Effectiveness of Sociodrama Techniques to Increase Students' Religious Tolerance SMAN 1 Margahayu

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Doi: 10.31316/gcouns.v9i1.5924

Abstract

The attitude of religious tolerance needs to be instilled and improved early on in students who are in school. This research aims to test the effectiveness of sociodrama technique that can empirically increase religious tolerance in class X students of SMA Negeri 1 Margahayu. This research uses a quantitative approach. The method used in this research is quasi experiment with non-equivalent pretest-postest control group design. Data collection using religious tolerance instruments. Data analysis used non-parametric statistics. The participants in this study were students of class X-IA 5 SMA Negeri 1 Margahayu, totalling 34 people. Sampling in this study used random sampling technique. The results showed that the Sociodrama technique was empirically proven to be effective in increasing religious tolerance with an Asymp. Sig (2 tailed) of 0.030 is smaller than α. 0.05. The conclusion is that the sociodrama technique is empirically proven to be effective in increasing students' religious tolerance.
Keywords: sociodrama, religious tolerance, student

Abstrak

Sikap toleransi beragama perlu ditanamkan dan ditingkatkan sejak dini pada siswa yang berada di bangku sekolah. Penelitian ini bertujuan untuk menguji efektivitas teknik sosiodrama yang secara empiris dapat meningkatkan toleransi beragama pada siswa kelas X SMA Negeri 1 Margahayu. Penelitian ini menggunakan pendekatan kuantitatif. Metode yang digunakan dalam penelitian ini adalah quasi eksperimen dengan desain non-equivalent pretest-postest control group design. Pengumpulan data menggunakan instrumen toleransi beragama. Analisis data menggunakan statistika non parametrik. Partisipan dalam penelitian ini adalah siswa kelas X-IA 5 SMA Negeri 1 Margahayu yang berjumlah 34 orang. Pengambilan sampel dalam penelitian ini menggunakan teknik random sampling. Hasil penelitian menunjukkan teknik Sosiodrama terbukti secara empiric efektif meningkatkan toleransi beragama dengan nilai Asymp. Sig (2 tailed) sebesar 0,030 lebih kecil daripada α. 0.05. Kesimpulannya yakni teknik sosiodrama secara empirik terbukti efektif meningkatkan toleransi beragama siswa.
Keywords: sosiodrama, toleransi beragama, siswa

G-COUNS: Jurnal Bimbingan dan Konseling
Vol. 9 No. 1, Month December Year 2024
p-ISSN : 2541-6782, e-ISSN : 2580-6467

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INTRODUCTION

Indonesia is a diverse nation in terms of culture, ethnicity, language and religion. In terms of religion, Indonesia recognizes various major world religions such as Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism (Penetapan Presiden No.1 Tahun 1965). Apart from that, the number of various local sects and beliefs has grown and developed. Religious pluralism is the capital of cultural wealth and provides a very rich inspiration for democracy in Indonesia. However, on the other hand, plurality can potentially raise social conflicts between religious communities which can threaten the integrity of the Negara Kesatuan Republik Indonesia (NKRI), especially if such diversity is not addressed and managed properly (Firdaus et at, 2020).

The management of religious plurality in Indonesia can be done by instilling religious tolerance. The spirit of maintaining religious tolerance is in line with Pancasila and the 1945 constitution. Pancasila precept 1, namely the one and only Godhead and UUD 1945 pasal 29, namely (1) the State based on the One Godhead; (2) The State guarantees the freedom of every resident to embrace his own religion and to worship according to his religion and belief. The two pillars of nation and state describe the embodiment of religious recognition and religious tolerance. Therefore, every citizen is free to embrace a religion and worship according to his religion without any coercion from any party.

In fulfilling religious rights guaranteed by the constitution, there is an element of religious tolerance to guarantee the rights and continuity of religious life in Indonesia. Tolerance is the ability to tolerate things that are disapproved or disliked in order to build better social relationships. Tolerance requires acceptance and respect for the views, beliefs, values and practices of different and diverse individuals or groups (Rahman et al, 2020). Religious tolerance is a person's attitude to respect, respect, tolerate, and allow their stand, views, beliefs, beliefs and provide space to carry out religious practices according to the teachings and provisions of their respective religions in order to build better social relations.

