

# The Impact of Listening to the Tegalana Song "Tolerance" on the Attitude of Religious Moderation

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\*Oni Allyusni, Basukiyatno, Maufur<sup>1,2,3</sup> 

<sup>1,2,3</sup> Universitas Pancasakti Tegal

Corresponding Author: [allyusnioni@yahoo.co.id](mailto:allyusnioni@yahoo.co.id)

## ABSTRACT

This research study aims to determine the form of attitudes and intolerant behaviour, the influence of Tegalana's song "Tolerance" on the attitude of religious moderation and the supporting and inhibiting factors affecting religious moderation. Religious moderation and the supporting and inhibiting factors that affect the effectiveness of the effectiveness of the song "Tolerance" in improving the attitude of religious moderation in Madrasah Tsanawiyah Negeri 3 Tegal. Religious moderation in Madrasah Tsanawiyah Negeri 3 Tegal. Type of This research is a qualitative research that uses research method (field research). The result of This research shows that there are still forms of intolerant attitudes and behaviors such as: Easy judging other people even to the rejection of differences. So that from The existence of this behaviour resulted in the birth of disharmony in the madrasah community as a whole. The effectiveness of the Tegalana song "Tolerance" can also increase moderate attitudes that can indirectly erode the social disharmony that occurs in Madrasah Tsanawiyah Negeri 3 Tegal. Supporting factors for the effectiveness of the song "Tolerance" in improving the attitude of religious moderation is a policy that is supported by all components of the school. All components of the school. While the inhibiting factor is the limited time to integrating songs in formal education programs.

**Keywords:** Tolerance, Religious moderation, Education

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## INTRODUCTION

Tolerance is the essence or character of the character and personality of the Indonesian nation. The character of tolerance has been seen since ancient times, as evidenced by the policies of the Sailendra kings who allowed their people and subjects to embrace the religion of their choice. Tolerance is also implicitly contained in the motto of the Indonesian people Bhinneka Tunggal Ika, which means that although Indonesia is diverse (religious), it is united in unity.

Tolerance in the Big Indonesian Dictionary is defined as a concept or principle that approaches (understands, explains, and reconciles) differences or disputes with one's own experience (opinions, views, beliefs, habits, and behaviour) In Latin, tolerance comes from the word *tolerantia*, which refers to caution, leniency, and gentleness. In this context, it can be understood that tolerance is the granting of privileges to others to express an opinion or decision that they consider to be the truth on the basis of actions that have been carried out even though sometimes the results are not as expected.

Siregar, et al (2022: 1345) say that tolerance is defined as a quality of attitude that allows the opinions, beliefs, customs, and behaviour of others that are different from themselves. Tolerance also means respect for the multiculturalism that exists in society.

These views on tolerance lead to a statement that what is meant by tolerance is an attitude of mutual respect and respect for differences that exist in society.

Tegal's cultural richness is inseparable from the existence of the art of tegalan songs which are the result of Javanese and Arabic cultural acculturation. These songs often sing melodiously in various places, accompanying the daily life of the Tegal community. Various types of moorland songs can be found with the characteristics of the moorland language known as ngapak language and enchanting music.

The spread of moorland songs is also supported by geographical and cultural factors. Tegal and its surrounding areas have a strong artistic tradition, and lagu tegalan is an integral part of this heritage. The lyrics often tell stories about people's daily lives, customs and the natural beauty of Tegal. It is not only entertaining, but also serves as a medium to convey moral messages and cultural values. Thus, the moorland song has become a reflection of the identity and pride of the Tegal community.

One of the most popular moor songs, especially in Tegal Regency, is "Tolerance". The lyrics, which are themed on inter-religious diversity, are able to raise the spirit and entertain the soul of the Tegal community in carrying out daily life activities. The typical cheerful rhythm is the perfect accompaniment for the song which is supported by the lyrics full of moral messages.

In this modern era, the preservation of songs such as "Tolerance" is very important to be played in the world of education because it contains social messages such as tolerance and religious moderation that need to be practiced. Therefore, various preservation efforts need to be carried out, for example through the teaching of Tolerance moor songs in schools, and documentation of Tolerance moor songs in the form of recordings or books. Irama & Zamzami in Rahma Khorunnissa and Sayhidin (2022: 178) state that the phenomenon of extremism in religion, radicalism and intolerance has recently emerged not only in the community, but has entered educational institutions, namely schools at various levels starting from education in elementary schools to higher education. These symptoms are often referred to as "syncretism", a bad term.

