

Teachers' strategies in teaching social tolerance to elementary school students in Jakarta, Indonesia

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The purpose of this study is to determine the strategies teachers use in teaching social tolerance to elementary school students. Social tolerance is an attitude where a person accepts a difference in terms of religion, race, culture, ethnicity, nation, and others. In the context of social tolerance, students can understand others who are from different backgrounds so that they can accept diversity in terms of different cultures. This study was conducted in elementary schools with 28 participants consisting of students, teachers, and principals, using interviews, observations, and focus group discussions for data collection. Findings revealed that teachers adopted three notable strategies to teach social tolerance: First, using Betawi's local cultural stories for the students. Second, using movies because movies can attract interest and make the students happy. Third, teachers use the outing class method or invite students outside the school to visit certain places determined by the teachers. We conclude that social tolerance can be taught effectively to students in primary school education.

Introduction

Indonesia accommodates various cultures, and thus is called multicultural. A multicultural concept refers to a region or a country having diversities such as ethnicity, culture, language, religion, ethnicity, and nation (Au, 2017). For example, Indonesia has approximately 250 million citizens and various religions, tribes, nations, and others. As for the religion, it consists of Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Konguchu, whilst in terms of ethnicity it consists of Javanese, Minang, Betawi, Bugis, Dayak, Madurese, Papuan and several other ethnic groups. Based on the combinations and differences shared by the Indonesian nation, this country is recognised as a multicultural (Ubaedillah, 2018).

The diversity characterising Indonesia has many benefits for each citizen, including:

- (1) people who live in a diverse environment will respect each other and live in harmony because each respects each other's rights, so the environment they live in will be more democratic (Ubaedillah, 2018);
- (2) a society with diversity appears to have a sense of appreciation for other cultures that are different from itself, so a person living in a different environment would automatically have a high tolerance attitude (Barzanò et al., 2017);
- (3) when foreign cultures begin to enter Indonesia and are not in accordance with the customs of Indonesian territory, a multicultural environment also becomes a shield or defense.
- (4) a multicultural environment also teaches everyone that truth is not monopolised by a person or group alone but depends on a person's viewpoint.

Based on these four benefits, it can be seen that multicultural Indonesians enjoy various benefits that can bring positive things to people living in a multicultural environment (Abbas & Ilayan, 2021). Whilst living in a multicultural society has many benefits, Indonesia, as a developing country, has not been able to always enjoy the key benefits of a multicultural society. This is because some issues arising from such a diversified environment in Indonesia still fall into a negative category (Husen et al., 2022; Prasetyo et al., 2020).

Examples of negatives that have occurred in recent years include (1) officials and members of the House of Representatives of the Republic of Indonesia who have made negative statements against one of the regional languages in Indonesia (Japar et al., 2019), problem caused by a misunderstanding between a tribal group and another; (2) a very famous public figure tried insulting the people in East Kalimantan on *YouTube* and his words caused the local community to be very angry and hate him (Japar et al., 2019); (3) there is a conflict or war between two tribes in the DKI Jakarta region resulting from youth conflicts and leading to inter-ethnic conflicts (Casma et al., 2022; Prasetyo et al., 2020). The aforementioned cases are examples of negatives arising from multicultural life in a particular region. In general, emerging issues include sociocultural problems and intolerance between ethnicities and cultures in Indonesia. Sociocultural problems are situations occurring in society caused by violations of values and norms. In the context of some cases, violations of values and norms are caused by cultural and linguistic differences such that meanings of the language used can cause a person to be offended, triggering conflicts between groups (Bahar, 2018; Nayasi et al., 2022; Suri & Chandra, 2021).

A common problem arises from intolerance due foreign cultures entering Indonesia, although the society is not ready to welcome such cultures. Sociocultural and intolerance are also caused by one's lack of respect for differences, so what needs to be done is to make changes so that one can appreciate others (Muzani et al., 2022). As a special capital region of the Republic of Indonesia, Jakarta is a very multicultural city (Zakiah et al., 2023). This city is inhabited by approximately 11 million people from the westernmost region of Indonesia, namely Sabang, to the easternmost region of Indonesia, namely Merauke. Nevertheless, Jakarta has indigenous people born and living in Jakarta called the Betawi people (Husen et al., 2022; Prasetyo et al., 2020). Although this community is now a minority due to the large number of people from outside Jakarta entering and settling in the DKI Jakarta area, Betawi people are referred to as the natives of Jakarta (Suri & Chandra, 2021). Teaching the Betawi community to live in harmony in diversity is not easy, especially those living in a community in Jakarta.

