



Philanthropy in Education of Religious Tolerance in *Kurikulum Merdeka*

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Article History	Abstract
Received February 24, 2023	<i>The multicultural Indonesian nation consisting of various tribes, languages, ethnicities, cultures, and religions must uphold tolerance education. including the implementation of the "Kurikulum Merdeka" in educational units in schools. Various cases of religious intolerance show a lack of voluntary action through an understanding of the treatment of volunteerism for social purposes through love (philanthropy) in the form of acts of generosity (compassion). This paper discusses the Philanthropy of Religious Tolerance Education in the Implementation of the "Kurikulum Merdeka" at Al-Kautsar Elementary School and Pangudi Utami Elementary School. This research qualitative field research with a data collection approach through observation, interviews, and documentation. Data analysis techniques in this study are data reduction, data presentation, and conclusion. The results of the study show that philanthropy is always closely related to things that are engaged in charity or are closely related to material elements. This narrow view is currently beginning to erode, especially with the increasing interest of school students in philanthropic activities which are closely related to the behavior of those who do them out of concern. The meaning of philanthropy is expanding and developing. Philanthropy activities are increasingly organized and directed. During modern currents, forms of philanthropy emerge in society, one of which is philanthropy in implementing "Kurikulum Merdeka" with two different schools in schools with students from Pangudi Utami Catholic Elementary School and Alkautsar Islamic Elementary School.</i>
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INTRODUCTION

Education is a deliberate effort to maximize human potential is that they are intelligent cognitively, affectively, psychomotorically and contribute to diversity and differences in order to become tolerant human beings. The multicultural Indonesian nation consists of various tribes, languages, ethnicities, cultures and religions that must uphold tolerance education (Fitriani 2020).

In the vast nation of Indonesia, there are many different religions, including Islam, Christianity, Hinduism, Buddhism, and several indigenous traditions. Therefore, religious tolerance is a must to ensure social stability in the face of intellectual pressure or in the form of physical conflicts in society. Religious diversity is meant to be acknowledged, respected, and used to cooperate in virtue. Rather than the other way around, religious differences are a motivating factor for bringing each other down, belittling one another, or mixing one religion with another (Fitriani 2020).

At SMAN 8 Yogyakarta, there was an instance of intolerance when the principal had his students spend Easter Day at camp. Catholic and Christian religious educators objected to this, but the principal made no comment. (Guritno and Erdianto 2021).

Kurikulum Merdeka improper formatting provides learning independence goals for both teachers and students, especially student-centered learning processes in order for students to maximize their potential become superior human-centered. The curriculum is a set of tools to achieve a goal including the Implementation of the *Kurikulum Merdeka* in educational units in driving schools. This curriculum contains the theme of strengthening the profile of Pancasila, namely global diversity with religious tolerance.

However, the problem of intolerance in Indonesia continues to occur, some data, as quoted from *kompas.com* (06/04/2021) by Setara Institute research, the most frequent

violations of intolerance occurred during 2020-2021 carried out by various parties such as community groups, religious organizations, non-governmental actors. countries, even up to MUI (Indonesian Ulema Council). At most, there were around 64 cases of KBB (freedom of religious groups), consisting of refusals to establish places of worship, worship activities to desecration in the name of religion. Social facts quoted from *tempo.com* (21/10/2022) show that cases of intolerance at SMA Negeri 52 Jakarta were caused by students tackling non-Muslim students during the OSIS election. Ironically, one teacher was even involved as the initiator (Muharam 2020).

The various cases above show a lack of voluntary action through understanding voluntary treatment for social interests through love (philanthropy) in the form of acts of charity (compassion) and religious tolerance education in society, especially in schools which must be internalized from an early age.

Historically, philanthropy in this country (Indonesia) started from elements of Islam and Christianity related to missionary and da'wah activities with the spread of religion in the form of educational services and social activities (Fauzia, Hidayati, Ilmiah et al. 2018). Indonesian philanthropic activities began with the emergence and development of a popular community organization with the term NGO (Non-Governmental Organization) around the 1970s which aimed to assist humanitarian activities (Jusuf 2007).

Apart from a lack of understanding of philanthropy, also in tolerance education, that tolerance education has the meaning of gentleness, patience and leniency as well as relief from existing differences (Mumin 2018).

Religious diversity is axiomatic (undeniable) facts and is a historical inevitability (historically necessary) that are universal. Religious plurality should be seen as part of human life where it is something that is impossible eliminated but must be addressed well. Religious plurality has the potential to give birth to a variety of collision, conflict, violence, and attitude anarchy against

adherents of other religions when cannot be handled properly (Malik 2021).

Islam terms tolerance which means *tasamuh*, namely the attitude of allowing or freeing someone to disagree with our arguments and opinions and also rejecting opinions on differences that occur such as lifestyle and others (Khoiriyah 2016).