The breeding of tolerance as well as moderation: proportional balance in young people as suggested by social psychologists and social scientists is due to at least three main reasons; It is a matter of immature mental readiness, so young people are easily influenced by information conveyed by people who are considered more experienced, intelligent and "powerful" in a religious context. Mentally, young people continue to look for figures to be referred to as "guidelines" in language and life.

Political mismatches lead to the assumption that the younger generation does not have sufficient access when, as in Indonesia, they function as political pillars. This condition makes the youth feel disillusioned with their country. When people are disillusioned and become resentful, they become resentful of a particular religion. However, people in politics in Indonesia are not limited to one religion. The issue of economic inequality. Economic inequality is often said by political economists and sociologists to be the most fertile seed for the emergence of intolerance and violence. Due to the hard life suffered, jobs are difficult to get and unemployment is waiting in front of them, when there is a group or someone sprinkling seeds of hatred and going to heaven immediately without further ado the young people follow it.

Cultural arts as one of the local content subjects based on regional and national arts, has an equally important role in producing the next generation of the nation with character and mentality and the soul of an intellectual person. Godly personality, moderate social life, mutual respect between tribes, nations and religions, always being in the middle, not taking sides, knowing the customs of the surrounding environment as a whole and upholding the values of tolerance and moderation, are basic competencies that must be included in the learning system of students in Madrasah Tsanawiyah Negeri 3 Tegal.

Emphasis on the work of creativity, both from arts educators and educators of other general subjects in particular can anticipate the symptoms of intolerant attitudes and

radicalism such as friction between groups of educators with one another and mutual disrespect between educators which indirectly in a state of realization or not become a negative and unhealthy reference for the environment of students. Of course this can affect the mental health of students and must be prevented immediately so that things that we might not want will never happen. Akhmadi (2019: 45-55) states that understanding religious moderation and tolerance has recently become a central issue among educators. The emergence of this issue is motivated by the low awareness of plurality, the importance of tolerance and inclusiveness in religion. This is characterized by the emergence of radical, intolerant and non-Pancasila ideologies. These ideologies target all generations, including the younger generation.

The low understanding of tolerance and moderation in religion among the public is a problem in the Ministry of Religious Affairs of the Republic of Indonesia that must be resolved immediately. That is, campaigning for tolerance and understanding of religious moderation must reach the community in all groups and levels. So that in campaigning for tolerance and understanding of religious moderation does not experience deadlock and without a strong foundation. This is a form of anticipation and as a fortress against outside cultures that threaten the younger generation, which is actually a generation that has been prepared to welcome the digital era 4.0. The perspective or perspective of educators in Madrasah Tsanawiyah Negeri 3 Tegal in building a generation with character, needs to be equipped with understandings that do not conflict with the 1945 Constitution and Pancasila, and are not at odds with religious values as the creed of the guidelines for the life of the nation and state in the context of tolerance and moderate understanding better known as tolerance and religious moderation. As an intermediary of tolerance and religious moderation, an educator can play a very important role in guiding students to understand and appreciate differences in beliefs. Although all students in Madrasah Tsanawiyah Negeri 3 Tegal are Muslim, their perspective on religion is not the same. Moreover, students at the Madrasah level or equivalent to Junior High School are classified into a very young and productive age group, still very easily swayed by new understanding.

Teachers in Madrasah Tsanawiyah Negeri 3 Tegal can socialize and promote this understanding by means of open inclusive dialogue, introducing a deep understanding of diversity in religion, and providing a healthy and supportive social environment for students to ask questions and learn about different religious perspectives. In addition, educators must also try to put aside their egos and selfishness to be able to set an example in daily behaviour, continuously showing an inclusive attitude and respect for diversity and perspectives in religion and in behaviour.

## METHOD

This study uses qualitative research methods. Research from Yusanto (2020: 1-13) states that qualitative research has its own variety of approaches, so that researchers can choose from this variety to adjust the object to be researched. The purpose of qualitative research can be seen from: (1) Describing the object of research (describing object); so that the object of research can be interpreted, it needs to be described by photographing, videoing, illustrating and narrating. This description can be done on objects in the form of events, social interactions, social religious activities, and so on. (2) Revealing the meaning behind the phenomena; the meaning behind the phenomena/facts can be revealed if the researcher shows and reveals through in-depth interviews (dept interviews) and participation observation. (3) Explaining the phenomena that occur (explaining objects); phenomena that appear in the field are sometimes not the same as what is the goal, the core of the problem or in other words what appears is different from the main intention, so that it is necessary to explain in detail, in detail and systematically (Setiawan & Anggito 2018: 39). Objective

clarification needs to be done to avoid misconception, misunderstanding, and misinterpretation (Suwendra in Muhammad Rijal Fadli, 2020: 37).

