

---

## PANCASILA VILLAGE TOLERANCE CHARACTER EDUCATION MODEL: ELEMENTARY SCHOOL CASE STUDY

Lailatul Muharromah<sup>1</sup>, Akhwani<sup>2</sup>, Sukron Djazilan<sup>3</sup>

<sup>123</sup> Universitas Nahdlatul Ulama Surabaya; Indonesian  
Correspondence email; lailatulmuharromah21@gmail.com

Submitted: 23/07/2024

Revised: 07/08/2024

Accepted: 19/09/2024

Published: 22/10/2024

---

### Abstract

The purpose of this study is to explore and analyze the implementation of tolerance character education and its impact on students. The research uses a qualitative approach with a case study method, through observation, in-depth interviews with teachers, students, and parents, as well as analysis of documents related to the curriculum and school activities. The results of the study show that SDN I Balun has successfully integrated the values of tolerance in the curriculum and daily activities. The program is carried out through interfaith learning, group discussions, and joint activities in the celebration of religious holidays. This has proven to be effective in building mutual respect among students. In addition, support from the community and cooperation between schools and local religious leaders are key factors in the success of this educational model. The tolerance character education model applied at SDN I Balun can be an example for other schools in Indonesia in promoting Pancasila values, especially tolerance from an early age. Systematic implementation and community support are important elements in shaping the character of students who are inclusive and respectful of diversity

---

### Keywords

Character Education, Tolerance, Pancasila.

---



© 2024 by the authors. This is an open-access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

## INTRODUCTION

The Indonesian nation is a diverse country with various ethnicities, cultures, languages, and religions. This diversity has become a characteristic and distinguishes Indonesia from other countries. Not only that, when compared to Southeast Asian countries, the population is also quite significant. Indonesia's population is 270,203.9 million people according to the (Badan Pusat Statistik, 2020) and they come from six religions; Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. This unique diversity has consequences for the way individuals think, behave, and behave as part of a culture that lives in certain societies and regions. The customs that are formed will differ from one ethnicity to another (Prasetiawati, 2017)

Pancasila as a state ideology strengthens the diversity and character values of Indonesian citizens. The motto *Bhineka Tunggal Ika*, which means "Different but still one," became the basis for the Indonesian state. Despite various differences, citizens must prioritize unity and unity from the smallest to the largest elements. H.A.R. Tilaar (Prasetiawati, 2017) stated that interaction between cultures can cause conflicts if there is no understanding and respect for each other. To reduce the likelihood of conflict, multicultural education efforts are needed that aim to empower heterogeneous societies so that they can understand each other, respect each other, and tolerate differences.

One example of Indonesia's diversity is the village in Turi District, Lamongan Regency. Balun Village is the name. There is religious multiculturalism in this village, including Islam, Christianity, and Hinduism. In addition, Balun Village has a place of worship for each religion in the area of one village that is close to each other. Balun Village not only has various religions, but also has religious sites and cultural festivals that continue to be held (Azizah et al., 2020). The Balun people have many different cultures and religions, which is why Pancasila Village became its name. (Salmon et al., 2020). Balun Village is often dubbed as the "Pancasila Village" because it can live peacefully and in harmony with the diversity of religions that its people adhere. The nickname Pancasila Village is a motivator, bind, and trigger to build a culture of tolerance in other regions.

Not only that, during village social activities, community service and mutual cooperation without distinguishing all communities also helped. Based on research (Azizah et al., 2020), it was found that six types of customs practiced by the residents of Balun Village were inherited, including *nyadran* and *tunduan*, the prohibition of celebrating in the month of Muharram, prayers

for the deceased, commemoration of religious and national holidays, marriages, and kenduri/slametan. They gather as villagers with each other regardless of their religion. The habit of living in tolerance and harmony must be inherited to children through teaching and education. Education, obtained from the family, school, and community environment, plays an important role in shaping children's character. The environment of religious multiculturalism demands the role of parents, community leaders, and teachers as a bridge to instill tolerance character education from an early age.

