

Reproduction of Tolerance Habitus in High School Students in the VUCA Era (Volatility, Uncertainty, Complexity, Ambiguity)

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Abstract

The progress of Industry 4.0 has had both positive and negative impacts. One of the impacts that can be felt by today's teenagers is a lack of character development. Character cultivation is carried out not only in the family environment but can also be done in the school environment. School is an arena for cultivating character values for its students. One of the most highlighted character cultivations in the current era is the cultivation of the character of tolerance between religious communities. Departing from these problems, this research aims to discuss the habitus of tolerance in schools in the VUCA Era (Volatility, Uncertainty, Complexity, Ambiguity), especially for students who are Generation Z. The method used in this research is qualitative by in-depth interviews with school students and conducting Focus Group Discussion (FGD) with student representatives at the Surakarta Ex-Karisidenan. The results of this research show that the UCA Era (Volatility, Uncertainty, Complexity, Ambiguity) has an impact on the process of reproducing the habitus of tolerance in schools. This is because digital processes in the VUCA Era (Volatility, Uncertainty, Complexity, Ambiguity) tend to strengthen polarization and increase disagreement between different groups. When information disseminated via social media or other online platforms tends to mislead or oversimplify the complexity of issues, this can result in stigma, stereotypes, and prejudice against certain groups.

Keywords: *Digital populism, generation z, habitus of tolerance.*

INTRODUCTION

Schools are formal educational institutions that are expected to create human resources. Primary and secondary education can be said to be a very important part of forming student character (Character building). In addition, schools play a role as agents of socialization after the family. The important role of schools in forming character so that schools do not only transfer knowledge. However, schools also have a role in transferring values (transfer of values) and transferring norms (transfer of norms) which greatly influences the development of students' character. Current formal educational institutions are a place to reproduce students' personalities and habits. The role of schools does not escape the formation of institutional habitus by combining community communal values [1]. Community communal values have meaning as values developed by the educational institution itself. The values developed by formal school educational institutions usually consist of spiritual (religious) values, social values, and legal values.

The formation of community communal values is important to understand as a social collectivity. The development of community communal values in schools is closely related to the ideology espoused in schools. Conceptually, values can be said to be an important component of ideology [2]. The ideology adopted by a formal educational institution (school) is interesting to be the focus of study. The influence of ideology within schools has a very significant influence on shaping the values that are developed. One of the ideologies that most often develops in schools is adhering to a particular religious ideology. The religious ideology that is developing in schools in Indonesia is Islam [13]. The development of Islamic ideology cannot be separated from the historical background of the founding of the school. The founding figures of the school were very influential in shaping the school to be directed according to their thoughts [11].

Intolerant practices in Indonesia are starting to increase in various Formal Education Institutions. The results of a survey conducted by the Center for Research on Islam and Society (PPIM) at UIN Syarif Hidayatullah are evidence that patterns of intolerance in schools are starting to emerge quite a lot. In this research, it was explained that 43.88% of the 1,859 high school students who took part in the survey supported intolerant actions in general and 6.56% were radical. On the other hand, there is a statement that 500 religious teachers and 200 high school students, concluded that the pattern of intolerance in society has a fairly strong basis in public schools, especially on the island of Java. Several factors influence the emergence of intolerant practices in schools. The most influencing factor is religion. The majority of teenagers have a low understanding of the religion they follow. The unstable psychological condition of teenagers is also a factor that influences intolerant attitudes, especially in the VUCA (Volatility, Uncertainty, Complexity, Ambiguity) era. Then the young generation's low access to politics and economic factors such as poverty and inequality are very influential in intolerant actions in schools. Several things mentioned influence in fostering of religious intolerance in Indonesia.

The digital infrastructure process which has been highly developed recently has become capital in building the process of reproducing the habitus of tolerance. In the digital process, intolerant practices are present in religious narratives that develop on social media. Based on survey data conducted by PPIM UIN Jakarta using Twitter data for 1 decade (2009-2019), it shows that religious narratives in cyberspace are dominated by conservatism with a percentage of 67.2%, followed by moderate, liberal and Islamist understandings. How the process of reproducing tolerance habits in schools is also more or less influenced by the digitalization process, especially in the VUCA (Volatility, Uncertainty, Complexity, Ambiguity) era.