This research uses the case study method. Case Study comes from the English translation "Case Study" or ". The word "Case" is taken from the word "Case" which means study or event. While "Study" means learning, studying, researching, and analyzing, in other words, case study is studying an event, situation, event or called a social phenomenon that aims to reveal the peculiarities or uniqueness of the characteristics contained in the case under study. (Nursapia Harahap, 2020: 463).

In the Oxford Advanced Learner's Dictionary of Current English, this dictionary defines case study as an instance or example of the occurrence of something, actual state of affairs; situation, and circumstances or special conditions relating to a person or thing. Broadly speaking, it means 1). Example of the occurrence of something, 2). The actual state of affairs or situation, and 3). Certain environments or conditions about people or things. Yusanto (2020: 1-13) emphasizes that based on this point of view, it can be concluded that a qualitative approach is research that focuses on the natural conditions of a place or event and uses steps according to the rules or stages of data collection.

## FINDINGS AND DISCUSSION

### Forms of intolerant attitudes and behaviors that still occur in Madrasah Tsanawiyah Negeri 3 Tegal

Referring to the results of observations and interviews with various parties in Madrasah Tsanawiyah Negeri 3 Tegal, that the attitude of intolerance is still a challenge that needs to be overcome. Although madrasah as a religious educational institution is expected to be an example in instilling the values of tolerance, but in reality there are still various forms of intolerance, both among students, educators, and education personnel including attitudes such as: rejection of differences, easy to judge others, tend to be reluctant to interact, bullying, small disputes between educators and education personnel, only associate with certain groups, the emergence of rumors or gossip that can divide unity, like to talk negatively about others, want to win alone among colleagues, small friction that arises due to lack of effective communication between fellow educators and employees, and less willing to work together.

In an increasingly complex era of globalization, the issue of tolerance is becoming increasingly crucial. In the midst of various forms of discrimination and division, we need to reflect on the importance of peaceful coexistence. One scope that needs to be considered is the educational environment, as happened in Madrasah Tsanawiyah Negeri 3 Tegal. Based on the results of the research above, it can be said that the intolerance that occurred in Madrasah Tsanawiyah Negeri 3 Tegal was an attitude that did not accept or appreciate the differences.

As explained by John Dewey quoted by Zamron Suyahmo and Munandar (2017: 205); democratic values include tolerance, respect for differences of opinion, understanding the diversity of society and open awareness of the cultivation of human values, human dignity, the ability to control themselves so as not to disturb others, coherence and humanity, self-confidence, prioritizing others and obeying applicable regulations.

The theory further strengthens the answer of the source that the form of intolerance that occurred in Madrasah Tsanawiyah Negeri 3 Tegal where small disputes between educators and education personnel, only associate with certain groups, the emergence of rumors or gossip that can divide the unity, the attitude of wanting to win alone and easily judge others is still found.

Intolerance is a widespread problem, not only among the general public, but also in the world of education. Intolerance in Madrasah Tsanawiyah Negeri 3 Tegal is a serious threat to the peace, security and comfort of teaching and learning. This attitude has adverse consequences for children's development. A tolerant educator, education personnel can be a



role model for students and other madrasah residents so as to create a harmonious environment. However, if an educator or education staff fails to uphold tolerance, the madrasah community, including students, will be polarized and social conflicts can increase. Intolerant attitudes, in the view of society, are a reflection of weak moral character.

The impact of intolerance is not only felt by individuals who are the target of intolerance, but also become the initial seed of the pyramid of social division in Madrasah Tsanawiyah Negeri 3 Tegal. Intolerance as a barrier to the unity of the madrasah community, causing conflicts and debates that have a negative impact on the harmony of the madrasah community. In addition, intolerance causes a decrease in growth and innovation in character education of students in Madrasah Tsanawiyah Negeri 3 Tegal, because it inhibits collaboration with outside elements and prestige in terms of mutual learning from differences.

