

## Archetypes of the Prophets' Stories in Building Tolerance Attitude of the Islamic-based Elementary School Students

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**Abstract.** *Indonesia's wealth and pride over the gift of diversity, in fact, raises the issue of tolerance in the midst of the diversity itself. Therefore, the Indonesian people need to continue to foster a sense of diversity that has existed for years. In this modern era, the development of intolerance towards diversity is one of the causes of various incidents such as violence, anarchism, discrimination, division, and radicalism movements in Indonesia. Efforts to establish a sense of tolerance can be started at elementary school level through story telling. In general, the prophets' stories have been told to Islamic-based elementary school students. The stories are actually not only about things specifically about Islam but can also be defined more universally. Some of the stories of the prophets' life can be understood as role models or 'uswatun khasanah' for all mankind in the world. This is what makes some of the stories of the prophets have certain archetypes that can act as moral lessons in life, not only for the Muslims but also for all human being. The research method used is a descriptive qualitative that begins with the data collection on the stories of the prophets in some textbooks on the Islamic subject used in Islamic-based schools. The data that have been obtained are then analyzed based on the concept of structuralism theory, so that the elements found in building the stories of the prophets and how each element affects each other. The results of this research show the building elements of the prophets' stories can be obviously connected with the tolerance towards the diversity in Indonesia. In addition, there are also archetypal patterns of the prophets' stories which can be developed to for strng tolerance for the Islamic-based elementary school students.*

**Keywords:** *prophets' stories, tolerance education, children's stories*

### 1. INTRODUCTION

Diversity as a form of wealth and pride of Indonesia sometimes also raises issues about how to prevent the emergence of intolerance attitudes towards the diversity itself. The intolerance towards the diversity is the main cause of various incidents in the form of anarchism, discrimination, division, and radicalism. These actions are certainly not in harmony with human values and the philosophy of "Unity in Diversity" (Bhineka Tunggal Ika). The most unfortunate thing is the emergence of an irresponsible stigma about intolerance which is specifically attached to Islam. This stigma does not only appear in Indonesia but also in other countries. Meanwhile, Islam actually calls for the teachings of "rahmatan lil alamin" which means to be a blessing for the entire universe. However, apart from the problem of appointing a religion related to the intolerance, there are several things that need to be immediately and seriously carried out are efforts to form or foster an attitude of tolerance towards the diversity in this nation.

Some efforts to instill the sense of tolerance can be started in the elementary school children. Instilling the tolerance to the children requires appropriate, easy, and quickly understood media. One of the media is through the delivery of stories of the lives of the

prophets. In some Islamic elementary schools, the delivery of the prophets' stories has become one important topic. The prophets' stories are included in children's stories or literature. Therefore, the prophets' stories also have some building elements that can be analyzed like other literary works in general. According to Nurgiantoro (2013: 35), the children's literature contributes to developing their personality in the process of self-maturity. The children's literature (the prophets' stories) can be used as a means to plant, foster, develop, and even preserve or maintain values that are believed to be good and valuable within the family, community, and nation. The prophets' stories basically depict the treasures of the Islamic world, but the universality of the stories can be emulated for all humanity. The prophets act as the role models for all human beings on how to live their lives, including teaching about tolerance in the midst of differences that has been granted by God.

The portrayal of the prophets' stories may seem contextual, but is able to raise universal values that can be accepted not only by Muslims but also by all people. That is what is called archetype. According to Cawelti and Gace (in Adi: 2011), archetypes are story patterns that are not restricted to a particular culture or a certain time. Archetypes in the stories means the symbols that mark the universality of the stories' themes and can touch the humanity side. The elements of the prophets' stories can also be seen in the patterns. Based on the structural theory proposed by Sassure (in Widada: 2009), a story has the building elements, and each element has a relationship that can be woven into one unit. However, this connection requires a strong and sharp explanation of how the relation of each element of a story can give birth to meaning. In this case, the prophets' stories in some Islamic books also consist of the building elements such as characters, setting, plot, and themes. Furthermore, we also examine the interwoven elements so that the whole stories can be understood clearly.

This research tries to find the archetypal patterns of the prophets' stories based on the theory of literary structuralism. The data are taken from the prophets' stories in the Islamic textbooks taught in some Islamic-based elementary schools, especially those related to the tolerance towards the diversity. Specifically, this research's objective is to establish an attitude of tolerance that should be started early on since the elementary school level. Formation of tolerance is done for the sake of the realization of a tolerant, peaceful and peaceful Indonesian society side by side with its existing diversity. The results of this research can also support the preparation and development of the prophets' stories in the tolerance education for the Islamic-based elementary school students.