One way to be able to teach about a harmonious life is through the cultivation of the value of social tolerance. Social tolerance is an attitude and action that values differences in background, views, and diversity of cultures and religions among people in a social environment (Japar et al., 2019). Social tolerance will always be necessary for a multicultural and dynamic society because in such a society people always differ from one another (Vogt, 1994). As educators, teachers should introduce social tolerance to the learners, especially to build character. According to experts, the character building has the

following components: knowledge of morals (moral knowing), moral feeling, and moral action (Japar et al., 2019). Character is not only knowledge but how it can be understood and come to an action or behaviour (Bahar, 2018; Nayasi et al., 2022; Sohrabi, 2019). Character building needs to be instilled from an early age, owing to its influence upon determine the future nature and character of the child. Not doing well in early age education may lead to problems in adulthood (Japar et al., 2019). In order to teach about social tolerance, teachers need specific strategies so that elementary school students know the definition of social tolerance and can apply and practice it in daily life.

Studies show that there are several ways to teach social tolerance, including, first, using local wisdom stories in each region (Barzanò et al., 2017). Although DKI Jakarta is the capital of the Republic of Indonesia, this region has its original community, namely, the Betawi community, which has a special culture and values of social tolerance. So this can be used as a way to teach social tolerance. Second, using movies that elementary school students watch. Elementary school students are very happy with the entertainment world on television, so they hope to instill the value of social tolerance by using movies. Third, class outings or inviting students to visit various places to identify the differences in Indonesia (Methlagl, 2022; Noor, 2019; Susianti et al., 2019). These three methods can be used as options for teachers seeking to develop the values of tolerance to elementary school students. Based on previous studies, elementary school students are in a 'golden age' and will more readily adopt advice and information from their teachers. In order to instill the values of harmony, this research was conducted on elementary school students in the East Jakarta region.

Research questions

Based on the discussion above, our study investigated these questions in the context of elementary schools in the East Jakarta region:

1. What is the teacher's strategy in teaching social tolerance using Betawi cultural stories?
2. What is the teacher's strategy in teaching social tolerance using movies?
3. What is the teacher's strategy in teaching social tolerance using the class outing method?

Theoretical studies

Social tolerance

Tolerance generally affirms respect for cultural, ethnic, or racial diversity and recognises such differences as part of cultural community stereotypes (Walzer, 1997). Social tolerance is essentially a form of self-control over diversity in society and welcomes socio-cultural diversity positively by appreciating such differences (Vogt, 1983). Social tolerance can be explained as a form of tolerance for differences based on social issues. This will have implications for intergroup relationships in culturally diverse societies (Vogt, 1983). Social tolerance is described as a process of mutual respect for differences and attitudes toward

social phenomena related to moral values (Nagovitsyn, 2018). It can also be interpreted as tolerance that characterises situations of cultural dialogue, a rational search for peaceful coexistence in diversity. Japar (2019) stated that social tolerance is an act of appreciating the diversity of backgrounds, views, and cultures in a diverse society in a social environment.

Auliadi (2021) mentioned that social tolerance is a response or action that is considered good in the lives of diverse communities that can appreciate diversity, background, and culture among the other people in the social environment. Therefore, Abbas and Ilaiyan (2021) claimed that teachers must understand social tolerance to teach their students social tolerance that is necessary for them to live in a multicultural society. According to Japar et al. (2019), the principle of social tolerance is mutual respect, and everyone has the same rights in social life even though there are social differences. Therefore, according to Nagovitsyn (2018), in terms of social tolerance, the establishment of social tolerance aims to form an understanding of tolerating social differences in the lives of diverse communities.

Social tolerance is very important in the life of a multicultural society, according to Auliadi et al. (2021), so it is very necessary for elementary school children to form and cultivate social tolerance whereby students will learn how to behave toward the differences in their social environment. Social tolerance should be instilled in children through schools as educational institutions, as explained by Vogt (1983) on the following grounds. First, education makes people more tolerant because it makes them rational, and enhancing rationality will encourage intellectuals to be socially tolerant (Arcagok & Yilmaz, 2020; Ulla et al., 2020; Zakiah et al., 2023). Second, the school is generally the child's first introduction to the life of the wider community. When children go to school, they are separated from their families and move into a more impersonal world where they have to get along with people they may not have met before and who may be very different from them (Mizel, 2021; Muhibbin et al., 2022; Nurman et al., 2022).

