

ACTUALIZATION OF CATHOLIC RELIGIOUS EDUCATION VALUES IN REALIZING RELIGIOUS TOLERANCE AMONG CATHOLIC STUDENTS IN THE CITY OF SORONG

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ABSTRACT

The type of this research is qualitative-descriptive. Thirty schools located in the city of Sorong, covering primary to secondary education levels, were selected as the research locations. Approximately 35 Catholic religion teachers participated as research informants. Interview, observation, and documentation study techniques were used as methods to collect data. This research aims to examine the implementation and effectiveness of the Catholic Religious Education (PAK) learning process in schools. The researchers then attempted to explore further how schools continuously strive to improve the quality of implementing Catholic Religious Education in schools for fostering attitudes and behaviors of religious tolerance in schools. Through the Catholic Religious Education learning model, students are able to: First, adopt a critical attitude towards various issues related to racism, fanaticism, ethnicity, and repressive aspects in society. Second, conduct studies on various issues stemming from diverse perspectives of religions and other beliefs, thereby fostering awareness of cultural diversity and peace. Third, develop cooperative learning skills and decision-making skills so that students are ready to become good citizens in terms of social and democratic aspects as well as tolerant.

KEYWORDS Catholic Religious Education, Students, Religious Life Tolerance



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INTRODUCTION

Since ancient times, Indonesia has been known for its multicultural population. Referring to data from the Central Statistics Agency (Badan Pusat Statistik) in 2010, there are 633 major ethnic groups with 6 officially recognized religions by the government, and at least 187 organizations representing various faiths. This

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diversity should be a significant asset for developing a more beneficial life, for example, through strengthening the tourism sector.

In practical community living, there often arise counterproductive attitudes and understandings such as fanaticism, primordialism, ethnocentrism, and intolerance. Tolerance is the key to fostering and realizing social harmony. Tolerance is the main indicator for building a nation based on Pancasila. The echo of tolerance, especially religious tolerance, has recently been emphasized due to the increasing cases of religious intolerance in Indonesia. Cases such as those in Jayapura and Manokwari in 2018 involved the rejection of mosque tower construction and the call to prayer (azan) (Republika, 2021). Cases of intolerance are increasingly rampant not only from specific religions or belief systems.

Observing these phenomena, President Jokowi, in his national address during the joint session of the Regional Representative Council (DPD) and the People's Consultative Assembly (DPR) in August 2019, raised the issues of intolerance, radicalism, and terrorism threatening the nation's progress. The president's speech aimed to convey that intolerance is the root cause of radicalism and terrorism. The key to realizing tolerance is strengthening the Pancasila ideology through efforts in educating and fostering the younger generation. One form of implementing the noble values of Pancasila, particularly the first principle (sila), to achieve a tolerant Indonesian society is through religious and moral education in formal schools.

Education is the key to a nation's progress; if the quality of education within a society is good, then the quality of that society will also be good (Simarmata, 2017). The map of culture is understood by humans through education, as education processes exist within every culture. Catholic religious education is one form of effort to achieve the desired society, which possesses spiritual and religious strength along with a spirit of tolerance.

Looking at Sorong as a medium-sized capital city, it has a highly diverse population. This diversity arises from the influx of people from various regions who work and settle in Sorong. Data from the Sorong City Central Statistics Agency (BPS) in 2019 shows that the population of Sorong city is 101,784 people, or 44.76% of the total population of Sorong city (BPS Sorong, 2021). The data indicates that since 2014, the increase in the population is inversely proportional to the population growth rate. This suggests that the increase in the population of Sorong is more dominantly caused by migration rather than natural population growth.

The presence of waves of migrants from various backgrounds, if not handled wisely, can trigger cases of intolerance. Therefore, educational institutions need to build inclusive and tolerant paradigms of thinking among students. Educational providers need to develop curricula and school cultures that uphold tolerant attitudes and behaviors within diversity. Catholic Religious Education is one of the means to educate students to be more inclusive and tolerant, especially in the context of facing religious plurality. Catholic Religious Education does not only impart religious teachings but also instills noble morals and educates students' characters.

