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## TEACHER STRATEGIES IN RESPONDING TO RELIGIOUS INTOLERANCE (A Case Study in Indonesian Elementary School)

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### **Kata Kunci:**

Strategi Guru;  
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### **ABSTRAK**

**Tujuan:** Penelitian ini menganalisis strategi guru dalam merespons sikap intoleransi agama pada siswa di SD Negeri 01 Jati Kulon. **Metode:** Menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis dengan teknik reduksi data, penyajian data, dan penarikan kesimpulan. **Hasil:** Penelitian menunjukkan bahwa guru menerapkan tiga bentuk strategi utama, yaitu (1) strategi preventif berbasis internalisasi nilai, (2) strategi kuratif berbasis dialog restoratif, dan (3) strategi penguatan sosial melalui kemitraan sekolah-orang tua-komunitas. Ketiga strategi tersebut efektif membangun kesadaran empatik dan penerimaan lintas agama di lingkungan sekolah. **Kesimpulan:** Studi ini memberikan kontribusi dengan menyediakan analisis kualitatif mendalam tentang respons di tingkat kelas terhadap intoleransi agama, sebuah area yang masih kurang dieksplorasi dalam penelitian pendidikan dasar. Strategi guru yang adaptif, kolaboratif, dan kontekstual menjadi kunci dalam menumbuhkan budaya toleransi di sekolah dasar. Peneliti merekomendasikan pentingnya literasi digital keagamaan bagi guru dan orang tua serta pengembangan model pendidikan toleransi berbasis kearifan lokal di sekolah dasar.

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**Keywords:**

Teacher Strategy;  
Religious Intolerance;  
Elementary  
Education

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**ABSTRACTS**

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**Purpose:** This study aims to analyze teachers' strategies in responding to religious intolerance among students at SD Negeri 01 Jati Kulon. **Method:** The study uses a qualitative approach with a case study design. Data were collected through observation, in-depth interviews, and documentation, then analyzed using data reduction, data presentation, and conclusion drawing techniques. **Result:** Teachers apply three main strategies, namely (1) preventive strategies based on internalization of values, (2) curative strategies based on restorative dialogue, and (3) social reinforcement strategies through school-parent-community partnerships. These three strategies are effective in building empathetic awareness and interfaith acceptance in the school environment. **Conclusion:** This study contributes by providing an in-depth qualitative analysis of classroom-level responses to religious intolerance, an area that remains underexplored in elementary education research. Adaptive, collaborative, and contextual teacher strategies are key to fostering a culture of tolerance in elementary schools. The researchers recommended the importance of religious digital literacy for teachers and parents, as well as the development of a tolerance education model based on local wisdom in elementary schools.

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## A. INTRODUCTION

Basic education is an important foundation in shaping children's personalities, characters, and social attitudes. At the elementary school level, students are not only required to master academic aspects, but also to internalize the values of tolerance, mutual respect, and diversity. This is in line with the national education objectives stated in Law No. 20 of 2003 on the National Education System, namely to educate the nation and shape individuals who are faithful, pious, noble, healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens (Indonesia 2003). Therefore, teachers can use holistic learning approaches, such as group activities and social projects, so that elementary school students can develop the empathy and communication skills necessary to live harmoniously in a multicultural society.

The reality on the ground shows that intolerance is still often found in student interactions, even in elementary school environments. One form of intolerance that arises is discrimination against students of different religions. This not only violates human values, but can also hinder the creation of a conducive, inclusive, and harmonious learning environment. The phenomenon of intolerance in elementary schools is very concerning, because at this age students are in a stage of moral and social development that is very susceptible to environmental influences (Karmila Karmila et al. 2025). If intolerance is left unchecked, it can develop into prejudice, bullying, and even social conflict in the future. Therefore, teachers have a very strategic role in instilling the value of tolerance, guiding student behavior, and creating a school climate that respects differences.

This is in line with research conducted by Ilham Kamaruddin, which found that the role of education in shaping students' character is very urgent and important in order to improve students' abilities, both in terms of cognitive, affective, and psychomotor skills, as well as being able to provide the latest nuances and innovations in each educational unit in interactions between students, with teachers, families, and the surrounding environment through a holistic approach to learning (Nikmatulaili, Rifma, and Syahril 2023). In addition, research conducted by Deffa Lola Pitaloka

emphasizes that maintaining unity in the face of differences requires tolerance itself, so that the threat of division due to differences can be avoided. For this reason, the value of tolerance must be instilled in the minds of all individuals or the Indonesian people, especially early childhood who are the future generation of Indonesia (Pitaloka, Dimiyati, and Purwanta 2021). Both studies found that there is a relationship between the role of education and the instillation of tolerance values in students. However, no response has been found from teachers in dealing with religious intolerance, which is often encountered in the current social context.