LITERATURE REVIEW

As for the literature review such as in their study titled "The role of philanthropic institutions for the welfare of the global community," Sholikhah et al. (Case study on the Fast Response Madiun Action) in this research discusses the role of ACT for a global presence in the economic field for the welfare of society with waqf channeling programs (Sholikhah 2021).

In contrast to the research conducted by Sulikfli UIN Sunan Kalijaga with the title Islamic Philanthropy in the Context of Human Resource Development in Indonesia which discusses the contribution of BAZNAS in channeling zakat for distribution of scholarships and renovation of educational institutions (Sulikfli 2018).

In Anwar Hafidzi's writings, tolerance is something that can reduce inter-religious conflict and create a sense of brotherhood despite different beliefs. Tolerance in life is viewed from two approaches, namely in Islam and the psychology of religion. A literature review was the research methodology employed with the keyword's community tolerance and faith. This approach will find at least two theoretical approaches, namely internal and external tolerance approaches. Internally, tolerance in the religious approach recognizes the existence of the concept of pluralism in choosing beliefs and practicing them. As for externally, tolerance can be believed based on maturity in religious attitudes or being able to adapt maturely. The concept found is the concept of *tasamuh* and *tawazun* in society and belief (Hafidzi 2019).

John Goodwin and Roger Williams

advocated a theory of religious toleration that should only be extended to Protestant Christians who were entitled to Christian liberty, such as the regenerate. They never had in mind a broad conception of religious toleration to be extended to persons of all faiths, whether they were Christians, Jews, Turks, or the like. The logical progression from the Pauline gospel through St. Augustine, Thomas Aquinas, Martin Luther, and John Calvin to seventeenth-century England was the foundation upon which Milton and his contemporaries based their conclusions. There is no separate study of John Milton's theory of religious toleration, and the few cursory treatments of Milton's concepts of religious liberty that have been published typically overstate Milton's actual understanding of religious liberty, necessitating the need for this study of his theory of religious toleration. This study aims to fill the gap mentioned in the aforementioned first justification and dispel the myth that Milton favoured a large expansion of religious liberty (Hjerm, Eger, Bohman et al. 2019).

Currently generosity based on compassion for others is the meaning of philanthropy. Philanthropy can be promoted as an antidote to the moral degradation that occurs in society. The problem is that not all Indonesian people understand the importance of philanthropy in dealing with social and environmental problems in Indonesia. The purpose of this research is for the community to better understand the meaning of philanthropy and its role, namely for the welfare of society, especially in the economic field. This philanthropy assumes that people who own and adhere to a religion teach generosity, not only in religion but socially as well. Helping each other is a social phenomenon and helping each other is one of the characteristics of generosity.

Even if both studies mention philanthropy, the innovation in this study is Religious Tolerance Education Philanthropy in the Implementation of the Kurikulum Merdeka at Al-Kautsar Elementary School and Pangudi

Utami Elementary School.

CONCEPTUAL FRAMEWORK

Philanthropy Tolerance of Religious Education

Historically, philanthropy in this country (Indonesia) started from elements of Islam and Christianity related to missionary and da'wah activities with the spread of religion in the form of educational services and social activities in the community (Hidayati 2017). Philanthropy in Indonesia originates from the development and emergence of a community organization which was popularized by the term NGO (Non-Governmental Organization) around the 1970s (Jusuf 2007). Apart from a lack of understanding of philanthropy, also in tolerance education (Mumin 2018) says tolerance education has the meaning of gentleness, patience and leniency as well as relief from existing differences. Tolerance is defined as "being tolerant" or "being tolerant" (respecting, allowing, permitting) institutions (opinions, views, beliefs, habits, conduct) that are different from or in opposition to one's own convictions. While tolerance is a quality or attitude, setting restrictions on the amount of additions or subtractions that are still permitted (Taufikurraman 2018).

Etymologically or linguistically, tolerance comes from the word tolerance which is an attitude that allows and is open to the differences of others, both in matters of opinion (opinion) of religious beliefs or in terms of economic, social and political aspects. In Arabic, it has the same meaning as the word *tasamuh* from *lafadz samaha* (سمح) which means forgiveness, pardon, and broad-mindedness (Munawir and Fairuz 2007).

Tolerance is an attitude or trait of tolerance in the form of accepting and permitting a position, opinion, view, belief, or anything that is different from one's own stance, according to Poerwadarminto (1991) in the "General Dictionary of the Indonesian Language".

There are two ways to define tolerance.

An unfavorable view of tolerance is that it only calls for a mindset of acceptance and non-harming toward other individuals or groups, both different and similar. The second, however, is a positive statement that calls for support and help for the existence of other individuals or organizations (Casnadi 2019).

Tolerance in its implementation in attitude must also be based on an attitude of generosity towards others while still paying attention to self-held principles, namely without sacrificing these principles (Mumin 2018).