Previous studies on religious tolerance have been carried out both in Indonesia and abroad. First, Qowaid (2012) shows that as many as 71.7% of high school students in Indonesia are at the moderate stage, 17.3% are at the intolerant stage and 11.1% are at the tolerant stage. In other words, high school students in Indonesia value and respect religious differences but have not yet been active in the midst of religious diversity (tolerant). Colesante & Biggs (2010) suggest that stories are more interesting and appropriate to use in remembering and attracting students to truth and goodness than using arguments in teaching tolerance. Walt (2012) describes the need for the younger generation to understand the meaning of tolerance and intolerance so that they are able to think and understand every difference. Previous research has shown that religious tolerance is important to foster since receiving education, starting from knowing the term tolerance to how to behave in accepting any differences.

Strengthening and increasing religious tolerance is needed for students, in addition to respecting religious differences students can also be involved in the midst of religious diversity. Furthermore, religious tolerance is a concern for the younger generation because in the teenage phase the state of the religious spirit is in an unstable position (Untoro & Putri, 2019). So religious strengthening, including the relationship between religious believers, needs to be instilled as early as possible through the education system in schools.

The education system is one of the life systems that play a role in improving the quality of human life. The school system as a sub-system of education in a community structure is inseparable from the aspect of cultural diversity which concerns the diversity of the origins of school personnel and students, patterns of interaction between school personnel and students, adopted value orientations, special matters in the form of gender diversity, class, religion, ethnicity, language, age, etc (Sari, Fitriyani & Amalia, 2020).

As for Mumin (2018) suggests that the educational process must have the following values. First, faith and devotion, education provides a religious atmosphere to students. Second, independence, namely freedom in the development of ideas and creativity. Third, nationality, namely a commitment to national unity while respecting plurality. Fourth, balance in personality development and intelligence of students. Fifth, culture, which is to have cultural resilience in global cultural expansion. Sixth, independence in thought and action, independent of others. Seventh, humanity, namely respecting human values, morals, character and justice. Eighth, kinship, which is a close bond between the components of the school, family and community.

A school which consists of various elements of cultural diversity concerning the diversity of student origins, both student interaction patterns, adopted value orientations, and religious diversity, makes the school an illustration of diversity in society. This plurality becomes the basis for determining the location of the research carried out at SMA Negeri 1 Margahayu. The school has a variety of melting pots, namely students from various religions and cultures that differ from one another.

Group guidance is the process of providing assistance to individuals through a group atmosphere that allows each member to learn to actively participate and share experiences in developing the insights, attitudes and skills needed in an effort to prevent problems or in personal development efforts (Rusmana, 2009). Sociodrama is a group guidance technique that plays a dramatization of behavior in social relations that occurs in society (Amelia et al, 2021).

Sociodrama as an effort to increase religious tolerance is one of the techniques in group guidance that plays a dramatization of behavior in social relations that occurs in society. In addition, sociodrama aims to deepen sensitivity and insight into social problems so that it can increase social understanding (Rubini, 2018). As for education, Amelia et al (2021) details the objectives of sociodrama, among others, first, students can understand and appreciate the problem. -social problems that occur in society. Second, students can respect other people's feelings. Third, students learn to know how to share responsibilities. Fourth, students can learn to make decisions in group situations. Fifth, students dramatize their behavior and appreciation of the roles they play.

Likewise, a school that is a miniature of a society, religious tolerance has a very important role considering that adolescents who are in school, especially at the high school level (SMA) have the task of religious development to be able to carry out worship and believe in their teachings and to be tolerant towards adherents of other religions (Yusuf, 2015). The task of religious and social development in students can be improved to prevent problems related to religious tolerance. Based on its urgency and purpose, sociodrama is an approach to increasing students' religious tolerance, which is one way to maintain socio-religious relations in schools and in a pluralistic and pluralistic Indonesian society.

A responsive counselor seeks to use awareness, knowledge and skills to train students' socio-religious development. Of course this has an impact on students' academic, career, personal and social development. Apart from that, a counselor also tries

to develop the special needs of students who are in diverse environments. The sociodrama techniques used by counselors certainly depart from social reality problems that grow in society, so religious tolerance is an important issue that must be developed from high school. In this research, novelty is presented by researchers who use sociodrama techniques to increase students' religious tolerance. Sociodrama techniques are used to increase religious tolerance, which is one of the problems faced by education in Indonesia.

