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Teachers' Efforts In Instituting The Value Of Tolerance In Students

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ABSTRACT

Conflict occurs not only within the community but also within schools, often due to the erosion of the value of tolerance. Therefore, it is necessary to instill tolerance from an early age. This article aims to examine (1) teachers' efforts in instilling tolerance in students and (2) the supporting and hindering factors in this process. A qualitative case study approach was used to conduct the research. The research subjects were third-grade teachers at SDN 62 Singkawang. Data were collected from observations, interviews, and various scientific literature. The findings show that (1) efforts to instill tolerance in students include teachers serving as role models, integrating tolerance into learning activities, facilitating classroom dialogue and discussions, and encouraging cooperation in heterogeneous groups. (2) The supporting factors for instilling tolerance are the school's multi-ethnic environment, student awareness, and parental involvement. Hindering factors include a lack of understanding of diversity and negative past experiences

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Indonesia is one of the most diverse nations in the world. This diversity is evident in its various races, ethnicities, religions, languages, cultures, and traditions, which thrive across the country. Despite this diversity, the people are able to live side-by-side. This is demonstrated, for instance, by the unity of the people in expelling foreign colonialism from Indonesia. The struggle against colonialism was carried out without distinction of group or social status. This historical record serves as evidence that diversity can have a positive impact on building civilization in Indonesia.

However, diversity can also have negative consequences. In the 80 years since Indonesia's independence, various conflicts have occurred within society. Inter-tribal conflict is one of the types of conflict that frequently happens in the country. Such conflicts have occurred in Sampit between the Dayak and Madura tribes (Susanto, 2022); in Sambas between the Madura and Malay tribes (Azeharie et al., 2023); in Lampung between the Lampung and Balinese tribes (Eko & Putranto, 2021); and in Sampit again between the Madura and Dayak tribes (Susanto & Puryanto, 2022). These regional conflicts serve as a warning that diversity can lead to conflict potential in society.

One region that has experienced conflict is West Kalimantan. This province has a long history of conflict. At least 14 ethnic-related conflicts have occurred in West Kalimantan: (1) Chinese vs. Dayak in 1967; (2) Madura vs. Dayak in 1962, 1963, 1968, 1972, 1976, 1977, 1979, 1983, 1993, 1994, and 1996-1997; and (3) Madura vs. Malay in 1998 and 1999 (Zakso, 2011). From 1966 to 2008, a total of 17 conflicts occurred in various areas of West Kalimantan. Specifically, the city of Singkawang experienced three conflicts in 1977, 1982, and 2008 (Kristianus, 2017).

Considering Singkawang's long history of conflict, it is crucial to break this cycle to prevent social segregation. This is particularly relevant given Singkawang's diverse demography: 40.38% Chinese, 36.72% Malay, 7.26% Dayak, 5.69% Madura, and 9.95% other ethnicities (Suprapto, 2019). As Zakso's records indicate, the major ethnic groups in Singkawang have all been involved in conflict. Therefore, the social differences in race, ethnicity, culture, and language that exist in the city of Singkawang must be managed wisely.

It is undeniable that conflict has also infiltrated the education sector. Intolerance is one type of conflict that is common in this field. Firmansyah et al. (2024) explain that forms of intolerance include (1) racial and ethnic discrimination, (2) religious intolerance, (3) social exclusion, (4) gender stereotyping, (5) academic or physical humiliation, and suppression or denial of personal identity. This situation is particularly concerning for regions like Singkawang, which is known for its multi-

ethnic nature and history of open conflict. In light of this, the education sector must actively work to minimize intolerance. One way to achieve this is by instilling the value of tolerance in students.

The role of teachers can be optimized to instill tolerance. Several studies show that teachers play a significant role in this process. Tolerance can be instilled through habitual behavior, role modeling, and discipline (Tamaeka, 2022). It can also be taught through specific subjects, such as Civics, by using storybooks (Widiyanto, 2017), or through thematic learning in elementary school (Risdianto et al., 2020). These studies highlight the important role of teachers in instilling tolerance in students. This article will examine two key aspects: (1) the role of teachers in instilling tolerance and (2) the supporting and hindering factors in this process.