In Indonesia, various Islamic humanitarian traditions have been growing for a while. However, not many studies have been conducted specifically to see the extent to which universities in Indonesia have developed Islamic philanthropic programs as part of the Merdeka Learning Kampus Merdeka (MBKM) humanitarian project in relation to the extent to which guidelines issued by the Indonesian Ministry of Education and Culture and the Indonesian Ministry of Religion consider Islamic philanthropic programs as MBKM humanitarian projects in general (Ummi 2022).

Religion calls for tolerance among its adherents to foster harmony, hence tolerance is essential. Tolerance is the basis for developing mutual understanding and respect for existing differences. Additionally, a crucial consideration in fostering interfaith cooperation and conversation in public (Malik 2021).

The Purpose and Benefits of Religious Tolerance Education

Indonesia is a multicultural country with various ethnic and cultural differences including language so that it has a positive impact on mutual respect and acceptance of this diversity.

While Indonesia is a diverse nation, religious diversity does not necessitate that believers undermine, disparage, or compare one faith to another. All followers of religions must adopt a stance of respect,

acknowledgment, and cooperation between all people. The mentality that every person should possess (Sarapung 2002).

A harmonious and peaceful social life will be realized if we apply an attitude of tolerance. By implementing an attitude of tolerance, our lives in society will become more peaceful and peaceful, this will create a conducive atmosphere so that we can eliminate anxiety and fear of negative actions from other religions. Society will view religious differences in a positive light and not make religious differences a big problem and have fatal consequences. But a colorful atmosphere.

One of the objectives of religious tolerance is religious harmony. Several occurrences that exhibit signs of deteriorating relations between religions served as inspiration for this. Major religions are present, which has an impact on how the Indonesian nation develops and adds to its diversity. Although this diversity raises the possibility of conflict, tolerance between followers of different major religions is actually a reality in the Indonesian nation's daily life (Pitaloka, Dimiyati and Purwanta 2021).

Bhinneka Tunggal Ika, the slogan of the Unitary State of the Republic of Indonesia, is strengthened by the attitude of religious tolerance education that is ingrained from an early age, at the very least. can be realized, several benefits of religious tolerance education such as: 1) Avoiding division, meaning a plural country like Indonesia, is a country that prone to splits. This is also because in Indonesia it is easy to spread religious issues. Therefore, by consciously and truly implementing the value of tolerance, the Indonesian people can avoid divisions, especially those related to religion, 2) Strengthening relations between religious communities, meaning that religious tolerance also has the function of strengthening religious relations. Because religious tolerance teaches awareness of accepting differences, inter-religious people can work hand in hand in creating peace, which is the aspiration of all mankind. Communities and the state can also

support each other to achieve a harmonious life through religious tolerance 3) Increase piety The more one understands the principles of each religion, the more one is aware of the value of tolerance. Because all religions teach good things full of compassion both fellow believers and those with different beliefs. None of the religions that teach about conflict. One's devotion can also be seen from the way humans apply the teachings of their respective religions (Ghazali and Effendi 2009).

Forms of Religious Tolerance

Harmony in diversity is what tolerance is. Because tolerance is a knowledge that a person and society must abide by predetermined laws, which is what democracy means (Hjerm et al. 2019). Agree with Hjerm,dkk that tolerance means fear, acceptance, and appreciation of world cultural treatment, forms of expression, and manner humans become humans (Hjerm et al. 2019).

Tolerance is divided into two types, namely active and passive. Active tolerance is an attitude based on knowledge, understanding and perspective. Meanwhile, passive tolerance is more limited to ignoring or not being too critical of differences (Hjerm et al. 2019). There are two types of tolerance, namely religious tolerance, and social tolerance. Religious tolerance is tolerance related to belief in one's religion which is related to an attitude of acceptance to provide opportunities for followers of other religions to worship according to what they believe. Whereas social tolerance relates to how people are able to cooperate with other people regardless of differences in religion, culture and others with predetermined limits. In instilling the value of tolerance in early childhood, the role of educators and parents is very necessary. At this time, children have very good potential to be developed optimally to instill values. One of the good values is the value of tolerance which can later shape the child's personality.

The question of how opposing ways of existence can freely express themselves and

coexist peacefully is seen as one for which tolerance is a crucial and acceptable response. A society with a plurality of cultures, religions, and ideologies implies a range of real worldviews and ways of life. This variation leads to moral disagreements over divergent and opposing views of how individuals, or even society, ought to behave ([Verkuyten and Kollar 2021](#)).

Because of the all-too-frequent tendency of persons of later dates whose societies have what amounts to an equality of churches to link their sense of religious toleration with that of Milton and the seventeenth century, the term "tolerance" is commonly misused to refer to Milton and the seventeenth century. Toleration did not have the same connotations in the seventeenth century as it has today ([Hjerm et al. 2019](#)).

The importance of tolerance as a characteristic of liberal democracies has long been recognized. The degree to which people are accepting of others who are different from them is frequently seen as an indication of a strong and functioning liberal democracy, even though the boundaries of tolerance are debatable ([Stoeckel and Ceka 2022](#)).

