



Islamic Tolerance Values in the Digital-based Teaching for Elementary School in Cirebon City

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Abstract

This paper aims to find out how the implementation of Islamic-based tolerance values in Digital-Based Elementary Schools, supporting and inhibiting factors, and success in implementing Islamic-Based tolerance values in Digital-Based Elementary Schools in Cirebon City West Java, Indonesia. This writing is a qualitative descriptive writing with a phenomenological approach. Data in this paper was collected using observation techniques, in-depth interviews, documentation, and triangulation. Meanwhile, to analyze the data obtained, the author uses data reduction, data presentation, and data verification. Based on the research results, the implementation of Islamic-based tolerance values in Digital-Based Elementary Schools in Cirebon City is carried out by: 1) provide opportunities for all students to take part in religious learning in accordance with their respective religious beliefs; 2) fostering a tolerant environment in all classes (learning about differences, fostering mutual trust, upholding mutual understanding, and upholding mutual love); and 3) fostering a deeper understanding of Islam among students (tolerance value). Government policies that provide guidelines for advancing the ideals of religious tolerance, adequate facilities, and the realization of collaboration between students in religious activities are all supporting aspects. Ability level, differences in students' emotional maturity, lack of resources (such as learning media), and lack of time to learn are some of the variables that hinder learning.

Keywords: digital era, digital-based teaching, Islam tolerance, multiculturalism

A. Introduction

Education is a topic or field of study that consistently produces dynamism. The younger generation undergoes education to prepare them for the future. Education was once a discussion of preparing for the future as the older generation knew it, so there is a greater emphasis on socializing existing values (Abdulla, 2018; Alhashmi & Moussa-Inaty, 2021). Education is reduced to mere transfer of the baton. Landscapes that we no longer know as we used to know or commonly called *terra incognita* in this era. Our children will live in an era of disruption marked by uncertainty (Ali et al., 2021). Talking about the value of tolerance is certainly very closely related to multiculturalism (Horton, 1993; Van der Veer, 1994).

A multicultural society is a fact, and it is a true social reality. The increasing diversity of the world's population has the power to force today's political, educational, and economic structures to adapt (Alipour, 2017). The world's population interacts with individuals from different countries and ethnic backgrounds while living in close proximity (Aown, 2011). We are of the view that everyone is born different and different for this reason. However, this imbalance of culture, material, and expectations also encourages social unrest and strife. Conflict is also more likely to occur when differences in religion, social class, and economic status coexist with differences in nationality, ethnicity, and race (Avon, 2016).

It cannot be denied that Indonesian society consists of various social, ethnic, cultural, beliefs, political aspirations, and other factors. As a result, Indonesian society can simply be called a multicultural society. The urgent need to rebuild Indonesia's national culture, or national culture, which can be an integrating force to connect all ethnicities, ethnic groups, and cultural diversity, is presented by this multicultural reality. Since the establishment of the Republic of Indonesia, multiculturalism has become increasingly widely known and was used by its founders to influence the creation of Indonesian culture.

Differences in culture, religion, political opinion, interests, vision, and mission, as well as differences in beliefs and traditions, are carried out in interpersonal relationships which can also manifest as differences in behavior in interpreting something (Baer & Glasgow, 2010; Berggren et al., 2019; Berglund, 2019). As a result, it can be said that the many ethnic conflicts that have broken out throughout the states of the Republic of Indonesia (NKRI) are part of the multiple crises that the states and the Indonesian state have faced since mid-1997 when the New Order regime ended due to a lack of awareness and understanding of Multiculturalism.

Multiculturalism promotes cultural variation in equality, which cannot be compared to the notion of ethnic diversity or ethnic culture that distinguishes a pluralistic society (Bilgili, 2015; BinTaleb, 2021). The multiculturalism review will look at a number of topics that contributed to this ideology, including politics and democracy, justice and the rule of law, job and business opportunities, human rights, the rights of people and minorities in terms of culture, their moral and ethical standards, and levels of productivity. and quality (Boamah & Salahshour, 2022).

The idea of multiculturalism must be widely understood by the Indonesian people for their importance to be appreciated and for them to want to accept it as a way of life at the national and local levels. Only then will efforts to create Multicultural Indonesia be successful. Life cannot escape the fact of a multicultural society (Brill Olcott, 2017; Casmana et al., 2022). Many Indonesian ethnic groups have developed their own culture over a considerable period of time, each of which has its own social norms. All human communities have experienced this culture throughout their history on Earth (Chanifah et al., 2021; Dangubić et al., 2021).

Since people were separated from each other for quite a long time before that when they interacted and began to adapt to various cultural situations, culture had existed (Hobbs et al., 2011; *Khān*, 2002). Understanding that human life is pluralistic in community and culture is the first step in the development of a multicultural society. Nature and the capacity to understand one another make up the diversity that exists. Therefore, it contains the premise that every culture and society has its own way of life, which must be understood from the context of the society and culture concerned, when implementing education, especially Islamic religious education with a multicultural perspective (Kurth & Glasbergen, 2017; Ladson-Billings, 2004).

The Industrial Revolution started in the 18th and 19th centuries, continued with the Second Industrial Revolution from 1870 to 1914, ended with the Third Industrial Revolution in 1980, and is still going strong in 2020 (Latif & Hafid, 2021). Zhou et al., (2017) argue that in general there are five (5) significant problems in the field of education that must be overcome in order for Industry 4.0 to be successful, namely those related to knowledge, technology, economy, social issues, and politics. Five (5) components is an approach to deal with problems in the current period of the industry. Significant, well-thought-out, and strategic efforts are required from regulators (governments), academics, and practitioners to address these difficulties.

