**TRASFORMATION PATTERNS OF TOLERANCE VALUES BY PARENTS TO EARLY CHILDHOOD**

**IN KUNINGAN CIGUGUR COMMUNITY, WEST JAVA**

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**Preliminary**

This research is an implementation of the Development Master Plan of the State University of Jakarta at the level of the field of social sciences, in developing the fifth topic (5) namely Child Protection Education and Women's Empowerment. Meanwhile, referring to the development of the study theme in the Pancasila and Citizenship Education Study Program is value education for early childhood. Value education for early childhood is the initial provision for human life. For this reason, the Jakarta State University, through the Faculty of Social Sciences, and in particular the Pancasila and Citizenship Education Study Program and Early Childhood Education, needs to develop research and community service related to the source of social values ​​that flourish on Indonesian soil.

This research is part of a long-term plan, carried out by researchers, beginning with research on Transforming the Values ​​of Social Competence to Early Childhood (2016) and Planting Social Values ​​through Traditional Games in Early Childhood (2017). In holding 2018, this study will examine the Transformation of Tolerance Values ​​from Parents to Early Childhood in Cigugur, Kuningan, West Java. The substance of this research is considered very strategic, considering that social values, especially tolerance, are very necessary for a diverse Indonesian nation and a philosophy of singular diversity. The attitude of tolerance that takes place in Cigugur has a strategic position in preparing and building the character of the next generation in their environment. Therefore, it is interesting to study how the implementation of tolerance occurred in Cigugur? It is also important to describe what values ​​are instilled by parents to early childhood, so that later they can behave intensively in society. In the end, this study seeks to find patterns of tolerance that are paraphrased by parents to early childhood as a reference in improving tolerant life at the national and local levels.

The process of transforming values ​​in the family has distinctive characteristics, among others; there is no requirement that must be completed, there is no test, no other institution provides an assessment, no structured material to be presented, and no level. Thus the loosening of the transformation of values ​​in the family so that it is interesting to study. How did the Cigugur Kuningan West Java community transform their tolerance values ​​into their early childhood? How does the transformation activities of tolerance values ​​from parents to early childhood? How is the implementation of tolerance values ​​carried out by early childhood in daily life? In the end, through qualitative descriptive analysis, an analysis of the transformation of tolerance values ​​between parents and early childhood will be carried out in the community of Cigugur Kuningan, West Java.

**Research Focus and Sub focus**

           The focus of this research is how transformation activities are planting tolerance values ​​carried out by parents to early childhood at Cigugur Kuningan, West Java. While the sub focus of research is how the pattern of transformation of values ​​of tolerance from parents to early childhood in Cigugur Kuingan, West Java.

**Research Methods**

           This study will use descriptive-qualitative methods. In this study explained and analyzed how the transformation of tolerance values ​​carried out by parents to their children in Ciguggur Kuningan, West Java. In this study, the researcher acts as an instrument whose role is to actively explore information in depth (in depth interview) to the informant. Data that was previously unpredictable but had comprehensive and contributing meaning in this study, the data was explored through probing questions. All data obtained and relevant were analyzed as research wealth material. To get accurate data, then the field findings are verified by conducting member checks, audit trials, triangulation, and expert opinion. The final step is to draw conclusions.

**Literature Review**

**A. State of The Art**

This research aims to express explicitly the pattern of transformation of tolerance values ​​to early childhood children who developed in Cigugur, Kuningan, West Java. The values ​​of tolerance among fellow Cigugur people are very inherent and have become the religion of the community of Cigugur. Such is the strong sense of tolerance, so that different places of worship say the "call" to worship is carried out alternately, without any commotion. Likewise, with domestic life, it may be that in one roof of the house there are residents who have different beliefs, but still live in harmony and peace. These tolerance values ​​are interesting to study; the pattern of transformation of tolerance values ​​which is done by the Cigugur community, so that they can create a life that is peaceful, peaceful and peaceful. Specifically the research on the Cigugur community is still very limited, similar studies that have been carried out can be stated as follows.

Research on tolerance has been carried out by Ali Maksum (2015), stated that The Darussalam Gontor Islamic Boarding School is a modern boarding school, with certain characteristics that seek to integrate the traditional and modern-based policy model through education. While the education system at the Tebuireng Islamic Boarding School is its education and teaching system as pure *salaf pesantren*. The results of his research state that, both in modern and *salaf* Islamic boarding schools, the teachings of Islam are understood and actualized in an inclusive, friendly, non-rigid, moderate, and nuanced manner, as well as implementing multicultural values. This study shows that in *pesantren* education implementing tolerance learning through a multicultural approach, by respecting differences in beliefs between religious groups.

Research conducted by Wasisto Raharjo Jati (2014), showed that the principle of "shared house", namely Indonesia is the most important place in growing tolerance among students. Because in a "shared house" students are treated as close family members in association with other academics. The principle of "shared house" becomes a melting pot of tolerance among fellow children, in the context of respecting differences in race, ethnicity, religion, and others, which become a single identity, both for men and women. Likewise with religiosity which is stated to be an instrumentation of the application of religious universality values ​​regarding tolerance, tolerance and peace to maintain the spirit of multiculturalism and strengthen brotherhood among students.