The location of Balaun Lamongan State Elementary School 1 is in Balun Village, Turi District, Lamongan Regency. The school is unique in that its students come from a variety of religions, including Islam, Christianity, and Hinduism. In the learning process in the classroom with conditions of religious diversity, they can coexist in harmony. Teachers certainly teach tolerance character education that is inherent in each student. It is very important to promote character formation intensively through example, wisdom, and cooperation with the social environment. This will be a strong and useful foundation for the future (Sudrajat & Hasanah, 2020). In order to avoid conflicts or problems in students due to different religions, it is necessary to have a habit to live a life of tolerance with each other. And the way to obtain the character of tolerance is sourced from various ways or several models of character education.

In research (Siwi, 2019) the phenomenon of students who do not pay attention to moral principles often occurs. With real incidents of bullying cases and quarrels in the classroom. Other opinions (Abdillah, 2020) In terms of moral problems in schools, some things that can be identified are the existence of formalized moral education, the lack of habituation elements in moral education, and the lack of supporting modeling elements. The failure of schools to develop individual character because they focus too much on the cognitive or academic aspects of students cannot be left alone. Character education in elementary schools is still inconsistent. This phenomenon shows that character education can serve as an alternative solution to the problem. With this gap, it is necessary to improve and understand the influence of the character education model on students. Moreover, the character of tolerance is the background of the social environment of various religions.

Understanding in the application of habituation needs to be improved, namely the character education model. The purpose of this study is to identify the application of the Tolerance Character Education Model to students at SDN Balun I Lamongan, as well as to identify the

obstacles faced by schools in the implementation of the model. In addition, this study also aims to identify solutions that can be applied in the Tolerance Character Education Model for students at SDN Balun I Lamongan in order to form tolerance characters in the school environment. In order to realize the character of tolerance in accordance with the environmental conditions of religious multiculturalism. The case study was carried out at SDN Balun I, Balun Village, Turi District, Lamongan Regency, East Java.

## **METHOD**

The research used is qualitative research. The type of research used is a case study type of research. According to Merriam & Tisdell in (Hidayat Taufik, 2016) defines a case study as a thorough description and analysis of a limited system. Case studies occur when the parts of a system work in an integrated and patterned manner with each other. An additional characteristic of the case study model is that the cases discussed are usually unique. The research period was from January to March 2024 at the 1 Balun State Elementary School, located in Turi District, Lamongan Regency. Sociologically, schools that have a very diverse population religiously and do not discriminate religiously. The data obtained in the study are data from the field and informants. Primary data sources in the study include School Principals, Teacher Councils, Students, and Guardians, which provide insight into the implementation of tolerance in the context of multicultural education. Secondary data for this study comes from literature, school administration documentation, and references that include aspects of school identity, vision, mission, goals, structure, educators, student conditions, and school facilities and infrastructure.

The research uses observation or direct observation to get a proper understanding of the research subject (Tamami, 2018) Observing every situation and condition in the field so that data on school conditions, classroom learning and extracurricular activities have been produced and the application carried out in the form of a character education model carried out by schools in multicultural education realizes the tolerance attitude of students at SDN 1 Balun Lamongan. This study uses a semi-structured type of interview to collect data from informants. The interviews were conducted with guidelines prepared by the researcher, allowing improvisation to explore the informants' ideas and opinions more openly, by taking notes using field notes and tape recorders.

Using document techniques to collect relevant data, such as the School's Vision and Mission, Learning Tools that include tolerance education, as well as an overview of the atmosphere and

interaction in the learning process at SDN 1 Balun. This document is thoroughly analysed to support the validity and evidence in the study. This study uses three main criteria to test the validity of the data, namely credibility with researchers spending a long time in the field and using various data sources and methods, including double-checking with informants. Dependency to audit the research process and consult with supervisors to ensure each step is correct. And Confirmability to assess the quality of research results based on data and processes that are tested and confirmed through guidance.