In reality, tolerance grows out of diversity, particularly in relation to religion and culture, including traditions and customs. Tolerance is more important as a country or culture becomes more diverse. It makes perfect sense to act in this way since it will lead to the realization of life's balance ([Paris 2018](#)).

The idea of tolerance is frequently cited as something to which people and communities should aim, especially in light of the fact that diversity in all of its manifestations is becoming a more prevalent trait of modern democracies. When conflicts emerge, some leaders urge "greater tolerance" of specific groups or general efforts to create "a more tolerant society" ([Hjerm et al. 2019](#)).

There are many ways to comprehend and interpret tolerance, which leads to a variety of perspectives on how religious tolerance is practiced. There are two types of tolerance, static tolerance and dynamic tolerance, as Said

Agil Al Munawar outlines in his book. Cold, static tolerance does not promote cooperation and is merely hypothetical. As a result, tolerance in this instance is only a presumption that people theoretically but not actually understand. Inter-religious peace would not only be a reflection of the unity of religious communities as a nation but also of active tolerance that gives rise to cooperation for shared aims ([Said 2017](#)). Tolerance is divided into two kinds, namely:

1. Tolerance towards fellow Muslims
Islam is a religion that carries the mission of rahmatan lil 'alamin. Therefore, it always teaches about tolerance, gives freedom of thought, opinion and mutual love between fellow human beings and fellow Muslims in particular.
2. Tolerance towards non-Muslims. The Qur'an in tolerance for non-Muslims explains "Humans are one Ummah. (after a dispute arose), then Allah sent the prophets, as warners, and Allah sent down with them the true Book, to give a decision between people about the matter that they disputed. There is no dispute about the Book except for the person to whom the Book was brought, that is, after clear statements came to them, out of envy among themselves. So Allah guides those who believe in the truth about the matter they are in dispute with His will. And Allah always guides those whom He wills to the straight path." (Q.S. al Baqoroh: 213). This passage clarifies three concepts: 1. Humanity is one under one God; 2. The distining cultural disparities. This passage clarifies three concepts: 1. Humanity is one under one God; 2. The uniqueness of the religions brought by the prophets; and 3. The function of revelation (holy book) in bridging divisions between distinct

people (Aziz 2021).

The ability to adapt to a comprehensive approach to religion and the environment can at least foster self-confidence to give the best to society. This passage clarifies three concepts: 1. Humanity is one under one God; 2. The distining cultural disparities. Religious individuals undoubtedly possess the maturity to coexist peacefully and harmoniously with those who are unlike themselves. His life's purpose is undoubtedly not to engage in violent struggle, comprehend extremism, terrorism, or commit blasphemy or other crimes in the name of religion (Hafidzi 2019).

Religious diversity is axiomatic (undeniable) facts and is a historical inevitability (historically necessary) that are universal. Religious plurality should be seen as part of human life where it is something that is impossible eliminated but must be addressed well. Religious plurality has the potential to give birth to a variety of collision, conflict, violence, and attitude anarchy against adherents of other religions when cannot be handled properly (Malik 2021).

Kurikulum Merdeka Belajar

Kurikulum Merdeka activities, seen at the macro and micro levels, have a very strategic position. The design objectives of a quality curriculum will explain a desired condition of human resources, and their potential can be developed through educational process activities (Faiz, Parhan and Ananda 2022).

According to Law Number 20 of 2003 Article 1 Paragraph (19), the curriculum is a collection of plans and arrangements addressing objectives, content, and instructional resources as well as strategies utilized as guidelines for structuring educational activities. This shows that the curriculum in accordance with Republic of Indonesia Law is more than just a plan; it also includes components of objectives, content, and learning resources utilized as learning guidelines (Hamdan, Hidayat and Suswanto

2020).

The Ministry of Education, Culture, Research, and Technology (Kemdikbudristek) announced *Kurikulum Merdeka* as a learning recovery alternative and released a policy addressing the creation of the Independent Curriculum. Educational units are provided with this policy option for creating the Independent Curriculum as an additional effort to carry out learning crisis recovery during 2022–2024 as a result of the COVID–19 pandemic. Based on assessments made during the period of learning recovery, the Ministry of Education and Culture's policy regarding the National Curriculum will be reviewed in 2024. This review will take into account instances where the COVID-19 pandemic had a significant negative impact on the learning process in educational units (Nugraha 2022).

The *Kurikulum Merdeka*, a new curriculum, was in use at the time. Whereas the *Kurikulum Merdeka* is viewed as a teaching strategy that gives pupils the chance to learn in private, with friends, without stress or pressure, and to demonstrate talent naturally. *Merdeka* education emphasizes independence and original thought. The beginning of the driving school program is one of the initiatives offered by the Ministry of Education and Culture to promote autonomous learning. Program This institution is built to help each school develop generations of lifelong learners with the same traits as Pancasila students. The job of a teacher was necessary for the success of everything (Fauzia et al. 2018).

