



Among Approach in Cultivating Culture Friendly, Anti-Violence and Tolerance Values in High School

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Abstract: Ki Hajar Dewantara has one principle of education introduced "momong, among, and ngemong". The among system can be likened to a framework that organizes the way we interact with nature in a sustainable manner. In a broader context, the "among system" can be likened to a framework that organizes the way we interact with nature in a sustainable way. The among system approach is an educational strategy that integrates cultural values, non-violence, and tolerance into various aspects of student life at the high school level. The purpose of the research objectives to describe and analyze the among system approach in cultivating culturally friendly, anti-violence, tolerance values at Taman Siswa Senior High School in Teluk Betung Bandar Lampung. The results of the study found that the purpose of education at SMAS Taman Siswa is to establish the basics of intelligence, knowledge, personality, noble character, and skills needed to live an independent life and continue education to a higher level. Taman Siswa applies the principles of the Among system as part of efforts to instill culturally friendly, non-violent, and tolerant values at the high school level, so that students can live in harmony and become good individuals. The implementation of the Among system is effective in instilling these values: Inclusive education based on tolerance values, extracurricular activities based on local wisdom, education outside the classroom, awareness and acceptance of differences. Values such as T'iraf Urf (Culture Friendly), La'unf (Anti-Violence), and Tasamuh (Tolerance) are not only taught as concepts, but also practiced in daily life.

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INTRODUCTION

Ki Hajar Dewantara has an educational principle introduced "momong, among, and ngemong" or among system (Bin Thohir, 2021). In Javanese, "momong" means caring sincerely and lovingly and applying habits accompanied by prayer, with the hope that the child can feel affection and become a child who is obedient to parents, as well as becoming a good individual and noble character. "Among" in Javanese refers to giving examples of good and bad behavior, without having to interfere with the rights of children, so that children can grow and develop in a happy inner atmosphere. Furthermore, "ngemong" means the process of observing, caring for, and guiding children so that they are able to develop themselves, be responsible and disciplined based on the values they acquire in accordance with their nature, and guide them towards maturity. The attitude of momong, among, and ngemong reflects the fundamental value of education, where educators do not force but also do not allow children to develop without a clear direction (Aji & Cahyani, 2023).

Law No. 20/2003 on National Education System, article 3, which reads: "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens" (Masnu'ah et al., 2022). The method applied in daily life is referred to as the "among" system, which is also relevant in the context of education with the attitude of the teacher as *pamong* in the "among asah asih asuh" (A3) system (Wahyuningsih et al., 2018). Teachers need to show attitudes that reflect the "among" system, including having a family spirit, being humane, wise and prudent, treating children in accordance with their human dignity, placing children as subjects and objects in education, paying attention to the development of children's bodies and souls, and being an example in behavior in accordance with the noble values of the Indonesian nation.

In a broader context, the "among system" can be likened to a framework that organizes the way we interact with nature in a sustainable manner. The among system approach is an educational strategy that integrates cultural values, non-violence and tolerance into various aspects of student life at the high school level. Through this approach, the school not only acts as a place for academic learning, but also as an environment that supports positive character building. By utilizing traditional values and local culture as a foundation, this approach helps shape attitudes that respect differences, promote peace and avoid acts of violence. By utilizing various methods such as collaborative learning, extracurricular activities and integrated teaching approaches, the amongst system approach aims to create a safe, inclusive school environment and strengthen social relationships among students, teachers and the school community as a whole. The diversity of a nation certainly creates its own challenges, especially in building harmony. It is not an easy thing to unite differences, because it is not uncommon for differences to lead to the birth of divisions and even conflicts.

Based on interviews with the Principal (KP) and PAI Teacher (GP) said that:

"The learning objectives and learning process specifically in instilling the values of religious moderation of course in students in the complex at Taman Siswa on the material of tolerance in Taman Siswa. How to live in harmony to avoid acts or acts of violence, prioritizing ethics and morals. " (KS)

"Learning is embedded with values or directly applied in everyday life. So I do it by reviewing the material that I have given then I make the children in a small or large group, from this group that is different in ethnicity, gender, skin and also different opinions. In this condition, students apply the attitudes contained in religious moderation such as harmony, tolerance, and non-violence. Because acts of violence are not only verbal but can be non-verbal. In the scope of their group, it is the most mature strategy to apply the attitude of tolerance, besides that I apply them to make a work with the work will socialize / broadcast the values of religious moderation not only enjoyed privately but can be enjoyed by the general public with the social media they have and I also give freedom to make videos." (GP).