In view of these circumstances, the researcher is interested in conducting research on the extent to which the application of religious education values, especially Catholic religious education, plays a role in shaping students' attitudes and

behaviors of religious tolerance within the researcher's field of expertise, using a phenomenological perspective. Thus, the objective of this research is to determine the effectiveness of the implementation of the Religious Education learning process in schools and to identify concrete efforts undertaken by schools to foster attitudes and behaviors of tolerance. Through this research, critical attitudes towards issues such as racism, fanaticism, ethnicity, and repressive aspects in society can be developed, as well as the development of cooperative learning and decision-making skills, with the aim of preparing students to become active, socially democratic, and tolerant citizens. Additionally, this research aims to provide specific recommendations to local governments, especially to the education department of Sorong City and the Sorong Diocese, to regulate good faith education patterns in Sorong city.

Theoretical Review

Religious Tolerance

In the life of every individual, encountering religious diversity is inevitable. When viewed fundamentally, there is potential that can enrich societal tolerance within this diversity. When engaging socially, all humans can demonstrate their existence to maintain harmonious relationships, yet there is also the potential for negativity within diversity and pluralism. This negativity can erode the cultural richness of diversity through intolerant attitudes.

Azyumardi Azra believes that there are three factors causing intolerant attitudes and behaviors: 1) Arising from their exclusive understanding and practice of their own religion, sect, or denomination. 2) Intolerance caused by understanding the scriptures of each religion only in a contextual sense, thereby influencing the religious practices of believers. 3) Injustice in dealing with other religious groups leads to religious intolerance (Azra, 2020). To counteract this, strengthening religious tolerance is necessary. In Catholic teachings, there are many stories in the Bible and Church documents like *Nostra Aetate* where the Church acknowledges other religions and advocates continuous efforts to build dialogue and cooperation with other religions wisely.

In its development, there has been an expansion of the definition and practice of tolerance. Tolerance is not only understood as accepting differences. However, there are five levels of tolerance as described by Michael Walzer (Simarmata, 2017):

- a. First, for peace to be achieved, differences must be accepted.
- b. Second, those indirectly indifferent to differences. At this level, the existence of others has been acknowledged, but the presence of a different group is not recognized. Therefore, this situation cannot be deemed as a tolerant attitude.
- c. Third, acknowledging differences.
- d. Fourth, being open and making efforts to understand each other; at this level, tolerance has been achieved.
- e. Fifth, this level represents the highest achievement of tolerance efforts, supporting, caring for, and celebrating differences rather than just acknowledging and being open to them.

In the practice of religious tolerance within the aforementioned levels, there are two types: 1) Passive religious tolerance, which is the acceptance of the fact that each of us embraces different religions. 2) Active religious tolerance, which involves engaging with others among this diversity.

Referring to these opinions, it can be understood that tolerance education is the acceptance of others' freedoms, both in attitude and nature, regarding their differences, to create a middle ground among them, which then becomes the manifestation of human rights regarding supported and nurtured differences.

Religious Tolerance in Catholic Doctrine

Religious Tolerance in Scripture

Christians pattern their behavior after Jesus' example towards other religions as written in the Gospels. During His time, Jesus often encountered the religious diversity of others in His daily life, including leaders of other religions, Pharisees, Torah scholars, Sadducees, Samaritans, Romans, Greeks, and others. In His teachings, Jesus never blamed or insulted other religions, even if there were errors in their teachings that He knew of, but He never openly blamed other religions in public.

This is reflected in the Gospel of Matthew, chapter 5, verses 17-18: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished."

Jesus also demonstrated tolerance towards other religious communities in His teachings by not imposing His beliefs on them. In His teachings, Jesus often used parables involving members of other religions, such as the Good Samaritan story in the Gospel of Luke 10:29-37. The story of the Good Samaritan is an example of demonstrating abundant love towards a group. This parable, taught by Jesus, was a response to the question "Who is my neighbor?" The answer given was surprising because the term "neighbor" referred to a group that the Jews despised, the Samaritans. Jesus wanted to teach that religious, ethnic, and group differences should not hinder people from doing good.