The driving school program's main goal is to comprehensively enhance students' learning outcomes, including competency (literacy and numeracy) and character, starting with top-notch human resources (head teachers and teachers). The prior school development curriculum has evolved into the driving school program. The Mobilizing School Program will propel public and private schools alike to take a few more strides forward. The driving school program will be implemented in all Indonesian schools concurrently with this

activity, which will be carried out in stages (Fauzi 2022).

Stages of Implementation of the Kurikulum Merdeka Belajar

Kurikulum Merdeka implementation is not done all at once or in a big way. Kemdikbudristek offers guidelines for education units' flexibility in executing the curriculum in accordance with their preparation level. The Mobilizing Schools (SP) and Vocational High Schools Centers of Excellence (SMK-PK) programs are two of the initiatives that support the implementation of the *Kurikulum Merdeka*. *Kurikulum Merdeka* is supported in this program by the Ministry of Education and Culture to obtain valuable experience in implementing the Independent Curriculum. *Kurikulum Merdeka* at SP/SMK-PK's best practices and instructional materials are clearly defined and explained as examples for other educational units (Hamdan 2022).

The Ministry of Education and Culture's provision of *Kurikulum Merdeka* support is an endeavour to provide support for autonomous SMI learning as well as support for independent track IKM data gathering. The Ministry of Education and Culture's resources will then display potential educational institutions that have expressed their interest in implementing IKM (Hamdan et al. 2020).

In order for teachers, principals, supervisors, and stakeholders to carry out activities to share best practices in implementing the Independent Curriculum both in the form of seminars and workshops independently, the prospective educational unit will then receive learning assistance to implement the Independent Curriculum independently (Nugraha 2022).

RESEARCH METHOD

This research is a qualitative field research with a phenomenological approach, namely the researcher tries to do an in-depth description related to Philanthropy for Religious Tolerance Education in the

Implementation of the *Kurikulum Merdeka* at Al-Kautsar Elementary School and Pangudi Utami Elementary School in Temanggung Regency. Participation is a headmaster at Al-Kautsar Elementary School and Pangudi Utami Elementary School. Instrument data collection by observation, interviews and documentation related to Religious Tolerance Education Philanthropy at Al-Kautsar Elementary School and Pangudi Utami Elementary School in the *Kurikulum Merdeka* Implementation (Moleong 2014).

The data analysis techniques in this study are data reduction, data presentation and conclusion (Miles and Huberman 2020) related to Religious Tolerance Education Philanthropy at Al-Kautsar Elementary School and Pangudi Utami Elementary School in the implementation of the *Kurikulum Merdeka*.

RESULT AND DISCUSSION

The Urgency of Philanthropy in Religious Tolerance Education

At Al-kautsar Elementary School it is different from Pangudi Utami Elementary School, Al-kautsar the majority of Muslims implement religious Islamic habituation as their foundation for learning while Pangudi Utami elementary school uses the foundation of the Catholic religion as a habit of learning even though there are other religions that some students adhere to.

Religious tolerance education as a result of observations by researchers at Pangudi Utami Elementary School and Alkautsar Elementary School is very different, the difference is seen in its implementation, namely at Pangudi Utami Elementary School more emphasis on "angklung" culture as a form of education for students who are multicultural, with an emphasis on literacy for students, as well as learning student independence with boarding a few days. Meanwhile, at Alkautsar Elementary School, with Tambourine as a learning medium for students of various ethnicities, with stages

created by students, as well as with the title of "gerabah"-making work.

Educational philanthropy in the modern era as it currently has a fairly important role for society. Even though now everything is available, technology is developing rapidly, in fact Indonesia has not been able to realize a decent life or a decent life for the people. The variety of social problems and the high rate of social inequality is proof that not all people in Indonesia are able to make ends meet. This is where the role of educational philanthropy is needed. Educational philanthropy is a means to create a decent life. The existence of tolerance in a society also encourages the development of educational philanthropy in multicultural tolerance results of interviews with the Principal of Pangudi Utami School.

The basics of philanthropy originally came from religious teachings, because in all religious teachings there is an invitation to do philanthropy, and some are obligatory and some are if you can. Then at the present time philanthropy is not only based on religious teachings but has developed to become more modern, where there are no restrictions on religion, ethnicity, region, etc. in doing philanthropy. Traditional philanthropy can only cover the same society as those who give philanthropy, for example in philanthropy in Islam. So those who are entitled to receive only those who are Muslims. Then modern philanthropy developed which then removed that limitation. Initially using a religious basis such as Islamic philanthropy, Christian philanthropy, etc. Now it is becoming more well-known as religious tolerance education philanthropy.

