Internalization of the Tolerance Values in Adolescents through the Komunitas Solo Bersimfoni

Luhur Budi Sayekti[1], Triana Rejekiningsih[2], Rini Triastuti[3]
[1,2,3]Universitas Sebelas Maret, Indonesia
luhurbs028@student.uns.ac.id

Abstract

This study aims to determine how the efforts to internalize the value of tolerance in adolescents in Surakarta city, Indonesia through the Komunitas Solo Bersimfoni. However, due to the very rapid development of the times and the flow of globalization, the noble values that exist in society are starting to fade and be abandoned by the younger generation, especially teenagers. The value of tolerance is strong, becomes weak and fades in everyday life. Seeing this condition, so the Komunitas Solo Bersimfoni has a goal to re-internalize the values of tolerance to teenagers in the city of Surakarta. This study uses a qualitative approach. The sampling technique used was purposive sampling. Collecting data using interview, observation and documentation methods. The collected data is then analyzed using the Miles and Hubeman model which consists of three steps, namely data reduction, data presentation and drawing conclusions or verification. The results showed that the internalization of the value of tolerance through the Komunitas Solo Bersimfoni was carried out through a cultural approach, namely by inculcating hasthalaku values consisting of mutual cooperation, guyub harmony, grapyak semana, valley manah, ewuh pekewuh, pangerten, andhap asor and tepa selira.. In addition, the Komunitas Solo Bersimfoni also has several programs to internalize the value of tolerance in adolescents, such as the Hasthalaku Compilation FGD program, Adipangastuti School, SB Goes to School, Symphony Class, Hasthalaku Boardgame, Hasthalaku on the street, Symphony Friends, Fragments of Symphony Friends, Solo Bersimfoni Talkshow, Millennial Chat (Ngomel), and Training of Trainers. All programs prepared by the Komunitas Solo Bersimfoni aim to maintain tolerance, to create differences in life in society.

I. Introduction

The city of Surakarta is one of the cities in Indonesia that has diversity in its community. Various kinds of ethnic backgrounds, cultures from various regions that become one in the city of Surakarta make it a plural city. The plurality of the people of the city of Surakarta is supported by the development of education and the mindset of the people who always maintain harmony in daily life. To reduce the occurrence of social conflicts due to the

diversity of society, it can be done through inculcating the values of tolerance in each member of the community. The value of tolerance will build public awareness about the importance of respecting differences, so that mutual respect and respect for humanity will occur (Supri, Rusnaini, Muhtarom 2017: 79).

This is very helpful in developing tolerance among pluralistic and heterogeneous societies. Noble cultural values and tolerance are important components in maintaining harmony in the life of a pluralistic society with different backgrounds. Javanese culture is a very central part of people's lives, as an inseparable aspect of Surakarta society. And the people of Yogyakarta, as a distant relative of a cultural city that is closely related to Javanese culture, gives the impression that the values that have developed up to this point have been passed down from generation to generation.

The values that develop in Javanese culture are very diverse, especially Javanese culture in the city of Surakarta, the habits of the Surakarta people are implemented in a form of values such as Andhap Ashor, Guyub Rukun, Ewuh Pekewuh Tepa Slira, Lembah Manah, Grapyak Semanak, Gotong Royong and Pangerten. These preserved and developed values symbolize various goodness in the behavior of the people of the city of Surakarta. This original and unique value that is so abundant in Surakarta society makes teenagers or the current generation less understand and do not understand the value of the original Javanese personality.