## **2. LITERATURE REVIEW**

### **Previous Studies**

A previous research that has been conducted that discusses the related issue is "Analysis of the Story of the Prophet Joseph in the Qur'an through the Interdisciplinary Approach of Psychological Literature" by Hanik Mahliatussikah. This research examines the behavior of prophet Joseph's character which is defined in the overall sense in which he was a member of a society. Prophet Joseph is the best story (ahsanul Qashash) in terms of style, content, and purpose. In relation to Islam, the superego in Freud's theory should be directed towards Islamic values. The principle of monotheism must be held so that when the desire to do something bad appears in a Muslim, the principle of monotheism will be able to become its stronghold. An interdisciplinary study of literary psychology is able to reveal the psychological aspects of Joseph's character that can be used as the important lessons for humanity.

Soedjiono wrote about the archetypal approach with the title "Legend of Bawean Island (A Study Using Archetypal Approach)". This research examines the legend of Bawean island using the archetypal approach. The aim of the research is to understand the literary characteristics of Bawean people's oral literature, especially the use of archetypal elements of the legend which are essential, typical, antical, and repetitive. In addition, the research is also intended to explain the results of the contemplation of values, collective unconsciousness, aspirations, cultural, social, and historical background of the local people. The data of this research were collected from 13 legends, by reducing it to some elements: figures, situations, and archetypal images. The archetypal data were then interpreted in terms of humanistic, cultural, sociological, psychological, and historical meanings.

### **Structuralism Theory in the Literature**

Structuralism in the literature context treats the literary works more than just elements or the accumulation of elements, but also totality because the elements themselves do not have their own meaning whatsoever if their integrity is not understood in the totality of literary works. Structuralism in literature can directly associate with the study of literary elements, but its understanding does not stop there, because in the literary structuralism, the concept of function plays an important role in interpreting the whole story. Due to an emphasis on the function of each element, structuralism in the literature does only see the accumulation of elements alone, but also the relationship of totality among the elements that have different functions (Adi, 2011).

### **Elements of Children's Stories and Relationship among the Elements**

Like other literary works in general, the children's stories also consist of several building elements which influence each other. According to Nurgiyantoro (2013), the elements of children's fiction stories consist of intrinsic and extrinsic ones. The intrinsic element in the children's fiction texts is the focus of attention for the study. The intrinsic or constructive elements of the story include characters and characterizations, plot, point of view, theme, and moral. Each of them works to build the whole story.

a. The story figure means as a person who is self-conscious and has specific characters. The important aspects of this character are not physical, but non-physical, namely mental, emotional, moral, and social. In daily life, non-fiction elements are more indicative of a person's identity. In the prophets' stories, it is generally not clearly described the appearance of the face apparently. The story figures are strategic tools for providing moral education objectives. The portrayal of the children's characters, however, is made to fulfill the requirements of the principle of reasonableness. Compared to adult fiction figures, the children's fiction figures have clearer elements and educational goals.

There are several types of characters in the children's stories. This research focuses on historical figures, namely the prophets. According to Nurgiyantoro, the fictional characters and historical figures are adjusted to the characters' names in reality. Taking a character in reality becomes the model, the form is gradated by taking the form of personification or actually raising a character whose identity originates from the real one, for example in the form of attitude and behavior, but overall he is a fictional character.

b. Storyline is understood as a series of events that occur in a story based on a causal relationship. In a story, the events brought up must not happen accidentally or suddenly. Each event is related to one another. This is an important thing in the children's story line to foster their feelings and to think critically. There is a close relationship between the characters and the story line. Storyline is a story and biography of a character, and others related to him.

c. Setting means the foundation of a story. Events and stories in a fiction story cannot be clearly illustrated without any foundation, especially for the children's stories that require more concrete details and an explanation of what and how an event is described. The setting shows the place, the location where the story took place, the time when the story took place, socio-cultural environment, and the state of the community where the character and events occurred. Clarity of the background description is important because it can be used by the readers, especially the children, to enter the story line and at the same time develop their imagination. Therefore, in the children's stories, the setting is typically described more clearly and in detail.

d. Themes and Morals are a set of elements that are terminally different but their presence in the story can be captured together. In the children's stories, the simplification of the theme and moral elements into one term (moral) is because the theme of the story illustrates the moral message to be conveyed. Moral delivery techniques in the children's stories may be implicit or explicit. Direct moral delivery is open and usually patronizing. Moral depiction techniques in the children's stories are implicitly present not to teach but to help the children to understand something.