This is line with attitude of religious tolerance education that is instilled from an early age at least has implications for strengthening nationalism and love the motto *Bhinneka Tunggal Ika* for the Unitary State of the Republic of Indonesia can be realized, several benefits of religious tolerance education such as: 1) Avoiding division, meaning a plural country like Indonesia, is a country that prone to splits. This is also

because in Indonesia it is easy to spread religious issues. Therefore, by consciously and truly implementing the value of tolerance, the Indonesian people are able to avoid divisions, especially those related to religion, 2) Strengthening relations between religious communities, meaning that religious tolerance also has the function of strengthening religious relations. Because religious tolerance teaches awareness of accepting differences, inter-religious people can work hand in hand in creating peace which is the aspiration of all mankind. Communities and the state can also support each other to achieve a harmonious life through religious tolerance 3) Increase piety The more one understands the principles of each religion, the more one is aware of the value of tolerance. Because all religions teach good things full of compassion both fellow believers and those with different beliefs. None of the religions that teach about conflict. One's devotion can also be seen from the way humans apply the teachings of their respective religions (Ghazali and Effendi 2009).

The results of interviews with the Head of Philanthropy at the Alkautsar School regarding religious tolerance education, currently this education is more directed at efforts to improve community welfare towards civility. Philanthropy is not only used to help overcome problems but is also used to help those who have been assisted no longer stuck in the same problem. Philanthropic activities must become a new culture, where philanthropy is not only an obligation of religious teachings but has also become self-awareness, including in curriculum implementation.

Pangudi Utami Elementary School has diverse backgrounds ranging from the characteristics of different children, ethnicity, race, religion, culture to socio-economic. Therefore we realize that we must provide educational service facilities not only in science but must prioritize character education, especially the dimensions of faith, piety, and noble character. We want to develop religious tolerance activities in a broader self-teaching platform with 3 additional material topics. The

3 sins of education are intolerance, social violence, and negotiation. And if we summarize, we can create an activity that can cover everything. With religious tolerance, children can avoid ridiculing each other, bullying their friends both in words and behavior and then can minimize sexual violence because there are activities of older siblings. And they will realize that they have a different extended family, and the kids will understand. Hopefully with this activity can coexist in harmony and peace results of interviews with the Principal of Pangudi Utami School.

This is in line with religious harmony is one of the goals of religious tolerance. This is motivated by several incidents which show symptoms of sharpening relations between religions. The presence of major religions influences the development of the Indonesian nation's life and adds to the plurality of the Indonesian nation, even though this plurality contains potential for conflict, tolerance among adherents of various major religions is truly a reality in the life nation of Indonesia (Pitaloka et al. 2021).

The more developed a country, the greater the influence of cooperating countries, including in the cultural sector. Currently the culture in Indonesia has begun to shift with the incoming foreign culture. The younger generation of Indonesia who rarely pay attention to their own culture and only the generation who are no longer young are still preserving it. The cultural sector is more likely to have poor access to funds. Unlike the economic sector, the cultural sector will only spend funds without generating significant profits. Though culture itself is a valuable wealth.

The Ministry of Education, Culture, Research, and Technology (Kemdikbudristek) adopted a policy addressing the establishment of the *Kurikulum Merdeka*, which is in line with the *Kurikulum Merdeka* as a learning recovery alternative. Educational units are provided this policy option for creating the Independent Curriculum as an additional

effort to carry out learning crisis recovery during 2022–2024 as a result of the COVID–19 pandemic. Based on assessments made during the period of learning recovery, the Ministry of Education and Culture's policy regarding the National Curriculum will be reviewed in 2024. This review will take into account instances where the COVID-19 pandemic had a significant negative impact on the learning process in educational units (Nugraha 2022).

From the results of observations of these two schools, in class learning is introduction to siblings of different religions and can still play and have fun together even though they have different religions. Activities outside the classroom are painting pottery, playing angklung for batik and introducing places of worship of other religions. The model or method used is contextual and direct to the actor. The goal is for students to fully understand and experience or directly practice religious tolerance. The model or method used is contextual and direct to the actor. The goal is for students to fully understand and experience or directly practice religious tolerance. The materials taught are painting pottery, making batik and practicing playing angklung. Add the duration in learning the duration of time from 08.00 am to 01.00 pm. So about 4 to 5 hours.

Specifically, this line and the autonomous curriculum. Whereas the independent curriculum is interpreted as a learning strategy that gives kids the chance to learn slowly, leisurely, amusingly, without stress or pressure, and to demonstrate talent organically. Merdeka education emphasizes independence and original thought. The beginning of the driving school program is one of the initiatives offered by the Ministry of Education and Culture to promote autonomous learning. Program This institution is built to help each school develop generations of lifelong learners with the same traits as Pancasila students. The job of a teacher was necessary for the success of everything (Fauzia et al. 2018).

According to the findings of on-the-ground observations, learning at Pangudi Utami Elementary School consistently includes lessons about diversity, such as the celebration of Kartini Day, which highlights ethnicity, culture, and race in traditional attire. In contrast, the Alkautsar Elementary School offers kids a flexible setting for creative expression. Religion requires tolerance among its adherents to foster harmony among its people. As a result, tolerance must be understood because it serves as the foundation for developing respect for existing variety and mutual understanding. In addition, a key factor in encouraging interfaith cooperation and dialogue in public (Malik 2021).