The survey data collection conducted by the Setara Institute in 2017 was used to see the tolerance index that continues to exist in big cities in Indonesia. This indexing was carried out on more than 98 cities in Indonesia, in this index data collection the equivalent of an institute focused on several aspects of concern in tolerance that affected the nomination of the list of tolerant cities in Indonesia. The main indicators taken by the Setara Institute are indicators compiled by (Grim & Finke, 2006). There are 3 indicators used to measure the level of tolerance seen from the level of religious freedom/degree of tolerance of a country, First, favoritism or government privileges towards certain religious groups. Second, government regulations that limit religious freedom. Third, social regulations that limit religious freedom. The variables generalized by Grim and Finke have also been adopted by BAPPENAS and many other research institutions. Specifically, in the Setara Institute study, several elements or attributes were identified as tolerance indexes in Indonesia. Are as follows. 1) Municipalities have provisions in planning and implementation that facilitate practice and promote tolerance. 2) The words and actions of municipal bodies are conducive to the practice and promotion of tolerance. 3) The level of incidents and actions that violate freedom of religion/belief in the city is low or non-existent. 4) The city has shown adequate efforts to manage the diversity of religious identities of its citizens (Setara Institute, 2017). Religion is vividly brought out as a major theme and it seems to have a stronger influence on how the people (Eskandari, 2020). Religion has the potential to be used as a tool to achieve political power in a nation, which may lead to inter-religious and inter-religious conflict itself (Nuruddin, 2019). The state is obliged to realize harmony in social and state life, guaranteeing harmony between religions and between adherents of religion, guaranteeing the freedom of everyone to have a religion and social freedom in social life (Fadrusiana, 2019).

Surakarta with the characteristics of local wisdom and high noble values can enter the top 10 in 2017 as a tolerant city. Below is the data processed by the institute regarding tolerant cities in Indonesia in 2017.

Table 1. 10 Cities with the Highest Tolerance Scores (Instiute Equivalent, 2017)

No	City	Score
1	Manado	5.90
2.	siantar	5.90
3.	Salatiga	5.90
4	Singkawang	5.90
5	Tual	5.90
6	Binjai	5.80
7	Kotamobagu	5.80
8	hammer	5.80
9	High cliff	5.80
10	Surakarta	5.72

The latest data in 2020 released by the Setara Institute in 2018, 2019 to 2020 Surakarta is out of the top 10 in general as a tolerant city. The data released by the institute is also supported by facts on the ground in various news reports that acts of intolerance have occurred in the city of Surakarta in the past few years. Some media also covered acts of intolerance carried out by people in the city of Surakarta in 2020. For example, acts of intolerance were carried out by a number of youths in Surakarta by destroying the headstones of Christians at Cemoro Kembar Mojo Solo TPU in 2020. The perpetrators themselves are also still classified as a teenager and one of the students of a vocational school (quoted from VOA Indonesia,https://www.voaindonesia.com/a/aksi-intolerant-senomor-anak-di-solo warning-necessity-pembenahan-education/5946466.html) accessed on August 28, 2021. Another case is the occurrence of persecution or intolerant acts carried out by a group of people against a religious leader in Surakarta, just because they held a midodareni event which was held in August 2020 (quoted fromhttps://nasional.tempo.co/read/1374811/case-intoleran-di-solo-polisi-tetapan-4-orang-tersangkaon August 28, 2021). Some of the news above represent that in the city of Surakarta there has been a decline in the level of understanding and implementation of tolerance in the city of Surakarta from year to year. There are several causes that can be seen and studied based on the index criteria carried out by the Setara Institute. The phenomenon that occurs in this community is actually the subject or focus of the community itself. People in various generations are responsible for the decline and loss of tolerance in their environment. The need to internalize the value of tolerance in society, in order to minimize conflicts that occur. Therefore, this study seeks to find out how efforts are made to internalize the value of tolerance in adolescents, one of which is through the Komunitas Solo Bersimfoni.

II. Review of Literature

2.1. Study on Internalization

Etymologically the word internalization is a word that refers to a process. In the KBBI, internalization has a definition as a deep appreciation, deepening, mastery that takes place through guidance, guidance and so on. In line with this, Kalid Clear (2010:71) states that internalization is a process in which a person learns and is accepted as a part and at the same

time binds himself to the values and social norms of community behavior. Every society has values that are held and used as a guide in everyday life. A developing value must be instilled in members of a society or community in order to bind its members. Member acceptance of the value is an attempt of an internalization.

