

The Implementation of Tolerance Education in Shaping Praiseworthy Morals at Taska Al-Fikh Orchard Ayer Tawar

Wardatun Ulfa^{1*}, Zailani¹

¹ Universitas Muhammadiyah Sumatera Utara, Indonesia

 wardatunulfaa@gmail.com*

Abstract

The most crucial tool in the educational pillar of positive development efforts for children is tolerance education, which applies admirable moral values to them and helps them respect life's rules, including ethics and behavioral patterns. The purpose of this study is to describe how tolerance education is used in Taska Al-Fikh Orchard Ayer Tawar to develop admirable morals in those who are only focused on tolerance education. A qualitative descriptive approach is used in this study. Taska Al-Fikh Orchard in Ayer Tawar, Perak, Malaysia, was the site of this study. The study's findings demonstrate that the process of implementing tolerance education at Taska Al-Fikh Orchard Ayer Tawar through the development of admirable morals is evident in the focus on religious values, which are one of the triggers or values emphasized on moral relativism as a function in building moral leadership (discipline). Self With Consequences for Four Characters: Religion, Responsibility, Respect, and Discipline as the Foundation for Students' Thoughts and Actions and as Reinforcement. Routine activities, spontaneous activities, planned activities, and examples that are carried out in a way that kids may observe the way educators or teachers set an example for kids by helping others in need around them are all ways that habits are formed.

Keywords: Tolerance education, Religious values, Moral leadership

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INTRODUCTION

Tolerance education is a fundamental aspect in the formation of commendable character and morals, especially in this increasingly complex era of globalization. Malaysia, as a multicultural country with diverse ethnicities, religions and social backgrounds, has its own challenges in instilling the values of tolerance from an early age. On the one hand, this diversity is cultural richness, but on the other hand, it can become a potential for conflict if it is not managed well through appropriate education (Hashim, 2008).

In the Islamic context, tolerance or what is known as "tasamuh" has strong roots in religious teachings. The Koran as a guide to life for Muslims has emphasized the importance of being tolerant and respecting each other's differences. As Allah SWT says in Surah Al-Hujurat verse 13: O people, We created you from a male and a female and made you into peoples and tribes that you may know one another. Indeed, the most honorable of you in the sight of God is the most pious of you. All-Knowing, All-Aware

Meaning: "O mankind, indeed We have created nations and tribes from a man and a woman so that you may know each other. Indeed, the most obedient among you is the

most honorable in the sight of God. Indeed, God knows best." (pp. Surah Al-Hujurat verse 13).

This verse clearly proves that diversity is the nature and will of Allah SWT, and that positive interaction between people from different backgrounds is highly recommended (Shihab, 2002).

Taska or early childhood education centers have a strategic role in laying the foundations of tolerance and commendable morals in the younger generation. At an early age, children are in the golden age phase, where their brain development is very rapid and very receptive to learning moral and social values (Berk, 2013). Therefore, instilling the value of tolerance from an early age is very crucial in forming children's character who is inclusive and has noble morals.

Taska Al-Fikh Orchard in Ayer Tawar, Perak, is an early childhood education institution that applies a holistic approach in building children's character. With a vision to produce a generation with noble morals and a good understanding of diversity, Taska Al-Fikh Orchard has initiated a tolerance education program that is integrated into their curriculum. This program not only focuses on cognitive aspects, but also emphasizes developing children's affective and psychomotor aspects in understanding and practicing the values of tolerance.

The implementation of tolerance education at Taska Al-Fikh Orchard is carried out through various methods and approaches. One way is through thematic learning that integrates the values of tolerance in each learning theme. For example, in the theme "My Family", children are introduced to the concept of diversity in family structure and background. This is relevant to Rohmah's research which shows that thematic learning is effective in instilling moral values in early childhood (Rohmah, 2018). Apart from that, Taska Al-Fikh Orchard also applies role-playing methods to help children understand other people's perspectives and develop empathy. This method has been proven to be effective in developing children's social and emotional skills, including tolerance (Goldstein, 2018). Through role play, children learn to respect differences and resolve conflicts peacefully.

Tolerance education at Taska Al-Fikh Orchard also involves active participation from parents and the community. Parenting programs and collaboration with local communities are carried out to ensure the consistency of the values taught at school with those practiced at home and in the child's social environment. This is relevant to Bronfenbrenner's ecological theory which emphasizes the importance of interactions between various systems in child development (Santrock, 2011). However, implementing tolerance education in early childhood is not without challenges. Issues such as differences in family background, media influence, and stereotypes that develop in society can influence the process of instilling the values of tolerance (Suharto, 2017). For example, children may be exposed to intolerant attitudes through social media or a less supportive family environment, which may conflict with the values taught at school.