METHODS

This article uses a qualitative descriptive research approach (Creswell, 2012). This method was chosen to provide an in-depth description of the efforts made by teachers to instill the value of tolerance in students. The subjects of this study were teachers at SDN 62 Singkawang, and the research object was the teachers' efforts in instilling tolerance. The study was conducted at SDN 62 Singkawang, West Kalimantan. The school was purposively selected due to its diverse background. Research data were collected through observation, interviews, and documentation. The data were then analyzed using data reduction, data presentation, and conclusion drawing (Miles & Huberman, 1994). Data validity was ensured using source and technique triangulation, comparing the results of observations, interviews, and documentation, and supported by various relevant sources to strengthen the findings.

RESULTS AND DISCUSSION

A. Teachers' Efforts to Instill the Value of Tolerance

Before discussing the role of teachers in instilling tolerance, it is necessary to examine the conditions at SDN 62 Singkawang. The school is located at Jl Bagak Sahwa No. 63, RT 04, RW 02, Bagak Village, Singkawang Timur District, Singkawang City. The school has undergone several name changes. SDN 62 Singkawang was formerly known as SD 10 Bagak Sahwa, then SDN 2 Singkawang Timur. In 2016, the school was finally renamed SDN 62 Singkawang in accordance with Singkawang Mayor's Decree No. 442.2/89/DIKDAS-C of 2016.

Every elementary school in Indonesia, including SDN 62 Singkawang, must make a tangible contribution to instilling the value of tolerance. SDN 62 can serve as a model school for this, as its community is demographically diverse. This diversity is reflected in the aspects of race, ethnicity, religion, language, and culture. The diversity at SDN 62 must be managed well to prevent it from becoming a trigger for social conflict within the school. Therefore, a tangible contribution is required, for example, from teachers, to ensure the school produces a tolerant generation. The following are some efforts that can be made to instill the value of tolerance in students:

1. **Teachers as Role Models for Students**

The Indonesian word for teacher, "guru," is derived from two Javanese words, *digugu lan ditiru*, which mean "trusted and followed." The role of someone who is trusted and followed requires a teacher to be a good example. Teachers must have a positive impact on student development. Whatever teachers say, do, and create will be emulated by their students. Therefore, it is not surprising that one of the requirements for teachers in the 21st century is to have a mature and developing personality.

A teacher living in the 21st century must have two main personality traits: maturity and a willingness to develop. Maturity, in this context, refers to the emotional ability to control oneself, one's desires, and one's tendencies. When dealing with students of various characters, teachers must be able to manage their emotions and conduct themselves appropriately. This is essential for teachers to display positive attitudes and behaviors. Furthermore, teachers must also be examples of individuals who constantly develop to meet the demands of the times. This is required of all teachers in Indonesia, including those at SDN 62 Singkawang.

Teachers at SDN 62 Singkawang must be role models for their students. This role modeling can be applied to instill the value of tolerance in students. This is highly relevant as SDN 62 Singkawang is a school with a diverse teaching staff. Based on their religion, 91.6% (11 teachers) are Muslim, while the remaining 8.4% (1 teacher) are Catholic. Additionally, diversity is seen in ethnicity, where 60% (6 teachers) are Malay, 33.4% (4 teachers) are Javanese, 8.3% (1 teacher) is Madurese, and 8.3% (1 teacher) is Dayak, as shown in the table below:

Table 1. Classroom Teachers at SDN 62 Singkawang

No.	Teacher Name	Class	Religion	Ethnicity
1	Maratus Solehah, S.Pd	1A	Islam	Javanese
2	Weni Sunarsih, S.Pd	1B	Islam	Javanese
3	Siti Aisyah, S.Pd	2A	Islam	Javanese
4	Nurhayati	2B	Islam	Malay
5	Muhammad Azhari, S.Pd	3A	Islam	Malay
6	Sahriah	3B	Islam	Madurese
7	Ruly Afriansyah, S.Pd	4A	Islam	Malay
8	Abang Hendra Kusuma, S.Pd	4B	Islam	Malay
9	Agus Surya, S.Pd	5A	Islam	Malay
10	Ratih Febriani, S.Pd	5B	Islam	Javanese
11	Yara Adela, S.Pd	6A	Islam	Malay
12	Emiliana Lia, S.Pd	6B	Catholic	Dayak

Source: Primary data

As Table 1 shows, the distribution of teachers at SDN 62 is highly diverse. In terms of religion, there are two major religions: Islam and Catholicism. In terms of ethnicity, there are four groups: Malay, Javanese, Madurese, and Dayak. The social composition of the teachers at this school is a microcosm of Indonesia's diversity. Although the teachers come from different religious and ethnic backgrounds, they are able to coexist peacefully. As Ms. SA stated in an interview, they are accustomed to...