Previous studies focus on tolerance education conceptually. This study focus specifically on teacher responses in real discrimination cases. The purpose of this study is to provide a new perspective on teachers' responses to religious intolerance among students. This was found at SD 01 Jati Kulon, where there were cases of discrimination experienced by non-Muslim students. This situation requires special strategies from teachers in responding to and overcoming intolerant behavior, whether through learning approaches, guidance, or daily role modeling. Teachers not only function as educators, but also as mediators and facilitators in building students' awareness of the importance of tolerance in everyday life. Thus, research on "Teacher Strategies in Responding to Student Intolerance at SD 01 Jati Kulon" is important to conduct. This research is expected to provide a realistic picture of teachers' efforts in dealing with discrimination, while offering strategies that can strengthen the values of tolerance in elementary school environments.

This study is based on the argument that religious intolerance among students is a fundamental problem that puts student morality on the brink of destruction, as it causes divisions between students, raising the question, "How do teachers strategically respond to cases of religious intolerance in an elementary school setting?" Therefore, this study will discuss teacher responses and appropriate strategies for addressing religious intolerance in elementary school.

## **B. METHOD**

Religious intolerance can be understood as an attitude of rejection, unwillingness, or restriction towards diversity of beliefs that differ from those held by certain individuals or groups. Lack of understanding, limited interaction, and the influence of majority-minority narratives are the main triggers for the emergence of intolerance in today's social life, where discrimination against minorities by majority groups occurs. The selection of "religious intolerance" as the subject matter is based on two reasons. First, religious intolerance is a phenomenon that causes discrimination among students. Second, analyzing teachers' strategies in responding to religious intolerance among students can be a new field of study in education.

This study uses a qualitative approach with a case study design. A qualitative approach was chosen because the study focuses on gaining an in-depth understanding of teachers' strategies in responding to religious intolerance among students, rather than on numerical calculations or statistical data (Elva and Murhayati 2025). A case study design was used because the study was conducted in a specific context, namely at SD 01 Jati Kulon, where the problem was discrimination against non-Muslim students.

The research subjects were determined using purposive sampling, which is the selection of informants who are considered to have the best understanding of the

phenomenon being studied (Nuralim, SofaturRizky, and YaniAguspriyan 2023). The main subjects were classroom teachers at SD 01 Jati Kulon who interacted directly with students in the learning process and faced intolerant behavior. In addition, the principal was used as a supporting informant because of his role in determining school policy, and several Muslim and non-Muslim students who had experienced or witnessed intolerance were used as additional informants. In detail, this study involved two classroom teachers and one principal. The number of informants may increase as needed until the data obtained reaches saturation point.

**Table 1**  
**Student Data at SD 01 Jati Kulon**

<b>Class</b>	<b>Student</b>	<b>Muslim</b>	<b>Non-Muslim</b>
<b>I</b>	27	26	1
<b>II</b>	42	40	2
<b>III</b>	28	26	2
<b>IV</b>	34	31	3
<b>V</b>	29	24	5
<b>VI</b>	32	28	4

Data collection techniques were carried out through observation, in-depth interviews, and documentation (John W. Creswell 2007). The data collection period was one week, from September 29, 2025 to October 4, 2025. Observations were made by observing student behavior inside and outside the classroom, as well as teachers' responses to intolerant behavior. In-depth interviews were conducted with teachers and principals to gather information about the forms of intolerance that occurred and the strategies used by teachers. Documentation was carried out to obtain supporting data in the form of school records, rules and regulations, photos of activities, and other relevant documents.

Data analysis used Miles and Huberman's interactive analysis model, which consists of three stages: data reduction, data presentation, and conclusion drawing/verification (Ash-shiddiqi et al. 2025). Data reduction was carried out by selecting and simplifying relevant data according to the research focus. Data presentation is carried out in the form of a systematic narrative description, while conclusions are drawn to find patterns, meanings, and strategies used by teachers in responding to student intolerance. To maintain data validity, this study uses source and technique triangulation. Source triangulation is carried out by comparing information from teachers and principals. Meanwhile, technique triangulation was carried out by combining the results of interviews, observations, and documentation. Thus, the data obtained is expected to be accurate, credible, and accountable. Therefore, a comprehensive picture of teachers' strategies in responding to student intolerance at SD 01 Jati Kulon can be obtained, while also contributing to efforts to strengthen the value of tolerance in elementary schools.