This is relevant to the opinion expressed by Scoot (1971: 12) regarding the space of an internalization, that an internalization involves ideas, concepts and actions that move from outside to a place in the mind of a personality. Structures and events in society commonly form a person's deep personality, so that internalization occurs.

In line with the opinion of Rais (2012: 10) which states that internalization is the process of accepting a series of values and norms from other people or groups that have an influence on other individuals. Furthermore, Freudian in Rais (2012: 10) describes there are 2 stages of internalization, namely the stages of projection (projection) and projection (inprojections).

Based on this opinion, it can be concluded that internalization is related to the process of a person intentionally and consciously involving himself in an idea, concept and action that comes from the environment and is understood by his mind and ultimately accepts it and automatically binds it and provides individual guidance to move. in his community. In internalization there is a process that must be done to instill a value that develops in society.

2.2. The Study of Value

The term Value comes from several languages. Value in English is "value", in Latin it is "velere", and in Old French "valoir". This value can be interpreted as useful, capable, empowered, valid, and useful and something that is most true according to the beliefs of a person or group of people (Adisusilo, 2012: 56).

According to Fraenkel JR (1977:6) explains the notion of value as "A value is an idea a concept about what someone thinks is important in life". This means that the value is an important thought of a person who influences himself and his daily behavior. Value becomes an idea that can be used to regulate emotions, behavior and can regulate other individuals. More Adisusilo (2012: 57), describes value as something that gives meaning to life and becomes the starting point, starting point and purpose of a person's life. Values as transiting goals are desired and derived from predecessors, which serve as principles and guidelines in the life of a person or other social entity (Schwartz, 1994: 21).

Based on the above opinion, it can be concluded that values are ideas, thoughts of a person or group of people that are used as principles in various actions. Values that are passed down and preserved from previous ancestral agreements become a life guide for behaving and managing social life.

2.3. The Study of Tolerance

The word tolerance comes from the Latin "tolerantia" which means leniency, gentleness, and patience. (Horby AS, 1995:67). Otfried Höffe (2004:103) initially stated that tolerance as an ability to accept pain due to things that do not provide happiness. However, in its development there has been a shift in meaning where tolerance can be interpreted as a sense of accepting the differences that develop in society. Then, in the KBBI (Depdiknas, 2008: 1477-1478) tolerance comes from the word tolerant which has the meaning of being or being tolerant (appreciating, allowing, and allowing) that is different and contrary to the stance. Meanwhile, according to Franz-Magnis Suseno (1998: 11),

Tolerance when viewed from the above understanding means that human attitudes arise when he accepts differences and diversity. This is in line with the opinion of Said Agil (2015: 13) who argues that tolerance is an attitude or character of tolerance, namely respecting and allowing an opinion, opinion, view, belief, etc., which is different from one's own stance.

This makes any differences that exist can be addressed properly and not rigidly against the differences that are raised by other people. An action that is flexible and accepts a difference in all aspects of life. Another view on the notion of tolerance by Poetgieter, Van Der Walt & Wolhuter in Mohammad Japar (2020: 15) states that tolerance is the individual's ability to treat someone or something with pleasure or patience, to endure and to endure. This proves that tolerance is seen from how we treat others by considering the comfort of someone being around us.

In addition, the notion of tolerance is described by Furedi in Broer, De Muynck, Wolhuter, Van Der Valt (2014: 82), stating that tolerance is one of the most important prerequisites for social justice, justice and democracy. Without tolerance we cannot be free, we cannot live with one another in relative peace, we cannot follow and act on our conscience, we cannot pursue our own path of seeking the truth. Therefore, the position of tolerance is very important in society. Moreover, this society has a pluralistic society model that is full of pluralism.

Maskuri in Mohammad Japar (2020: 16) suggests several elements in tolerance, namely:
1. Gives freedom and independence.
2. Recognizing everyone's rights
3. Respect the beliefs of others
4. Understand each other.