The case method is a solution to pedagogical situations that may arise during interaction with students. They should confidently express their position, be guided by social norms in dialogue, and be able to persuade, set prospects, and others (Cumming-Potvin et al., 2022). If this is done in the classroom learning process, realising social tolerance as moral values and being tolerant to socio-cultural differences will considerably enhance the student's personality characteristics (Barili & Byram, 2021).

Local wisdom and Betawi culture

Local wisdom has other terms such as local skills, local genius, local resources, local aesthetics, local norms, and ethics to utilise the application of cultural values in the local community's social life to achieve peace and well-being. According to Desyandri (2018), local wisdom can be understood as ideas that are full of wisdom, have embedded values, and are obeyed by the local community. Davies (2020) defined local wisdom as a good and true value recognised and implemented by the community in interacting between humans and their environment, for generations. Local wisdom can also be interpreted as

the fruits of the minds of local people, which contain the value of wisdom handed down from generation to generation (Ilhami et al., 2019). Local wisdom is an explicit knowledge of a long process and develops with the community and its environment as social experience (Baring et al., 2021; Butcher, 2017; Davies, 2020).

Each region has different local wisdoms, but they all have true relationship, such as relationship with God, relationship with nature, and relationship with people living together in society. Local wisdom also describes the concept of humanity growing and maturing, the realisation of the concepts of unity, regulation of common prosperity by the principles of wisdom, and embodiment of justice in daily life (Sarkadi et al., 2022; Zid & Casmana, 2021). Particularly in a compound and multicultural societies such as Indonesia, all members of society must learn and understand the local wisdom of Indonesia. One form of local wisdom is the cultures in each province, including the Betawi culture of DKI Jakarta (Zid et al., 2020).

The DKI Jakarta area, a metropolitan city and the capital of Indonesia, features a multicultural society. In Jakarta, where the Betawi tribe originated, Betawi culture today is still maintained in several areas of DKI Jakarta (Komarudin et al., 2019). Thus, it is still illustrated in daily life and can be seen in the practice of Betawi culture around life in Jakarta. Although not all Jakartans know what Betawi culture is, the local wisdom of the Betawi community is still preserved. Therefore, the people of Jakarta should know and participate in the local wisdom of Betawi culture. A culture's characteristic spiritual orientation must be understood as a dynamic manifestation of human life. Local communities express their culture and survivability through unique ways of interacting with their environment (Komarudin et al., 2019). Another definition of culture is a set of knowledge, experience, beliefs, values, attitudes, and meanings passed down from generation to generation through individual or group effort (Sarkadi et al., 2022; Zid & Casmana, 2021). Culture gives meaning to various aspects of human life, so all aspects are closely related to the values, beliefs, ways of thinking, ways of life, and views adopted by members of society at a certain time. The values contained in culture include cultural norms or traditions. Thus, the cultural values in the community (local wisdom) are applied to overcome existing social problems (Sibarani, 2018). People who believe in the cultural values or culture of particular regions are known as ethnic or tribal. One of the local wisdoms that will be discussed is the Betawi tribe, which is a tribe originating from the DKI Jakarta area. It is rich in a mixture of various races, cultures, languages, traditions, foods, arts, and other cultural elements. Betawi culture has good non-physical and physical works. Betawi culture in physical form is art, culinary, clothing, and architecture characterised by beauty, whilst in its non-physical forms is traditions, folklore, and literature.

Method

Research design

This research adopts a qualitative approach using a descriptive method. In this context, the descriptive method describes how teachers teach social tolerance to students,

especially elementary school students in East Jakarta. The participants of the study consisted of class teachers in an elementary school in East Jakarta, with whom data were obtained by interviews and observations. Interviews were conducted also with students to ascertain whether the ideas had been absorbed. This research focused on teachers' strategies in teaching social tolerance, with specific attention to three activities: (1) using Betawi cultural folklore; (2) using movies; and (3) using class outings.

Study participants

Participants comprised 28 fifth-grade elementary school students, teachers, and principals, identified by purposive sampling. The special requirements for respondents to be participants in this study were: (1) fifth grade elementary school students - the material on social tolerance is taught to fifth-grade elementary school students; (2) class teachers qualified with a bachelor degree in pancasila and civic education - teachers with a lot of knowledge and understanding of strategies for teaching tolerance to their students; and (3) at least five years of teaching experience in elementary school - encountering a diverse range students with different characteristics, including social tolerance. The characteristics and numbers of respondents in this study are summarised in Table 1.