Religious Tolerance in Church Documents

The Second Vatican Council's document *Nostra Aetate* (Declaration on the Relation of the Church to Non-Christian Religions) in article 4 states:

"Then the sons are encouraged by the Church to be wise and compassionate, through dialogue and cooperation with adherents of other religions, while bearing witness to the faith and Christian way of life, believing, maintaining, and developing the spiritual and moral riches as well as various socio-cultural values present in them."

The universal Catholic Church fundamentally accepts the religious diversity in the world as a necessity of God's creation. The Church also believes that every religion has teachings about universal goodness and truth that guide humanity

towards a holy life. Therefore, the Church encourages its followers to continue to discuss and collaborate with adherents of other religions wisely and based on love.

Pope Leo XIII expressed in the Encyclical *Immortale Dei* (1885) that "Man has no strong reason to oppose tolerance or to be intolerant arbitrarily." He also emphasized the importance of following one's conscience, stating that one's conscience should be followed, not opposed. This means that everyone should be guaranteed the freedom to make choices based on their conscience, including the freedom and will of humans to respond to the call of God.

The Compendium of the Social Doctrine of the Church, number 496, firmly prohibits violence in the name of religion by stating: "Violence is a crime; violence is rejected as a solution to existing problems; violence is inappropriate for anyone. Violence is a distortion, for it does not conform to the truth of our faith, the truth about our humanity. Violence even exacerbates what they consider a defense: the dignity, life, and freedom of human beings." From the above teachings, it is clear that the Catholic Church teaches an attitude of tolerance among adherents of different religions by promoting interfaith dialogue and opposing all forms of violence, discrimination, intimidation, and terrorism carried out in the name of or directed towards any religious group.

Religious Tolerance according to Church Figures

As a humanitarian activist and pluralism figure, Franz Magnis-Suseno said there are four things that believers must do amidst religious pluralism. These four things are as follows (Suseno, 2006):

1. Respect people whose religions differ from ours.
2. Understand what other religions teach.
3. Make efforts so that those who adhere to other religions can understand the religion we embrace.
4. Strive for religious harmony.

From these four points, Magnis-Suseno hopes that believers can build understanding among religious communities so that the sensitivities that arise in society can be avoided. Mutual understanding and comprehension are key to preventing small ripples in social life from developing into potential horizontal conflicts among religious communities, thus maintaining tolerance. Therefore, as religious believers, we are also encouraged to learn about other religions to mutually respect the differences present in communal life. These differences should not be debated but should add color to the framework of diversity.

Model of Religious Tolerance Learning in Religious Education in Schools

Religious tolerance education in multicultural societies like Indonesia is an absolute necessity. The implementation of religious tolerance education in Religious Education and Character Education signifies a strategy to renew schools and education curricula relevant to the social context of society. This learning model is expected to assist students in acquiring comprehensive knowledge, skills, and learning experiences to be applied in community life.

A Religious Education learning model oriented towards fostering attitudes and behaviors of religious tolerance in schools deserves a primary and fitting position. The function of schools is to transform society. Therefore, fostering attitudes and behaviors of religious tolerance integrated into Catholic Religious Education can help counteract the seeds of racism and discriminatory attitudes in society, both in accepting and providing an understanding of the pluralism present in the lives of students, teachers, and within society.

These efforts should also be evident in the curriculum and academic atmosphere when interacting with students, educators, and parents, and the conceptualization and actualization of learning mechanisms in the classroom should not be doubted. In the context of multicultural education, fostering religious tolerance through Religious Education, as proposed by Nieto, should be oriented as follows (Wiyanarti, 2014):

- a. Students are guided to develop positive self-concepts so that a deep understanding of their own meaning from the perspective of other religions can be achieved through comprehensive understanding efforts.
- b. Students are prepared to actively participate so that equality in organizations and institutions can be achieved with an understanding and skill in the delegation of power balanced among diversity.
- c. Providing opportunities for students to have easy access to education and motivating them to be critical and responsive to the meaning of social justice and minimizing what is suffered by the community.
- d. Students are nurtured with empathy for the suffering of fellow tribes, races, and other religions caused by cultural pluralism.
- e. Students are given a proper place to experience life with diversity in the learning process.
- f. Motivation is given to students when learning and developing a number of thinking skills that are not in conflict with the contextual learning climate.