The Ministry of Education and Culture is making an effort to encourage autonomous SMI learning and independent track *IKM* data collecting, which is in accordance with the supply of *IKM* support the ministry offers. A potential educational unit that has registered as being interested in implementing *IKM* will subsequently be able to see the supports offered by the Ministry of Education and Culture (Hamdan et al. 2020).

The results of observations in the field are that some of the infrastructure is also supported, such as the infrastructure is available properly, for example during activities at Al Kautsar Elementary School the facilities and infrastructure are provided from there and when activities at SD Pangudi Utami the facilities and infrastructure are also fulfilled properly and for Muslim students too given a place to carry out prayers, qualified teachers and teaching teachers must have a clear plot so that students do not have misunderstandings. During the activity there were no significant obstacles in this activity. Small obstacles that occur such as crowded students but that can still be conditioned properly.

This is important because at school children will meet friends who are different in character, gender, ethnicity, skin color, etc. These differences are not to be debated with each other, not to make fun of each other, but

with differences as one of the things that must be used in respect. We are different, but we are one for Indonesia, because nobody has the task of caring for diversity, but we are children of simple things. And we must practice in everyday life.

Alkautsar and Pangudi Utami school human resources are sufficient, all classes are accompanied by class teachers there are also teachers there are teachers of English, sports, ICT, religion and others. Then they from scratch has extensive knowledge of global diversity so that he can facilitate children. We also facilitate teachers by visiting other schools to keep their minds open.

Religious diversity is axiomatic (undeniable) facts and is a historical inevitability (historically necessary) that are universal. Religious plurality should be seen as part of human life where it is something that is impossible eliminated but must be addressed well. Religious plurality has the potential to give birth to a variety of collision, conflict, violence, and attitude anarchy against adherents of other religions when cannot be handled properly (Malik 2021).

The infrastructure is well available, for example during activities at Al Kautsar Elementary School, the facilities and infrastructure are all provided from there. And when activities at Pangudi Utami Elementary School the facilities and infrastructure are also well fulfilled and for Muslim students they are also given a place to pray.

In fact, philanthropy is very synonymous with material things, even though in practice philanthropy has a fairly broad meaning and can be realized in various ways, such as contributing ideas or thoughts as well as energy (Said 2017).

Philanthropy; Charity in the Implementation of the Independent Curriculum Merdeka

Various philanthropic activities then began to be intensively carried out by various entities including learning in schools, be it in class, in religion, politics, and the public in

order to create schools that tolerate from an early age. In its implementation, these activities are then carried out in various forms, both those that are traditional or charitable in nature or those that are modern in nature or what is often called philanthropy in the education of religious tolerance, Interview result from principal Alkautsar School.

The findings of the observations demonstrate that school is a smooth bridge for being able to offer a setting for kids to exercise genuine tolerance. We feel this is important, this is urgent and must be done immediately, you don't have to wait for the central government, regional government, district government officials to facilitate. However, we really saw that Pangudi Utami Elementary School needed and tried to communicate with schools with different characteristics and coincidentally Al-Kautsar Elementary School responded and was finally able to organize a collaborative class. With this activity it is hoped that children will be able to do many things and have direct experience and will carry it for the rest of their lives. It's not about the result but the attitude that sticks in his life and we hope that children will become national leaders who have education, broad thinking, and a more colorful life.

The driving school program is designed to promote students' learning outcomes holistically, starting with excellent human resources (head teachers and teachers), which includes competency (literacy and numeracy) and character. The prior school development curriculum has evolved into the driving school program. The Mobilizing School Program will propel public and private schools alike to take a few more strides forward. The driving school program will be implemented in all Indonesian schools concurrently with this activity, which will be carried out in stages (Fauzi 2022).

The urgent or important thing is being able to introduce children to religious tolerance, not only knowing what tolerance is textually, but here the goal is religious tolerance. So students experience directly or practice in output in that religion. In conveying

this activity to parents of students must be careful because the guardians of students also come from different backgrounds.

The observation results show that the fundamental difference between Pangudi Utami Elementary School and Alkautsar School lies in religious activities. Pangudi Utami elementary school with most of the Catholic religion with procedures for respecting differences with the foundation of their religion, namely "*ajaran kasih*". while the Alkaustar elementary school is predominantly Muslim with its religious foundation in the practice of "*tasamuh*".

The Ministry of Education and Culture is trying to encourage autonomous SMI learning and independent track *IKM* data collecting, which is in accordance with the supply of *IKM* support the ministry offers. A potential educational unit that has registered as being interested in implementing *IKM* will subsequently be able to see the supports offered by the Ministry of Education and Culture (Hamdan et al. 2020).

Interview result from principal Pangudi Utami, one form of philanthropy that everyone can do is philanthropy of religious tolerance in learning at school. This form of activity is realized by donating one's energy and time, to carry out activities and activities aimed at humanity, without expecting monetary or material rewards, such as mutual learning of tambourine music, angklung, mutual learning activities and communication with different cultures and religions different.