The interview results show that teachers at SDN 62 Singkawang have successfully instilled tolerance in themselves. Social differences such as religion, ethnicity, language, and culture are used as opportunities to get to know and respect one another. For example, during school events such as Independence Day, Kartini Day, and School Culture Week, teachers wear their respective traditional clothing. These activities are all done to instill the spirit of *Bhinneka Tunggal Ika*, which means "unity in diversity." These positive actions by the teachers at SDN 62 can serve as an example for instilling the importance of living peacefully and respectfully in a diverse environment.

2. Integrating the Value of Tolerance into Learning Activities

There are many ways to instill the value of tolerance in students. One method is to integrate it into classroom learning activities. Subjects like Religion and Character Education, Pancasila Education, Indonesian Language, Mathematics, Physical Education, Sports, and Health (PJOK), Arts and Culture, and Natural and Social Sciences (IPAS) in the third grade, as well as optional subjects like English and Local Content, can all play a role in integrating tolerance. This is important to ensure that these subjects not only enhance students' intellect but also their character.

The Indonesian Language textbook for second-grade students using the *Merdeka* Curriculum can serve as an example. This book contains tolerance values, as shown in the table below:

Table 2. Tolerance Values in the Grade II Indonesian Language Book

No.	Learning Activity in the Book	Page Number	Tolerance Indicator
1	Observing and identifying individual differences in class and family through images	94, 85, and 86	Valuing differences
2	Discussion about learning with friends	104	Democracy and valuing differences
3	Writing about asking permission when borrowing items	112	Love for peace
4	Reading a folktale about an example of intolerance	95, 96, 97, and 170	Love for peace and valuing differences

Source: (Ngulya & Sukardi, 2024)

As Table 2 shows, tolerance values are one of the outputs of the Indonesian Language textbook. The book includes four learning activities for students: observing and identifying individual differences through images, discussing lessons with friends, writing about asking permission, and reading a folktale about intolerance. Table 2 also shows that several tolerance indicators, such as valuing differences, democracy, and love for peace, are present in the Indonesian language book.

3. Facilitating Classroom Dialogue and Discussion

The first effort to instill tolerance in students is through dialogue. As social beings, dialogue is a common activity. Everyone needs to interact with others. In this context, teachers must facilitate two-way dialogue between themselves and students. Two-way dialogue is essential, especially for bridging cultural gaps. The history of conflict in West Kalimantan, for example, proves that cultural differences can contribute to the seeds of conflict in society. Therefore, students must be taught early on about the importance of respecting the cultural differences that exist in the school environment.

The next step is to optimize discussion activities. Discussions have been found to develop democratic values (Tukiran & Abduh, n.d.). Discussion activities are important for students to learn about culture together. SDN 62 is a multi-ethnic school, with Malay, Chinese, Dayak, Javanese, and Madurese students. Therefore, all students from these different ethnic backgrounds must understand one another. Each ethnicity has unique words that can have different meanings when translated into another language, as shown in the following table:

Table 3. Getting to Know Local Languages

No.	Ethnicity	Language	Meaning
1	Chinese (Hakka)	Ashuk	Uncle
		Soi Muk	Sleep
2	Malay	Jalu	Crocodile
		Masin	Stingy
3	Dayak	Jalu	Pig
		Karajaan	Work
4	Madurese	Telok	Three
		Engko	Me
5	Javanese	Jangan	Cooked vegetables
		Sumuk	Hot/humid

Source: Primary data

As Table 3 shows, the languages of each ethnicity are unique. Everyone must show respect for each language, even if a word sounds strange when translated into another language. Using the word "Ashuk" when speaking to a Chinese person may mean "uncle." However, using this word in daily communication is inappropriate because of its negative connotation. Similarly, the word "Telok" in the Madurese language does not mean "egg" but

"three." Therefore, individuals must understand these differences to avoid social offense. Discussing these matters in the classroom is interesting to help students become more polite and discerning in their choice of words.

Grade IIA students understand the diversity of languages, such as Malay, Dayak, Chinese, Javanese, and Madurese. This linguistic diversity does not hinder communication among them, although it initially did. As Ms. SA explained, "Initially, our students seemed awkward and there were even misunderstandings because some words were the same but had different meanings. However, after having a dialogue and discussing directly with the students concerned, the other students understood the meaning of certain words." This shows that diversity is not a barrier to unity.