In the context of fostering tolerance in multicultural societies, Burnet, as written by Azyumardi Azra, presents three models that schools can apply in their learning processes (Azra, 2020):

- a) Content-oriented program (COP) is a learning model with main material about culture in the communities around the students' homes. The aim of this effort is for students' knowledge and understanding of the culture in their environment to be developed. The inclusion of material is done implicitly, which becomes the main topic or theme of the curriculum content standards. This model essentially has several goals: (1) Material related to cultural pluralism is developed with scientific studies, (2) Conducting studies from various perspectives on existing cultures correctly, and (3) Transforming thinking with different cultural nuances, which is also the basis of the curriculum with new existing paradigms.
- b) Student-oriented program (SOP) is a learning model that aims to provide a reflection of diverse cultures in the classroom. If COP seeks to develop the body of knowledge about the existence of differences, then the main focus of SOP is on achieving academic achievement of students. The goal of this

model is to create awareness among students to respect and tolerate the diversity of communal life. The purpose of designing this model is to guide students to develop their positive attitudes towards cultural differences. For example, from the smallest differences such as language, gender, ethnicity, skin color, religion, and others.

- c) Socially-oriented program (ScOP) is a model whose aim is to create a school atmosphere and culture that encourages the development of shared life values. The ScOP model aims to create intercultural tolerance from diversity. The design of the ScOP model aims to create several aspects: 1) Interrelated tribes, ethnicities, and languages in educational institutions. 2) Motivating educators who come from minority groups to no longer feel pressured. 3) Anti-bias programs. 4) Cooperative learning programs. If the ScOP model expands its spectrum through social activities, it has the potential to become a vehicle for developing various skills.

With the implementation of the Catholic Religious Education learning model that applies the above models, it is hoped that students will be able to: First, critically address various issues related to racism, fanaticism, tribalism, and repressive aspects in community life. Second, conduct studies on various issues stemming from diverse perspectives of other religions and beliefs, through which an awareness of the predominant cultural diversity can be established. Third, develop cooperative learning and decision-making skills with the goal of preparing students to become active citizens both socially and democratically, as well as tolerant.

RESEARCH METHOD

The approach used in this research is the phenomenological approach. Phenomenology, according to Creswell (2010: 20), is a research strategy in which the researcher identifies the essence of human experiences regarding a particular phenomenon. The phenomenological approach in this research seeks to observe the phenomena, attitudes, behaviors, and actions not only of teachers but also of students in the process of learning Catholic Religious Education. The focus is on fostering attitudes and behaviors of religious tolerance among students. This research uses a descriptive-qualitative method.

The research was conducted in schools from elementary to high school levels located in Sorong City, Southwest Papua Province, over a period of 6 months. The informants in this research are a number of Catholic religion teachers in the schools that are the research sites, totaling 35 individuals. The research population, according to data collected by the researcher, consists of 35 active Catholic religion teachers scattered across various schools from elementary to high school levels in Sorong City.

The data collection techniques used in this research include interviews, observations, and document studies. Open interviews are conducted with Catholic religion teacher informants from elementary to high school levels. Documentation includes secondary or supporting data such as school profiles, human resources data, and school activities or programs. The collected data is then analyzed through the

process of data reduction, data display, and data reduction, followed by drawing conclusions based on the analysis conducted (Sugiyono, 2012).

RESULT AND DISCUSSION

Actualization of Tolerance Values in Catholic Religious Education Lessons in Schools

The model of Catholic Religious Education (PAK) in schools refers to the prevailing curriculum, namely the 2013 curriculum. Teachers implement PAK learning using student-centered teaching strategies with various methods. In the context of developing religious tolerance attitudes in students, teachers acknowledge that not every religion class session is directed towards fostering these attitudes, but rather follows predetermined learning materials and objectives. Nevertheless, teachers also recognize that in every teaching opportunity, they often provide examples, stories, or motivation to students about the importance of living harmoniously and respecting each other's religions. Based on the questionnaire results provided, the following are the forms of teacher implementation in Catholic Religious Education lessons in schools to support the development of students' religious tolerance attitudes.