Research by Agung Suharyanto (2013), his research that resulted in the transformation of Citizenship Education in fostering tolerance among students to socialize with each other respect, help, is quite successful. Through the learning of Citizenship Education, there is no longer any hostility or conflict in the context of differences in worship that is in accordance with their respective religions. The tolerance that students have is not only limited to knowledge but also in the practice of life.

Basri Endang (2015) in his research, stated that tolerance develops among diversity in various dimensions of life, so that it can create harmony and harmony in life, avoid conflicts and social tensions, opposition and hostility among each other in society. This study produced a conception of how important it is to develop tolerance and togetherness through the pedagogical engineering of teachers with a pluralistic society. This finding also occurs in a school setting or environment, with indicators that students interact with each other, learn to respect differences, and accept each other certain characteristics that occur in their environment.

Research conducted by Monteflor (2006), resulted in a strategy to provide motivation to early childhood needs to be done continuously with a balanced and comprehensive approach, and in providing motivation should be done together-sasma with the school.

Whereas, Schaller (2007), states that less educated parents tend to be less likely to place education of his child in a better place. In teaching attitudes to children, parents like this, prefer to refer to the implementation of attitude education through daily activities or through real actions in everyday life. Value transformation activities are carried out through, conversations, reading stories, and play activities that develop children's attitude skills. Through such activities, they hope that their children can succeed and excel in the academic field.

Gilliard and Moore (2007), stated that the success of attitude development related to the curriculum is effective communication between the school and parents, and the community about material relevant cultural values, related to rituals, respect for children, respect for the family, and important values ​​in the community. All of these materials are given the name Native American Indian Culture and are taught through programmed learning plans.

Whereas Hong (2003), stated that early childhood needs more opportunities in strive to the problems it faces, by providing assistance as needed. In addition, moral learning or attitudes need to be taught through a process that relies on rationality (not dogmatic), especially during the learning process in school.

Research with the title of Transformation Patterns of Parental Tolerance Values ​​to Early Childhood in the Cigugur Community of Kuningan, West Java has different characteristics from the above studies. This study looks at how tolerant values ​​are transformed by parents to early childhood in their homes. Although the focus of research is only on the transformation of values ​​of tolerance from parents to early childhood, it turns out that there are other components that cannot be separated, namely schools, the community, and religious leaders.

**Research Result**

Cigugur Village is an area located at the foot of Mount Ciremai, and is located in Kuningan Regency, West Java Province. Cigugur village or village has an area of ​​3,369,576 hectares. The village of Cigugur has a vision: "Cigugur as a tourist, cultural and religious area oriented to agro-politan and agro-tourism in an independent, religious and prosperous atmosphere". In the village of Cigugur there were a total population of 7,261 with 2,317 heads of families, with a population of 3,446 women and a male population of 3,815. Regarding the population structure, there are more men than women. If most adult men work, then the final vision of the village of Cigugur can be realized. Given that adult men are relatively more productive in terms of earning a living. The following is a map of the districts of Cigugur or Cigugur villages.

The main study of this research is to examine how the transformation of tolerance values ​​that parents do to early childhood. Conception of tolerance is not a foreign term for the Cigugur community. Cigugur people interpret tolerance as an act of human self to understand, tolerate, and respect other human beings. The implementation of a sense of tolerance in the context of the life of the Cigugur community in the practice of interfaith religion and how its transformation efforts can be described as follows.

In the view of Islamic religious leaders stated that:

"By referring to the teachings of the Koran Surat al *Hujurat*; namely *li ta'arofu*, which means that difference is a necessity. People who live must have differences in real circumstances. Tolerance that occurs in Cigugur is caused by hereditary factors. One house can be filled by followers of different religions. So the source of harmony is life that starts from within the household. Tolerance is the attitude of understanding the misconception of the views or actions of others, including the implementation of religious worship. Through tolerance that is a misconception becomes an understanding of differences. Because feeling is an original feeling that understands difference as something beautiful and blessing. Conceptually tolerance is ‘need confirmation that there is clearly a difference, but still must respect '. As an example; chicken cut by someone not to mention it in the name of Allah *swt*. It is forbidden to be eaten by a Muslim. The solution to the tolerance is to help the chicken to be slaughtered given to its muslim neighbors, then the chicken can be eaten together. Thus the residents will engage in harmony. This is what is called *ukhuwah Islamiyah minal wathoniyah* ... ".

However, Aang also explained that the implementation of tolerance requires requirements, namely (1) Do not have an opinion that leads that all beliefs are the same, and (2) in carrying out tolerance should not be possessed by the content of political interests.