METHOD

The research is a qualitative type of research using interviews and focus group discussions as data search methods. The sample in this research involved 4 schools at the upper secondary level in Soloraya. The four schools include SMA N 1 Surakarta, MAN 2 Surakarta, SMA IT Nurhidayah Sukoharjo, and SMA N 1 Gemolong Sragen. There are several objectives discussed in this research, namely the process of Islamic populism influencing the habitus of tolerance in schools and the form of the habitus of tolerance that is influenced. This research is based on the habitus theory coined by Bourdieu. According to him, habitus can be understood as a medium for cultivating and reproducing

culture; a learning action that amounts to a socio-g disposition the long-lasting energy of an individual, guiding and perpetuating their various practices and habits. In this research, habitus is used to understand students' social dispositions that are generated by social activities in educational practice.

RESULTS AND DISCUSSION

School is an institution that allows institutionalized social roles to be maintained. Schools are an effective place to preserve and transfer various social patterns, values, and norms [7]. Therefore, schools are seen as an effective arena for instilling various habits, including the habitus of tolerance. Habitus is a concept that can be translated as habit. Habits established in an individual or group usually last a long time and have the flexibility to change. This causes the habitus that is built in each individual and group to be different, depending on the structural order in which the habitus is built [14]. Habitus often changes along with the conditions a person faces. The various things above lead Bourdieu to conclude that habitus is related to unconscious activity because habitus can work naturally as an impulsive decision [4]. This allows a person to react efficiently in response to various things.

Seeing this urgency, schools are an important arena for building a habitus of tolerance so that the younger generation has a responsive attitude in overcoming various potential intolerance and radicalism among teenagers. This is because educational institutions have a responsibility to prepare a quality generation [10]. Through activities in educational institutions, prospective future generations can increase their knowledge, and develop skills, attitudes, and values so that they can adapt to a dynamic environment [6].

Several elements play a role in the process of forming a habitus of tolerance in educational institutions, including agency and actors. In Bourdieu's perspective, the formation of habitus in an environment is carried out through the transmission of values and morals of the dominant group through agency power over actors (individuals) [12]. This transmission process is carried out subtly, not through forced means so that the actor is not even aware that he has received the input transmitted by the agency. Based on research that has been carried out, several agencies act as dominant groups in reproducing the habitus of tolerance in the school environment, namely teachers and school organizations.

Of all the research subjects who have been observed, all of them showed a positive response regarding their efforts to instill tolerance in students, or this case we call them actors. All schools in the Surakarta Ex-Karisidenan area which are used as research subjects, legally have ground norms that serve as guidelines for school members in the dynamics of the school environment, namely in the form of the school's vision and mission. In their vision and mission, all of these schools have included a mandate to build tolerance in school dynamics, although several schools implicitly mandate this in the form of "...good character and noble behavior...".

SMA Negeri 1 Surakarta is one of the schools that explicitly gives a mandate to develop a habitus of tolerance in educational institutions. This is explicitly stated in its mission which states "Maintain and increase the practice of the teachings of the religion adhered to by developing an attitude of tolerance between religious communities". This mission is the task of all school elements in developing a habitus of tolerance. This is because there is a diversity of religious adherents in state schools which are used as research subjects, while religiously affiliated schools such as MAN 2 Surakarta and SMA IT Nur Hidayah Sukoharjo, internalize the habitus of tolerance more specifically through

Islamic teachings to form democratic, insightful individuals. nationality, and noble character.

There are 865 students at SMA Negeri 1 Surakarta who are Muslim, 193 are Christian, 90 are Catholic, and 2 are Buddhist. Meanwhile, at SMA Negeri 1 Gemolong 943 students are Muslim, 15 are Christian, 7 are Catholic, and 1 is Hindu. Data from these two schools shows that there is quite complex religious diversity in state schools. This shows of the urgency of educational institutions in internalizing the habitus of tolerance, especially between religious communities so that potential conflicts can be prevented [3]. As an arena, the school through its various devices can act as an agency that will influence actors in the process of habitus reproduction.

The school's vision and mission become the basis for the agency in its role of transmitting values which ultimately become a habitus for students and the entire school community. This vision and mission are also the basis for schools in planning programs that can constructively develop a tolerant habitus among the school community, especially students. Apart from that, these basic norms must also be used as a basis for the school organization's movement in its dynamic process so that these basic norms become universally applicable guidelines in the formation of school culture [8]. This condition shows that indirectly all school components are bound by the same obligation to have and develop an attitude of tolerance, thus it can be concluded that the school with its various elements has a central role in reproducing the habitus of tolerance.