Intolerance in Madrasah Tsanawiyah Negeri 3 Tegal did not just happen, but there were factors behind it. According to Halimah (2018: 4), the factors of the emergence of intolerance include personality, knowledge that absolutizes, relationships with power, and considers personal or group the most correct.

A conducive environment is very important in creating a tolerant madrasah community. The madrasah community needs to actively maintain harmony and cooperation to prevent conflicts that stem from intolerance. Madrasahs must be a safe space for all its citizens to express themselves and their opinions, without fear of being judged or intimidated. Educators, education personnel and all sectors must create an atmosphere conducive to learning and interaction, where differences are valued and used as strengths. In addition, subjects at all grade levels must ensure that all individuals are treated fairly and without discrimination.

To prevent unwanted things from happening, all components of the madrasah need to work together to create an inclusive and tolerant environment. Educators, education personnel, students, and all residents of Madrasah Tsanawiyah Negeri 3 Tegal need to be invited to respect differences, appreciate diversity, and build effective communication. In addition, it is necessary to organize activities that can strengthen the sense of unity and integrity among all madrasah residents. Thus, the values of tolerance in Madrasah Tsanawiyah Negeri 3 Tegal can be internalized from an early age.

### **The influence of Tegalana's song "Tolerance" on efforts to implement diverse moderation attitudes in Madrasah Tsanawiyah Negeri 3 Tegal**

Referring to the results of observations and interviews with various parties in Madrasah Tsanawiyah Negeri 3 Tegal, that the song Tegalana "Tolerance" has a very positive influence in efforts to instill the values of moderation and tolerance in the madrasah environment.

Some important points that can be taken from the interview about the song "Tolerance" include: the song can be a trigger for anyone, including an educator, to foster a moderate attitude, raise awareness to always think and act inclusively, this song can strengthen social ties between madrasah residents, can be a reminder for all to appreciate and respect each other, teach about brotherhood, tolerance, and mutual respect and have a very important role in shaping the character of students. This song teaches us to see others not as opponents, but as brothers.

Songs are closely related to the language of communication between people. This is because the process of listening to songs is also a form of effective communication in communication. Language is the main element in communication, because it builds messages. (Aldi Madagi, 2020: 670-680). Therefore, it is important for us to know about the structure of language because the structure affects the message.

Song media is an appropriate tool that can be utilized by Madrasah Tsanawiyah Negeri 3 Tegal residents to establish good communication. In the song "Tolerance" there are various kinds of diction that can provide a treat of words that help educators and students

communicate. Songs are very close to social behavior, but we sometimes pay less attention to the content and stories behind the lyrics. The song can trigger a moderate attitude, thinking and acting inclusively. The Tegalana song "Tolerance" teaches us to see others not as opponents, but as brothers.

The theory proposed by Kresovich (2022) emphasizes that songs have the unique ability to transcend linguistic barriers, evoke emotions, activate memories, and promote feelings of connection and inclusion. The "Tolerance" song exemplifies this potential by fostering attitudes of tolerance among madrasa residents. By raising awareness of the importance of inclusivity, the song encourages individuals to think and act in a more open and accepting manner. The act of singing together further strengthens social bonds, creating a sense of unity and shared purpose among madrasa members. Additionally, the song's lyrics can serve as a valuable tool for reflection, prompting individuals to evaluate and improve their everyday attitudes toward others.

The "Tolerance" song aligns with the core values taught in religious education, such as brotherhood, tolerance, and mutual respect. Through its powerful message, the song has the potential to shape the character of students, encouraging them to embrace moderation, tolerance, and respect for diversity. Rather than being just a simple melody, the song serves as a meaningful medium for instilling essential values that contribute to creating a harmonious, inclusive environment in the madrasa. In this way, the "Tolerance" song acts as a catalyst for promoting positive change, fostering an atmosphere where human dignity and respect for differences are upheld.

### **Supporting and inhibiting factors that influence the effectiveness of Tegalana's song "Tolerance" in improving religious moderation in Madrasah Tsanawiyah Negeri 3 Tegal.**

The use of the song "Tolerance" as a medium to improve the attitude of religious moderation has significant supporting potential, namely: involvement of educators and education personnel in the coaching process, relevant madrasah activities, policies supported by all school components, approaches that are appropriate to local culture, understanding of the content contained in the song lyrics, the role of social media which also helps disseminate the message of this song, creative activities such as the P5P2RA program with the theme of Diversity, Knowing culture, making posters, poems, or songs, an integrative curriculum, extracurricular activities that are inclusive and encourage interaction between students, a harmonious school atmosphere, strong leadership and full support from the madrasah head, and a sustainable character building program.

