Theory*, vol. 21 (FTK Ar-Raniry Press, 2015), 77.

¹² O Hasbiansyah, *Pendekatan Fenomenologi: Pengantar Praktik Penelitian dalam Ilmu Sosial dan Komunikasi*, vol. 9 (Mediator, 2008).

and documentation. The data analysis technique used includes the stages of data collection, data reduction, data presentation, and conclusion drawing.

RESULT AND DISCUSSION

History of Kampung Jawa Denpasar-Bali

Before going to further discussion, it would be nice to know first how the history of this Javanese village is. Because there is a saying that "don't know then don't love", if you don't love then we will find it difficult to reveal what is in this Javanese village. Therefore, we must recognize the history of this Javanese village first. It is known as the Javanese village because the majority of immigrants are from Java, Madura, and others. The existence of Kampung Jawa Denpasar is inseparable from the Puputan Badung War which occurred in 1906. This war involved the Badung Royal army against the Dutch. This village was originally located not far from Badung Market. But in 1907, the site was moved to 2 locations, Pemecutan Java Village and Java Village. Pemecutan Java Village is not far from Pemecutan Temple. While Kampung Jawa is a sub-district that is now very popular in Denpasar, precisely in Wanasari Village in the Dauh Puri Kaja Village area in the north of Denpasar Regency. On the other hand, although it is called Kampung Jawa, the majority of the residents of this area come from Madura Island.

In the beginning in 1906 they made a living by selling (trading). In 1910 the Pemecutan king gave a place for Muslims in the Javanese village which was given free of charge. Previously it was called Tangsi village which had a population of around 20 people. After being given the place with the head of the village, namely Kyai Rois on the initiative of Kyai Umar who gathered to make a place of worship and in 1911 finally with the initiative of the Hindus made it from the original small given a bigger place, which was originally right Hindu worship called Pura Sari then made a permanent mosque.¹³

In 1920, the old village head was replaced with Swasti and a mosque tower was built, the tower was used to call the people and the construction of the tower was completed in 1922. The mosque was named Jami' Mosque with a building area of 1000 m². At that time, a penghulu was also appointed on behalf of H. Usman, then Swasti the village head died and was replaced by Ali Dul Mu'in. In 1932, the village head was replaced by Mr. Panjir. In 1942, people in Kampung Jawa participated in the defense of Indonesian independence with the youth headquarters in the house of Mr. Muhammad Ali, which was used to hide

¹³ "Denpasar Culture", <https://culture.denpasarkota.go.id/situs-budaya/detail/6/kampung-jawa-kampung-wanasari.html>.

I Gusti Ngurah Rai. When the situation was critical, he and his friend were hidden above the ceiling, which happened around 1943.

In 1945, the village head was replaced again by Saleh Mus, and in 1965 by H. Muhammad Rifa'i. In 1966, Kampung Jawa was renamed Wonosari. At that time, the population of Wonosari Village amounted to about 5000 people with about 77 families. In 2008, Mr. H. Junaidi became the head of the Baiturrahman mosque, one of the oldest and most luxurious mosques in Bali. As the largest Muslim community on the island of Bali, it is not difficult for Denpasar's Javanese Village to have a mosque that serves as a place of worship for Muslims. The main mosque can be found in this area called Baitur Rahman Mosque. This mosque is also very old, dating back to 1926.

Tolerance Value of Multicultural Community in Kampung Jawa, Denpasar-Bali

The value of tolerance of the multicultural community of Java Village is very interesting to know, of course, it is different from other areas. Where if we look at the history of the Javanese village, it was formed from the results of religious tolerance in Bali, namely Hinduism and Islam. The value of tolerance found in the multicultural community of Kampung Jawa includes:

- a. Making it a society that has a sense of harmony between religious communities
- b. Has a sense of social care between religious communities, and
- c. Mutual respect and mutual respect between religious communities.