The development of tolerance when developed into formal education will help students develop their potential in society. Sahin (2011: 78), suggests that the main purpose of tolerance education is to assist students in developing strategies that will contribute to shaping a world order that can provide social justice. To that end, many teacher education programs in many countries require multicultural education and training.

Based on the opinions of the experts above, it can be concluded that tolerance is an attitude of mutual respect for the differences that exist in life in society. The attitude of tolerance that develops will create a harmonious society.

2.4. Study of Teenagers

Each age level has characteristics that distinguish it from other stages of progress. Similarly, adolescence holds different characteristics and traits from childhood, adulthood and old age. In addition, each phase has specific conditions and restrictions for each person. Therefore, the capability and ability of humans to act part in bearing certain circumstances differ from one phase to another. Adolescence comes from the Latin word adolence which means to grow or increase to become an adult. The term adolence has a broader meaning that includes mental, emotional, social, and physical maturity (Hurlock, 1992).

According to Pigiet in Harlock (2001: 206), psychologically adolescent is a vulnerable age where individuals interact with adult society, in this vulnerable children feel uninspired by their own parents, this means that they can be independent with their abilities. Opinions of the experts the expert above confirms that there are levels of teenagers who feel the same way as adults. They try to develop their character independently of their parents. The extent to which he is considered equivalent to adults in his way of thinking. Santrock (2003:26) expresses the same understanding, that adolescence is defined as a transitional period or middle between childhood and adulthood, including changes in the biological, cognitive, and social emotional domains. . In this period there are major and essential changes regarding the maturity of spiritual and physical functions, especially sexual functions. According to Khusnul Khotimah, Shinta Doriza, Guspri Devi Artanti (2015) adolescence is a person's development from children to adults which includes various aspects including physical, biological, cognitive, psychosocial, and social-emotional. Adolescence and its development

are divided into several stages according to Hurlock (2003: 206) is divided into three age groups of developmental stages, namely:

1) Early Adolescence (early teens)

Early puberty being in the age range of 12-15 years is a negative period, because at this time there are negative attitudes and characteristics that have not been seen in childhood, and individuals will feel confused, anxious, afraid and restless.

2) Middle Adolescence(middle teens)

Adolescence Between the ages of 15-18, the individual at this time wants or symbolizes something, is looking for something, feels lonely, and cannot be understood by others.

3) Late Adolescence (late teens)

The age range is between 18-21 years. At this time, the individual begins to stabilize, begins to understand the direction of life, and realizes the purpose of life. Having a certain position based on a clear pattern.

Adolescents have a large role in society. And the things that teenagers get are more than the previous phase. There must be further guidance from parents or people around so that teenagers can maximize their role without being negatively affected. Teenagers as members of society certainly play an important role as well as other groups in society. This equally important role of adolescents is in line with the view of Havighusrt by Chaisiyah et al (2009: 62), which translates developmental goals as follows:

A defelopmental task is a task which arises at or about a certain period in the life of the individual, successful achievement of which loads to his happiness and to success with letter task, white failure leads to unhappiness int the individual, dsapporoval bt society, and difficulty with later tasks.

It can be interpreted that the developmental task is a task that appears at a certain period in the individual's life span. If the task can be successfully completed, it will bring happiness and success in completing the next task. Meanwhile, if it fails, this causes unhappiness for the party and rejection from citizens and society. When experiencing problems in completing the following tasks: This means that all human life and its place in a community or society is very important in creating this communal environment. Conditional societies are created when their roles emerge and are in sync with other levels of roles

III. Research Methods

This research is a qualitative research. The qualitative research conducted has the aim of examining a phenomenon that is being experienced by a particular subject which includes behavior, perception, motivation and others as a whole. After that, it is explained in the form of good words and language. In this study, the researcher used the case study method. Case study is a method of examining the object as a case. Case studies are studies of objects or things that must be studied thoroughly, completely and deeply. The discovery of qualitative research subjects used purposive sampling. Data collection techniques carried out by researchers are through field observations, interviews and documents.