Another challenge faced is limited resources and teacher training in implementing tolerance education effectively. Alam's research shows that many PAUD teachers in Malaysia still need to increase their competency in teaching the values of multiculturalism and tolerance (Alam, 2016). Therefore, continuous professional development for educators is an important aspect in ensuring the success of tolerance education programs. Apart from that, evaluating the effectiveness of tolerance education programs is also a challenge in itself. Measuring the development of tolerant attitudes and behavior in early childhood requires instruments and methods that are sensitive and appropriate to their developmental stage. This is important to ensure that the program has a positive impact on the formation of good morals in children (Paluck, 2009).

On the other hand, tolerance education must also pay attention to the local cultural and religious context. In Malaysia's Muslim-majority society, it is important to ensure that

the values of tolerance taught are in line with Islamic principles. As Allah SWT says in Surah Al-Kafirun verse 6:

You have your religion and I have mine

Meaning: "For you your religion, and for me my religion." (Quran, 109:6)

This verse teaches about respect for the beliefs of others without sacrificing one's own religious principles, which is the essence of tolerance in the Islamic perspective (Al-Qaradawi, 2004).

Considering the complexity and urgency of this issue, it is important to carry out research regarding the implementation of tolerance education at Taska Al-Fikh Orchard. This study will not only evaluate the effectiveness of the programs that have been implemented, but also identify best practices that can be adopted by other educational institutions. We hope that the results of this research will be able to make a significant contribution to the development of tolerance education strategies that are effective and appropriate to the Malaysian context. Furthermore, this research is also relevant to Malaysia's national agenda in promoting social harmony and cohesion through education. As stated in the Role of Malaysian Education Development 2013-2025, examples of aspects emphasized are the formation of national identity and cross-cultural understanding among students (Ministry of Education Malaysia, 2013). Thus, studies on the implementation of tolerance education at the early childhood education level can provide valuable insights for the development of national education policies.

By understanding in depth how Taska Al-Fikh Orchard implements tolerance education in forming commendable morals, we can identify effective strategies that can be adapted and applied more widely. This will ultimately contribute to the formation of a young generation who is not only intellectually intelligent, but has the emotional and social intelligence needed to maintain harmony in a multicultural society. Based on the conception and problems stated previously, researchers are motivated to examine the extent of the role of tolerance education in forming commendable morals in young children. Considering the importance of instilling the values of tolerance from an early age and the unique approach implemented by Taska Al-Fikh Orchard Ayer Tawar, this research is very relevant and important to carry out.

Taska Al-Fikh Orchard Ayer Tawar, with its integrated tolerance education program, offers an interesting model to study. How this institution implements tolerance education in its daily curriculum, the methods used, and its impact on the formation of good morals in children are the main focus of this research. Furthermore, this research will also explore the challenges faced in implementing the program, as well as the strategies implemented to overcome them. This is important to provide a comprehensive picture regarding best practices in tolerance education at the early childhood education level.

Literature Review

Implementation is the process of applying ideas, concepts, policies or innovations to practical actions so that they have an impact, such as knowledge, skills, values and attitudes (Mulyasa, Curriculum Development and Implementation 2013, 2015). In the educational context, implementation can be interpreted as the process of implementing educational plans into learning practices in order to achieve predetermined goals. In implementing tolerance education to form commendable morals, it is necessary to understand the theoretical and practical foundations that have been studied by academics. Muhammad Qorib in his research on Muhammadiyah's insight into tolerance emphasized that the values of tolerance must be built on a progressive understanding of Islam. According to him, "Tolerance in a progressive Islamic perspective is not only limited to an attitude of respecting differences, but is also an active implementation of Islamic values that rahmatan lil alamin" (Qorib, Muhammadiyah's Insight On Tolerance As Contained In The Treasure Of Progressive Islam, 2024).

Implementation

The process of applying ideas, concepts, policies or innovations into practice so that they have an impact, whether in the form of adjustments to knowledge, skills, values or attitudes, is known as implementation (Mulyasa, Curriculum Development and Implementation 2013, 2015). In the educational context, implementation can be interpreted as the process of implementing educational plans into learning practices to achieve predetermined goals. In implementing tolerance education to form commendable morals, it is necessary to understand the theoretical and practical foundations that have been studied by academics. Muhammad Qorib in his research on Muhammadiyah's insight into tolerance emphasized that the values of tolerance must be built on a progressive understanding of Islam. According to him, "Tolerance in a progressive Islamic perspective is not only limited to an attitude of respecting differences, but is also an active implementation of Islamic values that rahmatan lil alamin" (Qorib, Muhammadiyah's Insight On Tolerance As Contained In The Treasure Of Progressive Islam, 2024).

