

ADAPTATION OF THE “MIKiR” LEARNING MODEL WITH JB WATSON'S THEORY FACILITATES CONSISTENT INDIVIDUALS IN RELIGIOUS AND ETHNIC TOLERANCE

¹Makrina Tindangen, ²Aloysius Hardoko, ³Fransiskus Hendy Tri Harsanto
^{1,2}Mulawarman University, Indonesia,
³Yayasan Kasih Sejati, Indonesia,

ABSTRACT: Cases of intolerance (conflict) of religion and ethnicity in students occur because of inconsistencies between knowledge, attitudes, and behavior. The purpose of the research is to obtain a solution to intolerance cases, namely students' skills in solving inconsistency problems, through the application of the adaptation of the MIKiR learning model with JB Watson's theory in character education courses. Research method is using quantitative descriptive pre-test post-test group design. The application of research instruments begins with students observing cases of religious and ethnic intolerance (conflict) from YouTube videos (local, national and international), analyzing and finding solutions to problems. Data analysis begins with giving the students' answers scores from the pre-test and post-test results. Scores are grouped in tables then interpreted and described. The post-test results were higher than the pre-test, so it was concluded that the adaptation of the MIKiR learning model facilitates students to become tolerant in religion and ethnicity.

KEYWORDS: Adaptation, Learning Model, MIKiR (Experiencing, Interaction, Communication, Reflection), Consistency, Tolerance, Religion, Ethnicity

I. PREFACE

Educational Innovation in Indonesia for Quality of Continuing Education : The Indonesian Ministry of Education and Culture is currently innovating as an effort to improve the quality of education in a sustainable manner through a *merdeka belajar* (freedom of learning) policy. One of the innovation programs is to develop teacher education programs and prospective teachers through learning strategies to be applied in education in Indonesia, in order to achieve sustainable quality education in accordance with the goals of national education. This program is intended so that teachers and students as prospective teachers have skills, so that they can be competitive in facing the current era of information technology and the future era. The skills needed to be competitive in today's era include critical thinking, creative thinking, communicative, collaboration, and character. Strategies related to active learning become current references for learning in Indonesia (Pengelola Web Kemdikbud, 2019; Sekretariat GTK, 2020).

One of the challenges faced by education in Indonesia is the problem of inconsistency, namely the incompatibility of knowledge, attitudes and correct behavior. The current inconsistency is experienced by most students in cases of religious and ethnic intolerance. Inconsistency becomes an obstacle for students to achieve skills as the basic capital of life in the current and future era. Based on the problem of inconsistency, a strategy is needed to facilitate students to achieve consistency through the ability to solve problems of religious and ethnic intolerance (conflict) that occur on an internal and external scale of society (local, national and international). The active learning strategy used in this study is the adaptation of the MIKiR (Mengalami (Experiencing), Interaksi (Interaction), Komunikasi (Communication), Refleksi (Reflection)) learning model with JB Watson's theory in character education courses (Tanoto Foundation, 2019; Skinner, 1953; Sutinah, 2016; Schunk, 2012).

Character education as a basic subject in higher education generally aims to form attitudes that can lead people towards progress without conflicts with prevailing norms. Individually, it aims to know various good human characters be able to interpret and explain various characters, show examples of character behavior in everyday life, understand character behavior that is well managed. Based on the objectives of character education, character education courses should not only teach knowledge in the form of concepts related to understanding and experiences about the value of life.

It is very important for lecturers to facilitate lectures by linking knowledge in the form of concepts and experiences in application related to solving problems of intolerance (conflict) which shows inconsistency in knowledge, attitudes, and proper behavior (Tead, 1953; Zuriah et al., 2018; Hefner, 2001). The inconsistency, in this case, is the mismatch between knowledge, attitude, and proper behavior.

Social Development of Inconsistency Problems Causes of Religious and Ethnic Intolerance (conflict) in Indonesia to Generations of Information Technology Users. The rapid development in the use of information technology occurred in the millennial generation born between 1981-1994 and generation Z born between 1995-2010. One characteristic of the millennial generation is that they are not only pursuing wealth but pursuing solidarity, mutual happiness and self-existence so that they are socially valued. One of the characteristics of generation Z is that it cannot be separated from gadget and social media activities. The development of the use of information technology has a good impact and impacts that cause problems in the harmony of life. One of the problems that occur in the harmony of life is the problem of religious and ethnic intolerance (conflict) (Republika, 2016; Assiddiqie, 2013).