Table 1: Numbers of research respondents

	Characteristic	Number
Role	Grade 5 student	23
	Grade 5 Teacher	4
	Principal	1
	Total	28
Gender	Male	13
	Female	15
	Total	28

Data collection techniques

Our study utilised three data collection techniques: in-depth interviews, observation, and focus group discussion (FGD).

Interviews were conducted with four teachers to obtain data on teacher strategies in teaching social tolerance to elementary school students using Betawi cultural stories. In this topic, in-depth interview questions were conducted to determine the type of story, the title of the story, why chose the story, and the meaning and values contained in the Betawi cultural story that was conveyed to students. The second question focused on the teacher's strategy in teaching social tolerance using movies. It is very important to explore how movies can provide motivation and a good experience for learners about social tolerance. The third question focused on using the class outing method because, with this activity students observe firsthand how some activities are performed outside the school.

Classroom observations were carried out to get an idea of the techniques conducted by the teacher when teaching in class, as well as how teachers in schools perform class activities. After interviews and observations, to double check what has been conveyed by the teacher, a focus group was conducted with students to investigate how they responded to the learning process.

Data analysis techniques

Data analysis techniques followed Creswell (2013). First, after data collection using interviews and a focus group discussion, the data were transcribed. A data reduction removed some parts that were not in accord with the research topic and research questions. The next stage was examining data from the perspective of the three research questions.

Findings

RQ1: What is the teacher's strategy in teaching social tolerance to elementary school students using Betawi cultural stories?

Tolerance may be considered as the way a person treats those who are different. Differences can be seen in various contexts, such as religion, race, culture, and several others. Social tolerance can be said to be a form of tolerance in a society with ethnic and cultural differences in that community. This tolerance is very important because it can make society more accepting of differences that occur in something, so that society becomes more understanding and applies that in daily life. Teaching of tolerance should be especially for elementary school students, who may readily learn about and accept differences. Elementary school-age students think that they always follow the teacher conveys so when the teacher gives positive opinions and input, they will immediately follow suit. It is also the same for learning social tolerance. When teachers begin to provide understanding and material on social tolerance, they will easily accept the material and try to apply it in their daily lives. However, teachers need special ways and strategies for teaching tolerance to students. One example is drawn here from using Betawi culture stories:

Betawi cultural stories have certain uniqueness, especially regarding social tolerance. Every story in Betawi culture can positively affect students, especially on social tolerance. (Interview, Teacher 2)

I try to use the story about *Ondel-Ondel* [Figure 1] to teach the learners about social tolerance. Stories about *ondels* have a lot of meaning, especially about social tolerance to their learners. (Interview, Teacher 1)

Teaching tolerance to elementary school students using stories has several benefits. Stories, commonly referred to as fairy tales, have maximum appeal to students, especially when the teacher uses a very expressive style.



Figure 1: Ondel-ondel Jakarta

Because teachers can clearly explain the story's content to the students with this narration. The benefits of teaching social tolerance to students using stories include:

1. Foster student interest. Usually, after the teacher has finished the story, the students always wonder about the continuation of the story the teacher told so that the teacher can make suggestions for the book and is then read by the students and taken home. The use of stories can therefore foster interest in reading about social tolerance.
2. Develop students' thinking power and imagination. When the teacher tells a story and tries to describe a place, face shape, clothes, and everything else, the students will try to develop thinking power and use maximum imagination thus making the students understand about social tolerance.

One of the stories teachers may tell in teaching social tolerance is about Ondel-ondel (Figure 1). Ondel-ondel is a form of art performance unique to Betawi culture, which is symbolised in folklore. According to the information received from the teachers, ondel-ondel was first used in Jakarta as a repellent and village guard against crimes that may occur. It was usually done when a crime was about to be committed against the village. However, over time, ondel-ondel has become a symbol of tolerance and fun for the people of DKI Jakarta.

When I told ondel-ondel in front of the class, the students felt very happy and enthusiastic about the stories I told. Even among them, some always follow when there are ondel-ondel coming around in their villages. (Interview, Teacher 3)

When teachers teach social tolerance using ondel-ondel stories, there are several things that are one of the most important parts of teaching them. The first is about the history and also the beginning of the ondel-ondel, which is very interesting because the existence of

these ondels can provide refreshments to the students about the history of ondels. The students were very happy to learn that the beginning of the ondels was a crime that was resisted and guarded by the ondels. So, they are very expressive of what they are witnessing. The second is the entertainment meaning of today's ondels. This is because, within the context of entertainment carried out and owned in the story of ondel-ondel, it can be a way to entertain the public, including students. Based on several analyses and information received from the teachers, it can be said that ondel-ondel can be used as a story source for teachers in teaching social tolerance to students. Thus, students can accept and understand how social tolerance should be implemented in the context of learning in schools.