Implication of Tolerance Value to Character Education in Multicultural Society

After conducting field observations and referring to the character division above. character education values that exist in multicultural communities in Kampung Jawa include:

- 1) Harmony towards fellow Javanese villagers
This is proven by the absence of conflict between them, because they live in an Islamic and peaceful environment in accordance with Islamic teachings.
- 2) A sense of mutual cooperation among the people of Kampung Jawa
In Kampung Jawa itself upholds a sense of mutual cooperation, especially when large Islamic activities are held in the village.
- 3) Discipline in religious and community activities
The discipline seen from the people in Kampung Jawa itself is that when the call to prayer is heard, people flock to the mosque to pray in congregation and pray on time.

4) Sense of environmental care and social care

The community in Kampung Jawa has a high sense of concern for fellow communities, for example, when one family experiences a disaster or other things, other communities are always present to help.

5) Upholding religious values

The people in Kampung Jawa have a very strong faith in maintaining Islam in themselves. While their village is a minority among the majority of Hindus in Denpasar, Bali.

6) Mutual respect for differences between communities

In terms of history, the people in Kampung Jawa come from various regions. Some are from Bali itself, and some are from Java and Madura. They blend together in Kampung Jawa with many differences, including differences in language, differences in mindset and differences in customs. Therefore, they respect each other for these differences.

From the value of character education that has been described, it only lies within the scope of the Javanese Village community itself, but after the value of tolerance that enters, the scope increases to be broad towards religious tolerance. The implications of the value of tolerance for character education for multicultural communities in Kampung Jawa are obtained, namely:

a) Harmony towards religious people

The relationship between the value of character education and the value of tolerance will foster a high level of harmony towards religious people. The people in Kampung Jawa live side by side and live in harmony with the Hindu community around them.

b) A sense of environmental care and social care

The social concern of the multicultural community of Java Village is undoubtedly. This attitude of social care is a form of implementation of character education arising from the existence of religious tolerance there. In addition to having high social care, the multicultural community of Java village is also very concerned about the environment they live in both in terms of cleanliness, public facilities such as places of worship, schools, etc., are very well maintained.

c) Mutual respect and respect between religious communities

As we know that Java village is a small part of the island of Bali in which there are adherents of Islam. However, the island of Bali is an island where the population is Hindu. Even so, this is not a problem that makes the emergence of a conflict because of these differences, Balinese people have

the characteristics of being very open and accepting of immigrant communities in this Javanese village.

The value of tolerance in the multicultural community of Java Village can be seen from its history as a result of tolerance of people in the Balinese region. Due to the establishment of the Javanese Village in Bali also did not escape the intervention of Hindus in Bali. The author feels how very thick the sense of tolerance between religious communities there. Although it is in the midst of Hindus, but there is not a single quarrel or debate with the cause of religious customs. Harmony in Bali is well established with a cultural system called *nyama braya* which means brothers, relatives, close relatives so that non-Hindu or non-Balinese people are considered relatives.

In general, the term tolerance refers to an attitude of openness, humility, volunteerism, and gentleness. The attitude of tolerance in social life cannot arise from one party alone, but must also involve all elements of society. Most people think that tolerance is only carried out by a group of large communities, in fact a safe, comfortable, peaceful and serene life must also be obtained and implemented by small communities as well. There are two interpretations of the meaning of tolerance. First, the negative interpretation argues that showing tolerance is simply done with feelings or attitudes that do not hurt others. While the second understanding is a positive understanding, where the attitude of tolerance is not only maintaining feelings and not hurting others, but must also be balanced with the encouragement of other community members.

Factors that can foster tolerance are:

1. Respect each other's different beliefs and customs.
2. The factor of human equality that makes people respect each other.
3. Communication between communities that is well established will not cause division and misunderstanding.
4. Early character education can build good character and high tolerance.

An example of the form of harmony that occurs between the Muslim community and the Hindu community is the establishment of social relations such as both of them maintaining security for people who will hold an event¹⁴. All Islamic activities are centered at the Baiturrahman Mosque, a building that is the icon of Kampung Jawa, Denpasar-Bali, and at major activities in one of the religions, both help each other in securing these activities. This also includes the value of tolerance in Kampung Jawa.