This study uses the Miles and Huberman qualitative data analysis method with three stages, namely data reduction by summarizing data from observations, interviews, and documents. Identification, coding, and categorization of data for research focus. Data reduction is a process that focuses on simplifying, abstracting, and transforming coarse data derived from written reports in the field (Rijali, 2019). Data analysis begins with data reduction. First, the smallest pieces of data that matter are identified. After finding the smallest B part of the data, each unit is encoded so that it can be traced from its original source (Nawawi, 2012). This study uses the Miles and Huberman qualitative data analysis method with three stages, namely data reduction by summarizing data from observations, interviews, and documents. Identification, coding, and categorization of data for research focus. Data reduction is a process that focuses on simplifying, abstracting, and transforming coarse data derived from written reports in the field (Rijali, 2019). Data analysis begins with data reduction. First, the smallest pieces of data that matter are identified. After finding the smallest B part of the data, each unit is encoded so that it can be traced from its original source (Nawawi, 2012). Presentation of Data by presenting data that has been reduced in the form of a brief description and narrative text for further understanding. The data that has been used and written is done in the data display process. By presenting the data, researchers have directly gained a deeper understanding of what is happening. The researcher has then drawn conclusions based on data, writings and behaviors at the research site related to the application of the student tolerance character education model.

## **FINDINGS AND DISCUSSION**

### **Findings**

In the presentation of the research results, the data was presented with the results of interviews with the principal, classroom teachers, guardians and students of SDN 1 Balun Lamongan. Identify the application of the Tolerance Character Education Model to students at SDN Balun I Lamongan, as well as identify the obstacles faced by the school. In addition, it identifies solutions that can be applied in the Tolerance Character Education Model.

#### **1. Character Education Model**

Through the teaching model, the researcher observed learning activities in grades 4 and 6, including grade 6 students consisting of 7 non-Muslim students. Teachers play an important role in character education by conveying academic material as well as ethical and tolerance values through explanations and direct examples. Teachers also prepare teaching materials and modules that include multicultural values and character, implement the Merdeka curriculum at SDN 1 Balun, and integrate these values in extracurricular activities. This activity helps students understand and apply tolerance in daily life. Through the Exemplary Character Education Model, it emphasizes the role and example of teachers and adults in shaping the character of students. The children imitate the positive attitude shown by the teacher. In school, students are taught to respect religious differences, which strengthens the character of tolerance. Teachers from various religious backgrounds show the importance of tolerance and mutual respect. Each religion has a dedicated teacher who teaches their religious teachings, showing that religious differences are valued and respected.

The Habituation Character Education model emphasizes character formation through positive actions that are repeated until they become habits. Examples of its application include the habit of praying before and after lessons according to the beliefs of each student to instill tolerance, greetings to teachers and the application of rules that support anti-bullying and mutual respect, as well as the arrangement of alternative activities during certain religious celebrations for students from other religions, so that all students continue to learn and respect differences. Motivation Model at SDN 1 Balun Lamongan, teachers motivate students during flag ceremonies, classroom learning activities, and rewards. The conclusion of the interview shows that this model focuses on tolerance and motivation through: developing students' potential with teacher support, inclusive religious learning, motivational support from teachers to build character, the role of parents in

providing motivation at home, and providing adequate facilities and learning spaces for religious activities according to each student's beliefs.

The Character Education Model of Rule Enforcement from interviews shows that this model emphasizes: first, the alignment of rules at school and home to form a discipline character; second, the vision and mission of the school that fosters discipline, manners, and ethics; Third, the implementation of school rules such as entry hours, uniform use, and other rules that are strictly implemented to help students become more organized.

## 2. Barriers and Solutions

Obstacles in the implementation of tolerance character education involve students, parents, and the environment. Based on interviews with principals in multicultural schools, the role of teachers is very important, especially in overcoming low-level bullying cases by providing an understanding of bullying and anti-bullying socialization. Key challenges include students' difficulty understanding religious differences and interfaith values, as well as the need for continuous adaptation and direction. The solution to reduce barriers in tolerance character education in multicultural schools involves several concrete actions. From the results of the interviews conducted. First, socialization and understanding of bullying through socialization and anti-bullying posters. Second, encourage collaboration between students from various religious backgrounds to increase understanding and appreciation of differences.