RQ2: What is the teacher's strategy in teaching social tolerance to elementary school students using movies?

Movies are one of the resources that can be used for learning. Based on several previous studies, movies have a very positive impact on learning and are also in demand from students, especially elementary school students. There are benefits from using movies, including support for learning in PPKn (Pancasila and Civics Education) subjects. Students can feel more comfortable and understand the theory, as some of the examples presented in a movie have made them happier to begin learning.

When I teach students about tolerance, they are very happy because I use movies during the learning process. (Interview, Teacher 1)

I have taught several times using movies, and the students are very happy and always remember the movie I played in previous meetings. (Interview, Teacher 4)

Based on the information received from the teachers, movies help students towards increased enjoyment in their learning. Our observations in the classroom showed that students become more focused during the learning. Cultivating focus upon learning is a difficult part, because students' focus sometimes varies, especially when using lecture media. Using movie media enables students to feel happier and better motivated to remember the material presented.

An example of a movie that elementary school students appreciated is *Upin Ipin*, made by the Malaysian government (Figure 2). It gives an example of how both children, Upin and Ipin, try to teach tolerance and being kind to others, parents, and the surrounding environment. The movie teaches tolerance and how to treat different people, including those differing in religious background, ethnicity, and other characteristics.

One of the films that I try to use to teach students tolerance is *Upin Ipin*. This film teaches how two children treat people from different backgrounds about tolerance, so this is part of the good for the concept of tolerance. (Interview, Teacher 1)



Figure 2: Upin and Ipin are the main actors in the movie

In each learning process, teachers have their way of teaching about the material to be learnt. The material is related to the learning from a variety of media, one of which is movies. When the students are invited to watch a movie, they witness how a person in it strives to acquire the message and values conveyed by the movie. Figure 2 shows the main actors, Upin and Ipin. In this context, the message is about how to teach social tolerance to students, and it is hoped that students will receive this with high appreciation:

I am very happy when the teachers in the classroom use film because, in the learning process, I can see about the life of tolerance. (Interview, Student 5)

PPKN material has become more interesting, and I really like the film Upin and Ipin. (Interview, Student 2)

Upin and Ipin's film suits my life because in my environment it consists of differences. (Interview, Student 10)

Students responded positively to the movie presented in class. It teaches students tolerance and accords with some expert opinions that the movie is more interesting and well-liked by the students. Some students said they wanted to repeat the movie for themselves, which is a positive signal about the use of the movie. Based on several opinions and the findings obtained in the study, it can be concluded that movies can be used as one of the teacher's strategies in teaching material about tolerance to students.

RQ3: What is the teacher's strategy in teaching social tolerance to elementary school students using the class outing method?

The class outing method, inviting students to leave school and visit various places that can provide tolerance experiences, is another way for students to progress towards a greater sense of tolerance. Class outings are a way to provide students with learning and direct experience about tolerance, relating to happening in the local or regional community.

Class outing is one of the routine activities in our school. It aims to teach students PPKn learning so that they can understand differences directly. (Interview, Teacher 3)

The location that I made for the class outing is Taman Mini Indonesia Indah (TMII) [Figure 3], because this park provides a lot of diversity in terms of religion and ethnicity. (Interview, Teacher 1)



Figure 3: The house shape from NTT Province in TMII

According to findings from teachers, class outings are one of the school's routine activities that have a positive effect on tolerance learning. Excursions can increase students' knowledge and feelings for the Unitary State of the Republic of Indonesia (NKRI), because in the TMII park they see an example of the beauties owned by Indonesia. In the mini-garden, students can observe the diversity of cultures illustrated in traditional houses and clothes. Figure 3 is an example of a local house located in TMII, where there are local houses representing 34 Indonesian provinces. Students can note the differently shaped houses when they visit TMII.