Etymologically, the meaning of tolerance comes from the Latin word "tolerare" which means patience and restraint. Tolerance means mutual respect for differences between individuals and certain groups, as well as peace regarding racial, ethnic, religious, cultural and linguistic diversity (Tsalitsa, 2024). Tolerance can be described as an attitude that allows freedom of expression, peace and freedom for those who disagree about religion, race, ethnicity or customs (Hjerm et al, 2020). Sadi & Basit (2013) argues that tolerance is an attitude expressed when people dislike, oppose or reject an object such as religious beliefs and practices, and belief is in spiritual power, but everyone chooses to accept without complaining and bearing. against people who dislike, abuse or refuse the goal of living together in peace.

The word religion comes from Sanskrit, derived from the words 'A' and 'Gama'. 'A' means 'no' and 'gama' means chaotic. So, the word religion means not being chaotic, not chaotic, life is straight and true. Religion is a teaching, a system that regulates the order of faith and worship of God (Ridwan, 2020). Nasution (Abdullah, 2022) argues that religion is binding oneself to a form of life that contains recognition of a source that is outside the human self which influences human actions. A religious person is associated with a particular belief, God, sacred scriptures, values, and ethics (Fowler, 2017; Yeşilçınar et al., 2018).

Tolerance in diversity becomes evident when used in conjunction with religious adjectives (Tobing, 2013). According to Nasution (2022) defines Religious tolerance is understood as a form of recognition of the existence of other religions with all forms of worship procedures and providing freedom to practice their respective religious beliefs. Specifically, Dewi et al (2021) argues that Religious tolerance means that everyone must be able to see differences in other people or other communities as something that does not need to be a problem. Something that is different in other people should be seen as part of a contribution to cultural richness so that differences have beneficial value if explored and understood more wisely.. Religious tolerance is carried out when it comes to religious activities and social relations between its adherents (Faridah, 2013).

Tolerance includes the following five things: 1) Trying to see the truth that exists outside other religions. Because, the belief that truth does not only exist in one religion means relativizing God's absolute truth; 2) Minimize the differences that exist between religions; 3) Highlighting the similarities that exist in religions; 4) Fostering a sense of brotherhood among God; 5) Avoiding the practice of attacks between religions (Supardi & Rahmelia, 2020). Hasyim (2021) details the principles of religious tolerance into six, namely: recognizing the rights of each other, respecting the beliefs of others, agreeing in differences, mutual understanding, awareness and honesty, and a philosophical spirit of Pancasila.

Al-Qardhawi (Mu'iz, 2023) describes religious tolerance in three levels. First, tolerance in the form is only limited to giving freedom to others to embrace the religion they believe in but does not give the opportunity to carry out the religious duties that are required of him. Second, giving the right to embrace a religion that is believed, then not forcing to do something as a prohibition in their religion. Third, do not limit the movement

in doing things according to their religion as lawful, even though this is forbidden according to the religion they believe in. Casram (2016) suggests two types of religious tolerance: first, passive religious tolerance, namely the attitude of accepting differences as something factual. Second, active religious tolerance, namely tolerance that involves oneself with others in the midst of differences and diversity.

The urgency of tolerance is accepting things that are different from other people, even those that are not agreed upon, because the parameters of tolerance are different treatment towards other people in the realm of thoughts, feelings and actions. Therefore, religious teachings essentially have the same truth, while the differences that occur only lie in responsibility for the duties and demands of the times (Kurniasih et al, 2023). As for research from Septian (2021, 2023) on the aspect of peace which has a big influence on tolerance and organizational factors and religious influence do not have a significant influence in forming tolerance.

Sociodrama consists of two words, namely "socio" which means society and "drama" which means a person's condition or events experienced by people, characteristics, behavior, and one's relationship with other people. Sociodrama is a group guidance technique that plays a dramatization of behavior in social relations that occurs in society (Amelia, 2021). Moreno (1953) describes sociodrama as a group approach that analyzes and provides a way for social exploration and the transformation of conflict between groups.

In sociodrama, group members interact and share from an initial stimulus that may be factual or an understood social reality. In general, the work starts with the transition from the social context to the group with a focus on group interaction; scenes are developed and dramatized, they perform soliloquy and form subgroups according to common interests. Later, members perform in new scenes or take on roles of new characters. Some scenes are denser and reflect the group's counconscious state. Thus, the work done with preformed or preexisting groups is considered sociodramatic (Wieser, 2022). Sanjaya (2012) explaining sociodrama is a role-playing learning method to solve problems related to social phenomena, problems involving relationships between humans suchas juvenile delinquency problems, drugs, authoritarian family images, and so on. Sociodrama is used to provide an understanding and appreciation of social problems and develop students' abilities to solve them.