## Discussion

The effectiveness of character education depends on the model applied. SDN 1 Balun has successfully implemented a tolerance character education model through formal, non-formal, and extracurricular programs. Creating a peaceful multicultural school requires the cooperation of all components of the school. Principals, teachers, and students have their respective roles in instilling the value of tolerance, despite the challenges faced. According to (Ni'mawati et al., 2020) Character education in schools is also associated with school management. Includes the function of character education management starting from planning, organizing, implementing and monitoring or evaluation. Formal institutions are one of the bridges to achieve this character, moreover the character of tolerance which is the basic value of Indonesia's diversity.

This is in accordance with the opinion (Haryanti et al., 2023) that education about tolerance is necessary if the goal is to produce human resources who respect and appreciate the opinions of others. There is a conformity with the results of the researcher, SDN 1 Balun Lamongan is obliged

to implement tolerance character education which aims to foster a culture of tolerance in schools, among others; Respecting friends, respecting friends, helping each other and not differentiating friends are all applied in school because there are 3 religions that are embraced and believed. According to (Yulianti, 2021) By providing an understanding of what tolerance is, teachers can instill the value of tolerance through character education. For this reason, in this study, teachers who have the social life of Balun Village residents.

According to Aan Hasanah in (Sudrajat & Hasanah, 2020) and also in research (Sopian, 2021) the model of instilling character values in schools can be through; teaching, example, habituation, motivation, and rule enforcement. The researcher found an equation in SDN 1 Balun Lamongan, based on the explanation of the principal of the five character education models that are used in adding the character value of students' tolerance.

#### 1. Teaching Character Education Model

The use of the character education model in teaching is a process of conveying information or knowledge from educators or teachers to students. In the teaching process, the two must interact, namely the teacher as an educator and the student. So that character education is the instillation of values in students, so that it cannot be separated from teaching in the classroom (Elviana et al., 2020). This is as conveyed by the teacher of SDN 1 Balun Lamongan class that applies a character education model by providing direct teaching about ethics and tolerance. They gave concrete examples that students can practice, especially in religious tolerance, to integrate character values in daily learning. Other opinions (Andi et al., 2022) School is the second place after the family, where children learn to understand each other, emulate themselves, and know their potential. Therefore, teaching is the basic thing in a model Character education shows that the value of character education can be incorporated into any educational process and any subject.

#### 2. Model of Character Education Tolerance Exemplary

Exemplary role models do not only come from educators, but also from the educational environment concerned, including the family and the community. According to Doni Koesoema in (Sudrajat & Hasanah, 2020) example; Consistency in teaching character education is not just through something that is said through learning in the classroom, but it also appears in the teacher, in real life outside the classroom, This is also in accordance with research (Puspitasari, 2014) it will be easier to make a model of behavior or role models in behaving and acting by using examples of character values. Not only that, the example also comes from the family and the



community. Non-religious teachers and religious teachers at SDN 1 Balun provide important role models for students, with religious teachers having a special role in reflecting their respective religious values. Teachers provide equal opportunities to all students without discrimination, influence behavior, and teach tolerance. Religious learning at SDN 1 Balun is carried out together with SDN 2 Balun for Christian and Hindu students. The model of character education through example requires active participation from teachers, parents, and the surrounding environment. Consistency in the example given is expected to form a strong and good character in students.

### 3. Habituation Tolerance Character Education Model

Habituation is a practical effort in fostering and shaping the character of students. This effort is to stabilize and institutionalize faith values in students which begins with the habituation of spiritual action and physical action. According to (Julaiha, 2014) Character education helps students become a habit with good things. As a result, they become aware (cognitive) of what is right and wrong, can sense (effectively) good values, and are accustomed to doing so (psychomotor). In the study of the character approach by (Puspitasari, 2014) Habituation can also produce habituation, which will eventually form a character that will be integrated into each person through the process of internalization and personalization. SDN 1 Balun applies an inclusive approach to religious celebrations, students continue to learn in their classrooms with special activities for those who celebrate and alternative activities for others. Character education through habituation is based on the principle that character is formed through small actions that are carried out regularly. The school, family, and community environment plays an important role in this process by setting an example and encouraging good behavior consistently.