Based on the interview above, the purpose of learning in Taman Siswa is to integrate values, especially in the context of tolerance, to form an attitude of living in harmony to avoid acts of violence and prioritize ethics and morals. Learning materials are reviewed and delivered through the formation of diverse groups that represent differences in ethnicity, gender, and opinion. In this group environment, students are invited to apply attitudes of harmony, tolerance and non-violence, both verbally and non-verbally. In addition, students are also encouraged to create works that promote the values of religious moderation, which are then socialized through social media for the wider community to enjoy.

Based on Setyaningsih's research, the Among Method is a family-spirited teaching method based on nature and independence, implemented with the motto *Tutwuri Handayani* and implemented in the Tri Center of Education, namely the family, school and community. The implementation of Ki Hadjar Dewantara's among system method to instill character education (Setyaningsih, 2023).

Dede Novita's research stated that through the among system and the Trilogy of Education, it changed education and was able to create independent learning at that time, which ultimately today inspires the world of education in Indonesia (Jumiarti, 2023). Rahmad Anwi Siregar's research states that the results of this study are the most basic substance of religious moderation values being taught and applied to students of Teladan Cinta Damai Private High School is to provide a harmonious and peaceful atmosphere so that it can provide a comfortable learning atmosphere, minimize conflict and friction between school students of different religions and ethnicities, equip students with moderate insights, and to maintain harmony between all elements under different school realities (Siregar et al., 2024).

In this research, it focuses on the practice of the among system as a traditional philosophy applied in the context of senior high school education to cultivate the value of religious moderation. As a philosophy of life that inspires moderation and tolerance towards religious differences. This research describes the among system approach as an alternative educational paradigm that contains great potential in shaping culturally friendly, non-violent, and tolerant attitudes among high school students, providing critical insight into its philosophical implications for character building and religious tolerance. The focus of this research is how the among system approach in cultivating culturally friendly, anti-violence, tolerance values in high school. with the research objectives to describe and analyze the among system approach in cultivating culturally friendly, anti-violence, tolerance values at Taman Siswa Senior High School in Teluk Betung Bandar Lampung.

METHODS

By considering the results of observations and data that are quite clear, the researcher chose Taman Siswa Teluk Betung High School as a research site. This research uses a descriptive qualitative approach with the aim of finding meaning, investigating processes, and gaining a better understanding and understanding of individuals, groups, or situations (Rijali, 2019). The author divides the data into two categories for the purpose of this research. Data from secondary data sources are provided to data collectors indirectly. Primary data sources come from direct observations and interviews with informants consisting of teachers, principals, and students (Fadli, 2021). Data collection techniques in qualitative consist of three main characteristics that must be carried out by a researcher, namely through observation, interviews and documents. This research uses the Miles and Huberman model for data analysis, which includes data reduction, presentation, and verification. After collecting documents from interviews, observations, and document studies, the researcher combined the same and interrelated data about the information explored in this study. Therefore, the researcher chose to use triangulation of sources and techniques (Kaharuddin, 2020).

RESULTS AND DISCUSSION

Mission and Objectives of SMAS Taman Siswa Telukbetung

a. Mission

1. Forming students who are faithful and devoted to God Almighty, as well as having noble morals and character,
2. Continuously improve the academic performance of graduates,
3. Carry out effective learning and guidance so that each student develops optimally, according to their potential,
4. Foster and encourage excellence in the application of science, technology and art,
5. Realizing an environmentally sound school,
6. Improve achievement in extra-curricular fields,
7. Cultivate and increase students' interest in reading,
8. Improve English language skills,
9. Improve knowledge insights, as well as mastery of information technology.

b. Destination

The general purpose of education at SMAS Taman Siswa is to lay the foundation of intelligence, knowledge, personality, noble character, and skills to live independently and follow further education. Based on an interview with the PAI Teacher (GP) are

"The overall goal of PAI learning in the value of PAI learning is psychomotor, cognitive, affective, which includes social attitudes, spiritual attitudes of children and skills so related to all of that in general it is included in the values of religious moderation but in Islamic religious education there is also special material related to moderation which is indeed the content of Islamic religion which contains the values of religious moderation both in materials such as class 11 focused on tolerance, getting along, and avoiding acts of violence." (GP)