4. Encouraging Cooperation in Heterogeneous Groups

The value of tolerance must be prioritized in a diverse society. Suyahmo & Munandar (2017) explain three reasons why the value of tolerance is so important for the Indonesian people: (1) it gives everyone the freedom to choose their religion and beliefs, (2) it fosters a sense of brotherhood, and (3) it allows everyone to accept differences without compulsion. To realize these three concepts, cooperation among students can be encouraged. This cooperation is achieved by giving every student the same opportunities, regardless of their social background.

Teachers at SDN 62 Singkawang understand how to treat multi-ethnic students. One way is by encouraging cooperation among them. The first step is to map the students' religions and ethnic origins. This mapping is important not only to understand the students' backgrounds but also to ensure they interact with each other. Ms. SA explained, "Efforts to encourage cooperation among students include choosing class officers from diverse backgrounds, setting up class cleaning schedules, group discussions during learning activities, and arranging student seating."

B. Supporting and Hindering Factors for Instilling the Value of Tolerance

The instilling of tolerance in a school is influenced by two factors: supporting and hindering. Based on the research findings at SDN 62 Singkawang, the supporting factors for instilling tolerance are:

1. A Multi-Ethnic School

The diversity of Singkawang City can be seen from the perspective of its schools. In principle, many schools in Singkawang have a diverse composition. The diversity within a class

that can be in terms of race, ethnicity, religion, language, or culture is an important asset for building social cohesion among students.

Table 4. Class IIA Organizational Structure

No.	Name	Status	Religion	Ethnicity
1	Maratus Sholehah, S.Pd	Class Teacher	Islam	Malay
2	Adiyastha	Class President	Islam	Malay
3	Evan Gustian	Vice Class President	Catholic	Dayak
4	Mega Clearesta	Secretary	Catholic	Dayak
5	Nada Celesstya Seba	Treasurer	Catholic	Dayak
6	Felix Imanuel	Security Section	Catholic	Dayak
7	Aqila Salsabila	Cleaning Section	Islam	Javanese

Source: Primary data

As Table 4 shows, the structure of Class IIA is highly diverse. In terms of religion, there are two major religions in Class IIA: Catholicism and Islam. In terms of ethnicity, there are three ethnic groups: Dayak, Malay, and Javanese. The distribution of religions and ethnicities in Class IIA indicates that this class is very diverse.

The diversity within Class IIA is a social asset for nation-building. Kymlicka (1995) explains that cultural diversity is a richness that needs to be valued and preserved in society. Therefore, the collective rights of every individual must be respected, regardless of whether they belong to a minority or a majority group. The main essence of recognizing diversity is ensuring that the rights of individuals in a society are met. The reality of diversity in Class IIA must also align with Kymlicka's theory, where there is a guarantee of equal rights without distinction of origin or social background.

2. **Student Awareness**

Every student must be taught the importance of respecting the social differences around them. This can be done by strengthening friendships among students. The school principal stated, "The effort to strengthen friendships among students can be done by respecting one another, especially during prayers before class or during flag ceremonies. At that time, all students are given the right to pray according to their respective religions and beliefs." Giving students the right to pray according to their religion and beliefs is done to foster awareness that they are diverse and must respect one another.

Students' awareness of mutual respect aligns with the theory of Deliberative Democracy by Gutmann & Thompson (2004). This theory suggests that decision-making processes in society should involve rational, inclusive, and tolerant dialogue and discussion among individuals from different groups. This is what the students at SDN 62 Singkawang have realized, as they are already able to respect each other. Students in the class can... SDN 62 Singkawang has also become an inclusive school by embracing students from various social backgrounds.

3. Parental Involvement

Conceptually, there is a term known as the trilogy of education. This concept means that a person's educational success is determined not only by the school but also by the family and community environment. It is undeniable that the success of instilling tolerance in students is also influenced by the active role of parents. Research by Hutagalung & Ramadan (2022) states that parents have an important role in instilling tolerance in students through attitudes of sympathy, respect, honor, and teaching children to love diversity. Additionally, parents can be role models, accustom children to good habits, communicate with their children, and provide punishment (Nugroho, 2022).