### **Archetype of the Stories about Tolerance**

Archetype is derived from Greek which means "basic pattern". In the Great Indonesian Dictionary (Kamus Besar Bahasa Indonesia/KBBI), archetype is defined as an original model or pattern, and based on this original pattern, there has been formed or developed a new thing.

Adi (2011) explained that the archetypes narrate universal values through elements derived from local cultural richness of stories. The symbols and information contained in a story may be very culturally specific, but there is also a value load that can be understood by many people. In this research, the archetype of the prophets' stories is defined as the stories that originate from Al-Qur'an, but they can be conveyed to all people by emphasizing universal things. In principle, the prophets are considered as the messengers who brought good role models or "uswatun khasanah" for all mankind, not only for Muslims and Arabic people. The stories described contain various events that can be learned and studied by all people, including the teachings on tolerance. According to Musrawi (2007), tolerance is taken from the Latin *tutolerantia* which means leniency, tenderness, relief, and patience. In KBBI, tolerance is a tolerant behavior or attitude; measurement limits for added or subtracted allowances; deviations that are still acceptable in work measurement.

### 3. METHODS

This is a descriptive-qualitative using structuralism theory approach. The steps of this research include data collection and data analysis. The data collection is done by collecting the prophets' stories in some Islamic education books for some Islamic-based elementary schools. The data from the prophets' stories are reduced based on some matters related to tolerance issue. Furthermore, the data in the form of text stories are then classified based on problems related to tolerance towards religious, ethnic and cultural differences. Based on the concept of structuralism theory, the prophets' stories data are then analyzed based on the building elements, namely characterizations, plot, setting, and themes. Based on the concept of structuralism in the literature, the analysis not only explains the elements but also the relationship among them in constructing a story. Then the archetypes are analyzed related to how the portrayal of the tolerance towards religious, ethnic and cultural differences is delivered. The stories archetypes that have been found may support in compiling and developing the prophets' stories about the tolerance which serves to for the students' tolerance in the Islamic-based elementary schools.

### 4. RESULT AND DISCUSSION

The survey results have found twenty prophets' stories in a book series "Islamic Religious Education and Characteristics" published by the Ministry of Education and Culture of the Republic of Indonesia in 2017 and 2018. Various prophets' stories conveyed are adapted to the needs of thematic material for the elementary school level students. In addition, the disclosure of the elements of the stories and the relationships among them are also adjusted to the level of the students' reading ability and comprehension in each class. The data taken in this study are only the prophet stories related to tolerance issues. Tolerance means respecting, allowing, allowing for the establishment of opinions, views, beliefs, habits, and so on that are different and or that are contrary to their position. The point is that the tolerance means respecting each difference. This research focuses on examining and analyzing each element of the prophets' story and its interrelated relationships to find universal values or fundamental things in building the tolerance. These fundamental values become the archetypes of the prophets' stories and can then be developed as an effort to form an attitude of tolerance for the elementary school students, especially in the Islamic-based schools.

In the elementary schools, especially the Islamic-based ones, the prophets' stories are generally conveyed in the classroom. Through the stories, the students are expected to emulate the attitudes of the prophets and find the wisdom of each event described. In addition, the purpose of delivering the stories is primarily to shape strong morality. Moral is a human nature, and moral behavior is the culmination of diversity. The moral embedded in a person can give birth to pleasure and ease without any thought, research and coercion. That is, an action is called moral if it is carried out by someone automatically and permanently, without any negative thought, research, or implementation of the people who have authority, because it has become the character, character, and habits; good attitude and deeds ingrained in their daily life (Rahmat: 2016).

In almost every book series from grade I to VI, the themes of the prophets' stories about noble moral can be easily found. It is described that the Prophets and the Apostles are central

figures who always perform noble characters. Pay attention to the following opening quote of a prophet's story in an Islamic education book for the grade I students:

The Prophets and the Apostles are the messengers of Allah.

They teach noble morals.

So that all human beings can live safely and happily in this world and the hereafter

(*PAIBP/I/31*)

The quote above is a simple and brief opening part of the prophets' stories. It is because it is adjusted to the grade I students' understanding level. However, through the quotation, it can be seen that there are elements of the stories characters that are depicted directly. It is explained that with the noble character, the human can live with each other happily. This emphasizes an understanding that by embracing noble character, the students are able to interact with all friends and other people with different backgrounds.