¹⁴ Kusnawi Basyri, "Membangun Kerukunan Antarumat Beragama Berbasis Budaya Lokal Menyama Braya di Denpasar Bali" 6 (2016).

“A Multicultural society, then is one that includes several cultural communities with their overlapping but none the less distinct conception of the world, system of meaning, values, forms of social organizations, histories, customs and practices”¹⁵. Complex societies or multicultural societies include diversity in culture, social structure and society. Diversity is an inevitable reality of life and cannot be expected or suppressed without an acceptable level of violence. The character of intercultural interaction in multicultural societies is the mixing of existing cultures, as well as in terms of religion. People who live in mixed multicultural citizens create interactions about how good religion in a diverse community of believers¹⁶. A multicultural society is not simply an acknowledgement of the ethnic or cultural diversity that characterizes plural societies, but emphasizes equality among these diverse cultures, and they are encouraged to work together. This creates a sense of tolerance, cooperation between religions and cultures. As well as what has been explained in QS. Al-Kafirun: 1-6 which reads,

قُلْ يَا أَيُّهَا الْكَافِرُونَ ١ لَا أَعْبُدُ مَا تَعْبُدُونَ ٢ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ٣ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ٤ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ٥ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ٦

Meaning: "Say (Muhammad), "O disbelievers! I will not worship what you worship and you do not worship what I worship, and I have never been a worshiper of what you worship, and you have never been a worshiper of what I worship. For you your religion, and for me mine."

Islam has regulated the verse about tolerance in the Qur'an, and in Indonesia it has also regulated tolerance in Undang-Undang Dasar Negara 1945 (Constitution 1945) Chapter 10 Concerning Human Rights Article 28J explain that:

- (1) Every person shall respect the rights and obligations of others in the orderly life of society, nation and state.
- (2) In exercising his rights and freedoms, every person shall be subject to the restrictions prescribed by law for the sole purpose of guaranteeing recognition and respect for the rights and freedoms of others in order to fulfill just demands in accordance with moral considerations, religious values, security, and public order in a democratic society.

In the Islamic perspective, there are several principles that are used as a reference in developing a multicultural society. *First*, the principle of diversity. In Islam, diversity or plurality (*ta'addud*) is a natural law (*sunnatullah*) that is

¹⁵ Azra Azyumardi, *Merawat Kemajemukan Merawat Indonesia* (Yogyakarta: Impulse, 2007).

¹⁶ Prasetyawati, "Urgensi Pendidikan Multikultural untuk Menumbuhkan Nilai Toleransi Agama di Indonesia."

impossible to change and cannot be rejected by anyone. The Qur'an clearly explains that humans were created in nations and tribes. *Second*, equality (*al-musawwamah*). According to the Qur'an, in terms of the nature of creation between one human being and another human being there is no difference. His creation was the same from the ground. Therefore, it is not appropriate for humans to boast about themselves. *Third*, freedom. In Islamic teachings, freedom has two aspects, namely freedom of religion and freedom of thought. The Prophet only has the task of conveying God, not forcing someone to believe and follow him, this is a basic form of religious freedom. This freedom of thought makes a person conduct experiments so as to give birth to a new research or theory in the world of education. *Fourth*, justice (*al-adalah*). Humans must be fair in various aspects, to God, fellow humans and the environment. *Fifth*, respect for human rights. Islam was revealed in order to maintain the benefit of mankind and provide convenience in his life.

Character comes from Greek which means "to mark", focusing on how to apply good values in the form of action. Personality is a way of thinking and behaving that represents an individual's personality to live and work together, both in family, community and country. People with good character are those who can make decisions and are willing to take responsibility for the consequences of the decisions they make¹⁷. Character education is essentially value education that includes cognitive, feeling, and action aspects¹⁸. Thomas Lickona argues that value/moral education that forms character, has three components of good character, namely: knowledge of morals (moral knowing), feelings about morals (moral feeling) and moral actions¹⁹.