In this study the sources of information were obtained through informants, places and events as well as documents. The informant is someone who knows about the data needed. The main informant in this study is the management of the Komunitas Solo Bersimfoni as a non-governmental organization engaged in the preservation of Javanese Culture and Tolerance in Surakarta City. Informants usually consist of teenagers who take part in various activities at the Solo Bersimfoni. Teenagers here are teenagers who range in age from 15 to 18 years or teenagers who are in high school. The place where the research is carried out can be a source of the required data. Including events that occur at the research site can also be a

source of data. Other supporting data can be obtained through the study of related documents, such as document observation sheets and various programs from the Solo Bersimfoni in Surakarta. The validity of the data in this study, researchers used source triangulation and method triangulation. Then, the collected and valid data were analyzed. A good data analysis process is an ongoing, iterative, and ongoing task. Data analysis uses the Miles and Hubeman model which consists of three steps, namely data reduction, data presentation and drawing conclusions or verification.

IV. Discussion

Tolerance is one of the values that exists and is developed in society. The value of tolerance is developed in the family, school and community environment. One of the values of tolerance developed in the community is through Non-Governmental Organizations (NGOs). The Komunitas Solo Bersimfoni is one of the NGOs in the city of Surakarta that works for the development of community tolerance. The Solo Bersimfoni Association is an organization that aims to increase peace (raise of peace) in order to maintain Soloraya's reputation as a tolerant and peaceful region (quoted from**https://solobersimfoni.org**). This community is an open association that allows all people to join and participate in every activity to develop a spirit of tolerance. The Komunitas Solo Bersimfoni was established by deed of Notary Drajad Uripno, SH Number 5 dated August 8, 2017 in Surakarta and has been registered with the Indonesian Ministry of Law and Human Rights No. Kemenkumham RI No. AHU-0002529.AH.01.07 Year 2018.

At first, this community was due to the emergence of intolerant behavior or actions, extreme radicals, and acts of terrorism carried out by certain individuals or groups in the Soloraya area. Therefore, the Komunitas Solo Bersimfoni sees the need to prevent negative behavior related to the case of intolerance. The Komunitas Solo Bersimfoni has a goal to build resilience and social cohesion in the community to prevent and reduce acts of intolerance, especially among teenagers through a cultural and behavioral approach activity. This community has a vision that is to maintain tolerance for the country by promoting peace. Meanwhile, its mission is to reduce intolerance by using a cultural approach, namely hasthalaku, consisting of mutual cooperation, mutual cooperation, mutual harmony, grapyak semana,

The internalization of the value of tolerance carried out by the Komunitas Solo Bersimfoni through a cultural approach, namely by inculcating the value of hasthalaku. The internalization carried out by Solo Bersimfoni is in line with the concept of internalization proposed by Kalid Clear (2010:71) that internalization is a process in which a person learns and is accepted as part of and at the same time binds himself to the values and social norms of community behavior. The Komunitas Solo Bersimfoni carries out a process where people learn and practice the values of tolerance that exist in society, so that they have the ability to behave and act according to the values of tolerance that they have previously learned.

According to Solo Bersymphoni, many ancient Javanese cultural values teach the values of tolerance. The collected value is referred to as my hastaku. Hasthalaku comes from the word hastha and behavior. Hatha means eight and behavior means action. This Hasthalaku value consists of 8 goodness values in Javanese Ethics which are in accordance with the concept of tolerance. These values are:

1) *Mutual cooperation*

    Gotong royong comes from the Javanese language, Gotong which means to carry or lift, and royong means to unite. Solo Bersymphoni (2019:04) says that gotong royong is a positive attitude that supports village development, and also needs to be maintained to avoid conflicts.

2) *Guyup Gets Together*

   *Guyup in harmony*can come from the words guyup and harmonious, guyup is togetherness while harmony is harmony. According to Franz Magnis Suseno (2003:39), harmonious relations have an important meaning, namely a peaceful state, likes to work together, help each other, accept each other, in a calm and pleasant atmosphere.