However, its success is influenced by a number of inhibiting factors including: if the song is only played once or twice, the message may not be strong enough to change learners' behavior, activities that are not carried out in a sustainable manner, learners or madrasah residents who are less open to the message in the song, lack of reinforcement from the madrasah, not all of them have the same interest and motivation to learn about tolerance, discrimination or conflict in the environment, limited time to integrate songs in formal education programs, passive nature of some employees and learners who only listen to songs without actually engaging in supporting activities, differences in perceptions, lack of competence, lack of motivation, fear of conflict, lack of support from peers.

Strengthening the value of moderation is an agenda that the Ministry of Religious Affairs has continued to carry out since 2021 until now. Strengthening religious moderation is also carried out in educational institutions such as pesantren, madrasah and schools. This is very important as an effort to build national culture and character. In addition, the world of education itself is an important part in carrying out the strengthening of the value of religious moderation. (Permana & Hafil in Asria Ramadhani and Muthia Umi Setyoningrum, 2022: 76-89). We also live in a nature that moves in such a way and are expected to have a strong foundation. Moderation has long been something that stands out in the history of civilization and the traditions of all religions in Indonesia and the world. (Nadiyah, in Asria Ramadhani and Muthia Umi Setyoningrum, 2022:76-89).

Educators have a very important role in instilling the value of moderation by integrating education with various cultures. The active involvement of all school components such as the participation of educators, education personnel, madrasah head, and parents in the process of fostering tolerance values is very important to create a good model for students. Activities organized in Madrasah Tsanawiyah Negeri 3 Tegal that are in line with the message of the song "Tolerance" can strengthen students' understanding of the importance of a moderate attitude.

The existence of policies that support the strengthening of religious moderation values and the commitment of all components of Madrasah Tsanawiyah Negeri 3 Tegal to implement them are key success factors as well as the local culture approach. The use of the Tegalana song "Tolerance" with lyrics that are in accordance with local culture can be more easily accepted and understood by all levels. Repeated delivery of tolerance messages through songs and supporting activities can increase effectiveness.

Head of the Research and Development and Training Agency of the Ministry of Religious Affairs Amien Suyitno in ANTARA (2023) stated that:

"Music has a deep meaning, with music, we can prostrate or glorify. Music can also be used as an instrument to get closer to God, music is not just entertainment, but also a tool to build the diversity of the people and promote religious moderation. This is concrete evidence of how music can unite various elements in society, and make diversity one of Indonesia's greatest assets."

However, in its application in the field, there are obstacles that are experienced and become inhibiting factors. Lack of interest and motivation indicates that not all learners have the same interest and motivation to learn about the value of moderation. The influence of the social environment such as learners' personal experiences with issues related to tolerance and the influence of social media can hinder the acceptance of tolerance messages. In addition, differences in perceptions among educators and education personnel regarding the importance of religious moderation can hinder program implementation. The lack of competence of educators in delivering material on religious moderation can also reduce the effectiveness of the program.

In addition, the fear of educators and education personnel to discuss sensitive issues is believed to hinder program implementation. Lack of support from peers and limited time to integrate songs in formal education programs also affect and become obstacles in the implementation of the program.

Overall, the use of the song "Tolerance" has great potential to improve the religious moderation of the madrasah community. However, its success is highly dependent on the joint efforts of all school components in creating a conducive environment, developing relevant programs, and overcoming various challenges.

## CONCLUSIONS

The research on the impact of listening to the Tegalana song "Tolerance" in Madrasah Tsanawiyah Negeri 3 Tegal reveals that while there are still signs of intolerance, such as reluctance to interact, group exclusivity, quick judgment, and rejection of differences, the song has a positive influence on promoting religious moderation. It has proven effective in fostering moderate attitudes by reminding individuals to appreciate and respect each other, strengthening social ties, teaching brotherhood, and raising awareness about inclusivity. Supporting factors for the song's effectiveness include policies backed by school components, inclusive extracurricular activities, the involvement of educators, and appropriate cultural approaches. However, there are inhibiting factors such as limited time for integration into formal education, weak messages for some, passive student and staff participation, and differences in perception and motivation. Despite these challenges, the song remains an influential tool for promoting religious moderation and reducing social disharmony within the madrasah community.

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