At SMAS Taman Siswa Telukbetung school, it is a complete complex of various levels of education. Material about the values of religious moderation exists when the first students enter, namely MPLS and continued in grade 11. In the Learning Implementation Plan (RPP) there are learning objectives for PAI and Budi Pekerti, namely:

"Through the Learning process using Discovery Learning by observing, discussing, and exploring from within students, students are able to present the results of the discussion and show their best work to apply an attitude of tolerance, harmony and avoiding acts of violence." (Grade 11 lesson plan document TP 2023)

Based on the interview above and the lesson plan documentation, the learning objectives of PAI are comprehensive, including the assessment of psychomotor, cognitive, and affective aspects, including the development of social attitudes, spirituality, and skills related to religious moderation. In SMA Taman Siswa Telukbetung, material on religious moderation is introduced at MPLS and emphasized in grade 11. In the lesson plan, PAI and Budi Pekerti learning uses the Discovery Learning approach to facilitate students in applying attitudes of tolerance, harmony, and avoiding violence.

The purpose of education at SMAS Taman Siswa is to establish the foundations of intelligence, knowledge, personality, noble character, and skills needed to live an independent life and continue education to a higher level. The main focus of education is to prepare students to have in-depth knowledge, a good personality, and the skills necessary for success in personal life and future careers. This includes the development of academic intelligence, social skills, a deep understanding of moral values, as well as practical skills needed in daily life and the world of work. Thus, SMAS Taman Siswa aims to create qualified and highly competitive individuals in various aspects of life.

The aim of senior high school to increase the value of tolerance is to help students understand and apply the values of tolerance and inclusiveness in interacting with other religions. Thus, students can become individuals who are more sensitive and open to religious and cultural differences, and have the ability to communicate and share understanding with people from different religious backgrounds (Andrik Tanio, 2023). This goal can be achieved through more inclusive education and open dialog, as well as by strengthening digital literacy and critical skills in sorting out valid information. Students can become part of a more tolerant, inclusive and harmonious society amidst diverse religions and cultures (Sukrawati et al., 2023). The purpose of education is to liberate students, free their minds and bodies by applying the five principles implemented in Taman Siswa with the *among* system with various methods carried out continuously from early childhood to adulthood which have been presented in Taman Siswa (Taufikin & Ma'shumah, 2021).

Among System in Cultivating Culture Friendly, Anti-Violence and Tolerance Values

The *among* approach has a role in cultivating culturally friendly, non-violent and tolerant values in senior high schools. The *Among* system is an initiative that introduces a holistic approach to instilling culturally friendly, non-violent and tolerant values in society. By involving various elements such as education, culture, and religion, the system aims to build collective awareness of the importance of respecting differences and embracing diversity as cultural richness. Through an approach based on social interaction and a deep understanding of local cultural values.

The Among system promotes an inclusive and harmonious environment, where every individual feels valued and accepted in their diversity. As such, it not only creates a strong foundation for sustainable social development, but also promotes peace and common progress in society. By applying the philosophy of Momong, Among, and Ngemong or the among system, SMA aims to form a generation that appreciates religious diversity, behaves moderately, and is able to coexist peacefully in a multicultural society. The PAI and Budi Pekerti teachers continue as follows:

"Yes, when all students are entrusted by their parents at Taman Siswa they do not say that I have to be smart, they say educate my child to have good morals, good manners and parents never protest when students are remedial or have small grades. But parents ask why my child has a bad attitude, or then Taman Siswa school to produce good output in Islamic Religious Education cooperates with parents to confirm each other, especially at the beginning of entering so we often hold meetings with student guardians. The school holds a meeting with student guardians in carrying out a commitment to enforce the rules and regulations at Taman Siswa so that when we conduct coaching with students, the parents have permission. For example, agree not if students are late, of course there are consequences for students. If it has been implemented, the consequences are usually not physical but rather coaching, given advice for the first time. If it has been more than once then invited to see the environment, what is seen if you see garbage then take it and clean it up. This activity is a form of planting to students in the form of punishment but is useful such as keeping the environment clean and students realize their actions. In the coaching of leaving the class for 1 hour after the cleaning activity is complete, we awaken with istigfar, duha prayer, if it is still the tadarus al-quran 1 juz after finishing entering the class. If the coaching carried out does not have a deterrent effect, the students are returned to the parents to be delivered home. Then parents and students will make an agreement not to repeat it again. So that the output of education and class output is of course expected that students live in harmony in Taman Siswa." (GP)