3) *Grapyak Semana*

   Grapyak as much as possibleinterpretednice to sayspiritspirit, semanakit means warm and easyapproached (Purwadarminto in Solo Bersimfoni, 2019:31). Whereas according to Koentjaraningrat (2008: 166), graphic attitude bus his attitude some body in social relations like smile, polite and respect in communication greeting and selfless.

4) *Manah Valley*

   The attitude of the valley of mana is nofeelmoresuperiorfrom other people. Can positionyourself togetherothers (Solo Bersimfoni, 2019:41). People who have this attitude do not easily underestimate others. In modern concepts it can alsocalled politeness.This attitude symbolizesthatsomebodyunderstandother people's circumstances and reward them with action.humilityheart or valleymanait teaches us to alwayssympathize with troublepersonother.

5) *Ewuh Pekewuh*

   Ewuh perkewuh according to Soeharjon in Solo Bersimfoni (2019: 53) refers to politeness when they are reluctant to refuse, such as saying "no" to the government or someone's request.

6) *Kerten*

   Pengerten is the main thing in the life of the Javanese people. In Indonesian, it means understanding or being sensitive to other people's circumstances.

7) *Andhap Asor*

   Andhap asorit means simple and not self-deprecating.Andhap asor's attitude isattitudesomebodyregardless of caste, rank, positionor wealth. PersonJavaprioritizing the nature of andhap asorwhen confrontedwith peopleother.

8) *Tepa Selira*

   According to Darmainta in Solo Bersimfoni(2019:82)inDictionaryBratakesawa, tepa seliromeans the Javanese social conception of behavior,that is, every person's actions willacceptedor felt by peopleother.The concept of tepa seliro according to Budiyono and Feriandi in the Solo Bersimfoni (2019:82) sayshave in commonwithtolerance.

In addition to developing the Hasthalaku concept, the Komunitas Solo Bersimfoni also has several programs to internalize the value of tolerance in adolescents, such as the Hasthalaku Arrangement FGD program, Adipangastuti School, SB Goes to School, Symphony Class, Hasthalaku Boardgame, Hasthalaku on the street, Symphony Friends, Fragment Friends Symphony, Solo Bersimfoni Talkshow, Millennial Chat (Ngomel), and Training of Trainers. All programs prepared by the Komunitas Solo Bersimfoni aim to maintain tolerance, to create storms in community life.

Internalization of the Value of Tolerance through the Komunitas Solo Bersimfoni

The internalization of the value of tolerance carried out by Solo Bersimfoni is a form of action by citizens who work together in an organization. This community develops tolerance values based on local values or noble values in the local area, in this case the City of Surakarta. The values of tolerance included in the Hasthalaku concept are in accordance with the definition of tolerance from Said Agil (2015: 13) that tolerance is an attitude or character of tolerance, namely respecting and allowing a different stance, opinion, view, belief, etc.

with his own stand. This attitude has been reflected in the Hasthalaku concept and implemented in various programs from the Komunitas Solo Bersimfoni.

The actions taken by this community are in line with the concept of civic engagement that civic engagement is how citizens, individually or collectively, participate actively in social life based on their skills, expertise, and knowledge, combined with values, motivation, and commitment to make voluntary changes to improve people's quality of life for the better. (Arif Ady Setiawan, 2021:222-223). So it can be concluded that the actions taken by the Solo Bersimfoni were to attract interest and attention from the community so that the value of tolerance in the city of Surakarta returned to increase and be stable.

The community in this case must actively strive to be able to spread good values so that other community members can detect and minimize acts of violence in even the smallest form. among teenagers. This is because adolescence is a period of transition from children to adults, this is in line with the opinion ofSantrock (2003:26) which reveals that adolescence is defined as a transitional period or the middle between childhood and adulthood, including changes in the biological, cognitive, and social-emotional domains. At this time, adolescents need to be directed more to equip themselves with knowledge and skills that are beneficial for themselves and their society.