The problem of intolerance (conflict) occurs because of the inconsistency between knowledge, attitudes and actions. Indonesia as a country consisting of various ethnicities and religions is also inseparable from the many incidents of intolerance (conflict) in the past. Major events related to ethnic and religious conflicts in Ambon (1999) and Sampit (2001), for example, provide evidence that inconsistency in tolerance is still a critical problem in most Indonesians (Sofia Nisa, 2019). Initially, the inconsistency occurred within individuals and developed into groups and community scales (local, national, international). The problem of inconsistency that results in intolerance (conflict) in individual students as millennial generation and generation Z, which contradicts the values of *Pancasila* as the basis of the Indonesian state, starting with individuals in this study a student has the knowledge, attitudes, and behavior of religion and ethnicity what they embrace is the most true so they feel right to post stimulus (knowledge, attitudes, behaviors) or provide responses (knowledge, attitudes and behavior) through social media related activities to insult other religions and ethnicities. Inconsistencies in knowledge, attitudes and behavior also occur through posts on social media about religious and ethnic intolerance (conflicts) that have occurred in other areas over a certain period of time, with the intention of defending certain religions or ethnicities. The development of inconsistencies then occurred on a group scale, for example in social media, creating groups that were focused on posting (stimulus) and responding (responses) to knowledge, attitudes, content behavior that insulted religions and other ethnicities. The scale of the group occurs starting from the posting (stimulus) of each individual, then between individuals responding to each other (responses) in the end they feel a match from the post content, so they agree to create a group. The scale of society occurs starting from individuals developing into groups, groups developing into local and national communities. Illustrations of developments up to the scale of local, national communities occur from individuals, groups, local communities, nationalities in one area and then there are kinship or friendships that occur in other (local) areas, so interactions in social media occur on a large scale, namely the people in Indonesia national), even on an international scale because social media interactions occur between countries. (Berger and Luckman, 2000; Hick, 2001).

If each individual justifies inconsistent knowledge, attitudes and behavior, it will develop into groups and even local, national and international communities that have inconsistencies between knowledge, attitudes and behavior which are a source of religious and ethnic intolerance (conflict) that still occurs in Indonesia and other countries. As a result, problems related to intolerance (conflict) in life as citizens of Indonesia and the world have always occurred from era to era (Sofia Nisa, 2019; Baghi, 2012). The application of appropriate knowledge, attitudes and behavior, to equip students to solve related problems in life, can be facilitated by lecturers in lectures through solving cases of inconsistency problems that result in knowledge, attitudes and behavior of intolerance (conflict) currently still occurring among Indonesian citizens, and other countries. If there is no effort to facilitate consistency between knowledge, attitudes and correct behavior regarding life as a citizen, then Indonesia will experience a crisis related to credible human resources. Intolerant attitudes and behavior result in a person not being trusted, because considerations in decision making are not based on academic competence and performance but on irrational considerations such as religion (Fiola, 2005). The main requirement to be credible is to have a guarantee. A person will have a guarantee if they are competent in academics and perform well. The problem of intolerance (conflict) continues to occur in life as Indonesian citizens. This problem even threatens the integrity and sustainability of the Indonesian state. For example, students still post videos that insult (religion, ethnicity) of other people, students give comments on posts that insult others (religion, ethnicity), students post or provide responses related to their religious activities in general or academic social media groups, students make decisions academics with religious considerations not

competence and performance. This incident does not only happen to individual students, but also occurs in student groups and even in society. Other problems also occur in academic institutions, both formal and non-formal, there are still leadership elections starting from small and large organizations, considerations not on academic and performance but based on one's religious background. If this happens continuously, Indonesian citizens will lose credibility, both internally and externally, by other countries in the world. As a result of not being credible, people, groups, local, national, international communities can easily take advantage of this condition for certain interests which will eventually lead to new problems in the country of Indonesia. As a result, the Indonesian state did not develop optimally because it should have implemented other programs for progress or development, slowed down due to resolving credible problems. Life as an Indonesian citizen, which becomes a reference for knowledge of the practice of Pancasila, is contained in the MPR (People's Consultative Assembly) Decree No.1 of 2003 in the reform era, which amounts to 45 points. These points are an explanation of the value of each principle in Pancasila. As for intolerance (conflict) is against the precepts of the Pancasila. The points of each of these precepts are as follows, the first precept, the second point is mutual respect and respect for religious differences, the second precept on third and fourth point is to develop an attitude of tolerance, not being arbitrary towards others, the third precept 1 puts unity and national unity above personal and group interests, the fourth precept to point 2 does not impose one's will on others, the fifth precept point 4 and 9 respects the rights of others and does not commit actions that harm others. Attitudes and behavior as Indonesian citizens should refer to proper knowledge about the practice of Pancasila points (Fios et al., 2018; Kompas, 2020; Tanuredja, 2015).

Lectures in character education courses mostly occur through knowledge transfer, there has been no attempt by the lecturer to make consistency between appropriate knowledge, attitudes and behavior. An example occurs in a lecture by a lecturer teaching the knowledge that as citizens, we must have tolerant attitudes and behaviors. One of which is by respecting other people's religions. This knowledge will be consistent if it is in line with attitudes and behavior. If there is consistency from other religions, academic competence and good performance, awards are given, for example to appoint the person to be a leader or give rewards for academic achievement and good performance. This is an example of the consistency of knowledge, attitude and correct behavior as the manifestation of the precepts in *Pancasila*. In fact, in behaving on different occasions, lecturers in terms of electing leadership are not based on academic competence, performance, but based on superficial religious considerations, namely if they are not of the same religion then they cannot be elected. As a result, it is not uncommon for the elected leadership to be not credible. The same thing happened in the selection of student organizations from a small scale to a large scale. If this is not facilitated in lectures, intolerance becomes the main internal factor that threatens the credibility and integrity and sustainability of the life of Indonesian citizens.