SDN 62 also involves parents in instilling tolerance. The school understands that a student's character is also influenced by the active role of their parents. Ms. SA explained, "We also involve parents in instilling tolerance. Some parents always give guidance to their children to value and respect existing differences. Parents also give teachers the authority to punish students if they misbehave." This shows that parents are directly participating in instilling tolerance in students. Giving teachers the right to punish students can be seen as an effort to shape students' character into tolerant and peace-loving individuals.

The instilling of tolerance in schools faces some obstacles. Based on the research results at SDN 62 Singkawang, the hindering factors for instilling tolerance are:

1. Lack of Understanding of Diversity

Every individual, wherever they are, must understand that the world is filled with many different colors. A beautiful color is a diverse one. Life in this world becomes more vibrant because its people are diverse. This diversity is seen in the social backgrounds of individuals. As a color, it will certainly be beautiful if there is no uniformity. Everyone can... but the differences that exist must be respected and upheld by everyone, wherever they are.

Social diversity must be instilled from an early age. Schools have an important role in teaching the importance of respecting diversity. A lack of understanding of diversity is very dangerous to the spirit of unity because it can ignite the seeds of division in society. The irony is that phenomena such as prejudice, discrimination, intimidation, scapegoating, and even ethnocentrism are still common in Indonesian society. Such phenomena can also occur in academia.

Social life at SDN 62 Singkawang is actually going well. However, some individuals are still not fully aware of the essence of diversity. This is evident, for example, when students only want to be in groups with students who speak the same language. Ms. SA explained, "Students sometimes only want to be friends, do assignments, or go anywhere with friends who speak the same language. Their reason is to facilitate the communication process." However, this kind of behavior can lead to polarization among students. As a result, the process of communication and adaptation among students is hindered.

2. Negative Past Experiences

West Kalimantan has a long history of conflict. This situation has led to segregation among different social layers. This segregation then developed into stereotypes attached to certain ethnicities. Therefore, the school has implemented a new policy that all parties must maintain school security. Safety is absolute for creating a conducive learning environment. To achieve this, the school invites all parties to be involved. The principal explained,

> "For example, if there are children who behave negatively and their friends report it to the teacher, that's one way of participating in the school's security system. The implementation is that when we do something bad to a friend, we will also get the consequences of the student's negative actions. There will certainly be an unseen punishment, and there will also be one we get in daily life."

Based on the principal's explanation, the school is trying to foster a culture of responsibility in the students. This responsibility is needed to create a safe, comfortable, and peaceful environment for all school members.

The main driver of this program's success is, of course, the teacher. Teachers are at the forefront of the school security program. This program aims to ensure that all school members are safe from any acts of intimidation, discrimination, and the like. Therefore, the Class IIA teacher emphasized that the security pattern is naturally woven, as follows:

> "During break time, some students buy snacks and some don't. The students who don't buy snacks and stay in class will watch over their friends' bags. This applies to all students, regardless of their social background."

This explanation from the Class IIA teacher shows that a sense of care has already emerged among the students. This aligns with the rules in effect at SDN 62.

To minimize the potential for conflict in the school, school rules were created. These rules aim to create a peaceful, safe, and comfortable school environment. Therefore, students are prohibited from (1) bringing sharp weapons to school; (2) fighting, whether individually or in groups; (3) extorting, gambling, stealing, and other reprehensible acts; (4) scribbling on and dirtying school walls, desks, chairs, library loan books, and other school buildings; (5) jumping over school fences or classroom windows; (6) wearing jewelry or accessories for male students; (7) using foul language, insulting, or greeting fellow students, teachers, and school members with impolite calls; (8) playing soccer inside the classroom and in the school yard except during sports class. These rules show that SDN 62 wants to provide a sense of safety for all members of the school community.

The rules at SDN 62 Singkawang are in line with the theory of Constructivism. This theory helps to understand how diverse identities and interests are managed and accommodated in an inclusive and tolerant environment (Marbun, 2023). This theory also teaches the importance of communication and interaction between groups to create a mutually respectful and recognizing environment. Therefore, the school is correct in prohibiting the carrying of sharp weapons, fighting, engaging in reprehensible acts, and even using impolite language. These rules are made to foster mutual respect among all school members.

CONCLUSION

Conclusions should answer the objectives of research. Tells how your work advances the field from the present state of knowledge. Without clear Conclusions, reviewers and readers will find it difficult to judge the work, and whether it merits publication in the journal. Do not repeat the Abstract, or just list experimental results. Provide a clear scientific justification for your work and indicate possible applications and extensions. You should also suggest future experiments and/or point out those that are underway.

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