### **C. RESULT AND DISCUSSION**

Based on the results of observations that have been conducted, research on "Teacher Strategies in Responding to Religious Intolerance in Elementary School Students: A Case Study at SD 01 Jati Kulon" shows that a conducive school environment

has been created. This was found through cross-class activities between Muslim and non-Muslim students as a form of interfaith harmony. In addition, SD 01 Jati Kulon also strengthens school culture and supervises collaboration between teachers and homeroom teachers in dealing with religious intolerance among students, so that students' intolerant attitudes can be controlled and discrimination among students at SD 01 Jati Kulon can be avoided.



Figures 1 and 2  
Conducive School Environment, Cross-Class Fellowship, and Separation of Worship

This study found that teachers' responses to potential religious intolerance among students at SD Negeri 01 Jati Kulon took place through three main strategies: *First*, a value-based preventive strategy. Teachers integrated tolerance values not only in Islamic Religious Education subjects, but also in daily thematic learning. Lower grade teachers use storytelling about interfaith figures and cooperative games to form habits of interacting without religious barriers. Observations show that this strategy makes students accustomed to referring to their friends as “classmates” rather than “friends of different religions.” Teachers refer to this preventive method as “planting seeds before conflicts arise.”



Figure 3

## Learning Situation in Grade IV – Preventive Strategy – Reinforcing Tolerance Values in Learning

*Second*, a curative strategy based on restorative dialogue. In a real case involving a fourth-grade student who refused to sit with friends of different religions, the teacher did not immediately impose sanctions, but instead facilitated a guided circle discussion. The teacher guided the students to express their reasons, listen to their friends' experiences, and be directed toward mutual empathy. As stated by the fourth-grade homeroom teacher:

*“Saya biasanya langsung menegur dengan cara halus. Setelah itu saya ajak bicara secara pribadi agar siswa mengerti bahwa perbedaan agama bukan alasan untuk membeda-bedakan teman.”*

This was also confirmed by the Principal of SD 01 Jati Kulon, who said that:

*“Strategi yang paling efektif adalah dialog langsung dengan siswa, memberi contoh lewat perilaku sehari-hari, dan menggunakan metode pembelajaran kooperatif agar siswa terbiasa bekerja sama tanpa membedakan teman”.*

The interview results show that this method is effective in reducing defensive attitudes and fostering emotional awareness rather than mere compliance with rules. The emotional awareness of the children touched by this method will enable them to think more deeply, thereby fostering a sincere attitude of tolerance from the heart, not just a superficial display of tolerance in the school environment.



Figure 4

Teacher reprimanding students involved in religious discrimination

*Third*, a strategy to strengthen social ties through collaboration between schools, parents, and communities. Teachers do not act alone. Schools hold interfaith activities based on local culture (such as the slaughter of sacrificial animals) that involve parents and students. As stated by the principal of SD 01 Jati Kulon:

*Peneliti:*

*Apakah sekolah punya program khusus untuk memperkuat sikap toleransi siswa?*

*Kepala Sekolah:*

*Ada. Misalnya, saat perayaan hari besar keagamaan, semua siswa diajak untuk saling menghargai. Walaupun berbeda agama, mereka bisa tetap ikut merasakan kebersamaan lewat doa bersama sesuai agama masing-masing.*

School documentation also shows that this activity strengthens social acceptance among students because the value of tolerance is culturally present, not just a school norm. Teachers stated that “children become accustomed to seeing solidarity outside the classroom.”

### **Analysis/Discussion**

This study shows that teachers' strategies in responding to religious intolerance among elementary school students at SD Negeri 01 Jati Kulon are not merely reactive, but rather strengthen the preventive, curative, and collaborative dimensions. These three dimensions are in line with Paulo Freire's transformative pedagogy paradigm, namely education that not only fills cognition but also builds human awareness. Education is a means of producing awareness in order to restore humanity after the process of dehumanization (Faris Tri Prihantono 2025). In the context of liberation, education must be sensitive to issues of social injustice and must position students as subjects of all educational activities. Therefore, critical awareness is essential in the personality of students (Fauzi 2021).

The manifestation of shaping students' personalities in the context of facing religious intolerance includes:

1. Preventive strategy

Preventive strategies are strategies that are preventive in nature, so it is hoped that these strategies can protect the community from something that is harmful, such as radicalism (Ahmad Sarifudin 2023). This strategy is carried out through the internalization of tolerance values from an early age in the form of learning or practicing good behavior or morals. This confirms Lickona's moral habituation theory that tolerance cannot be taught through normative lectures, but rather through repeated and contextual social habituation (Darwanti, Fauziati, and Fathoni 2025). The integration of tolerance is not only in Islamic Education subjects, but also in daily classroom interactions. This is also reinforced by the findings of Nur Riza Amalia, et al., that tolerance education is one approach to overcoming religious intolerance, namely through a culture of religious tolerance, where students are believed to be able to respect each other, appreciate diversity, and establish positive relationships (Amalia, Mansur, and Ika Ratih Sulistiani 2024).