With the advancement of digital technology, educational needs in the 21st century are changing rapidly. The educational needs of today are different from those of the 20th century. Human resources with a high level of competence, moral integrity, and technology literacy are needed for the 21st century, or the Industrial Revolution 5.0. (Leuven, 2017). All parties must be aware of their respective responsibilities in this regard. Teachers must be able to recognize that as time goes by faster, they must also adapt to these changes in order to maintain balance in the classroom (Lintner, 2005). Several recent technological advances, including cyber-physical systems, information and communication technology, communication networks, big data, cloud computing, modeling, virtualization, simulation, and tools for simple human-computer interaction, form the characteristics of the industry 5.0 model (Lovat et al., 2010).

Naturally, it takes unique foresight to respond to existing categorizations of traditions from a micro, sub-cultural, and/or macro-cultural perspective (Mayhew & Rockenbach, 2021; Mueller, 2012). A goal is achieved when there is a match between the research

emphasis and the theoretical framework used, so this understanding helps identify who can be used as a foothold (Murphy et al., 2021). Therefore, each concept can be used proportionally depending on the demands to understand multiculturalism (Musaddat et al., 2021). If all parties consistently uphold the principles of education and values, trust, and synergy in diversity, multicultural education will be achieved even at the expense of great sacrifices (Novalic et al., 2022).

Building and growing the ideals of multicultural education in the family is a need that is constantly tried, done, and done to produce the desired results (Ormond & Vietti, 2022). As long as society and the environment do not encourage the development of knowledge, values, and moral character, multicultural education will not succeed (Rissanen, 2012). The character of people and the nature of the workforce changed during the industrial revolution, resulting in rapid changes in the skills required. In the face of industrial revolution 5.0, strong character values according to their field of competence (Rissanen & Sai, 2018).

The world of work in the period of the fourth industrial revolution involves integrating the use of the internet with production lines in the industrial world that utilize advanced information and technology. Approaches and concepts of character education are usually built using different intelligence concepts (Rissanen et al., 2015). In order to stay abreast of fast technological advances and the ongoing Industrial Revolution 5.0, it is very important to strengthen character education, especially in the field of education (Saeed, 1999). The negative effects of the 5.0 industrial revolution can also be reduced by improving character education (Saraeian & Shirazi, 2022).

The Indonesian Child Protection Commission (KPAI) noted that over the past 4 years violence against children has continued to increase. The number of reported cases of violence against children recorded an increase from 11,057 in 2019, to 11,278 cases in 2020, and to 14,517 cases in 2021. The number of victims of violence against children also increased from 12,285 in 2019, to 12,425 in 2020, and became 15,972. Meanwhile, the number of reported cases of violence against women increased from 8,864 cases in 2019, 8,686 cases in 2020, to 10,247 cases in 2021. The number of victims of violence against women also increased from 8,947 people in 2019, to 8,763 people in 2020, then to 10,368 cases in 2021. Cases of violence against children include violence in families, and educational institutions, as well as pornography and cybercrime.

By instilling religious values such as love, respect, and gratitude from an early age, the authors claim that responding to these events promotes family education through intercultural education (Schweitzer, 2007). The purpose of multiculturalism is to revitalize multicultural education (Shah-Kazemi, 2012). Here is how multiculturalism is expressed in the languages of European and African-American children: "It's time to start learning about things they told you, you didn't need to know...learning about me, instead of learning about them, starting to learn about her instead of learning about him. It's a connection that makes education".

European and African-American children have stated that they believe all students should be taught the same thing. That statement causes us to reconsider how social diversity works. Communication and cultural transformation, as well as ethnicity and culture in the classroom, went well. that bullying and bullying among students in schools have no prototype (Sciortino et al., 1996). The challenge for teachers is to find ways to integrate all classroom diversity into curricula that can amplify student voices and turn differences into virtues that arise from respect and tolerance (Sleeter & Grant, 2011).

In the midst of globalization, which is marked by the growth of digitalization, multicultural education is very important (Sözeri et al., 2022). In addition, Indonesia is a pluralistic country with the largest population, 17,508 islands, 300 ethnic groups who speak 583 different languages, and 6 major religions (Confucianism, Islam, Hinduism, Buddhism, Catholicism, and Protestantism). As stated by Tolhah, if the reality of this extraordinary diversity is not managed effectively, it will cause this nation to collapse and the country to fail. for example, Yugoslavia, Korea, Syria, Afghanistan, and Yemen.

Despite ethnic diversity, Indonesia strives for the same thing: a just and prosperous society. Therefore, to strengthen unity and identity, it is very important to develop multicultural education that offers equal opportunities to all children of the country regardless of ethnic, cultural and religious differences, respects diversity, and guarantees equal rights for ethnic minorities (Tapanes et al., 2009). the world community's perception of the nation and the nation's image in this situation, schools must plan teaching and learning processes, develop curriculum, and train teachers with intercultural perspectives, attitudes, and behaviors so that they can actively support the multicultural development of their students (Tuhvatullin et al., 2017).