From what has been explained about the value of tolerance and the value of character education that exists in the multicultural community in Kampung Jawa, it creates a relationship between the value of tolerance and character education in the village community. The existence of tolerance values in the community of Kampung Jawa, further enhances the values of character education in the community in Kampung Jawa. The author gets the relationship between the two in terms of the widespread sense of tolerance that exists in Kampung Jawa.

¹⁷ Suyatno, *Urgensi Pendidikan Karakter* (Jakarta: Depdiknas, 2009).

¹⁸ Howard Kirschenbaum, "From Values Clarification to Character Education: A Personal Journey," *The Journal of Humanistic Counselling, Education and Development* 39 (2000): 4–20.

¹⁹ Thomas Lickona, *Educating for Character: How Our Schools can Teach Respect and Responsibility* (New York: Bantan Books, 1991).

Character education is an attitude given to a child that is closely related to the morals and behavior of the child. The education in question will motivate the child to learn and follow the applicable standards. Judging from the strategies and methods used in educating children, they must emulate good habits to shape children's character²⁰. According to Ratna Megawangi in her book *Menyemai Benih Karakter*, there are nine noble characters that should be taught to Indonesian children: love of God and truth (love Allah, trust, reverence, loyalty); responsibility, discipline, and independence (responsibility, excellence, self reliance, discipline, orderliness); amanah (trustworthiness, reliability, honesty); respect and courtesy (respect, courtesy, obedience); compassion, care, and cooperation (love, compassion, caring, empathy, generosity, moderation, cooperation); confidence, assertiveness, creativity, resourcefulness, courage, determination and enthusiasm; justice, fairness, mercy, leadership; kindness and humility (kindness, friendliness, humility, modesty); tolerance and peace-loving (tolerance, flexibility, peacefulness, unity)²¹.

When the value of tolerance is combined with character education in a multicultural society, it will increase security and tranquility in the life of the people in Kampung Jawa so that everyone can develop well and rationally the existing natural and human resources (HR) in particular, but also the progress of the nation in various aspects of Indonesian life in general. All forms of tolerance that allow others to express their opinions without the intervention of other parties, both in religion and in discussions, will increase the sense of security in the life of the nation and state²².

CONCLUSION

From the discussion that has been described by the author, Kampung Jawa has met the criteria in a multicultural society. This can be proven from the history or the beginning of Kampung Jawa which is the result of religious tolerance in the Balinese area. The establishment of Javanese Village in Bali cannot be separated from the tolerance of Hindus in Bali. The author feels how very thick the sense of tolerance between religious communities there. Although it is indeed in the midst of Hindus, but there is not a single quarrel or debate with the cause of religious customs. The author states that all Islamic activities

²⁰ Rusman dan Riadi, "Sinkronisasi Pendidikan Karakter dan Toleransi Masyarakat di Desa Marancar Julu, Kec. Marancar, Kab. Tapanuli Selatan Selatan."

²¹ Ratna Megawangi, *Pendidikan Karakter untuk Membangun Masyarakat Madani* (Jakarta: Institut Pengembangan Pendidikan Karakter, 2010).

²² Rusman dan Riadi, "Sinkronisasi Pendidikan Karakter dan Toleransi Masyarakat di Desa Marancar Julu, Kec. Marancar, Kab. Tapanuli Selatan Selatan."

are centered in the Baiturrahman Mosque, a building that is a symbol of the Javanese Village of Denpasar-Bali, and at major activities in one of the religions, both help each other in securing these activities. This also includes the value of tolerance in Kampung Jawa.

Character education formed from the results of religious tolerance in Bali, especially in Kampung Jawa includes harmony, mutual cooperation, a sense of concern for others, discipline, and religion. The value of tolerance that enters the multicultural community in Kampung Jawa with superior character education produces a relationship between the two, namely: (a) making it a society that has a sense of harmony between religious communities, (b) has a sense of social care between religious communities, and (c) mutual respect and mutual respect between religious communities. Therefore, the implication makes the multicultural community in Kampung Jawa become safe, peaceful and peaceful in social life with different religious communities around it.

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