### 4. Motivational Tolerance Character Education Model

Motivating students means engaging them in the lesson. By giving them the opportunity to explore their full potential, students will feel compelled to act on an awareness of who they are and their responsibilities. According to Rosyid in (Hasiba & Febrianti, 2021) Teachers as motivators, namely teachers can encourage students' motivation. This is in accordance with what researchers at SDN 1 Balun found that teachers at school are always the motivation of students through their words and deeds.

In addition, to encourage character development, various awards must be given to educators, education personnel, formal and non-formal education units, and students (Puspitasari, 2014). SDN 1 Balun often gives awards and greetings on social media to outstanding students.

Motivation is also given consistently at school and at home, both to students and parents. Teachers provide motivation for the spirit of learning and mutual respect for friends, aiming to build a positive character from an early age. This activity was delivered during the flag ceremony and learning activities in the classroom, supporting the realization of the character of tolerance among students.

#### 5. Character Education Model of Tolerance for Law Enforcement

One of the elements that must be considered in education, especially in character education, is the enforcement of rules. By applying rules, every good habit is expected to shape character behavior. This model is centered on the idea that the application of clear and consistent rules can help foster positive attitudes and behaviors in a person. In the research (Sopian, 2021) the educational model through the process of teaching, example, habituation, motivation, and rule enforcement. Based on this, rule enforcement is one of the models that can be implemented. At SDN 1 Balun, student discipline is applied to improve the character of tolerance. The Principal enforces strict school rules according to the vision and mission to create disciplined, polite, and ethical students. Strict rules include entry hours, dress, and respect for teachers and religious friends. The Character Education Model of Rule Enforcement includes making clear rules, implementing fair and consistent rules, and providing appropriate consequences for violators as lessons.

#### 6. Obstacles to the Implementation of the Tolerance Character Education Model

The learning process in the classroom by teachers at SDN 1 Balun is carried out by planning and evaluation. However, there are several obstacles in the implementation of the tolerance character education model that comes from the factors of students, parents, and the environment. This obstacle is in accordance with the results of research (Karimah, 2015) which shows that external factors consist of three categories: home, school, and social environment. Religious multicultural schools face challenges in shaping students' tolerance characters due to differences in beliefs and values between religions or beliefs that can cause students to have difficulty understanding or accepting different perspectives. Cases of bullying, including mocking or making fun of friends of different religions, show that the internalization of tolerance values has not been fully achieved at SDN 1 Balun.

According to (Karimah, 2015) external factors consist of three categories: at home, at school, and in the social environment. This is in line with the results at SDN 1 Balun. Schools provide

understanding of bullying and conduct socialization to reduce such cases. Instilling the value of tolerance is important to reduce bullying between students. According to (Sulaeka & Susanto, 2023) students in elementary school are very vulnerable to both perpetrators and victims of bullying, so it is important to instill the value of tolerance to reduce bullying between fellow students.

According to (Endang, 2012) the role and function of schools whose main responsibility is to help students develop their abilities, as well as prepare them to be able to adapt, socialize, and even more than that, to be pioneers of cultural change. In the implementation of SDN 1 Balun Adaptation and difficulties in adjusting the time arise when students have to adjust play time to worship time, such as Asr prayer for Muslim students. In their interactions, both parties convey their wishes so that they understand each other's expectations of them (Safitri, 2000). Based on this opinion, teachers and parents need to work together to provide guidelines and direction so that students can adapt to the diversity of religions around them. The need for Continuing Direction and Teaching and Intensive Learning is needed to improve students' understanding of the values of tolerance. Cooperation between schools and parents is essential to build positive habits and improve students' tolerance character. Intensive classroom learning as well as religious celebration activities help in this process.