Maintaining tolerance, harmony, and respect for others while being willing to live side by side in harmony between communities amidst the complexity of cultural and ethnic diversity, religion, and other factors is the answer, as stated (Tyler, 2008). Only multicultural education or multicultural education starting early can change this situation (Ubani & Keränen-Pantsu, 2018). Efforts to introduce education that includes various educational goals and contents with a multicultural value approach from an early age are known as early multicultural education. Given how rapidly society and knowledge change, a rapid response to this challenge is needed (digitalization) (Unstad & Fjørtoft, 2021).

So how can education be accepted without teachers, or can children learn independently using digital tools such as the internet and other learning applications? when globalization or de-gitalization has advanced with schools. Therefore, the author's point of view on how to deal with globalization or degitalization should be adopted. Instead of avoiding and abandoning the digitalization of education, this fact is a condition that must be accepted. Multicultural education is needed in this day and age to combat online bullying, classroom violence, stereotypes, and prejudice (Van der Veer, 1994).

From several theoretical studies from previous researchers and based on current phenomena, the importance of applying tolerance values taught from an early age, especially in the educational environment, the research questions of this study include:

1. What are the forms of Islamic-based tolerance values in digital-based elementary schools in Cirebon City?
2. How is the process of implementing Islamic-based tolerance values in digital-based elementary schools in Cirebon City?
3. What are the supporting and inhibiting factors in implementing Islamic-based tolerance values in digital-based elementary schools in Cirebon City?

B. Literature Review

1. Multicultural Education Values

UNESCO suggested that multicultural education should at least contain certain messages in October 1994 in Geneva (Banks & Banks, 2019; Bennett, 1986; Ladson-Billings, 2004; Sleeter & Grant, 2011). These suggestions consist of: a) Education should cultivate the capacity to understand and accept values that exist in individual, gender, community, and cultural variation as well as the capacity for cooperation, sharing, and communication with others; b) Education should promote a sense of identity and promote the exchange of concepts and ideas that promote social cohesion, fraternity and peace; c) Education should increase people's capacity for peaceful and non-violent conflict resolution. In order for students to be better able to cultivate the virtues of tolerance, patience, sharing, and nurturing, education must also promote the establishment of peace in their minds.

2. Multiculturation of Early Education

Back to family or communication in the family is a statement of how the United States as a pioneer of modernization attaches great importance to the role of the family and feels how difficult it is to build a harmonious, prosperous family. Multicultural education must be implemented from an early age (sakinah) (Saraeian & Shirazi, 2022; Schweitzer, 2007; Sciortino et al., 1996). There are many participants in even the most popular parenting sessions. This is an example of how family education has a significant impact and is seen as the beginning of an education that promotes love, harmony, peace, and openness.

Family habits can affect how children act and develop later into good and polite people. There is an educational process and a learning process among family members in the context of the family functioning as an educational function. In this situation, parents take a leading role in the education and learning of their children. The child's personality will grow in terms of cognition, affect, and abilities as a result. It is also possible to examine at least some aspects of intercultural education that start early in the family. Banks & Banks (2019) mention that there are 5 dimensions of multicultural education that must exist in multicultural education. The five dimensions are as explained: a) Content integration (Integration of multicultural education in the curriculum); b) The knowledge construction

process (science construction); c) Prejudice reduction (reduction of prejudice); d) An equity pedagogy (Pedagogic equality between people); e) An empowering school culture and social structure (empowering school culture and social structure).

In view Banks & Banks (2019) There are five main components of this multicultural education so that diversity can be implemented or internalized. Wilson (2014) argues that strong ties and relationships, verbal involvement between instructors and parents and students, culture, curriculum, and extracurricular activities are all necessary for the implementation of multicultural education in the home and in schools. To systematically instill multicultural ideals in children and students must be governed by family or educational standards.

3. The Multicultural Value of Early Education

The values of Multicultural Islamic Education are those that can be instilled in children from an early age. Shah-Kazemi (2012) and Sleeter & Grant (2011) explained by saying that multicultural values such as humanity, tolerance, respect, acceptance, prioritizing friendship, (dialogue) to all people, organizational groups, and across religions, loving the weak and monotheistic, maintaining unity and peace.

Dedication to be able to live together, respect each other, work together, support each other, and work together in a harmonious and peaceful environment are values that must exist in society (Sözeri et al., 2022; Tapanes et al., 2009). Trisiana, (2021) and Tuhvatullin et al., (2017) also support the idea that teaching children about the values that will bring them to life such as diversity (pluralism), justice, tolerance, humanism, respect for property rights, responsibilities and shared ideals is very important.

4. Multicultural Value Transformation Method for Early Education

The path taken to achieve the educational goals that have been determined is through an understanding of educational techniques. Al-Syaibani claims in Haris that there are four basic considerations for using Islamic education methods in an Islamic context, namely the basis of religion, biology, psychology, and sociological basis. As a result, Al-Syaibani claims that the educational approach encapsulates four main goals. Developing students' individual skills is first, followed by preparing them to adopt certain attitudes, assisting them in acting efficiently, and lastly, directing their actions. Al-Syaibani came to the conclusion that the approach to education for children is very adaptable and meets their needs.