The research results reveal that 20 teachers (66.7%) stated that they always use strategies and teaching methods that support the development of religious tolerance attitudes. Learning strategies that support tolerance prioritize openness, dialogue, demonstrations, and inquiry, such as cooperative learning, problem-based learning, scientific learning, project-based learning, etc. Meanwhile, relevant teaching methods include discussions, sharing, observations, brainstorming, group dynamics, presentations, etc. Additionally, 19 teachers (63.3%) stated that they always use media and learning resources that support the development of students' religious tolerance attitudes. Media and learning resources supporting the development of students' religious tolerance attitudes include films about harmony or interfaith dialogue, stories of virtue, testimonies, Church documents on ecumenism, etc.

The research results also show that 20 teachers (66.7%) stated that they have developed teaching materials supporting the development of students' religious tolerance attitudes. The teaching materials they have prepared are outlined in the Lesson Implementation Plan (RPP). Teachers have the authority to develop teaching materials established in the learning syllabus. According to interview results, Catholic Religious Education teachers always strive to incorporate tolerance values such as mutual respect, appreciation for other religions, openness to criticism and dialogue, acceptance of existing differences, nationalism, and willingness to understand other religions.

Teachers acknowledge that not every lesson focuses on religious tolerance themes, but they always attempt to incorporate tolerance-related materials and values in every learning opportunity. This is done through stories, providing motivation or advice to students, setting examples through role models, addressing issues or current news related to religious tolerance, which are then discussed together during the learning process. The development of tolerance attitudes is also conducted through co-curricular and extracurricular activities in Catholic Religious

Education, such as pilgrimages, adoration, novenas, masses, social services, and other relevant activities.

Interviews with 10 Catholic Religious Education teachers on how they optimize the role of Catholic Religious Education as a means of fostering religious tolerance in life show that the majority of teachers have tried to instill religious tolerance attitudes in students through Catholic Religious Education subjects. There are several ways teachers implement PAK as a means of fostering religious tolerance attitudes, including: a. Conducting spiritual activities such as retreats and recollections themed on tolerance and mutual respect. b. Providing examples in relating with fellow teachers and students. c. Holding weekly extracurricular faith-building activities with diversity themes. d. Instilling Christian faith values to students discussing harmony and tolerance. e. Teaching students to greet other religions' festive days and encouraging them to visit each other. f. Participating in joint community service to clean places of worship by all students. g. Teaching students to respect peers of other religions while they are praying. h. Involving students of different religions in organizing religious holidays commemorations. i. Inviting students on relevant occasions to visit places of worship of other religions.

Based on the interviews conducted by the researcher, it is known that teachers have attempted to implement Catholic Religious Education lessons as a means to develop students' tolerance attitudes and behaviors. The methods used by teachers vary, from traditional methods such as lectures and providing motivation or advice during classroom learning to field trips such as visiting places of worship.

Generally, the activities conducted by teachers in the context of Catholic Religious Education are still carried out incidentally, although some teachers create specific programs within their annual or semester programs. Overall, the development activities of religious tolerance attitudes have not been explicitly and continuously programmed into the school's learning programs by related subject teachers.

Efforts to develop tolerance attitudes for students in the Catholic Religious Education learning process also still adjust to relevant learning materials, such as materials on religious life or about the Church and society. The interdisciplinary nature of moderation or religious tolerance material fields of study is also not yet apparent in schools. For example, collaboration between Catholic Religious Education and Civics teachers to carry out collaborative learning programs or assignments for students to optimize the learning objectives for developing religious tolerance behaviors among students.

The views of the respondents above are consistent with the meaning of fostering Tolerance Attitudes in Religious Life through Catholic Religious Education as proposed by several authors. Religious education is the foundation for keeping individuals steadfast in their beliefs and not being influenced by negative temptations they may face in the future. Religious education becomes important to be given and taught to children from an early age. However, knowledge alone is not enough if not balanced with the transfer of values and religious life experiences from parents and educators.

The teaching and learning process of Catholic Religious Education is an effort to shape good and intelligent human behavior. In the process of teaching Catholic Religious Education, the knowledge conveyed is not only for knowing and

examining but also for understanding sincerely. Therefore, in Catholic Religious Education, participants are guided to experience self-formation or self-improvement.