A good example of the practice of noble morals is illustrated in the story of the Prophet Hud. The character of the Prophet Hud is delivered directly by explaining the characteristics of a polite, virtuous, and not ill-tempered figure. This method of portraying the main character directly also makes it easier for the grade I students to understand the characters of the figure. It is because they are still on the the spelling stage.

Prophet Hūd was Allah's messenger.

He was polite and virtuous.

Prophet Hūd always obeyed Allah SWT

He was never easily upset. (*PAIBP/I/36*)

Based on the story of the prophet Hud , the students can easily capture the messages or values about how to be polite and friendly to others. The archetypes of the prophets' stories about politeness are needed to teach the students how to respond to things that are different from them. A polite and friendly attitude can foster a sense of friendship and acceptance for both students themselves and others to themselves. This is also illustrated in the story of the Prophet Muhammad (peace be upon him/PBUH). and the Prophet Jacob which describes love. See the following for quotes:

Eid Mubarak had arrived.

All the children were happy.

When the Apostle PBUH returned, a child cried.

The Apostle of Allah said "do not cry my child.

I will make you happy. " (*PAIBP/I/2*)

The Prophet Jacob was the messenger of Allah.

He invited his people to worship Him, and lead his people to the right path.

The Prophet Jacob was famous for his love for his people, family and children.

Because of his attitude of affection,

Allah SWT always protected him from evil deeds of his enemies. (*PAIBP/II/65*)

The two quotations above are taken from the book of Islamic Education and Human Rights for the grade I and II students. Both stories develop some simple elements so that they are able to easily understand the contents of the story. The story of the prophet Muhammad focuses on the element of the story line. The storyline depicted is when the Prophet PBUH found a child who was crying during Eid Mubarak. The depiction of the setting of the time and atmosphere of Eid Mubarak is to show that the children should not be sad or cry, because all people should be happy on that day.

The Apostle Muhammad then told the child not to cry and he said that he would make him happy. The description of affection in the way of the Prophet Jacob who was so compassionate towards children and their families is also delivered clearly. From these two stories, the students can find the value of compassion which is of course very much required in forming an attitude of tolerance towards existing diversity. A sense of mutual love can enhance a sense of brotherhood and harmonious relationships in each student's interaction with many people with different backgrounds.

The prophets' stories that still have a relationship with compassion is the empathy. The

prophets' stories that reflect the empathy is written in the Islamic religious education material for the grade IV and V students, such as the story of the Prophet Ayyub who has good heart and character. It is stated that the Prophet Ayyub a.s. got tough tests and insistent in his life, but he remained patient and sincere to face them. The short flow of the story makes it easy for the students to grasp understand the character of the Prophet Ayyub who has so much empathy for his fellow human being.

The Prophet Ayyub is the descendant of the Prophet Ibrahim

He was a rich man, having lots of livestock

Even though the fields were so large, he was never arrogant

The Prophet Ayyub was famous for being patient and helping the poor, orphans, and people in need.

The Prophet Ayyub once got a test from Allah.

The wealth was abundant but day after day

it reduced much so he fell into poverty. Although being poor, he had never begged, his faith did not waver because he remembered that when he was born into the world he did not have anything.

All of his treasures came from Allah, and all human being would also returned to Him.

The Prophet Ayyub, either when he was rich or poor, he was always obedient to Allah and was always grateful. Even when he fell into poverty, he always gave away the wealth he had. He believed that the poor alms were nobler on the side of Allah. On the other hand, stingy rich people were the most despicable creature before Allah SWT (*PAIBP/IV/47*).

The Prophet Ayyub's trust in Allah ade him strong in facing each difficult test as a human being. In addition, his understanding of the true meaning of possessing kept him able to survive in any difficult circumstances. The Prophet Ayyub often shared under any circumstances, whether he was rich or when he had nothing to give. Through the story of the Prophet Ayyub, actually the students can also find noble values besides empathy; patience, fortitude, and humblloe. Another description of empathy is also shown in the story of the Prophet Muhammad who cared deeply for orphans. Pay attention to the following story.

The Prophet Muhammad PBUH, besides being known for being honest and forgiving, also caring and loving orphans.

The Prophet once said: "Whoever cares for and looks after orphans as well as possible, someday they will enter heaven, and their places are close together with the prophets." This was implied placing his index finger with his middle finger close together without any separator.

Such is the love of the prophet Muhammad PBUH to his people, especially to the orphans. (*PAIBA/V/45*).