Inconsistencies that lead to intolerance (conflict) can be observed in students in lectures. The results of the observations showed that the student's problem-solving ability was still low. This is observed in lectures if the lecturer provides a stimulus in the form of cases of intolerant behavior, then asks for student responses related to cases of intolerant behavior, only a maximum of 5% of students respond to the lecturer stimulus. The other students were silent, even though the lecturer had tried to stimulate them by distributing random questions to students. The stimulus is in the form of arguments given by students regarding the ability and skills to solve problems of inconsistencies in religion and ethnicity, in general they are still very shallow, and even there are misconceptions. An example of a response that is still very shallow or low is that the stimulus provided should arrive at the level of analysis, but students only respond at a low level, namely definition. An example of a misconception is the reference to wrong knowledge because the stimulus is related to the concept of being a good citizen, but the reference for student responses in terms of religion and ethnicity is understood superficially.

Adaptation of the Application of Watson's Theory in the MIKiR Learning Model Facilitating Consistent Individuals in Solving Religious and Ethnic Intolerance (conflict) problems: Social development and the history of the problem of inconsistency show that the root of the problem of intolerance starts with the individual, so this research emphasizes facilitating individual students to be consistent in terms of religious and ethnic tolerance. The application of the adaptation of the MIKiR (Observing, Interaction, Communication, Reflection) learning model with Watson's theory in lectures, based on experimental results, Watson concluded that the stimulus received from practice/habits can change a person's behavior as a result of learning. Stimulus and response in learning must be in the form of observable behavior (Skinner, 1953; Sutinah, 2016). The current era is the era of the use of technology, by the millennial generation and generation Z. Students are a generation that is in these 2 generations.

The frequency of the habit of using technology through social media by students as a means of communication allows students to easily observe activities (stimulus) related to knowledge, attitudes, and behavior. Watson ignores mental changes that may and need not be known. Because these unobservable factors cannot explain. He prefers not to think about things that cannot be measured even though they are important, because in this way psychology and the science of learning can be aligned with other sciences, such as physics or biology which are very oriented towards empirical experiences. The emphasis of Behaviorism theory is a change in behavior after the learning process occurs in students. The Theory of Learning Behaviorism contains many variations in viewpoints. The pioneers of the Behavioristic approach essentially held the belief that many human attitudes are the result of a [learning process](#) so that they can be changed using new learning. Behaviorism stems from several prestige discourse beliefs, some of which are philosophical and some have psychological characteristics. In this study, the application of the observed stimulus is in the form of a YouTube link containing videos related to cases of religious and ethnic intolerance, stimulus and practice responses and observed habits, applied through students working on and presentation of worksheets, while the new learning model is an adaptation of the MIKiR learning model of theoretical learning principles JB Watson's behavior.

Based on the problems that occur in lectures and life as well as references to Watson's theory of behaviorism, through this research, the lecturer seeks to facilitate consistency through problem-solving abilities by individual students who are consistent (aligned) between appropriate knowledge, attitudes, and behavior through the application of adapting the MIKiR learning model with JB Watson's theory in lectures. Inconsistency, consistency, and changes from inconsistency to consistency are individual student behaviors that can be observed to change the inconsistency behavior of individual students to consistency referring to stimulus in the form of knowledge, attitudes, and behavior that can be observed in YouTube video links or direct observations by students, while responses are observed through student activities to analyze and solve problems related to religious and ethnic intolerance (conflict). The application of the lecture stimulus in the form of observable behavior is a stimulus in the form of an adaptation of the MIKiR learning model with the principles of JB Watson's behavioristic theory, which has the syntax M (Mengalami/Experiencing) occurs through observing and doing. I (Interaksi/Interaction) there is an exchange of ideas, experiences. Ki (Komunikasi/Communication) shares the results of thoughts and experiences. R (Refleksi/Reflection) what is obtained and what actions will be taken. The application of the syntax adaptation of the MIKiR learning model with JB Watson's behaviorist theory, in order to facilitate with stimulus and responses, is carried out through 3 stages in the Character Education course, namely initial activities, core activities, and closing activities (Tanoto Foundation, 2019; Stewart and Logan, 1993).

PROBLEMS, AIMS, AND BENEFITS OF WRITING: Based on the problems and solutions described in the introduction, related to inconsistencies in individual students in character education lectures, the focus of the problems in this study are:

- 1) Can the application (post-test) adaptation of the MIKiR (Experiencing, Interaction, Communication, Reflection) learning model with JB Watson's theory facilitate tolerance through the ability and problem-solving skills of inconsistency cases of religious intolerance (conflict) in individual students?
- 2) Can the application (post-test) adaptation of the MIKiR (Experiencing, Interaction, Communication, Reflection) learning model with JB Watson's theory facilitate tolerance through the ability and problem-solving skills of inconsistency cases of ethnic intolerance (conflict) in individual students?
- 3) Are there differences in tolerance between religion and ethnicity in individual students in their abilities and skills in solving problems of inconsistency in cases of religious and ethnic intolerance (conflict) after the application (post-test) of adapting the MIKiR learning model (Experiencing, Interaction, Communication, Reflection) with JB theory Watson?

Based on the problems set out in the focus of the problem, the research objective is to describe the results of the application of the MIKiR learning model to facilitate students to become individuals with consistency in knowledge, attitudes, and behaviors so that they become tolerant individuals in terms of religion and ethnicity starting from individuals, groups, communities (local, national, international).