In teaching Catholicism, Catholic religious teachers do not only teach what is good and right but also teach students how to live better lives. Catholic Religious Education is also directed towards shaping students' attitudes and behaviors to become more open to the transfer of knowledge. Openness to the transfer of knowledge will make students easier to know, understand, and comprehend what is learned.

Implementation Model of Catholic Religious Education in Schools Towards the Formation of Students' Religious Tolerance Attitudes and Behaviors

Based on the implementation of the Catholic Religious Education (PAK) learning process carried out by PAK teachers in schools, the researcher wants to examine the effectiveness of the implementation of the PAK learning process on the formation of religious tolerance attitudes and behaviors among students in schools. Based on the questionnaire distributed to 30 religious teachers, 14 teachers (46.7%) assessed that the implementation of the PAK learning process was effective, while 16 teachers (53.3%) said it was quite effective.

From the data, it can be said that religious education is quite effective in developing attitudes and behaviors of tolerance among religious communities, especially students in schools. This is evidenced by 86.7% of Catholic Religious Education teachers in schools stating that their students are able to demonstrate mutual respect and appreciation for their peers of other religions, and 83.3% stating that their students are able to show relational behaviors and socialize with all classmates of different religions without discrimination.

Considering the effectiveness of the implementation of the PAK learning process, the researcher then sought to find out if there are potential issues of religious intolerance in schools. The questionnaire results showed that 20 PAK teachers (66.7%) stated that there are no problems or potential issues of religious intolerance in schools, 4 teachers (13.3%) stated there is a slight potential for intolerance issues, and 4 teachers (13.3%) stated there is a significant potential problem in schools. Schools with potential religious intolerance issues generally have diverse students from various religious backgrounds, such as public schools, but this is still limited to potential issues and has not yet surfaced as actual problems. Therefore, teachers and school authorities need to continue their efforts to prevent these potential issues from becoming actual problems that could damage religious tolerance in schools.

This is supported by interviews with Catholic Religious Education teachers, where 97% (29 teachers) stated that there have never been issues regarding religious intolerance in schools. Issues such as conflicts among students generally are not caused by differences in beliefs or specific religious doctrines. However, one teacher (3.33%) stated that there was an issue, but it was immediately resolved by the school authorities. This concerns the school foundation's policy regarding spiritual guidance for students in the school it oversees, while some parents of students of other religions complained about the policy. However, after being explained by

the school authorities, the issue was resolved amicably. Views on tolerance are consistent with the qualitative data below. Respondent 1 stated: "Tolerance among students in this school is quite good, as the majority of students in this school are Christians and Catholics. In my opinion, students have always respected, supported, and never had negative views about other religions, even though religious celebrations at this school always use Catholic worship practices." Similarly, respondent 4 stated that "students at this school are able to accept, acknowledge, and respect differences between religions." Respondent 6 also stated that students at this school are more disciplined and accustomed to respecting and honoring each other, including respecting and honoring religious differences. Regarding these findings, Fatmawati (2020) explains that religious education in schools, including Catholic religious education, is one of the compulsory subjects taught in schools to foster attitudes of understanding, accepting, and respecting other religions.

Efforts to Enhance the Actualization of PAK Values in Schools for Fostering Religious Tolerance Among Students

After examining the implementation and effectiveness of the PAK learning process in schools, the researcher then sought to delve deeper into how schools continuously strive to improve the application of Catholic Religious Education in schools to foster attitudes and behaviors of religious tolerance among students. From the research results, it is known that schools endeavor to develop a culture oriented towards the development of tolerance attitudes through:

1. 73.3% through the integration of character education and tolerance values in every subject taught in the school.
2. 63.3% through formulating the school's vision and mission, where one of the points is oriented towards appreciating diversity and promoting a spirit of tolerance in diversity.
3. 40% through direct guidance by religious teachers, class teachers, and guidance counselors to prevent potential issues of religious intolerance in the school.
4. 33.3% through structured school development activities such as retreats, recollections, religious holiday celebrations, competitions, social services, etc.
5. 16.7% through the education and training of teachers and educational staff on religious moderation.
6. 13.3% through scientific activities such as seminars, socialization, benchmarking studies themed on religious moderation.
7. 10% through installing banners, posters, or bulletin boards in the school environment themed on religious tolerance.