Various kinds of methods for early childhood education in Islamic education, including 1) Al-awamiru wa an-nawahy (commands and prohibitions), namely parental orders for their children to work that must be done by children, such as prayer orders and prohibitions to leave them. ; 2) Taqdimu al-qudwah al-toyyibah (Exemplary education), Islamic education is very concerned with exemplary and put it on a very important methods in education. Then children in education will follow the example of parents, teachers, and the environment. So parents must set a good example in every word and deed; 3) Al-Tsawabu wa al-l'qobu (reward and punishment) parental reward for their child will make the child more

empowered and this reward will satisfy the child's wishes and aspirations so that children feel themselves successful and appreciated and will grow a positive spirit. While punishment will be given by parents to children in an emergency condition, punishment will be given in different ways adapted to the child's condition; 4) Al-lyha'u (direct method) is very good, such as parents giving examples of prayer in front of children, with the intention that children can imitate it. As well as reading the Koran; 5) Qisshoh method (telling) this method is very good for training children's feelings so that they train children to imagine. such as parents giving examples of prayer in front of children, with the intention that children can imitate it. As well as reading the Koran; 5) Qisshoh method (telling) this method is very good for training children's feelings so that they train children to imagine. such as parents giving examples of prayer in front of children, with the intention that children can imitate it. As well as reading the Koran; 5) Qisshoh method (telling) this method is very good for training children's feelings so that they train children to imagine.

5. Preparing Children Through Multicultural Islamic Education

Analysis of Toffler (2022) explained that the era of humanity is divided into three parts, namely the era of agrarian society, industrial society, and information society. Analysis Toffler (2022) Today it has become a reality that we cannot avoid the era of digital information which is marked by the development of computers to the internet, then developments to cell phones and social networking sites. This digital era not only dominates the political economy but also controls the world of education.

As indicated in the introduction to this research, according to KPAI, not a few children are victims of violence, which is caused by the inappropriate use of digital technology. Because their education does not give them the ability to decide what is good and what is harmful, some of our children are still not ready to turn this progress into something positive. The author agrees with the following seven advantages of the digital era: increased access to information, stimulation of the creativity, communication, distance learning, social networking, promotion of company expansion, and improvement of public services. But before they do, they need to be given an Islamic education that takes a multicultural approach (Tuhvatullin et al., 2017; Twining et al., 2013; Tyler, 2008).

When a child has a positive experience with prioritizing education in the family from an early age, with positive values such as multiculturalism, humanism, tolerance, respect, acceptance, prioritizing friendship, loving the weak and monoty, maintaining unity, and peace, developing culture, and maintain local cultural wisdom in the community (Ubani & Keränen-Pantsu, 2018; Unstad & Fjørtoft, 2021; Van der Veer, 1994). commitment to coexist peacefully and harmoniously with each other, respect each other, cooperate and help each other. Children have the right to quality education and have the right to continue their growth and development (van Liere, 2014; Verkuyten & Slooter, 2007).

Children are prepared to face all aspects of the progress of the times, including globalization and digitalization which are instruments or tools, because these advances have been embedded and internalized in children's attitudes (morals) so that they become

children's personalities and characters. Because children are empowered by a positive mindset, digital relativism will yield positive results (Wakhidah & Erman, 2022; Wekke & Mokodenseho, 2017). With this progress, they will align themselves with the things that are beneficial and keep their distance from the things that are harmful. "Today's" kids are the digital generation, who use platforms like Facebook, Twitter, Path, Instagram, and Youtube to show that they are the kids who exist for an open world.

By exercising complete freedom of expression and serving as a tool for quickly learning new facts. Children must have strong morals at this age to make choices and filter information, which can sometimes result in inappropriate behavior. Children need to be protected from monocultures and poor social development, such as becoming more selfish and having difficulty getting along with others, by parents and through family education. It's hard to understand the subtleties of emotions, and children are inactive because they play more alone, watch too much TV, and talk more slowly than they should because they don't practice enough (Williamson, 2022; Wilson, 2014).

The author claims that this attitude will occur because the digital world has already patronized him. It is possible that this is what KPAI calls one of the causes of rampant crimes such as bullying, pornography, and other verbal violence as a result of the failure of children to adapt to this digital era if the digital world is used as a child's teacher today. time and children today do not have a good religious education. The author suggests that religious principles (tawhid) be instilled in children from an early age through multicultural Islamic education at home. Education must be based on religion (Al-Attas, 1980; Al-Hafiz & Salleh, 2015; Coles, 2004; Starrett, 1998). Children must know their god by His attributes. It is the attributes of God that must be manifested in the multicultural values of Islamic education with the learning methods mentioned above.

6. Digital era

The 21st century is ahead of us, and its standard of living will witness the rise of the information and technology industry. The digital era is the result of the latest technological advances. The term "digital era" refers to a time when technology allows humans to carry out daily activities without being constrained by the limitations of space and time. technological developments that can be accessed by the public from the digital era, including gadgets/cell phones, televisions, computers, laptops, and others. These technological tools, however, have characteristics that make it easier for humans to interact with them and fulfill their needs (Twining et al., 2013; Williamson, 2022).

Children who are adept at taking advantage of the advancements of the digital era today also appreciate it, so that it is not only adults who benefit. In response to the advances of the digital age, parents now have the added responsibility of supervising their children as they use the technology that is readily available. In carrying out the learning process, educators in schools must contribute as well as parents who supervise children at home. This can give children quick thinking during the learning process in the midst of a digital era

where machines rule and human power is no longer dominant (Hai et al., 2013; Kuo et al., 2011; Trisiana, 2021).

In fact, what he did to get a solution when he received an assignment from a teacher was to type it into an application on his cellphone. If this is allowed, the child will experience a moral or character crisis. Therefore, character education is very important to start from elementary school. Intervention from the teacher is necessary for the development of character values. In the digital era, mastery of technology cannot completely replace the function of the teacher. The ability to adapt to changing times depends on how deeply ingrained and ingrained the child's character is (Kuo et al., 2011).