#### 7. Solution for Tolerance Character Education Model at SDN 1 Balun

SDN 1 Balun conducted bullying socialization during the flag ceremony and in the learning process, providing information, advice, and invitations not to bully. The material presented included the definition of bullying, classification and types, and how bullying has an impact on victims (Prihartono & Hastuti, 2022). This activity is carried out repeatedly in a language that is appropriate for elementary school children, aiming to reduce boredom and improve student understanding. SDN 1 Balun uses anti-bullying posters and songs as an educational tool. Posters were pasted on the walls of classrooms and school buildings, while anti-bullying songs were sung by all students. The song teaches students to love each other and not to commit acts of bullying. And collaboration between students from various religious backgrounds. SDN 1 Balun encourages collaboration between students from various religious backgrounds to enrich the learning experience and build cross-cultural understanding and tolerance.

## CONCLUSION

This study concludes that the application of the Tolerance Character Education Model at SDN 1 Balun Lamongan is carried out through five main models, namely teaching, example, habituation, motivation, and rule enforcement. Teaching is carried out by teachers who act as learning facilitators. Exemplary is realized through the behavior and attitude of educators who are role models for students, while habituation is applied through habits such as saying greetings and praying before and after lessons. Motivation is carried out by providing opportunities for students to develop optimally, without religious discrimination, and law enforcement helps students become more disciplined in respecting friends from various religions. However, the implementation of this model faces obstacles from both internal and external factors. Internal factors include challenges in internalizing the value of tolerance, such as the existence of verbal bullying between students. External factors include difficulties in adjusting between school activities and students' religious activities, as well as the need for continuous direction from school and family. To overcome these obstacles, some of the proposed solutions include regularly holding socialization about bullying, utilizing media such as posters and educational songs about tolerance, and encouraging collaboration between students from various religious backgrounds through school activities. These efforts are expected to help students understand the importance of respecting differences and working together in a diverse environment.

## REFERENCES

- Abdillah, N. (2020). *Problems of Moral Education in Schools and Efforts to Solve Them*. ZAHRA: Research and Thought Elementary School of Islam Journal, 1(1), 58–67. <https://doi.org/10.37812/zahra.v1i1.68>
- Andi, D., Abid, M., Sunarsi, D., & Akbar, I. R. (2022). *Complementing Character Education Through Local Cultural Wisdom Values*. JIIP-Jurnal Ilmiah Ilmu Pendidikan, 4(3), 149–153. <http://dx.doi.org/10.31237/osf.io/zdk3w>
- Azizah, I., Kholis, N., & Huda, N. (2020). *Religious Pluralism Model Based on Local Wisdom "Pancasila Village" in Lamongan*. Fikrah, 8(2), 277. <https://doi.org/10.21043/fikrah.v8i2.7881>
- Badan Pusat Statistik. (2020). *Mid-Year Population*. In Wwww.Bps.Go.Id. <https://www.bps.go.id/publication/2021/01/21/213995c881428fef20a18226/potret-sensus-penduduk-2020-menuju-satu-data-kependudukan-indonesia.html>
- Elviana, F., Fakar, A., & Bulan, A. (2020). *Character Education and Teaching with Demonstration Methods for Millennial Generation Learning Progress*. Prosiding Seminar Nasional IPPeMas 2020, 1(1), 702–706.
- Endang, B. (2012). *Developing an attitude of tolerance and togetherness among students*. Jurnal Visi Ilmu Pendidikan, 6(3). <https://doi.org/10.26418/jvip.v6i3.48>
- Haryanti, N. D., Ratnasari, Y., & Riswari, L. A. (2023). *Strategies for Instilling Tolerance Character in*