Sociodrama as a technique that utilizes group dynamics consists of three main components, namely warm up, the enactment, and the sharing (Sternberg & Garcia, 2000). Operationally sociodrama requires the involvement of three important actors, namely actors, facilitators and audiences. Each party involved has different duties and roles. First, the actor is in charge of portraying the character in the scenario and remains in that character during the sociodrama activities. Second, the audience is tasked with identifying problems and offering solutions for change. Third, the counselor in the sociodrama is the regulator for the processes that take place in the sociodrama activities. (Telesco, 2006)

Group guidance using sociodrama techniques has been empirically proven to be effective in developing tolerance, such as research conducted by Sutarto & Sari (2020) which explains that group guidance is an alternative method for building religious character which includes an attitude of respect for diversity. Then research conducted by Pabajjah et al (2022) suggests that group counseling services are effective in forming an attitude of tolerance. Meanwhile, research by Rumaisha et al (2024) shows that the multicultural counseling approach is proven to be effective in developing students'

cognitive, affective and psychomotor abilities in the values of religious moderation, one of which includes tolerance.

METHOD

This study uses a quantitative approach. The use of quantitative research is caused by first the research is intended to test a theory, namely the effectiveness of sociodrama techniques to increase students' religious tolerance, the second is the problem, namely the low religious tolerance of students, the third data produced is in the form of quantitative data, namely pre-test and post-test , the four statistical procedures used in data analysis, five research results can be generalized. The research method used is a quasi-experimental design, with a non-equivalent pretest-posttest control group design (Sugiyono, 2013).

A quasi-experimental study was chosen as a method to measure the effectiveness of sociodrama techniques in increasing students' religious tolerance. Participants in this study were 34 students of class X-IA 5 SMA Negeri 1 Margahayu. Sampling in this study used a random sampling technique, that is, each population has the possibility to be selected (Cresswell, 2016). The technique for determining the sample is by shuffling the number of class X SMA Negeri 1 Margahayu. So based on the results of shuffling, class X-IA5 was selected as the research sample. The data analysis technique in this study used non-parametric statistics, non-parametric tests were chosen because the research sample was small and the data were not normally distributed (Furqon, 2013).

RESULT AND DISCUSSION

Based on the Shapiro-Wilk normality test, it shows that one of the samples was not normally distributed. Furthermore, because one of the samples was not normally distributed, the homogeneity test was not carried out but was directly tested for the difference between the two averages using the Mann-Whitney non-parametric statistical test with the SPSS 16 application. The Mann-Whitney non-parametric statistical test was carried out to determine the effectiveness of the technique. sociodrama to increase students' religious tolerance. To test the effectiveness of the sociodrama technique using data on the difference between the pre-test and post-test scores in the control and experimental classes. The hypothesis tested in this study is "sociodrama techniques are effective for increasing religious tolerance of Class X students at SMA Negeri 1 Margahayu Academic Year 2017/2018". The results of hypothesis testing are presented in Table 1 as follows.

Table 1.
Hypothesis Test Results

	Sosiodrama
Mann-Whitney U	82.500
Wilcoxon W	218.500
Z	-2.175
Asymp. Sig. (2-tailed)	.030
Exact Sig. [2*(1-tailed Sig.)]	.033[a]

The results of the hypothesis test above indicate that the sociodrama technique is proven to be effective in increasing religious tolerance. These results are taken from Table 1 above that Asymp. Sig (2 tailed) of 0.030 is smaller than α. 0.05. This means that

sociodrama techniques are effective for increasing religious tolerance. This is supported by daily journals and cast journals by students that have been filled in by students.

In order to obtain a more complete picture in testing the effectiveness of sociodrama techniques to increase students' religious tolerance, the following is the Mann-Whitney test with data on the difference between the pre-test and post-test scores in the control and experimental classes in each aspect of student religious tolerance as summarized in Table 2. as follows.

Table 2.
Statistical Test Results for Student's Religious Tolerance Aspects in the Experiment Class and the Control Class

Aspects	Asymp. Sig (2-tailed)	Keterangan
Aspect 1 Religious Freedom	0,010	Different
Aspek 2 Religious Rituals	0,285	Not Different
Aspek 3 social cooperation	0,002	Different

The results of the Mann-Whitney statistical test on the aspects of student religious tolerance showed that there was a significant difference in aspect 1, namely the aspect of religious freedom with Asymp. Sig (2 tailed) 0.010 and aspect 3, namely the aspect of social cooperation with Asymp. Sig (2 tailed) 0.002, but there is no significant difference in aspect 2, namely aspects of religious rituals with Asymp. Sig (2 tailed) 0.285. There is no significant difference in aspect 2 because students do not know and know the rituals of worship of each religion.