This can be concluded considering the rapidly developing and changing situation, especially in the digital era. Education must be balanced with moral principles that pay attention to the character and morals brought by students in the process of interaction in the midst of life at home, school, and in the community, not only seen from the values or numbers possessed by students (van Liere, 2014).

C. Research Methodology

This study uses a qualitative research design by using field research (field research). According to Denzin & Lincoln (2011) states that qualitative research is research that uses a natural setting, with the intention of interpreting phenomena that occur and is carried out by involving various existing methods (Moleong, 2021). This approach is used to study and obtain in-depth data on the Application of Islamic-Based Tolerance Values Learning in Digital-Based Elementary Schools in Cirebon City. Data collection techniques used are interviews, observation, and documentation.

This research took a locus in the city of Cirebon, by choosing a research unit at the elementary school education level. The consideration for focusing on elementary school is because elementary school is an important level of education for students, where at this level students take the longest time, which is 6 years, which means that this level has a high urgency to shape the character of a student and has an Islamic spirit of tolerance. The city of Cirebon was chosen as the research locus because the position of the city of Cirebon as the capital of the province of West Sumatra can be used as a barometer of the implementation of a policy.

The targets/subjects of this research are principals and elementary school teachers in the city of Cirebon. All research targets/subjects were selected purposively and snowball sampling. In this study using purposive sampling and supported by snowball sampling so that the presence of researchers is a necessity for the data collection process through interviews, observation, and documentation. Interviews were conducted using independent interviews with 7 informants, including the principal as a key informant, 10 teachers, 5 administrative staff, 8 guardians of students.

The data collection technique was obtained by conducting in-depth interviews (Yin & Yin, 2011). Observing using anecdotes during the process of implementing Islamic-based

tolerance values, the researcher acts only as an observer and at the same time tries to be part of the group so that subjective impressions can be minimized. Technique triangulation and source triangulation were used as a technique for checking the validity of the data. The data collection instrument used observation sheets and interview guidelines.

D. Findings and Discussion

1. Islamic-based Tolerance Values in Digital-Based Elementary Schools in Cirebon City

Islamic education is a growth of human potential, preservation of cultural heritage, integration of technology and science, as well as a combination of human potential and culture. This type of Islamic education must be able to produce Muslims who are very creative and ready to participate in modern society, according to their reasoning. In order to establish future projections and forecast the development of Islamic education, it is very important to adhere to the Causa finalists with regard to its modernization.

The following are the five main goals of modernizing Islamic education. First, Islamic education must prioritize the integration of knowledge between religious and general sciences in order to prevent the emergence of a scientific gap that separates religious and non-religious sciences. Second, education in Islam fosters tolerant attitudes and behavior, generosity in many fields, and especially tolerance for variations in the way one interprets Islamic teachings. Third, Islamic education improves foreign language skills as a tool for mastering and creating rapidly growing information. Fourth, education that prioritizes the ability to be independent and independent in everyday life. Fifth, education that prioritizes work ethic and appreciates hard work

All students, as well as teachers and parents, should be involved in pluralist education. The concept of pluralist tolerant education is not only needed by all children or students, it is not only the target of socio-cultural discrimination, or children who live in heterogeneous social contexts. tolerant. As a result, they will be able to actively train students to become citizens who value diversity and take pride in themselves, their environment, and many realities. The citizens of the country will consist of people from various ethnic, cultural and religious backgrounds.

UNESCO suggested that multicultural education should at least contain certain messages in October 1994 in Geneva (Banks & Banks, 2019; Bennett, 1986; Ladson-Billings, 2004; Sleeter & Grant, 2011). These suggestions consist of: a) Education should cultivate the capacity to understand and accept values that exist in individual, gender, community, and cultural variation as well as the capacity for cooperation, sharing, and communication with others; b) Education should promote a sense of identity and promote the exchange of concepts and ideas that promote social cohesion, fraternity and peace; c) Education should increase people's capacity for peaceful and non-violent conflict resolution. In order for students to be better able to cultivate the virtues of tolerance, patience, sharing, and nurturing, education must also promote the establishment of peace in their minds.

2. The Process of Implementing Islamic-Based Tolerance Values in Digital-Based Elementary Schools in Cirebon City

Various religious backgrounds and beliefs are represented among elementary school students in Cirebon City. Every student at an elementary school in the city of Cirebon is expected to always understand the religious condition of students because of the differences in religion and various beliefs. by constantly reinforcing the values of tolerance and mutual respect for beliefs and religions among students. The following are important elements that must be used in applying the principles of religious tolerance in learning that apply the values of tolerance based on Islam in relation to the learning process: a) Teacher competence in implementing verses of the Qur'an that contain values-Islamic-based tolerance values in learning. It is very important that the teacher can explain related verses about religious tolerance. A moderate paradigm of religious understanding is needed by teachers. This can be seen when the teacher explains to the class the meaning of Surah Yunus (10:99). The teacher also discusses with the class a hadith that describes the moment when the Prophet Muhammad SAW, in connection with the explanation in Surah Yunus (10:99). The Jews escorting the bodies passed the companions as they gathered. The Prophet rose to show respect. Aren't they Jews, O apostle? a friend commented. Yes, but they are also human, replied the Prophet. It is clear, therefore, that theological issues are not issues for humans to decide; rather, Allah Almighty decided them, and there is no room for tolerance or compromise. From the point of view of our humanity, we mu'amalah. The teacher deciphers the verses of the Qur'an and Al-Hadith relating to tolerance and linking it with Article 29 paragraph 2 of the 1945 Constitution, which states: "The state guarantees the independence of every citizen to embrace their respective religions and to worship. according to their religious beliefs".