II. RESEARCH METHOD

The Procedure for Adaptation of Thinking Learning Model Adaptation with JB Watson's Theory through the Pre-test Post-test Group Research Design. The research method used is descriptive quantitative research methods with research procedures using the pre-test post-test group design. The application of this design is as follows before students receive treatment in lectures (curricular activities) in the form of a stimulus

for adapting the MIKiR learning model to the JB Watson theory, students are given a pre-test. The pre-test contains cases of intolerance (conflict) which contain components of knowledge, attitudes, and inconsistent behavior as causes of religious and ethnic intolerance (conflict) by Indonesian citizens and other citizens through video observations on YouTube links. After the lecture pretest (curricular activities) begins, namely the application of the syntax of the adaptation of the MIKiR learning model with JB Watson's theory (stimulus and response). To be in line with the stimulus and response based on Watson's theory of behaviorism, it is carried out through 3 stages of activities namely initial activities, core activities, and closing activities. In the initial activities of lectures as a stimulus, namely the M syntax (experiencing), students individually in groups, watch videos via YouTube links related to cases of intolerance (conflict) issues related to religion and ethnicity that occur in society in a national and international context. After observing individually the students recorded (responses) things related to inconsistencies in knowledge, attitudes, and behavior in cases of religious and ethnic intolerance (conflict) in the video using Worksheet 1: Inconsistency in cases of religious intolerance (conflict), Worksheet 2: Inconsistency in cases of intolerance (conflict) Ethnicity. The core activities of students in the group interact (Interaction) to find the root of the problem (problem analysis) and design efforts (stimulus and response) to solve problems guided by Worksheet 3 Inconsistency Problem Solving through Religious Intolerance (Interaction), Worksheet 4 Inconsistency Problem Solving through Ethnic Intolerance. The next activity for each group to present (communication) the results of the analysis and efforts to solve the problem in the form of the plenary was then responded to by other groups (stimulus and response). The next activity was the results of Worksheet 3 and Worksheet 4 after being corrected based on input from other groups and facilitation of lecturers through additional information, posted by each group on flipchart paper and displayed on the walls of the lecture hall in the space provided (stimulus and response). Clockwise each group conducts work visits to observe displays to other groups (stimulus). The closing activity, Reflection is in the form of curricular activities carried out by students after lectures. Reflection is a response to a stimulus in the form of consistent behavior shown by individual students through their ability and problem-solving skills of inconsistencies in religious or ethnic intolerance (conflicts). Inconsistency problem-solving abilities and skills are observed and scrutinized through the performance of the stages of designing knowledge, attitudes, and behaviors that are carried out to solve the problem of inconsistency in the focus of intolerance (conflict) experienced by students in the family, campus, and community environment (curricular activities). The description of the application of stimulus and response in the initial, core, and closing activities of the lecture through the syntax of adapting the MIKiR learning model with JB Watson's theory shows the process of implementing the MIKiR learning model and adaptation with JB Watson's theory. Thus in lectures students are facilitated to become consistent individuals so that they become tolerant individuals in terms of religion and ethnicity. After the lecture, the application of the adaptation of the MIKiR learning model with JB Watson's theory, continued by the students individually working on the same post-test with the case instrument that was done during the pre-test. The next step is data analysis.

Samples, Instruments, and Data Analysis : The sample in this study was all students in one class who took even semester lectures on character education courses as many as 35 students in the 2019-2020 school year. The research instrument is in the form of video observations of cases of religious and ethnic intolerance (conflict), on YouTube links that occur in society (national, international), then individual students analyze the problem of inconsistency in cases of religious and ethnic intolerance (conflict) related to knowledge, attitudes and behavior and how to overcome intolerance problems. The results of the analysis and the solution to the problem are written as answers on the answer paper. The research data in the form of answer papers that describe the ability and skills to analyze and solve problems of religious and ethnic intolerance (conflict) by individual students are corrected using an assessment rubric.

The category of ability to analyze and solve problems of religious and ethnic intolerance (conflict) as a result of the post-test, if it is in the value range of 0, it is in the category of not having all three aspects (knowledge, attitude and behavior) does not have the ability to solve problems (inconsistent, intolerant), 1 - 39 is in the very inconsistent category so that it is inconsistent with no tolerance (very less ability to solve problems), 40 - 59 are in the category of less consistent so that they are not consistent with intolerance (lack of problem solving skills), 60 - 69 are in the category of not consistent enough so that they are not consistent and not yet tolerated (not enough ability to solve problems) 70 - 84 are in the fairly consistent category so that they qualify as tolerant individuals (sufficient ability to solve problems), if they are in the value range 85-100 they are in the good consistent category so that they become tolerant individuals (good category because they are skilled at solving problems). The results of processing in the form of individual pre-test and post-test student scores are then grouped into tables into groups of pre-test and post-test scores, to be interpreted through descriptions. Thus the data analysis used descriptive quantitative. The following is the question material and assessment rubric to

measure the consistency of individual students in terms of religious and ethnic tolerance. Material for pre-test and post-test to measure and assess the consistency of individual students in terms of religious tolerance.

Instruction: Pay close attention and carefully to what is contained in the video on [YouTube link](#) regarding cases of religious intolerance (conflict). Next please answer the following questions:

1. Describe at least one concept in the case of religious intolerance (conflict) being violated as an Indonesian citizen.
2. How should Indonesian citizens respond to this case of religious intolerance (conflict)?
3. What actions (behaviors) do you do individually or collectively as a concrete manifestation of the consistency between knowledge, attitudes and behavior as Indonesian citizens so that you become individuals who tolerate religion?