From the results of the above research shows the sociodrama technique as an alternative option for appropriate treatment for social problems. When referring back to the definition of sociodrama expressed by Moreno (1953), sociodrama is a group approach that analyzes and provides a way for social exploration and the transformation of conflict between groups. Group guidance approach with sociodrama techniques effective to understand, have tolerance, and pay attention to others to avoid violent, cruel, or criminal behavior (Rayaginasih et al, 2023). The working of sociodrama is centered on group interaction and on its production of a theme, thus, in group contemplation, new meanings are developed, new interactions are supported, and new subjective relationships are formed (Wieser, 2021).

According to Romlah (2006) the social problems presented in the sociodrama are not deep and do not involve personality but discuss problems of daily social life in society or other social events. Hopefully this research has proven the truth of the above definitions that sociodrama is an appropriate and appropriate treatment to solve problems both in the relationship and social interaction between religious adherents. As a directing strategy Knobel (2020) sociodrama focuses on the spontaneous creation of collective dramatizations, which may reveal the unconscious fantasies of the collective imaginary

Apart from proving the correctness of the definitions related to sociodrama from several experts. This research also adds to the length of the literature on issues, situations and socio-religious conditions that use sociodrama as a solution. Sociodrama is not only used to overcome students aggressive attitudes, handle traumatic experience, increase

student achievement motivation (Purba, 2015), or develop students' social interests (Yeni, 2015). However, in this study, sociodrama is effective and can be used to increase students' religious tolerance. So in other words, sociodrama is a treatment that can be used in the future both to solve social problems in general, and specifically to increase religious tolerance related to the social aspects of religiosity.

Sociodrama techniques are able to properly foster and improve religious tolerance which becomes a social relationship in religious life. This was revealed by Faridah (2013) that religious tolerance is carried out when it comes to religious activities and social relations between adherents. Of course, social relations between religious followers in religious tolerance are in line with the goals of sociodrama, namely to instill an understanding of the role of other people in community life, instill the ability to be responsible in cooperating with others, respect the opinions and abilities of others, and learn to make decisions in group work relationships (Shofiatun, 2012). Sociodrama is also useful for promoting caring relationships between elements of educators and students cooperatively in situations of social complexity (McLennan., 2008).

Mc.Caslin (2006) argues that the benefits of character development and roles in sociodrama activities for students can become role models when in society. Of course this is related to religious tolerance which becomes an attitude of respect and respect for religion when students are in the midst of religious diversity both at school and in the community. In line with Qowaid (2012) that students play a role in the arena of life in society, one of which is participating in creating religious harmony by implementing tolerance towards religious life in Indonesia.

Religious tolerance becomes the same breath in religious life. Every religion that grows and develops in Indonesia has a concept and teaches mutual respect and respect between religions in accordance with Ibn Khaldun's expression that religion is a reconciler and unifier (Kamal, 1990). First, Islam has the concept of *Tasamuh* (tolerant) in dealing with other religions, which is a crystallization of the *hablumminannaas* (human-human relationship) that emanates from morals *(ihsan)*. *Tasamuh* is the principle of equality to create social assistance and care, which has implications for a strong sense of social unity and solidarity (Arifin, 2016). The basis for respecting and respecting other religions for Muslims is set out in the Al-Quran verse of Surat Al-Kafirun verse 6 and Al-Hujurāt verse 13. In both verses it is explained that Islam allows to adhere to a religion according to one's beliefs and choices, as well as in differences and the pluralism of Muslims is ordered to get to know each other in order to maintain religious harmony and to create a life of mutual respect and harmony. Of course, Islamic universalism in the above description makes Islam a blessing for the universe *(rahmatan lil'alamin)*.