- Elementary School Children*. Jurnal Educatio FKIP UNMA, 9(2), 1167–1175. <https://doi.org/10.31949/educatio.v9i2.5014>
- Hasiba, C., & Febrianti, N. (2021). *The Role of Classroom Teachers in Instilling Tolerance Character Values of Grade IV Students at North Kembangan State Elementary School 05 Pagi*. Jurnal UEU, 1–13.
- Hambali, I. (2021). *Character Education Management in Improving Student Discipline*. JIIP - Jurnal Ilmiah Ilmu Pendidikan, 4(1), 87–93. <https://doi.org/10.54371/jiip.v4i1.209>
- Hidayat Taufik. (2016). *Discussion of Case Studies as Part of Educational Methodology*. Jurnal Penelitian Pendidikan Guru Sekolah Dasar, 6(August), 128.
- Julaiha, S. (2014). *Implementation of Character Education in Learning*. Dinamika Ilmu, 14(2), 226–239. <https://doi.org/10.21093/di.v14i2.15>
- Karimah, M. (2015). *Implementation of Character Education in Civic Education Learning at Madrasah Salafiyah Ibtidaiyah*. Indonesian Journal of Curriculum and Educational ..., 3(1), 49–55. <https://www.learnstechlib.org/p/209298/>
- Ni'mawati, N., Handayani, F., & Hasanah, A. (2020). *Character Education Management Model in Schools During the Pandemic*. Fastabiq: Jurnal Studi Islam, 1(2), 145–156. <https://doi.org/10.47281/fas.v1i2.26>
- Prasetiawati, E. (2017). *The Urgency of Multicultural Education to Foster the Value of Religious Tolerance in Indonesia*. Tapis : Jurnal Penelitian Ilmiah, 1(02), 272. <https://doi.org/10.32332/tapis.v1i02.876>
- Prihartono, D., & Hastuti, S. (2022). *Socialization of Stop Bullying Counseling at SD Negeri 02 Lengkong Wetan Serpong, South Tangerang City*. Prosiding Seminar Nasional Pengabdian Masyarakat LPPM UMJ, September 2019, 1–5. <http://jurnal.umj.ac.id/index.php/semnaskat>
- Puspitasari, E. (2014). *Approach to character education*. Jurnal Edueksos, III(2), 45–57.
- Rijali, A. (2019). *Qualitative Data Analysis*. Alhadharah: Jurnal Ilmu Dakwah, 17(33), 81. <https://doi.org/10.18592/alhadharah.v17i33.2374>
- Safitri, R. N. & W. (2000). *The Effect of Family Tolerance Values and Mother's Education Level on Children's Tolerance Character*. 1604025406, 947–961.
- Salmon, I. P. P., I, I., Pujiyanto, W. E., & Nadyah, F. (2020). *Embryo of a New Religious Tourism Destination: Identification of 3A Components Based on Pilgrimage Tourism in Balun Village, Lamongan*. Jurnal Ilmiah Syi'ar, 20(1), 33. <https://doi.org/10.29300/syr.v20i1.2948>
- Siwi. (2019). *Implementation of Character Education in Elementary Schools*. Jurnal Dikdas Bantara, 2(1). <https://doi.org/10.32585/jdb.v2i1.182>
- Sopian, A. (2021). *Character Education Model in Society*. Al-Hasanah : Islamic Religious Education Journal, 6(1), 106–113. <https://doi.org/10.51729/6134>
- Sudrajat, T., & Hasanah, A. (2020). *Pancasila Values and Nation Civilization: Conception and Policy Implementation*. Jurnal MODERAT, 6(November), 857–867.
- Sulaeka, B., & Susanto, R. (2023). *The role and strategy of teachers in instilling the value of tolerance is an effort to minimize the occurrence of bullying between fellow students in elementary schools*. Jurnal Penelitian Guru Indonesia, 8(1), 137–143. <https://doi.org/10.29210/02020344>
- Tamami, B. (2018). *Implementation of Multicultural Education in Realizing Harmony in the Life of Religious Communities in Students in SDN 1 Balun Lamongan*. Skripsi.
- Yulianti, D. A. D. (2021). *Instilling the Values of Tolerance and Ethnic Diversity of Elementary School Students through Civic Education*. Jurnal Pendidikan Guru Sekolah Dasar, 2(1), 60–70.