No	Descriptor	Score
1.	If not answer, do not have the ability (inconsistent so that individuals do not tolerate)	0
2.	If answer number 3 (knowledge, attitude and behavior) is not consistent (does not have the ability) so that the individual is intolerant	1-39
3.	If answers number 3 and 2 are inconsistent (very lacking in ability), then the individual is intolerant.	40-59
4.	If answers number 3 and 1 are inconsistent (lack of ability), then the individual is intolerant.	60-69
5.	If the three answers are consistent, namely knowledge, attitudes and behavior which are reflected in the ability and skills to solve cases of religious intolerance (conflict) as follows: Knowledge. Pancasila is the basis of the Indonesian state, so that anyone has the right and obligation to carry out and respect activities carried out by other religions and their own religions. Attitude. If there are members of other religions carrying out activities in the surrounding environment and family members or neighbors come to instigate them, my attitude is to give directions that as Indonesian citizens we must respect each other. Behavior. There is a conflict related to religion (members of the religious minority are expelled by members of the majority religion when carrying out worship activities) occurring in the surrounding environment so I start from myself (individuals) to be tolerant by respecting the opinions that exist in fellow family members, collective actions taken is to bring together conflicting parties with the local government and provide input that every citizen has the right and obligation to carry out and respect the activities carried out by other religions and religions themselves so that we must have consistent knowledge, attitudes and behavior in terms of religious tolerance.	70-100

TABLE 1: Rubric for Pre-test and Post-test Assessment of Student's Individual Consistency in Religious Tolerance

Material for pre-test and post-test to measure and assess the consistency of individual students in terms of ethnic tolerance.

Instruction:

Pay close attention and carefully to what is contained in the video on [YouTube link](#) regarding cases of ethnic intolerance (conflict). Next please answer the following questions:

1. Describe at least one concept in the case of ethnic intolerance (conflict) being violated as an Indonesian citizen.
2. How should Indonesian citizens respond to this case of ethnic intolerance?
3. What actions (behaviors) do you take individually or collectively as a concrete manifestation of the consistency between knowledge, attitudes and behavior as an ethnically tolerant Indonesian citizen?

TABLE 2: Rubric for Pre-test and Post-test Assessment of Student's Individual Consistency in Ethnic Tolerance

No	Descriptor	Score
1.	If not answer, do not have the ability (inconsistent so that individuals do not tolerate)	0
2.	If answer number 3 (knowledge, attitude and behavior) is not consistent (does not have the ability) so that the individual is intolerant	1-39
3.	If answer number 2 are inconsistent (very lacking in ability), then the individual is intolerant.	40-59
4.	If answer number 1 are inconsistent (lack of ability), then the individual is intolerant.	60-69
5.	If the three answer sheets are consistent, namely knowledge, attitudes and behavior of cases of ethnic tolerance. Knowledge. Pancasila is the basis of the Indonesian state so that anyone has the right and obligation to carry out and respect the activities carried out by other ethnicities and their own ethnicities. Attitude. If there are members of other ethnicities carrying out activities in the surrounding environment and family members or neighbors come to incite them, my attitude is to give directions that as Indonesian citizens we must respect each other. Behavior. There is a conflict related to ethnicity (ethnic minority residents are expelled by the majority ethnic community when carrying out ethnic activities such as cultural rituals) that occur in the surrounding environment so I start from myself (individuals) to be tolerant by respecting the opinions of fellow family members. The joint action taken is to bring together conflicting parties with the local government and provide input that every citizen has the right and obligation to carry out and respect the activities carried out by other ethnicities and ethnicities themselves so that we must have consistent knowledge, attitudes and behavior in terms of ethnic tolerance.	70-100

III. RESEARCH RESULTS AND DISCUSSION

Research Results : The results of the research can be seen in the pre-test and post-test results table which shows the consistency of individual students regarding their ability and skill in solving religious and ethnic intolerance (conflict) problems before (pre-test) and after lectures (post-test) applying the MIKiR learning model adaptation with Watson's theory. The processing of research results in the form of individual student consistency values in solving religious intolerance (conflict) problems is shown in table 3, and the processing of research results related to the value of individual student consistency in solving ethnic intolerance (conflict) problems can be seen in table 4, below:

TABLE 3: Processing of Research Results into Pre-test and Post-test Values as Student's Individual Consistency in Religious Tolerance

No	STUDENT'S NAME	PRE-TEST SCORE	POST-TEST SCORE
1	SAS	50	90
2	PB	40	75
3	AP	40	95
4	NY	40	70
5	VF	30	80
6	NAY	60	80
7	TQM	60	85
8	YDA	60	70
9	AR	65	85
10	SFT	60	70
11	MR	40	75
12	LS	50	85
13	MDN	55	70
14	ER	55	80
15	Dw	60	75
16	YP	60	85
17	LSA	50	90
18	RIP	55	75
19	YAN	60	70
20	AFH	60	85
21	IQ	55	80
22	GS	50	75
23	WW	50	90
24	QS	55	90
25	SS	50	75
26	RAP	60	85
27	RS	55	95
28	HN	60	80
29	YR	50	75
30	PTS	55	95
31	NN	65	90
32	MIP	60	80
33	HRA	50	90
34	KKP	60	75
35	GMS	60	95

TABLE 4: Processing of Research Results into Pre-Test and Post-Test Values as Student's Individual Consistency in Ethnic Tolerance