Teenagers in 2022 as the new generation of the Indonesian nation have cultural and ethical references that are influenced by technological developments and globalization. The values and ethics that come from outside cultures are adapted by teenagers by incorporating external habits into their daily lives and also putting aside the values and ethics that live around them as original products of a developing community habit. Responding to this condition, the Komunitas Solo Bersimfoni has compiled various programs to internalize teenagers with packages that are familiar with the current state of youth, where today's youth are very dependent on the latest technology and communication models related to technological developments, such as the Solo Bersimfoni Talkshow, Millenial Chat Show (Solo Bersimfoni Talkshow, Millennial Chat, etc.). nagging), and Training of Trainers. Besides that, the products issued by Solo Bersymphoni include a hastalaku module which is the source of various programs carried out by Solo Bersymphoni related to internalizing the value of tolerance in Surakarta City youth. One of the derivative products of this module is the Hastalaku boardgames which is based on the Hastalaku module. These boardgames are used as a tool to spread the concept of hastalaku with different packaging. Hasthalaku boardgames consist of 8 games, namely Card Simphony (which can be played in two ways), Ludo Symphony, Mono Symphony, Snakes and Ladders Symphony, My School, Trip Symphony and Ludo Symphony (large version).

Figure 1. *Socialization of Hasthalaku Boardgames*

Figure 2. *Hasthalaku's Boardgames Products*

Figure 3. *Students Practice Using Hasthalaku Boardgames*

Through these boardgames, teenage students can learn easily about the concept of hasthalaku which instills the values of tolerance. These values of tolerance will develop the attitudes and behavior of students, as the younger generation, to continue to practice and uphold the value of tolerance wherever they are. This is in line with the opinion of Sahin (2011: 78), that the main purpose of tolerance education is to assist students in developing strategies that will contribute to shaping a world order that can provide social justice.

V. Conclusion

The value of tolerance is one of the important values to be developed and maintained in life in Indonesian society. Internalization of the value of tolerance can be done in various ways, one of which is through the Komunitas Solo Bersimfoni. This community is a non-governmental organization that has the main focus on developing the values of tolerance in society. Activities carried out through a cultural approach are by inculcating hasthalaku values which consist of gotong royong, guyub harmonious, grapyak semana, valley manah, ewuh pekewuh, pangerten, andhap asor and tepa selira. In addition, the Komunitas Solo Bersimfoni also has several programs to internalize the value of tolerance in adolescents, such as the Hasthalaku Arrangement FGD program, Adipangastuti School, SB Goes to School, Symphony Class, Hasthalaku Boardgame, Hasthalaku on the street, Friends of Symphony, Fragment of Friends of Symphony, Solo Bersimfoni Talkshow, Millennial Chat (Ngomel), and Training of Trainers. The whole program that is prepared is to develop the knowledge and skills of youth to apply the values of tolerance, so that they can strengthen the unity and integrity in life in the community, nation and state of the Republic of Indonesia.

References

Al-Munawar, Said Agil Husin. 2005. Fikih Hubungan Antaragama. Jakarta: Penerbit Ciputat Press

Broer, N. A., Muynck, B., Potgieter, F. J., Wolhuter, C. C., & Van der Walt, J. L. (2014). Measuring religious tolerance among fnal year education students. International Journal of Religious Freedom, 7(1/2), 77–96

Chasiyah, Chadidjah, & Legowo, Edy. 2009. Perkembangan Peserta Didik. Surakarta: UNS Press

Elizabeth B. Hurlock. 2001. Psikologi perkembangan edisi 5. Jakarta: Erlangga

Eskandari, S. (2020). Social and Religion Paralysis in James Joyce's Short Story The Sisters: A Cultural Reading. Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 3 (1): 311-320.

Fadrusiana, E.G., Triastuti, R., and Winarno. (2019).Strengthening Tolerance Attitude through Jaga Sesama Community. Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 2 (4): 143-149.