This is consistent with the fact that tolerance has two different meanings. An unfavorable view of tolerance is that it only calls for a mindset of acceptance and non-harming toward other individuals or groups, both different and similar. The second, however, is a positive statement that calls for support and help for the existence of other individuals or organizations (Casnadi 2019).

In contrast to philanthropic activities in the form of donating money, energy philanthropy focuses more on a person's willingness to use his time and energy for

humanitarian activities. So that in carrying out philanthropic activities, a person is not required to have a certain amount of money or materials. This is what makes this energy philanthropy possible for anyone, regardless of their economic condition. Thus, this type of philanthropy is better able to absorb broad participation and without economic barriers. This form of philanthropy is interesting to see further about its potential and future prospects.

The results of interviews with the Pangudi Utami school principal stated what models and methods were used in teaching tolerance education for learning in the classroom using the inquiry learning model, constructivism approach, differentiated learning that can accommodate the learning needs of students with all their characteristics.

This sentence has at the very least, it can encourage self-confidence to contribute to society to the best of one's abilities to adapt to a holistic approach to religion and the environment. Religious individuals undoubtedly possess the maturity to coexist peacefully and harmoniously with those who are unlike themselves. His life's purpose is undoubtedly not to engage in violent struggle, comprehend extremism, terrorism, or commit blasphemy or other crimes in the name of religion (Hafidzi 2019).

The learning styles that we facilitate vary, for example auditory, combination, visual and kinesthetic. If you have tolerance for various forms of learning models, you can use inquiry, constructivism, project-based learning/problem based learning. We deliberately give a problem to the child / case study so that the child can learn to solve problems and with these children are expected to be more confident.

This is in line with the prospective educational unit will then get learning support to implement the Independent Curriculum independently, so teachers, principals, supervisors, and stakeholders can carry out activities to share best practices in implementing the Independent Curriculum

both in the form of seminars and workshops independently (Nugraha 2022).

The Principal of the Pangudi Utami School also added that the material provided by students in religious tolerance education is that there are various materials from religion, citizenship and real activities such as collaborative schools and the material is not only a matter of knowledge or material content but children learn many things from life experience to know what respect is like. , attitude, respect, and cooperation is like what. Cultivate self-control and be able to distinguish between what is good and what is not good. Actually, there are many learning models and as teachers we must be observant of our students so that when accompanying them they are in accordance with their students. The principal also added that there were sufficient human resources at the school, all classes were accompanied by class teachers, there were also maple teachers, there were teachers of English, sports, informatics education, religion, and others. Then from the start they must have extensive knowledge of global diversity so they can facilitate children. We also facilitate teachers by visiting other schools to keep their minds open.

CONCLUSION

Kurikulum Merdeka provide learning opportunities for students at both Alkautsar elementary school and Pangudi Utami elementary school to be mutually tolerant and loving, especially in learning activities visiting one school and another school, so that students have charity or compassion for fellow human beings despite different religions.

Religious tolerance education as a result of observations by researchers at Pangudi Utami Elementary School and Alkautsar Elementary School is very different, the difference is seen in its implementation, namely at Pangudi Utami Elementary School more emphasis on “angklung” culture as a form of education for students who are multicultural, with an emphasis on literacy for

students, as well as learning student independence with boarding a few days. Meanwhile, at Alkautsar Elementary School, with Tambourine as a learning medium for students of various ethnicities, with stages created by students, as well as with the title of "gerabah"-making work.

Philanthropy is always closely related to things that are engaged in charity or closely related to material elements. This narrow view is currently starting to erode, especially with the increasing interest of school students in philanthropic activities. This of course changes the image of philanthropic activities which are closely related to the rich people who donate to the behavior of those who do it because they care. The higher the interest of young people means the more variety of media used to invite people to participate in giving activities, especially those that adapt to their current era of development and interests.

Knowing what tolerance is textually, but here the goal is religious tolerance. So students experience directly or practice in output in that religion. In conveying this activity to parents of students must be careful because the guardians of students also come from different backgrounds.

The observation results show that the fundamental difference between Pangudi Utami Elementary School and Alkautsar School lies in religious activities. Pangudi Utami elementary school with a majority of the Catholic religion with procedures for respecting differences with the foundation of their religion, namely "*ajaran kasih*". while the Alkaustar elementary school is predominantly Muslim with its religious foundation in the practice of "*tasamuh*".

The philanthropic movement has indeed developed. Philanthropic activities are not only interpreted as the activities of 'rich people' giving their wealth to people in need. The meaning of philanthropy is getting expanded and developed. Philanthropic activities are increasingly organized and directed. In the midst of modern currents, forms of philanthropy emerge in society, one of which is

philanthropy in the implementation of the *Kurikulum Merdeka* with two different schools in teaching at school with students from Pangudi Utami Catholic Elementary School and Alkautsar Islamic Elementary School.

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