To achieve this, a teaching and learning environment with the following pluralist approach was created: first, Offering opportunities for all students to participate in religious education according to their respective religious beliefs; second, Diversity-Based Education in Elementary Schools in Cirebon City, learning activities are always taught and instilled in accordance with religious perspectives, children's emotional development, equality, and participation (group work) in a society that is religiously, culturally, or ethnically plural; third, Creating a climate of mutual trust Building mutual trust in group work activities at elementary schools in Cirebon City. maintain a spirit of mutual understanding among people; and Educate students on the difference between understanding and agreeing; fourth, Realizing that their ideals and ours are different but can complement each other and contribute to a dynamic and living relationship is known as mutual understanding. Religious events including Ramadan, Eid and Islamic boarding schools are respected by all parties; fifth, Uphold love for all. The teacher helps students realize that they must always instill a sense of love and concern for others as creatures and servants of God so that they are aware of common needs. The aim is to create a culture of cooperation and togetherness in social life, which broadly refers to family, school community, and everyday life situations. and pesantren are respected by all parties; fifth, Uphold love for all. The teacher helps students

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The guidelines for curriculum preparation made by the National Education Standards Agency (BSNP) which were established based on Government Regulation No. 19 of 2005, were followed in the implementation of learning in elementary schools in the city of Cirebon. These standards include graduate competency standards, content standards, and guidelines for curriculum preparation. The curriculum is implemented by upholding five pillars of learning: learning to have faith and fear of God Almighty; learn to understand and live; learn to apply and act effectively; learn to live together and be useful to others; and learning to build and find identity is upheld during curriculum implementation; b) Models, methods and strategies in learning Islamic-based tolerance values in elementary schools in Cirebon City. In order to instill the values of religious tolerance in the tolerance material for Islamic Education learning, several learning models have been used, including the inquiry learning model, discovery learning model, project-based learning model, and problem-based learning model. In addition, elementary schools in Cirebon City use contextual teaching and learning models, cooperative learning models, and educational interaction models, which apply principles, motivation, individual differences, problem solving, and social relations; c) Learning media. Facilities and infrastructure that can be used to support the learning objectives of Islamic Religious Education include learning media for Islamic-based tolerant ideals. It is intended that through the use of media to teach Islamic religious education, students will actively seek to act according to their beliefs rather than simply imitating or doing what they are taught. This is in accordance with the strategy used in elementary schools in the city of Cirebon to instill values of religious tolerance, which calls on students to always be involved in active learning. All the principles that are the goals of elementary schools in the city of Cirebon are implanted in this way. which calls on students to always be involved in active learning. All the principles that are the goals of elementary schools in the city of Cirebon are implanted in this way. which calls on students to always be involved in active learning. All the principles that are the goals of elementary schools in the city of Cirebon are implanted in this way.

In addition to studying the material taught in class, students participate in religious practices including congregational prayers, celebrating Maulid, etc. The purpose of this field study is to strengthen learning materials and instill religious values in students. To help students better understand their own religious practice, broaden their understanding, and cultivate respect for the celebration of worship of other religions: 1) Teach tolerance as a virtue. Teachers apply the Lecture Method with the Materials of simplicity, humility, thrift,

Simple to improve life and cultivate a culture of tolerance in their students. Master incorporates tolerance-building materials into this lesson by teaching that, just as people of other faiths value Islamic fasting, we should also respect fasting of other religions. In terms of tolerance, we should provide healthy and nutritious food to Muslim and non-Muslim guests rather than opening the door to them because of their different religious beliefs. Teachers also use the exemplary method.

With this approach, children are taught from an early age to provide opportunities for other religious organizations to talk to their religious teachers. Students are also taught how to control their emotions. If the need for respect is truly ingrained in students, it will undoubtedly have far-reaching consequences for future attacks on places of worship, which could be reduced or even eliminated in Indonesia, namely *Bhinneka Tunggal Ika*. The Field Experience Approach is one that teachers also use. Students are encouraged to learn how to apply values as part of field experience techniques. Teachers use this method to teach tolerance by visiting other people's places with a warm, polite, and respectful attitude while still adhering to any possible rules. Students from various religions in elementary schools in Cirebon City are joined by the school so that they can socialize without being separated by religious sects. It seeks to provide opportunities for Muslim class students to better understand and appreciate non-Muslim students, as well as the opportunity to worship according to the teachings of their respective religions; 2) Fostering the cultivation of the value of Cooperation. The cultivation of the value of *gotong royong* is done through the lecture method. China is a socialist country, not a Muslim country. Therefore, it is clear that Islam is not inherently anti-non-Muslim, but seeks to build mutually beneficial relationships to advance Islam. In addition, teachers use active learning methods, this method is used to encourage students to actively cooperate with other people regardless of race or religion, thus instilling the ideals of cooperation.