No	STUDENT'S NAME	PRE-TEST SCORE	POST-TEST SCORE
1	SAS	55	80
2	PB	55	85
3	AP	50	95
4	NY	55	85
5	VF	65	90

6	NAY	60	95
7	TQM	55	80
8	YDA	60	75
9	AR	65	80
10	SFT	50	70
11	MR	55	80
12	LS	50	80
13	MDN	55	75
14	ER	50	90
15	Dw	50	75
16	YP	65	90
17	LSA	60	75
18	RIP	60	85
19	YAN	50	90
20	AFH	60	75
21	IQ	50	90
22	GS	50	90
23	WW	55	85
24	QS	65	75
25	SS	60	80
26	RAP	60	70
27	RS	55	85
28	HN	60	85
29	YR	65	95
30	PTS	50	85
31	NN	65	80
32	MIP	55	85
33	HRA	55	90
34	KKP	50	95
35	GMS	60	80

IV. DISCUSSION

The processing of research results in the form of pre-test and post-test scores listed in Tables 1.1 and 1.2 shows the ability and skills, namely the consistency of individual students in solving religious and ethnic intolerance (conflict) problems. The consistency of knowledge, attitudes, and behavior, in terms of religious, ethnic tolerance before and after the application of the stimulus, was observed that the MIKiR learning model (Observing, Communication, Interaction, Reflection) occurred differences. Consistency in terms of ability and problem-solving skills in the case of religious tolerance in table 1.1 shows that the highest pre-test acquisition is at a value of 65 as many as 2 students, from the highest score which should be 100, 13 students get a score of 60, 7 students get a score of 55, 8 students get a score in the range of 50, 4 students in the value range of 40, 1 student in the range of value 30, from 35 student samples. The results of the post-test consistency in terms of ability and problem-solving skills in cases of ethnic tolerance in table 1.2 show that the highest post-test acquisition is at 95 as many as 4 students from the highest score who should have scored 100. Furthermore, 7 students scored 90, 8 students scored 85, 8 students scored 80, 6 students scored 75, and 2 students scored 70. The results of this study indicate that the adaptation of the MIKiR learning model with JB Watson's theory can facilitate individual students in terms of ability and problem-solving skills in cases of intolerance (conflict) religion and ethnicity.

The results of differences in consistency in terms of ability and problem-solving skills by individual students in the case of religious and ethnic tolerance between the pre-test and post-test results support the results of Watson's experiment. Supported research results, namely the stimulus received from practice/habits can change behavior. The stimulus received was in the form of adapting the MIKiR learning model with JB Watson's theory, habitual training through activities carried out individually or in groups by students at the initial, core, and closing activities of the lecture in the adaptation syntax of the MIKiR learning model with JB Watson's theory. Changing and observable behavior is the ability to identify problems and design solutions to problems that show the consistent behavior of individual students between knowledge, attitudes, and behavior so that they are tolerant in terms of religion and ethnicity. Another result of this research that supports JB Watson's theory is

the change in one's behavior as a result of new learning. The new learning in this research is the syntax adaptation of the MIKiR learning model with JB Watson's learning theory which has never been used in previous lectures. Stimulus and response in learning must be in the form of observable behavior. The current era, namely the era of information technology, is an era of easily observing activities (stimulus and responses) related to observable behavior, namely knowledge, attitudes, and behavior that are inconsistent or consistent. Currently, social media by most people, especially the millennial generation and generation Z, has become a means or facility for life activities. Students are included in these two generations. The behavior that can be observed in this research is the use of YouTube video link learning media which contains examples of inconsistencies in cases of intolerance (conflict) that occur in Indonesia and other countries, related to religion and ethnicity. The use of stimulus and responses that can be observed in this study is through activities in the MIKiR learning model syntax (Observing, Interaction, Communication, Reflection). The stimulus is the application of the MIKiR learning model through syntax in the initial activities of M (experiencing) student syntax lectures individually in groups, watching videos related to cases of intolerance problems related to religion and ethnicity. After observing individually, students recorded things related to knowledge, attitudes, and behavior of intolerance in the video guided by Worksheet 1: Inconsistency in cases of religious intolerance, Worksheet 2: Inconsistency in cases of ethnic intolerance. The core activities of students in interacting groups (Interaction) to find the root of the problem (problem analysis) and designing efforts to solve the problem are guided by Worksheet 3 Inconsistency Problem Solving through Religious Intolerance, Worksheet 4 Inconsistency Problem Solving through Ethnic Intolerance. The next activity for each group to present (communication) the results of the analysis and efforts to solve the problem in the form of plenary are then responded to by other groups. The next activity is the results of Worksheet 3 and Worksheet 4 after being corrected based on input from other groups and facilitation of lecturers through additional information, posted by each group on flipchart paper and displayed on the walls of the lecture room in the space provided. Clockwise each group makes a working visit to observe the displays to other groups. The closing activity is in the form of reflection. Reflection is a response to a stimulus in the form of consistent behavior shown by each student through the ability and problem-solving skills of inconsistencies in terms of intolerance. Inconsistency problem-solving abilities and skills are observed and scrutinized through the performance of the stages of designing knowledge, attitudes, and behaviors that will be carried out to solve the inconsistency problem of intolerance focus experienced by students in the family environment, campus environment, and in the community.