In addition to the questionnaire results, interviews showed that schools also have other policies related to fostering religious tolerance among their students, some of which are as follows:

- 1) Teaching students to respect classmates of other religions who are practicing their religious rituals, for example, during the fasting month, school canteens do not operate to respect Muslim students and teachers.

- 2) Not obligating Islamic students to attend Catholic Religious Education in Catholic-owned schools, but replacing it with a more general religious education.
- 3) Incorporating cultural education as part of the local curriculum so that students can appreciate various cultures while fostering patriotism and a sense of national identity to cultivate a spirit of diversity.
- 4) Organizing competitions or events during religious holidays of every religion and decorating the school accordingly to celebrate each religion's religious festivals.

In implementing these programs or activities, schools did not encounter significant obstacles. Challenges usually arise from parents or guardians, where some schools expressed that some parents or guardians were less participative and supportive of the programs or activities conducted by the school, resulting in suboptimal participation by students. For example, during events involving parents, some parents or guardians did not attend, or even instructed their children not to attend school events. Additionally, there is still insufficient financial support from parents since most parents come from lower-middle-class economic backgrounds. Views on tolerance are consistent with the qualitative data below. Respondent 1 stated:

"The tolerance among students in this school is quite good, as the majority of students in this school are Christians and Catholics. In my opinion, students have always respected, supported, and never had negative views about other religions, even though religious celebrations at this school always use Catholic worship practices."

Similarly, other respondents stated that "students at this school are able to accept, acknowledge, and respect differences between religions." Respondent 5 stated that students at this school are more disciplined and accustomed to respecting and honoring each other, including respecting and honoring religious differences.

The views of the respondents above are consistent with the concept of tolerance put forth by several authors. Datus and Wilhelmus (2018) state that religious tolerance is the most appropriate way to achieve attitudes of mutual acceptance, respect, and honor. Tolerance is also capable of shaping attitudes to accept differences, transforming uniformity into diversity, acknowledging the rights of others, respecting the opinions of others, and honoring cultural differences and the diversity of religious beliefs among one another. Khalikin & Fathuri (2016) state that religious tolerance means a willingness to respect, honor, and accept the existence of other religious communities manifested in the attitudes and behaviors of both individuals and groups without coercion.

CONCLUSION

Based on the discussion in the previous section, the following three conclusions can be drawn: The actualization of Catholic Religious Education values in schools generally runs well. In general, the implementation of Catholic Religious Education in schools towards the formation of attitudes and behaviors of religious

tolerance among students is quite effective. This is evidenced by the emergence of attitudes or behaviors of religious tolerance among students, as observed in their ability to demonstrate relational behaviors with all friends of different religions without discrimination, and their willingness to accept religious differences happily.

Efforts to improve the quality of the implementation of Catholic Religious Education carried out by schools for the fostering of religious tolerance among students are also quite good. This is evidenced by various forms of programs, policies, and activities carried out by schools, such as: integrating character education and tolerance values in every subject taught in the school, formulating the school's vision and mission, one of which is oriented towards appreciating diversity, promoting a spirit of tolerance in diversity, and nationalism, direct guidance by religious teachers, class teachers, and guidance counselors to prevent potential issues of religious intolerance in schools, structured developmental activities owned by schools such as retreats, recollections, religious holiday celebrations, competitions, social services, class meetings, etc. However, overall, these efforts have not been well managed because some are still unprogrammed (incidental) and there are no indicators for measuring the success of these programs.

Based on the above conclusions, the researcher suggests the following: Catholic Religious Education teachers need to create clear, measurable, and sustainable work programs for the development of attitudes and behaviors of religious tolerance among students, which should be included in their teaching tools such as annual programs, semester programs, syllabi, and lesson plans. There needs to be collaboration with other relevant subject teachers such as Civics, Sociology, Guidance Counseling, and others so that efforts to foster attitudes and behaviors of religious tolerance can be more effective and optimal. Schools also need to formulate a more contextual vision and mission statement that is oriented towards the spirit of religious moderation in accordance with the government's goals, and then translate it into measurable strategic plans and programs.

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