2. Curative Strategy

Curative strategies are a series of activities carried out when social deviations occur (Dharmayanti et al. 2023). Counseling can be one of these strategies. Counseling is conducted face-to-face and involves assistance as a mediator in the consultation session. The curative strategy found in this study is the use of restorative dialogue in responding to conflicts of religious intolerance. This approach is in line with the concept of restorative justice education, which prioritizes the restoration of relationships over the imposition of sanctions. This strategy is consistent with Lipsky's view of street-level bureaucracy, in which teachers, as policy

implementers at the operational level, do not simply apply rules rigidly, but rather engage in moral and situational interpretation in their classroom practices (Emy Kholifah 2013).

### 3. Collaboration Strategy

Collaboration is a process of carrying out focused activities together, sharing responsibilities and discipline to achieve the desired goals (Irwanto et al. 2025). When applied to research, this collaborative strategy is appropriate for responding to religious intolerance. This strategy includes cooperation between schools, parents, and community partnerships. These three subject areas reflect the whole-school and community approach, which, in the literature on multicultural education according to Banks as cited by Dharma, is stated as a distinguishing factor between symbolic and transformative tolerance education. When tolerance is present as a social culture, not just a school project, children's acceptance of differences is no longer artificial (Purwasari 2023).

Based on the three explanations above, it is clear that teachers are expected to be moral and spiritual role models for students, whose behavior and attitudes are reflected in their students (Langit 2024). This is in line with research presented by Nurul Alifatul Inayati, which states that teachers act as mentors who set real examples in practicing Islam in various aspects of life, both in worship and social interactions. This role is crucial in shaping students' characters in accordance with Islamic principles as a whole. One of the main challenges faced by teachers today is teaching the values of tolerance amid the diversity of students' backgrounds, especially in heterogeneous environments (Perdana and Inayati 2025). In addition, Khansa Mehira Nisrina in her research also said that in the context of PAI learning, teachers can integrate the values of religious moderation through teaching that emphasizes the importance of mutual respect, justice, and balance in religion (Nisrina, Nurfitri, and Zahra 2025).

Both studies are in line with the preventive strategy used in responding to religious intolerance, namely through the integration of tolerance values in learning. This differs from the research presented by Arina Fithriyana, which states that the appropriate way to deal with religious intolerance is through cross-cultural counseling services. Cross-cultural counseling is carried out using a cooperative learning strategy combined with a concept achievement and value analysis strategy (Fithriyana 2020).

Based on the above explanation, it is clear that problems arising in the educational environment, such as religious intolerance, can be resolved through gradual efforts, namely prevention, counseling or case resolution, and the creation of a shared culture that fosters religious tolerance. This will minimize divisions that could lead to radicalism in this digital age.

The results of the above study also reinforce the warning that narratives of digital intolerance now have a stronger influence than school education (Meriyani 2025). The fact that some parents resist this shows that tolerance education cannot stand alone without family religious social literacy. This indicates the need for a follow-up model in the form of digital literacy-based educational collaboration so that teachers' strategies are not merely defensive but also preventive against ideological infiltration. In addition, Fatimah Azzahra in her research revealed that overcoming religious intolerance in the current digital era can also be done through the use of social media, such as the use of Instagram with the WeAreOne campaign and educational accounts (Azzahra and Rosyidah 2024).

## CONCLUSION

This study concludes that teachers' strategies in responding to religious intolerance among elementary school students at SD Negeri 01 Jati Kulon are implemented through three main approaches that are transformative in nature, rather than merely normative: (1) preventive strategies based on internalization of values, (2) curative strategies based on restorative dialogue, and (3) social reinforcement strategies through school-parent-community partnerships. These three strategies have been proven to not only prevent conflicts early on, but also build empathetic awareness and natural interfaith acceptance in students' daily interactions.

However, this study also found that the biggest challenge does not come from the classroom, but rather from the influence of intolerant narratives in the digital environment and at home, which are not yet fully aligned with the principles of tolerance promoted by schools. This is due to the limitations of this study, which uses single or qualitative research. Therefore, teachers' strategies require an adaptive and collaborative approach across spaces, as well as strengthening digital literacy for parents and students as part of ongoing tolerance education.

Based on the findings of the study, the researchers also provided recommendations, including the need to strengthen the hidden curriculum based on interfaith social projects so that tolerance education does not only occur during conflicts but becomes a collective school culture. In addition, it is hoped that future research will use comparative or multi-location studies, and may even use longitudinal research.

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