The other method used by the teacher in fostering the cultivation of the value of cooperation is through the hadith motivational approach, which states that science is the way to heaven, perhaps the teacher can use it to instill the value of this cooperation. The importance of collaboration extends beyond the classroom; it also includes sharing motivational content through films or other media that might facilitate student access to learning materials. but rather trying to build mutually beneficial relationships to advance Islam. In addition, teachers use active learning methods, this method is used to encourage students to actively cooperate with other people regardless of race or religion, thus instilling the ideals of cooperation. The other method used by the teacher in fostering the cultivation of the value of cooperation is through the hadith motivational approach, which states that science is the way to heaven, perhaps the teacher can use it to instill the value of this cooperation. The importance of collaboration extends beyond the classroom; it also includes sharing motivational content through films or other media that might facilitate student access to learning materials. but rather trying to build mutually beneficial relationships to advance Islam.

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In the digital era, it is a challenge, where the values of multicultural Islamic education can be instilled in children from an early age. Shah-Kazemi (2012) and Sleeter & Grant (2011) explained by saying that multicultural values such as humanity, tolerance, respect, acceptance, prioritizing friendship, (dialogue) to all people, organizational groups, and across religions, loving the weak and monotheistic, maintaining unity and peace.

Dedication to be able to live together, respect each other, work together, support each other, and work together in a harmonious and peaceful environment are values that must exist in society (Sözeri et al., 2022; Tapanes et al., 2009). Trisiana, (2021) and Tuhvatullin et al., (2017) also supports the idea that teaching children about the values that will bring them to life such as diversity (pluralism), justice, tolerance, humanism, respect for property rights, responsibilities and shared ideals is very important.

3. Supporting and inhibiting factors in implementing Islamic-based tolerance values in Digital-Based Elementary Schools in Cirebon City

There are several driving and inhibiting variables in developing the ideals of Islamic-based tolerance in elementary schools in Cirebon City. There are several reasons to support the application of Islamic tolerance values: 1) A law that establishes guidelines to promote the ideals of religious tolerance. "Based on the Regulation of the Minister of National Education Number 23 of 2006 dated May 23, 2006 concerning Graduate Competency Standards, it states that the competency standards of graduates of educational units at all levels of education, students are able to respect the diversity of religions, cultures, ethnicities, races, and socio-economic groups in their environment. surroundings"; 2) Adequate educational and religious facilities, including prayer rooms, library rooms, and classrooms (respectively for Hinduism and Islam; not all classrooms have LCD, speakers, or wifi); 3) The principal and every school member encourage, maintain, and uphold learning. All staff members work together to build an enabling environment for learning so that teaching is as smooth as possible; 4) Books that encourage the teaching of religious tolerance to students. Al-Kitab (for non-Muslim religions), LKS, PAI textbooks, and Al-Qur'an (for Islam); 5) Effective school administration, such as placing non-Muslim children in the same class as Muslim students so that non-Muslim students receive Hindu religious lessons instead of Islamic lessons; 6) a non-Islamic based area and a conducive external school environment that is peaceful because of its distance from the provincial route, allows this plurality to encourage the application of religious tolerance norms.

The inhibiting factor for the development of tolerance-based Islamic ideals in elementary schools in the city of Cirebon. According to the author's research, there are several obstacles in implementing the ideals of Islamic-based tolerance in elementary schools in Cirebon City, including the following: 1) Students are different in terms of skills and emotional maturity; 2) Limited study time; 3) Discrimination against religious adherents in schools is not expressly prohibited by the school's written policy; 4) The unavailability of people who supervise students during religious activities such as congregational prayers due to lack of energy, so that some students continue to skip activities to participate in congregational prayers. In addition, non-Muslim religious subjects find it difficult to worship because of the limitations of the religious laboratory.

To overcome all the challenges mentioned above, it is necessary to take the following actions: 1) Make students regularly involved in activities, foster a sense of brotherhood between students, teachers, and teachers and students within the framework of Pancasila; 2) Schools are required to provide classrooms and prayer rooms for Christian, Catholic, and Buddhist religious education, although not significant for all religions, so that the implementation process of religious education on pluralism can run optimally; 3) The teacher expands and develops the understanding of religious tolerance, including knowledge of the ideology of Pancasila and the history of the Prophet peacefully coexisting with different people, in order to ensure the successful implementation of religious

teachings on plurality. So that teachers can provide broad insight to students while also having broad knowledge, understanding, and insight. to prevent the future spread of extremism; 4) Teachers need to be more creative in choosing and using learning resources according to students' abilities; 5) Teachers need to be more inventive in changing the situation of their students, getting to know each student's personality, and assessing the level of understanding and ability of students. To help students develop their personality in the future, provide feedback, criticism and suggestions. get to know each student's personality, and assess the student's level of understanding and ability. To help students develop their personality in the future, provide feedback, criticism and suggestions. get to know each student's personality, and assess the student's level of understanding and ability. To help students develop their personality in the future, provide feedback, criticism and suggestions.

Family habits can affect how children act and develop later into good and polite people. There is an educational process and a learning process among family members in the context of the family functioning as an educational function. In this situation, parents take a leading role in the education and learning of their children. The child's personality will grow in terms of cognition, affect, and abilities as a result. It is also possible to examine at least some aspects of intercultural education that start early in the family. Banks & Banks (2019) mentions that there are 5 dimensions of multicultural education that must exist in multicultural education. The five dimensions are as explained below: a) Content integration (Integration of multicultural education in the curriculum); b) The knowledge construction process (science construction); c) Prejudice reduction (reduction of prejudice); d) An equity pedagogy (Pedagogic equality between people); e) An empowering school culture and social structure (empowering school culture and social structure).