Description of student activities that occur through the adaptation of Watson's theory to the MIKiR learning model, shows facilitation activities in character education courses. In order for each individual student to be consistent in solving the problem of religious and ethnic intolerance (conflict), activities in the lecture process (curricular) and activities outside of lectures to support activities in the lecture process (curricular) support each other. Curricular activities occur through solving problems of intolerance (conflict) that occur in the home, campus, and community environment as part of facilitation activities, namely the syntax of reflection by individual students. (Glasser, 1985; Harris, 2000; Schunk, 2012; Smaldino et al., 2011). The stimulus is observed through the YouTube video link, combined with observing activities, working on worksheets in the form of problem analysis and problem solutions related to student experiences in the family, campus, and community environment, which can facilitate students to become consistent individuals (response). The link between stimulus and response in this study occurs through the observed stimulus that the MIKiR learning model occurs in the form of activities to facilitate harmony between knowledge, attitudes, and behavior. The observed stimulus starts in the initial lecture activities through individual student observations regarding inconsistency YouTube video links (knowledge, attitudes, and actions) focus on cases of religious and ethnic intolerance (conflict) that occur in Indonesia and other countries, observed responses are in the form of individual student Worksheet 1 and 2. In the core activities of the lecture, the stimulus is observed through discussion activities, presentations, and visits to work by individual students in group interactions.

Responses were observed for individual student participation in classical group discussions and the result of Worksheet 3 and 4. In the closing activities of the lecture, the stimulus is observed in the form of inconsistencies with a focus on intolerance (conflicts) that occurs in the family environment, campus, and in the community. The observed response is in the form of the performance of each student (individual) in the group and each individual identifies and solves problems that show harmony (consistency) between knowledge, attitudes, and actions. Responses were observed in groups, namely in the activity of working on Worksheets and presentation of Worksheet results in groups and classically that occurred at the core activity stages of learning through the MIKiR syntax interaction and communication activity. Individual observable responses occur at the stages of learning activities, namely the initial activities, and the closing activities of learning through Observing and

Reflecting the MIKiR learning model syntax activities. The focus of stimulus and response alignment is the ability to solve problems of intolerance (conflict) related to religion, ethnicity. Individual student responses regarding consistency are observed through problem-solving abilities both in lecture activities (experiencing, interaction, and communication) and reflection on designing actions to be taken related to solving problems of intolerance (conflict) that occur in the surrounding environment, namely at home, campus or in the community. The results showed that the syntax of the MIKiR learning model was compatible with the process to achieve consistency between appropriate knowledge, attitudes, and correct behavior. The suitability of the process between the syntax of the MIKiR learning model and behavior change according to JB Watson becomes a reference in stimulus and response, in the form of the application of the syntax of the adaptation of the MIKiR learning model with behavior change according to JB Watson. Based on these considerations, in character education courses, lecturers facilitate the consistency of appropriate knowledge, attitudes, and behavior as Indonesian citizens to students by applying the syntax adaptation of the MIKiR learning model with JB Watson's behavior change theory. Facilitating is meant by the lecturers' efforts to harmonize (consistent) knowledge, attitudes, and behavior, in the lecture process, namely starting the initial, core, and closing activities through observed stimulus and responses. Activities carried out by individual students, individuals in groups, starting from initial activities, core activities and closing activities show that the learning model used refers to active learning. Watson's theory and the MIKiR learning model, are relevant for use in behavior change in the current technological era, especially for millennial and generation Z. The current era is an era of technology that educators (teachers, lecturers) and prospective educators (teacher students, education) can use in terms of facilitating observed behavior (stimulus) and observed responses, through observation of YouTube video links that can easily be accessed by anyone because it is available through social media. The use of technology as a learning medium in lectures at college or learning at school is a good means to shape students or students as consistent (tolerant) individuals so that they become selective individuals and provide solutions to religious and ethnic intolerance (conflicts) that develop in the media social ranging from local, national and international scales. The results obtained by the post-test score were higher than the pre-test scores for each student. The results of this study are then interpreted and described that the application of the MIKiR learning model can facilitate consistency so that individual students become tolerant in terms of religion and ethnicity. Consistency in terms of tolerance is proven through the ability and skills to solve problems of intolerance (conflict) in terms of religion and ethnicity that occur on a scale of the environment around students, namely family, campus and community (local), national and international.

V. CONCLUSION

From the results of the research and discussion described at the beginning of this article, it can be concluded that:

1. The application of the adaptation of the MIKiR (Experiencing, Interaction, Communication, Reflection) learning model with JB Watson's theory can facilitate tolerance through the ability and problem-solving skills of inconsistencies in cases of religious intolerance (conflict) in individual students.
2. The application of the adaptation of the MIKiR (Experiencing, Interaction, Communication, Reflection) learning model with JB Watson's theory can facilitate tolerance through the ability and problem-solving skills of ethnic intolerance (conflict) inconsistencies in individual students.
3. There are differences in religious and ethnic tolerance in individual students through their ability and problem-solving skills of inconsistency cases of religious and ethnic intolerance (conflict) after the adoption of (post-test) adaptation of the MIKiR learning model (Experiencing, Interaction, Communication, Reflection) with JB Watson's theory. The consistency (tolerance) of individual students is better in the case of ethnicity than religion.