Meanwhile in the view of Sunarto, a Catholic religious figure, it was stated that;

"To maintain tolerance in the village of Cigugur, mutual trust is needed; ‘Don't lie that there are still problems', however, from all the events that occur, we need to take the positive side. Increased temperature tolerance, among others caused by; (1) issues raised by irresponsible individuals, for example Catholics buy land for open space, but the issue will be made for Catholic institutions, (2) need a transparent policy in arranging permits for the construction of houses of worship, to be clear, (3) hospital manufacturing permits, it should not be questioned, because this is for the benefit of Cigugur villagers, and (4) religious institutions such as Catholicism, we only serve the people, for that, consumers who want do not need to be limited ".

Sunarto continued his view that:

"Tolerance at Cigugur has no problems. Transforming the values ​​of tolerance to early childhood through compassion, so that despite differences in society, we just follow. Therefore, we are citizens who are free and have the same rights in carrying out our respective religion ".

Whereas Yayan's view, a Protestant figure, is stated that;

"Harmony in its essence is not a form of tolerance, but what happens in Cigugur is the existence of *tepo seliro.* The community of Cigugur village has a strong sense of independence that is very strong among fellow people of different faiths. This phenomena, as described in the book of the State of *Kertagama;* which describes a society that lives together in a family but with different religious beliefs. A tolerant life is an attitude that provides an opportunity for the closest members to adopt a different religion.

While the views of the followers of the *Sunda Wiwitan* Trust, Rama Anom, stated that:

"Tolerance that occurred in the village of Cigugur, indeed the reality is that, that is happening with family-based. For this reason, Rama reminded that the residents of Cigugur village must continue to maintain the pillars of statehood, such as the Pancasila, the 1945 Constitution of the Republic of Indonesia, the Republic of Indonesia is a fixed price, and Unity in Diversity. The base to defend it is a family that is supported by all religious people ".

Tolerance values ​​that are transformed by parents to early childhood in Cigugur, Kuningan, West Java are (1) making sense of kinship as an adhesive between followers of different religions, (2) the existence of differences between religious teachings must be emphasized but not to disagree, but to be respected and respected, (3) in carrying out tolerance should be avoided the content of political interests, (4) to maintain a life of tolerance among religious people every citizen must have compassion for each other, and (5) so that tolerance continues to be a guardian of peace in Cigugur, each citizen must to do *tepo seliro*.

This study resulted in five (5) tolerance values ​​transformed by parents to their children in the village of Cigugur, Kuningan, West Java. These five values ​​are explicitly and empirically carried out by the Cigugur community.

While in terms of the implementation of tolerance values ​​applied to every home is by continually reminding parents, and giving example. The advice conveyed by parents to their children is (1) the act of bringing me (*sakabakaba nu teu pararuguh da bisi aya nanaon urang nu katempuhan* or no need to go along with something that is not clear, because if something goes wrong, then it will bear oneself), (2) Complaints about the work of my child (sick and sore - the experience of bitter parents is not to be experienced by the child, and (3) Tolerance of the tea I hate the poor life (tolerance is inside our hearts and lives all).

The transformation of the values ​​of tolerance by parents to early childhood in Cigugur can be described in a pattern of structure as below.

**Conclusions and Suggestions**

**A. Conclusion**

The Cigugur community is one example of a collectivism society that prioritizes common goals rather than personal goals. The sense of kinship and blood relations that exist in the Cigugur village makes the difference that is not a problems, that is the reason why Cigugur village feels safe and comfortable to stop by. Especially when it comes to differences in a belief, usually this is a slightly sensitive discussion, but for the Cigugur religious community is the personal right of each of its adherents without being able to be mixed hand, this thought which ultimately brings tolerance about belief.

For the Cigugur people the difference is not an obstacle that must be debated, but a beauty that must be maintained. Because to achieve a peaceful tolerance is not an easy thing, the citizens of Cigugur realize that they must work together to maintain that the beautiful differences continue to be maintained without leaving the existing culture and customs. "*Toleransi* *Aya Dina Hate Tea, Jeung Kahidupan Urang Sakabeh Na*" (Tolerance is in our heart, and is in our lives).

From the findings in the field, the transformation of tolerance values ​​from parents to early childhood in Cigugur can be concluded that, transformed values ​​are;

1. Making sense of family as an adhesive between followers of different religions,

2. The existence of differences between religious teachings must be emphasized but not to be contrasted, but to be respected and respected,

3. Implementing tolerance must be avoided the content of political interests,

4. To maintain a life of tolerance among religious believers every citizen must have compassion for one another, and

5. In order to continue to be a guardian of peace in Cigugur, each citizen must do mutual cooperation.

**B. Suggestions**

Referring to the results of the study with the title of the pattern of transformation of the values ​​of parental tolerance to early childhood in the village of Cigugur, Kuningan, West Java, it can be suggested as follows.

1. The government should be able to adopt tolerance values ​​developed in the village of Cigugur, Kuningan, West Java. These tolerance values ​​can be disseminated to indigenous villages throughout the country, so that villages throughout the country can look for locality values ​​that are in accordance with their cultural system,

2. It should be, all the results of research can be codified and disseminated to all educational institutions so that they can be considered and exemplified in carrying out life that is interfaith tolerance in Indonesia.

3. In order to create security and comfort for all citizens in carrying out their worship, tolerance should be transformed to the next generation from an early age.

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