In addition, students can see the differences in traditional clothes when they visit the venue, also helping students to better understand the concept of tolerance:

At Taman Mini Indonesia Indah (TMII), I can see the differences in traditional houses, as well as the differences in traditional clothes from each province in Indonesia. (Interview, Student 5)

During the class outing activities, I can understand that it turns out that the country of Indonesia is very diverse. (Interview, Student 9)

On the way to Taman Mini Indonesia Indah (TMII), I can see everyone from various regions coming and visiting Jakarta so that I can see their differences directly. (Interview, Student 13)

Students also explained that they were very happy with the trip to Taman Mini Indonesia Indah (TMII) location. This is because they can see firsthand how the teacher's material is

directly about tolerance and difference. The students can see the differences in skin colour and speech accents of diverse persons, so that they become happier and understand what has been conveyed directly by the teachers in their classrooms.

Thus, it can be concluded that class excursion learning can be used as one of the teacher's strategies, as students can more readily gain knowledge directly from the place visited. The location used as an example is Taman Mini Indonesia Indah (TMII) because it is close to the school location. However, there are many other locations that could be used for such activities, if teachers can adjust to the distance and have funding available for such excursions.

Discussion

Social tolerance is one of the most important learning points for students, especially elementary school students. The term tolerance is also a form of mutual respect between one person and another. This attitude of tolerance is necessary for everyone to reach happiness and live in harmony. It can also be said that tolerance is a modern attitude to describe and respect each other, so this is very necessary to create a peaceful environment and live in harmony. Social tolerance is taught in elementary school as these students can readily accept what is conveyed by the teacher (Sibarani, 2018). Tolerance can be taught in a variety of ways, such as the three ways exemplified in this research, local wisdom stories, movies, and visiting locations outside the school, class outings (Bryan & Vavrus, 2005; Eko & Putranto, 2019; Nagovitsyn, 2018).

The concept of local wisdom is the basis for one of the ways to teach the values embodied in social tolerance (Japar et al., 2019). Our study has similar findings. In our context, the value of local wisdom being used is illustrated by the story about ondel-ondel. It is a story that helps students become more interested and happier with this learning.

Movies can be used to support teaching about social tolerance. Learning media can also be a way for students to understand concepts in everyday life. Movies can teach material implied through shows and scenes that can be used in learning (Shipper, 2016). Our results also show that movies such as *Upin and Ipin* can enable students to understand more about social tolerance.

The third way used by teachers is to use class outings. These activities invite students out of school so that they not only get the theory taught in school but also understand how social tolerance is illustrated in the community. Students are happy to visit places, and will feel that what they learned through such excursions will always be remembered in their memory. (2) Outing class activities enable students to try to remember the Concepts underlying social tolerance can be better understood through visits to illustrative examples. The chosen location, *Taman Mini Indonesia Indah (TMII)*, is close to the school and illustrates a diversity of cultures. Many tourists, both domestic and international, visit TMII so that students can interact directly with people of different backgrounds, and can observe differences such as skin colour diversity among tourists visiting TMII.

The three strategies used by teachers are ways that teachers can use to teach the value of social tolerance so that they can understand the theory and practice. However, there are some shortcomings in implementation of this study. Among these is the Hawthorne effect, where when interviewed, teachers and students understand that they are in research, allowing them to change and give the best answers. Second, although this study was conducted in Jakarta, the chosen location was only one school, so there was no scope for inter-school or regional comparisons.

Conclusion

Our research investigated teachers' strategies for teaching elementary school students the values of tolerance, especially students. The examples we used include stories about local wisdom, using movies, and class outings. The first strategy we illustrated is drawn from folklore and local wisdom in DKI Jakarta which can be valuable for imparting social tolerance. The folklore story illustrated here is *ondel-ondel*, chosen because the school was located in Jakarta and the original people of Jakarta are Betawi, from whom *ondel-ondel* originated, and the story is about tolerance.

The second strategy we illustrated is using movies, because students very much appreciate this medium, and movies may be selected to suit students' ages. The movie illustrated here and commonly used by teachers is *Upin and Ipin*, chosen because it illustrates several concepts related to the value of tolerance and relationships between people.

The third teacher strategy we described is using class outings to visit selected locations that illustrate tolerance values. In this case, the teacher's selected example is *Taman Mini Indonesia Indah* (TMII). This location has representations of various cultures from Sabang to Merauke, including traditional clothes and houses from every province in Indonesia. Thus, with this activity, it is hoped that students will be able to understand the values of social tolerance.

Although this study presents successful examples, recommendations for future research arise. The research could be extended to schools in other provinces to enable comparisons and obtain more data on a wider range of ways to teach the values of tolerance. It would also be valuable to conduct longer-term studies to assess the persistence of outcomes from elementary school teaching about social tolerance.

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