Tolerance Education

Tolerance education is a process of instilling values, attitudes and behavior that respect differences and diversity in society. According to Tilaar, tolerance education is a systematic effort to instill the values of mutual respect, respect for differences, and accept diversity as something positive in social life (Tilaar, 2016).

The process of developing all human potential while still respecting plurality and heterogeneity due to cultural, ethnic, racial and religious diversity is what Yaqin calls tolerance education (Yaqin, 2018). Tolerance education emphasizes understanding and appreciation of the plural realities in society.

Raihani expands the concept of tolerance education by emphasizing the importance of developing intercultural competence. According to him, tolerance education is not only about respecting differences, but also about developing the ability to interact effectively and appropriately in the context of cultural diversity (Raihani, 2019).

Praiseful Character

Good morals or what are also called commendable morals are actions that have good morals, are in accordance with God's teachings, and are admired by humans and society (Aminuddin, 2015). The application of commendable morals in human interactions with Allah SWT, fellow humans and the surrounding environment is called commendable morals. The formation of commendable morals through tolerance education is in line with the concept of religious moderation put forward by Qorib in his study of religious moderation practices in Islamic boarding schools. He explained that "The theanthropocentric approach in Islamic education has proven effective in building a moderate and tolerant character, where divine values are integrated with human realities" (Qorib, 2022). According to Syafri, commendable morals include all behavior that is in line with Islamic norms in relation to Allah (*hablun minallah*) and relations with fellow creatures (*hablun minannas*). Praiseworthy morals include qualities such as honesty, trustworthiness, patience, tolerance, and various other noble qualities recommended in Islamic teachings (Syafri, 2016).

Hidayat explains that commendable morals in Islam are not only limited to external behavior, but also include internal aspects (Hidayat, 2018). Praiseworthy morals include good thoughts (*husnuzhan*), sincere intentions (*ikhlas*), and positive feelings towards fellow creatures. This shows that the formation of commendable morals requires a holistic approach that involves cognitive, affective, and psychomotor aspects.

Early Childhood Education Programs

Children from birth to six years of age are the focus of Early Childhood Education (PAUD), a development initiative that uses educational stimulation to support physical and spiritual growth and development in order to prepare them to enter higher education (Ulfah, 2015)

According to Mulyasa (Mulyasa, 2017), PAUD is the initial and main foundation in developing a child's personality, both in terms of character, physical skills, cognitive, linguistic, artistic, social emotional, spiritual, self-discipline, self-concept and independence. Therefore, PAUD is an important foundation for the development of children's morals and character. Suryana emphasized the importance of a holistic-integrative approach in PAUD. This approach views children as complete individuals and integrates various aspects of development (physical, cognitive, social-emotional and spiritual) in the learning process. In the context of tolerance education and the formation of commendable morals, a holistic-integrative approach allows the instillation of moral and social values comprehensively (Suryana, 2018).

Implementation Of Tolerance Education In Preschool

Implementing tolerance education in the PAUD context requires strategies and approaches based on the characteristics of early childhood development. According to Latif, tolerance education in early childhood can be implemented through various methods such as storytelling, role playing, and project-based learning which involves interaction between children with different backgrounds (Latif, 2016).

Zailani and Pohan in their study of Islamic education emphasize the importance of integrating religious values with modern educational methods. They argue that "The formation of commendable morals requires a comprehensive approach that combines spiritual and intellectual aspects in the learning process" (Selamat Pohan, 2016). This is reinforced by Zailani's findings in his research on the implementation of Muhammadiyah values, which revealed that "Implementation of Islamic values moderation in education must be implemented systematically and sustainably in order to achieve optimal results" (Zailani et al., 2023).

Hermawan emphasized the importance of creating a learning environment that is inclusive and representative of diversity. This can be done through the use of learning media that displays cultural, ethnic and religious diversity, as well as through classroom arrangements that reflect appreciation of differences (Hermawan, 2019). Faiqoh added that the implementation of tolerance education in PAUD must also involve active collaboration with parents and the community. According to him, the consistency of the values of tolerance taught at school with those practiced at home and in children's social environments is very important to ensure the effectiveness of tolerance education (Faiqoh, 2020).

METHOD

Based on the situation and conditions at the time the research was carried out, the qualitative descriptive approach explains and describes the actual events of the object under study (Sugiyono, 2017). Sources of data and information collected during research activities, including field research, form the basis of research. Research carried out methodically to collect data in the field is known as field research (Septiani & Wardana, 2022).

Based on the approach above, the researcher focused on the implementation of tolerance education running at Taska Al-Fikh Orchard Ayer Tawar, through field observations when learning activities took place as well as interviews with the subjects and research objects in this tolerance education program. In this way, researchers can find out whether the implementation or implementation of the tolerance education program carried out by Taska Al-Fikh Orchard Ayer Tawar can have a significant impact on the formation of commendable morals in their students.