Based on the discussion and conclusions, there are several suggestions as follows: To lecturers who teach subjects with similar fields of study to maximize lecture learning by utilizing learning strategies that can facilitate students to apply concepts (lecture material) that have been learned in solving problems in everyday life. This can be done by analyzing the case and solving the problems of the case. This can be done by utilizing new learning and combining stimulus and responses to each activity undertaken by individual students in lectures. Stimulus and response must be observed and mutually supportive, which can be done through video observation as a learning medium followed by response activities to analyze cases and solve the case's problems.

VI. ACKNOWLEDGEMENTS

On this occasion, the author would like to express his special gratitude to the dean of the Faculty of Teacher Training and Education of Mulawarman University and the manager of the biology education study program who have coordinated well so that the implementation of the research goes well. Also, we would like to express our gratitude to students who had actively participated in solving problems of intolerance, both religion and ethnicity, through active participation in analyzing and solving problems related to the two cases.

REFERENCES

1. Assiddiqie, J. (2013). *Toleransi dan Intoleransi Beragama di Indonesia Pasca Reformasi*. Jakarta: BBC.
2. Baghi, Felix. (2012). *Pluralisme Demokrasi dan Toleransi*. Yogyakarta: Ledalero Press.
3. Berger, Peter L., & Luckman, T. (1991). *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. London: Penguin Adult.
4. Castell, Marinel. (1997). *The Power of Identity*. London: Blackwell.
5. Everett, M. Rongers. (2000). *Intercultural Communication*. Illinois: Wafeland Press Inc.
6. Fiola, Andrew. (2005). *Tolerance and the Ethical Life*. New York: Continuum Press.
7. Fios, Frederikus, et al. (2018). *Character Building: Pancasila*. Jakarta: Binus University.
8. Forsten, Char, et al. (2002). *Differentiated Instruction: Different Strategies for Different Learners*. Cornell University: Crystal Springs Books.
9. Glasser, Nathan. (1985). *Ethnic Dilemmas*. Cambridge: Harvard University Press.
10. Harris, J.R. (2000). Socialization, Personality Development and The Child's Environments. *Journal of Development Psychology*, vol. 36 p. 699-710.
11. Hefner, Robert W. (2001). *The Politics of Multiculturalism, Pluralism and Citizenship in Malaysia and Indonesia*. Honolulu: University of Hawins.
12. Hick, John. (2001). *Saluations, Truth and Difference in Religion*. New York: Ortis Book.
13. Pengelola Web Kemdikbud. (2019). "Mendikbud Tetapkan Empat Pokok Kebijakan Pendidikan "Merdeka Belajar"". Retrieved on 29 December, 2020 from:
14. <https://www.kemdikbud.go.id/main/blog/2019/12/mendikbud-tetapkan-empat-pokok-kebijakan-pendidikan-merdeka-belajar>.
15. Republika. (2016). "Mengenal Generasi Millennial". Retrieved on 28 December, 2020 from:
16. <https://republika.co.id/berita/ois64613/mengenal-generasi-millennial>.
17. Kompas. (2020). "Arti Penting Pancasila sebagai Dasar Negara dan Pandangan Hidup". Retrieved on 28 December, 2020 from:
18. <https://www.kompas.com/skola/read/2020/02/03/070000769/arti-penting-pancasila-sebagai-dasar-negara-dan-pandangan-hidup?page=all>.
19. Santrock, John W. (2012). *Life-Span Development*. Illinois: McGraw-Hill Education.
20. Schunk, Dale H. (2012). *Learning Theories an Educational Perspective*. London: McGraw-Hill.
21. Sekretariat GTK. (2020). "Mengenal Asesmen Kompetensi Minimum". Retrieved on 29 December, 2020 from:
22. <https://gtk.kemdikbud.go.id/read-news/mengenal-asesmen-kompetensi-minimum>.
23. Skinner, B.F. (1953). *Science and Human Behavior*. New York: The Macmillan Company.
24. Smaldino, Sharon E, et al. (2011). *Instructional Technology and Media for Learning*. New York City: Pearson.
25. Stewart, John., & Logan, C. (1993). *Together: Communicating Interpersonally*. London: McGraw-Hill.
26. Suparlan, Parsud. (2003). *Etnisitas dan Potensinya terhadap Berintegrasi di Indonesia*. Jakarta: INIS.
27. Suprayekti & Agustyarini. (2015). *Analisis Peserta Didik dalam Teknologi Pendidikan*. Jakarta: LPP.
28. Sutiah, Hj. (2016). *Teori Belajar dan Pembelajaran*. Sidoarjo: Nizamia Learning Center.
29. Sofia Nisa. (2019). *Toleransi Masyarakat Beda Agama*. Surabaya: UNAIR Press.
30. Tanoto Foundation. (2020). *Modul I Adaptasi Praktik yang Baik dalam Pembelajaran di SMP dan MTs untuk LPTK*. Jakarta: Tanoto Foundation.
31. Tanuredja, Tukiran. (2015). *Indonesia Baru, Empat Konsensus Satu Dasar Berbangsa dan Bernegara Indonesia*. Yogyakarta: Penerbit Ombak.
32. Tead, Ordway. (1953). *Character Building and Higher Education*. The University of California: MacMillan.
33. Zuriah, Nurul., & Sunaryo, H. (2018). *Model Pendidikan Karakter di Perguruan Tinggi Ancangan dan Best Practices*. Malang: Surya Pena Gemilang.