In view Banks & Banks (2019) There are five main components of this multicultural education so that diversity can be implemented or internalized. Wilson (2014) argues that strong ties and relationships, verbal involvement between instructors and parents and students, culture, curriculum, and extracurricular activities are all necessary for the implementation of multicultural education in the home and in schools. To systematically instill multicultural ideals in children and students must be governed by family or educational standards.

The attitudes of the teachers and students in the following classes demonstrate how successful the application of the norms of tolerance based on Islam in elementary schools in Cirebon City is: a) Regardless of religion, all Muslim students are allowed to collaborate with each other and with other students. cooperate with non-Muslims; b) Students have a strong religious commitment, as evidenced by the understanding and practice of Islamic religious worship; c) Students and teachers are tolerant, and students provide opportunities for their peers to practice their respective religions; d) Students and lecturers are democratic in nature, giving rights to adherents of other religions if necessary, such as during the fasting month and fasting in Islamic boarding schools. e) The establishment of good cooperation

and solidarity between students, between teachers, as well as between students, teachers, and other parts of the school such as TU. Non-Muslim students also increase their faith according to their respective religions. Despite their different religious beliefs, students learn a wide range of abilities. This type of education can be used as a model for elementary school learning in the city of Cirebon because it aims to foster a sense of love and respect among people who generally differ in religion, ethnicity, race, and community beliefs. Such an educational approach will undoubtedly reduce conflict and promote genuine unity. This type of education can be used as a model for elementary school learning in the city of Cirebon because it aims to foster a sense of love and respect among people who generally differ in religion, ethnicity, race, and community beliefs. Such an educational approach will undoubtedly reduce conflict and promote genuine unity. This type of education can be used as a model for elementary school learning in the city of Cirebon because it aims to foster a sense of love and respect among people who generally differ in religion, ethnicity, race, and community beliefs. Such an educational approach will undoubtedly reduce conflict and promote genuine unity.

When a child has a positive experience with prioritizing education in the family from an early age, with positive values such as multiculturalism, humanism, tolerance, respect, acceptance, prioritizing friendship, loving the weak and monoty, maintaining unity, and peace, developing culture, and maintain local cultural wisdom in the community (Ubani & Keränen-Pantsu, 2018; Unstad & Fjørtoft, 2021; Van der Veer, 1994). commitment to coexist peacefully and harmoniously with each other, respect each other, cooperate and help each other. Children have the right to quality education and have the right to continue their growth and development (van Liere, 2014; Verkuyten & Slooter, 2007).

Children are prepared to face all aspects of the progress of the times, including globalization and digitalization which are instruments or tools, because these advances have been embedded and internalized in children's attitudes (morals) so that they become children's personalities and characters. Because children are empowered by a positive mindset, digital relativism will yield positive results (Wakhidah & Erman, 2022; Wekke & Mokodenseho, 2017). With this progress, they will align themselves with the things that are beneficial and keep their distance from the things that are harmful. "Today's" kids are the digital generation, who use platforms like Facebook, Twitter, Path, Instagram, and Youtube to show that they are the kids who exist for an open world.

By exercising complete freedom of expression and serving as a tool for quickly learning new facts. Children must have strong morals at this age to make choices and filter information, which can sometimes result in inappropriate behavior. Children need to be protected from monocultures and poor social development, such as becoming more selfish and having difficulty getting along with others, by parents and through family education. It's hard to understand the subtleties of emotions, and children are inactive because they play more alone, watch too much TV, and talk more slowly than they should because they don't practice enough (Williamson, 2022; Wilson, 2014).

The author claims that this attitude will occur because the digital world has already patronized him. It is possible that this is what KPAI calls one of the causes of rampant crimes such as bullying, pornography, and other verbal violence as a result of the failure of children to adapt to this digital era if the digital world is used as a child's teacher today. time and children today do not have a good religious education. The author suggests that religious principles (tawhid) be instilled in children from an early age through multicultural Islamic education at home. Education must be based on religion (Al-Attas, 1980; Al-Hafiz & Salleh, 2015; Coles, 2004; Starrett, 1998). Children must know their god by His attributes. It is the attributes of God that must be manifested in the multicultural values of Islamic education with the learning methods mentioned above.

E. Conclusion

Based on the research results, the implementation of Islamic-based tolerance values in Digital-Based Elementary Schools in Cirebon City is carried out by: 1) providing opportunities for all students to take part in religious learning according to their respective religious beliefs; 2) fostering a tolerant environment in all classes (learning about differences, fostering mutual trust, upholding mutual understanding, and upholding mutual love); and 3) fostering a deeper understanding of Islam among students (tolerance value). Government policies that provide guidelines for advancing the ideals of religious tolerance, adequate facilities, and the realization of collaboration between students in religious activities are all supporting aspects. Ability level, differences in students' emotional maturity, lack of resources (such as learning media), and lack of time to learn are some of the variables that hinder learning. The success of applying the values of tolerance in learning is evidenced by the fact that all Muslim students can work together regardless of their religion, students have strong religious beliefs, students and teachers can tolerate each other, students and teachers have democratic personalities, and that harmony and solidarity exist. strong built. The signs of success achieved in implementing Islamic-based tolerance values in Digital-Based Elementary Schools in Cirebon City are: a) good cooperation between Muslims and non-Muslims; b) strong religious beliefs (religious); c) the opportunity to worship according to the religious beliefs of each individual; d) democratic nature, give rights to adherents of other religions; e) the growth of good harmony and unity between students, teachers, and other parts of the school, such as TU.

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