Based on the interview above, in the context of Taman Siswa, the philosophical principles of the among system proposed by Ki Hajar Dewantara illustrate the importance of cooperation between schools and parents in shaping student character. Parents entrust their children with the hope that they will not only be academically smart, but also have good morals and polite manners, in accordance with the principles of among. When students face problems, such as bad behavior, the school collaborates with parents to enforce the rules, demonstrating the application of the among principle. Meetings with student guardians that are often held at the beginning of the year also reflect collaboration between the school and parents, which is part of the principle of among. When coaching is given to students who break the rules, either in the form of cleaning the school environment or through religious activities such as prayer and tadarus al-Quran, this reflects the application of the principle of among in educating students holistically. If the coaching is not successful, students are returned to their parents with a promise not to repeat it again, confirming the collaboration between schools and parents in improving student behavior, which is in line with the principle of *among*. Thus, Taman Siswa applies the principles of the among system as part of the effort to instill culturally friendly, anti-violence, and tolerance values at the high school level, with the hope that students can live in harmony and become good individuals.

The Among System Approach in Cultivating Culturally Friendly, Anti-Violence, and Tolerance Values at the high school level can be carried out through several integrated and sustainable strategies. The following is an effective implementation of the Among system in instilling these values:

1. Inclusive and tolerance-based education can help students understand the importance of respecting differences and developing an open attitude towards diversity. Education that is child-friendly and oriented towards anti-violence character building can also help students develop good communication skills in overcoming differences and conflicts (Muharromah et al., 2022)..

2. Extracurricular activities based on local wisdom can be an effective platform for the cultivation of religious moderation values, including tolerance, deliberation, love for the country, non-violence, and cultural friendliness. Examples of activities such as maulid celebrations, grave pilgrimages, and haulan can help students understand the importance of applying these values in daily life (Tholkhah, 2013).
3. Education outside the classroom, such as socialization activities against violence, can help students develop good communication skills in overcoming differences and conflicts. Out-of-class education can also help students understand the importance of applying anti-violence values in everyday life.
4. Awareness and acceptance of differences by children can help them develop good communication skills in dealing with differences and conflicts. This awareness can be gained through dialogue and interviews with children, as well as through counseling on tolerance.

The Role of Teachers in the *Among* System at Taman Siswa Senior High School in Telukbetung

1. Teachers teach insights and knowledge about good characters

Ki Hajar Dewantara's *Among* method offers a comprehensive approach that aims to form human beings who have faith and devotion, are free physically and mentally, have noble character, are intelligent and knowledgeable, and are physically and mentally healthy, with the aim that they can become independent members of society and are responsible for the welfare of the homeland. (Fatimah et al., 2024). In an era where technology is increasingly binding various aspects of people's lives, acceptance of technological developments is an unavoidable necessity. Therefore, the importance of implementing the *Among* System in education is becoming increasingly evident, because the role of the teacher as a guide is very important in assisting students in responding to the changing times, so that students can avoid negative cultural influences that may arise.

2. Teachers educate students with love

A teacher must not only transfer knowledge and give assessments, but also have all-round compassion, without differentiating based on the child's intelligence level, physique or status. The teacher must be patient and responsive to each child's learning development, understand their difficulties, and provide the individual guidance needed to ensure deep understanding. Through this approach, teachers can ensure that each child truly acquires knowledge well, while also continuously understanding and addressing the various challenges that students face in the learning process.

3. Teachers are role models for students

The role of teachers as role models for students is a very important aspect. Teachers are not only responsible for delivering subject matter effectively, but also for setting a positive example in behavior, ethics, and values to students. By being good role models, teachers are able to inspire and motivate students to follow their lead in achieving academic and moral success. The emphasis placed on the role of teachers as role models reflects the importance of character building and the development of personalities with integrity among students.

4. Teachers provide motivation and support to students

In addition, teachers must also always motivate students to be able to bring out all the talents that exist and foster self-confidence to realize their dreams for their future. All that is only a sense of *Momong*, *Among* and *Ngemong* in the teacher, changes in the future of children, especially children who have all the limitations of physical, mental and intelligence will be realized.