Second, Christianity in carrying out religious tolerance which is the basis of harmony which is based on the Gospel of Matthew 22: 37-39: "Love God, your God, with all your heart and all your soul and with all your mind". And the second law, which is the same as it, is: "Love your neighbor as yourself". Third, according to Catholic teaching the concept of tolerance contained in the Declaration of the Second Vatican Council concerning the Church's attitude towards other religions is based on the origin of the story of the apostles 17:26 as follows: because God made the entire human race to inhabit the entire earth. "

Fourth, Hinduism's view is to achieve harmony between religious communities, humans must have a basic life which in Hinduism is called *Catur Purusa Artha*, which includes *Dharma, Artha, Kama,* and *Moksha*. These four bases are the starting point for building harmony between religious believers so that they can provide an attitude of

G-COUNS: Jurnal Bimbingan dan Konseling
Vol. 9 No. 1, Month December Year 2024
p-ISSN : 2541-6782, e-ISSN : 2580-6467

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respect and respect for the existence of people of other religions, not suspecting each other and blaming each other. Fifth, in Buddhism, the teachings of interfaith tolerance have four stages to achieve unity which is highly praised by Buddhists, including: 1) Belief in God Almighty cannot be penetrated by the human mind; 2) *Metta* means compassion for fellow beings. 3) Mudita feeling happy with the happiness of other beings 4) *Karma* is the law of cause and effect (Pitaka, 2009).

Sixth, in the Confucian religion there is also a teaching that can lead its adherents to live in harmony with adherents of other religions. In Lun Gi XII: 5, "To others be respectful and always immoral, in the four corners of the sea all are brothers" (Si, 1970). There is also in Lun Gi XII: 24, "A volunteer uses book knowledge to cultivate friendship and with friendship develop love" (Si, 1970, p. 236). Among the teachings or five noble characteristics *(Wu Chang)* which are seen as teaching concepts that can create a harmonious life among others are: (1) *Ren / Jin*, namely love, self-taboo, refined character, tolerance and being able to explore. other people's feelings; (2) *I / Gi*, namely a sense of solidarity, the same fate and a sense of defending the truth; (3) *Li* or *Lee*, namely manners, manners, and manners; (4) *Ce* or *Ti*, namely the attitude of wisdom, sense of understanding, and wisdom; (5) *Sin*, namely trust, a sense of being able to be trusted by others and being able to keep promises and keep them.

The concept of religious tolerance in every religion is not just a discourse. Religious tolerance needs to be based on and inspired by each respective religion with an internal religious transformation that is not only concerned with doctrine-theology, more than that it requires transformation in cultural-sociology that is implemented in everyday life in respecting and respecting existence and rights. other religious groups (Suryana, 2011). In contrast to Nussbaum (2012) who explains that religious tolerance depends on creation in a pluralistic society, so that efforts are needed to raise awareness and cultivate religious tolerance in the younger generation.

The level of active religious tolerance, namely respecting and respecting religious differences and being active in the midst of diversity, is a marker of one's depth towards religion. This is as expressed by Djohan Efendi (1988) that appreciation of the depth aspects of religion can make a person more able to respect others in a more humane way. In other words, the depth aspect of religion makes a person more tolerant of others, and makes a person in the depth aspect of religion have more intersections of religions. Being tolerant is very close to a pluralist attitude which in the view of Muhammad Ali (2003) is an attitude that believes in one's own truth, while trying to understand, appreciate, and accept other possible truths, and furthermore, ready to work together actively. amidst the differences.

In this study, there are two aspects of religious tolerance that are effective and significant, the two aspects are aspects of religious freedom and social cooperation, while aspects of religious ritual based on the results obtained are insignificant. The data was obtained from the difference between the pre-test and post-test scores in the experimental class and the control class. The aspects of religious freedom and aspects of religious ritual are certainly in line with and guaranteed by the constitution as enshrined in the Pancasila and the 1945 Constitution. Pancasila precept 1, namely the one and only divinity and Pasal 29 of the 1945 Constitution, namely (1) the State is based on the One Godhead; (2) The State guarantees the freedom of every resident to embrace his own religion and to worship according to his religion and belief. The two pillars of nation and state describe the embodiment of religious recognition and religious tolerance. Meanwhile, in the aspect of social cooperation, there are indicators of dialogue between religious communities and

harmony. In the process of dialogue between religious communities there is interaction and communication among religious followers. Good interaction and communication will be directly proportional to high religious tolerance (Awang., 2012). In addition, cooperation in religious dialogue supports religious identity and mutual openness to one another (Schweitzer & Schweitzer, 2007). As for the harmony between religious communities, it is one of the efforts to realize a unity of views and a unity of attitude in order to give birth to a unity of deeds and actions (Suryana, 2011).

CONCLUSION

Sociodrama techniques have been proven effective through statistical tests in increasing students' religious tolerance. There was an increase in the difference in religious tolerance scores before and after receiving sociodrama treatment. The aspect of religious tolerance shows that there are significant differences in the aspect of religious freedom and the aspect of social cooperation, while in the aspect of religious ritual there is no significant difference.

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