Through the direct explanation from the story narrator, the Prophet Muhammad is portrayed as a figure who cared deeply for orphans. In fact, he called on humanity to care for and care for the orphans as well as possible. The empathy shown through the story of the Prophet Ayyub and Muhammad can be the basis in fostering a tolerant attitude for the students. The growth of empathy will encourage them to always do good to anyone and not do anything arbitrarily to others who are different from them.

A story that illustrates another form of empathy is the story of the prophet Moses when he was helping a girl who needed water for her father. The storyline that is conveyed in this story is more coherent, so that when the students read it,they can participate in the imagination. The presence of several characters makes the storyline can be captured through dialogue among the characters. The story of the prophet Moses begins when he was in pursuit of the king of Pharaoh. Then, in his escape, he met two women while queuing to fetch water for his livestock. Read the following quote.

Once, a man rushed to come to the Prophet Moses and said, "O Apostle, indeed the prince is deliberating to kill you. Get out of this city. I advise you ".

The prophet Moses obey the old man's advice, so he came out in a feeling of worry while praying.

"O my Lord, the Almighty, the Most Gracious and the Most Merciful, get me out of the clutches of the persecuted Pharaohs." (The Qur'an and its interpretations vol. vii, p. 328)  
Arrived in the land of Madyan, he met a group of people who were giving water to their livestock. Among them were two girls who were tethering their cattle.  
Moses said, "Why not come with them to take the water?"  
The two girls answered, "We can't get water Except after the people have finished taking it, and because we are not strong enough to fight and jostle with those people. Our father is an old man, so he is not any longer able to take the water by himself"  
Instantly, the Prophet Moses helped the two girls to give drink to their livestock. After helping them, Moses took shelter under a tree, while praying, "O my Lord, truly I need the kindness that You have given to me".  
The two girls who were helped by Moses a.s. went home, and told their father that a noble-hearted man had helped them.  
One of the them said, "My father, take him (Moses) to work for us. He seems like a strong and trustworthy man". The old man father granted her request.  
Apparently, the father of the two women was none other than the Prophet Syu'aib.  
This was where the Prophet Syu'aib met the Prophet Moses for the first time.  
In the end, the Prophet Syu'aib married one of his daughters with the Prophet Moses (PABP/IV/50).

It is told that the Prophet Moses later helped the two women. He brought water for them. Thanks to his kindness that had helped to store the water, the father of the two women gave him a job. At that time, the Prophet Moses did need shelter because he was pursued by the army of a cruel king. From the story of the prophet Moses, the students can get a moral lesson related to mutual help. Helping others will foster a good sense of brotherhood with fellow human beings. They can also understand that they must help each other, because it can impact goodness not only for the ones being helped but also for the helper itself. This awareness, of course, can be the basis in forming an attitude of tolerance towards the mutual feeling of need.

A prophet story who raises other daily problems is the advice of the prophet Syu'aib about trading. Pay attention to the following quote.

"O my people! Fill the measure and the scales equally, and do not cause harm to their rights and do not make evil on earth. "

The Prophet Syu'aib reminded his people about the enjoyment they got so that they should be grateful.

The people of the Prophet Syu'aib still did not want to obey his invitation.

.....

He said, "And O my people! Do according to your ability, in fact I do (too).

Later you will find out who will be afflicted with a humiliating punishment and who is lying.

And wait! Verily, I am with the one who is always patient "(PABP/III/83)

The story above focuses on the portrayal of the character, Prophet Syu'aib, who was always advising his people. What is conveyed by him is advice about the values of honesty, justice, not greedy and always be grateful. In addition, another matter related to the formation of students' tolerant attitudes is about a way of life that always maintains peace by not doing evil and doing damage. The values of the prophet Syu'aib's story can indirectly explain the students about the rights of others. This understanding will encourage them to not be selfish, discriminate, and commit adultery towards others, especially when there are differences lying among them.

## CONCLUSION

The prophets' stories contained in the book series "Islamic Religious Education and

Characteristics" illustrate the sublime values inherent in the prophets and apostles who also become idols or role models for the students in Islamic-based elementary schools. Some humanity values such as compassion, empathy, help, patience, honesty, fairness, and others support for discovering the archetypes of the prophets' stories. It is the archetypal patterns related to the humanity that make the prophets' stories generally understandable not only for the Muslims, but can also be accepted by other people. Finally, it can be concluded that in the prophets' stories there are values that encourage the students to form their tolerance attitude, especially in the Islamic-based elementary schools. The handling of tolerance through the prophets' stories is important because the Islamic-based schools tend to have more homogeneous environment. Thus, the tolerance embedded within the students can be their provision in responding to various social, ethnic, cultural and religious diversities as the great gifts from Allah Almighty.

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