Teachers are the main agency that has direct contact with actors, so they have the potential to have a greater influence on the reproduction of the habitus of tolerance than other agencies. Every subject teacher, through their role in conducting learning, is indirectly required to foster the development of an attitude of tolerance as mandated by basic school norms. Apart from that, the research results even show that even though there are no rules/norms that require teachers to build a habitus of tolerance, consciously and naturally this agency has the initiative to continue to transfer these values as a form of moral responsibility.

Teachers insert tolerance values in every learning material taught through various methods. This makes students as actors unconsciously receive value input from the agency. This pattern continues over a long period so that this value gradually becomes a habit whose truth cannot be doubted or in Bourdieu's terms it is called *doxa*. At this stage, *doxa* indirectly becomes a sign that habitus reproduction has occurred.

The role of teachers in reproducing the habitus of tolerance is increasingly supported by the existence of materials that specifically aim at building the character of tolerance in students. For example, in Islamic religious education subjects, there is a special chapter on strengthening harmony through tolerance in preserving human life. This chapter is found in all types of curricula that are currently being implemented, namely the Merdeka curriculum and the 2013 curriculum. This further strengthens the role of teachers as agents in the process of reproducing the habitus of tolerance in the educational environment. Apart from that, the process of transmitting values also becomes more attached to students because it is carried out intimately and without coercion over a long period so that actors do not reject it because they are not aware of the process that has occurred.

There are also programs specifically implemented to increase the existence of a habitus of tolerance in the school environment. These programs usually also collaborate with school organizations. At SMA N 1 Surakarta, during the research process, it was recorded that two religious programs, one art week, and various outreach activities regarding strengthening the profile of Pancasila students were carried out, one of which also developed tolerance. In religious activities, each student is directed to take part in studies according to their religion in the rooms provided. Meanwhile, Islamic religious study activities are carried out at the school mosque. This activity teaches each student to respect various existing religions to carry out their worship. The good facilities and support provided show a conscious and planned effort to foster understanding of the absence of discriminatory treatment towards adherents of various religions.

The reproduction of the habitus of tolerance in high schools in the former Surakarta Karisidenan was also strengthened by the contribution of the Non-Government Organization (NGO) Solo Bersimfoni. Through the Adhipangastuti school program, Solo Bersimfoni collaborates with various schools to implement the noble values and norms of Javanese society in the school environment. This program has quite a significant influence because it often carries out outreach in various schools regarding good values and norms that a human being should have. Socialization is not only carried out face-to-face between agencies and actors but is also carried out through various posters placed in various corners of the school. The poster contains noble values and norms (including tolerance) so that actors will subconsciously internalize the message because they have often received it. This indirect transmission of grades can also be a reminder for students to behave well because its location in various corners of the school allows students to see it clearly, especially with its large size.

CONCLUSION

Schools as an institution that organizes educational activities have a role and responsibility in producing a quality generation for the nation. Apart from functioning as an educational institution, it turns out that schools also have potential as arenas for the spread and entry of ideas that conflict with social values and norms, such as fanaticism and radicalism. These ideas will ultimately give rise to various social problems, such as intolerance among teenagers. In the school environment, this can affect relationships between students and between students and teaching staff. Digital populism can reinforce intolerant attitudes, such as racism, sexism, or xenophobia because people are likely to be exposed to views that already align with their own beliefs.

However, the digitalization process in the VUCA (Volatility, Uncertainty, Complexity, Ambiguity) era also has the opportunity to reproduce the habitus of tolerance. This habitus must be produced more dominantly so that the threat of the introduction of various deviant ideas can be neutralized. Teachers are the main agency that plays a role in forming a habitus of tolerance in schools. This is because the teacher is the entity that is closest and often interacts with the actor. The teacher's role in transmitting values is supported by the basic norms of the school, thus further enlarging the teacher's position as an agent for reproducing the habitus of tolerance in the school environment. Apart from that, various programs and curricula also support efforts to reproduce the habitus of tolerance by providing inter-religious programs, art fairs, and special material regarding the formation of tolerance in the curriculum. Through such a comprehensive approach, schools can help form a strong habitus of tolerance among

students, reduce negative impacts, and strengthen social cohesion in the school environment.

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