Fraenkel, J.R. 1977. How to Teach About Values: An Analytic Approach. New Jersey: Prentice Hall, Inc.

Franz Magnis Suseno, S. Reksosusilo 1983. Etika Jawa dalam tantangan: sebuah bunga rampai Yogyakarta: Yayasan Kanisius.

Grim, B. J., & Finke, R. 2006. International Religion Indexes: Government Regulation, Government Favoritism, and Social Regulation of Religion. Interdisciplinary Journal of Research on Religion, 2 (February). http://www.ncbi.nlm.nih.gov/pubmed/25484633%0Ahttp://www.pubmedcentral.nih.gov/articlerender.fcgi?artid=PMC4254791.

Horby AS. 1995. Oxford Advanced Learner'sDictio, Oxford: University Printing House

https://setara-institute.org/indeks-kota-toleran-tahun-2017/ diakses 20 April 2021

Hurlock, E. B.1992. Psikologi Perkembangan: Suatu Pendekatan Sepanjang Rentang Kehidupan. Jakarta: Erlangga

Kalidjernih, F. K. 2010. Kamus Study Kewarganegaraan, Perspektif Sosiologikal dan Politikal. Bandung: Widya Aksara

Khusnul khotimah, Shinta Doriza, guspri Devi artanti. 2015. Perbedaan kemandirian remaja berdasarkan status pekerjaan ibu. Jurnal familiyedu vol 1 no 2 oktober 2015. Hal 99-120.

Muhammad Japar, Syifa Syarifa, dan Dini Nur Fadhillah. 2020. Pendidikan toleransi berbasis kearifan lokal. Surabaya: Jakad Media Publishing

Nuruddin, A., et.al. (Relationship of Interfaith in Tunisia (Critical Study of Ibn 'Ashur Tafsir W.1973). Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 2 (1): 353-372.

Otfried Höffe, Wirtschaftsbürger, Staatsbürger, Weltbürger. 2004. Politische Ethik im Zeitalter der Globalisierung, München: C.H. Beck Verlag

Pusat Bahasa Departemen Pendidikan nasional. 2005. Kamus Besar Bahasa Indonesia, Jakarta: Balai Pustaka

Rais, M. 2012. Internalisasi Nilai Integrasi Untuk Menciptakan Keharmonisan Hubungan Antar Etnik. Disertasi pada program Pasca Sarjana PPU, UPI Bandung

Sahin, Çavus. 2011. Perceptions of prospective teachers about tolerance education. Educational Research and Reviews. 6 (1), 77-86

Santrock, John W. 2003. Adolescence: Perkembangan Remaja (Edisi Ke-6). Jakarta: penerbit erlangga

Schwartz, S. H. (1994), Are There Universal of Human Value, Journal of Social. Issues, 50, 19-46.

Scott, J. 1971. Internalization of Norms: A Sociological Theory of Moral Commitment. Englewood Cliff, N.J.: Paentice-HallPaentice-Hall

Setiawan, A. A. ., Triyanto, & Muchtarom, M. (2021). Using a Social Media Facebook to Develop Civic Engagement in Indonesia. Academic Journal of Interdisciplinary Studies, 10(2), 220. https://doi.org/10.36941/ajis-2021-0052

Strauss, William dan Neil Howe. 1991. Generations: The History of America's Future, 1584 to 2069. William Morrow & Co.

Supri, Rusnaini, Moh Muchtarom. 2017. Internalisasi Nilai-Nilai Toleransi Sebagai Upaya Meningkatkan Integrasi Sosial Melalui Forum Persaudaraan Bangsa Indonesia (FPBI) Di Kota Surakarta. Educitizen. Vol 2. No. 1. Mei 2017. Hal 78-91

Suseno, Franz Magnis. 1998. Etika Dasar Masalah-Masalah Pokok Filsafat. Yogyakarta: Kanisius

Sutarjo, Adisusilo. 2012. Pembelajaran Nilai-Karakter. Jakarta: PT Raja Grasindo Persada.