Culture Friendly, Anti-Violence and Tolerance Values at Taman Siswa Telukbetung High School

Of course, these values are very good if done and used as habituation because they enter all aspects of life. The following are the values of religious moderation that have been implemented in the learning process and used as habituation.

1. I'tiraf Urf (Culture Friendly) based on the results of documentation and interviews about the attitude of I'tiraf urf or culture friendly. Learners respect the traditions and cultures of their different friends. The value of being culturally friendly teaches to be able to place oneself wherever it is. Taman Siswa High School holds a cultural festival in this activity which will showcase several cultures in the form of dances, songs and languages. By holding this activity, students will understand that there are cultural differences that are not a limitation but make it a source of inspiration for religious teachings.
2. La'unf (Anti-Violence) based on the results of documentation and interviews about the attitude of Al-La'unf or anti-violence. Students are taught in anti-violence learning material contained in surah al-Maidah verse 32 not to take the law into their own hands, bully either verbally or non-verbally. Because many differences in the classroom can cause bullying. Learners make an invitation to all friends on their social media to not or avoid violent behavior.
3. Tasamuh (Tolerance) based on the results of observations, documentation and interviews about the attitude of Tasamuh (tolerance). The attitude of tasamuh is open and accepts gracefully a reality of the differences that exist. Learners are always taught to tolerate respect, respect all differences and not be an obstacle to being together. Learners create works in the form of posters inviting them to live in tolerance. Learners who have different school origins can be seen from uniforms, ethnicity, race and religion. At SMAS Taman Siswa, students have students of various religions. In the learning process, the differences that exist are united in the classroom and divided into small groups to discuss with each other, with this discussion, respect and respect for opinions will be instilled.

Based on the description above, values such as I'tiraf Urf (Culture Friendly), La'unf (Anti-Violence), and Tasamuh (Tolerance) are not only taught as concepts, but also practiced in everyday life. Learners are given an understanding of the importance of respecting the traditions and cultures of others. Through the cultural festivals held, they can express diverse cultures through dance, song, and language. In addition, the concept of La'unf (Anti-Violence) is taught through learning about the importance of not using violence both verbal and non-verbal. The attitude of Tasamuh (Tolerance) is also emphasized, with learners being taught to accept differences gracefully. In the learning process, learners are brought together with various differences and taught to respect and value each other's opinions in group discussions, so that the spirit of tolerance and mutual respect is realized in their learning environment.

This is as mentioned by Oki Dermawan who states that character can also be interpreted as the same as morals and character, so that the character of the nation is identical to the morals of the nation or the character of the nation. A nation with character is a nation with morals and ethics (Dermawan, 2013) (Dermawan, 2013). This is as mentioned by M. Mindani who stated that the forms of religious moderation that are familiarized in Bengkulu city special schools include tolerance, tolerance, egalitarian (equality), care (empathy), compassion and mutual cooperation or mutual cooperation, and responsibility (Mindani et al., 2022). Rinda revealed that the relevance of this information to cultural formation can be integrated into subjects, local content, and extracurricular activities through a habituation approach. This approach is carried out through routine and spontaneous activities that are applied in people's daily lives, with the aim of empowering individuals in a sustainable manner (Rinda Fauzian et al., 2021).

CONCLUSION

The among system can be likened to a framework that organizes the way we interact with nature in a sustainable way. The among system approach is an educational strategy that integrates cultural values, non-violence, and tolerance into various aspects of student life at the high school level. The results of the study found that the purpose of education at SMAS Taman Siswa is to establish the basics of intelligence, knowledge, personality, noble character, and skills needed to live an independent life and continue education to a higher level. Implementation of an effective Among system in instilling these values: Inclusive education based on tolerance values, extracurricular activities based on local wisdom, out-of-class education, awareness and acceptance of differences.

Among system approach in cultivating culturally friendly, anti-violence, tolerance values in high school. So values such as I'tiraf Urf (Culture Friendly), La'unf (Anti-Violence), and Tasamuh (Tolerance) are not only taught as concepts, but also practiced in everyday life. Learners are given an understanding of the importance of respecting the traditions and cultures of others. In addition, the concept of La'unf (Anti-Violence) is taught through learning about the importance of not using violence both verbally and non-verbally. The attitude of Tasamuh (Tolerance) is also emphasized, with learners taught to accept differences gracefully.

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