The research entitled "Implementation of Tolerance Education in Forming Commendable Morals at Taska Al-Fikh Orchard Ayer Tawar" was carried out at the Taska Al-Fikh Orchard location which is located at Jalan Seri Melur 5, Taman Seri Melur, Ayer Tawar Perak, Malaysia. Researchers chose this location because Taska Al-Fikh Orchard is

the center for implementing the tolerance education program which is the focus of this research. Based on the research method used, namely field research, Taska Al-Fikh Orchard was the main location for observation and data collection. Apart from that, researchers will also carry out research in the environment around Taska, including involving several students' families to get a more comprehensive perspective.

Data Collection Techniques

Because data collection is one of the main objectives of research, data collection procedures are the most crucial stage of the research process. Researchers will not obtain data that meets the specified data criteria if they do not know how to collect data. Data collection procedures are methods used to collect research materials and can include observation, documentation, questionnaires, interviews, tests and testing methods, according to the book *Applied Statistics*, published by Tahta Media Group. Primary data sources, natural settings, and data collection methods that rely more on participant observation, in-depth interviews, and documentation are all used in qualitative research.

The Miles and Huberman model of data analysis, which includes data collection, data reduction, data presentation, and conclusion drawing/verification, was used in this research. Throughout the research process, these four phases are closely interrelated:

1. **Data collection** The main activity carried out by researchers was collecting data through observation, in-depth interviews and documentation at Taska Al-Fikh Orchard Ayer Tawar. Data collection was carried out during the period August to September 2024, to obtain complete data regarding the implementation of tolerance education in forming commendable morals.
2. **Data reduction:** Researchers group, select and focus on important things based on the objectives and formulation of research problems regarding the implementation of tolerance education in Taska Al-Fikh Orchard. Data that is not relevant to the research focus will be removed to provide a clearer picture.
3. **Data Display (Data Presentation)** The reduced data is then presented in the form of narrative descriptions, tables or diagrams that describe the implementation of tolerance education at Taska Al-Fikh Orchard. The presentation of this data will be linked to relevant theories regarding tolerance education and the formation of good morals in early childhood.
4. **Conclusion Drawing/Verification (Drawing Conclusions)** The final stage is drawing conclusions and verification. Researchers will look for meaning from the data collected, identify patterns, and draw conclusions about how tolerance education is implemented at Taska Al-Fikh Orchard and its impact on the formation of commendable morals in children (Sugiyono, 2020).

This data analysis process was carried out interactively and repeatedly throughout the research. Researchers will continuously verify the conclusions made, compare them with the data obtained, and carry out triangulation to ensure the validity of research findings regarding the implementation of tolerance education at Taska Al-Fikh Orchard Ayer Tawar.

Data Validity Techniques

Data validity is carried out to evaluate the data collected and prove whether the research is indeed scientific. Credibility, transferability, dependability and confirmability tests are examples of assessing the validity of data used in qualitative research. Data validity tests must be carried out so that qualitative research data can be accounted for as scientific research (Sugiyono, 2017).

RESULTS AND DISCUSSION

Tolerance education is a fundamental aspect in the formation of commendable character and morals, especially in this increasingly complex era of globalization. Malaysia, as a multicultural country with diverse ethnicities, religions and social backgrounds, has

its own challenges in instilling the values of tolerance from an early age. On the one hand, this diversity is cultural richness, but on the other hand, it can become a potential for conflict if it is not managed well through appropriate education (Hashim, 2008).

The Taska Al-Fikh Orchard Ayer Tawar education and care facility serves as a place for children aged four years and under. Taska, which is an abbreviation for Kindergarten Orphanage, is a location that helps children develop their fundamental talents, including spirituality, intelligence, social and emotional intelligence, as well as their ability to improve their language and motor skills.

The principles of implementing education from the Koran provide a strong spiritual foundation in shaping student character. At Taska Al-Fikh, tolerance education can be integrated with Islamic values, such as justice ('adl), compassion (rahmah), and brotherhood (ukhuwah), all of which are supported by the text of the Koran. This integration allows students not only to understand the concept of tolerance, but also to make it part of commendable morals (Purbatua Manurung, 2024).

"Instilling a love of learning in children and forming noble personalities so that they are able to become pious caliphs and do good deeds in accordance with the Al-Qur'an and Sunnah" is the vision and mission of Tadika Taska Al-Fikh Orchard Ayer Tawar. Thus, the aim of education is to produce a generation with the best intelligence and civilization. From research conducted by researchers at Taska Al-Fikh Orchard Ayer Tawar Malaysia, the application of tolerance education in forming commendable morals uses a holistic approach in forming children's character. With a vision to produce a generation with noble morals and a good understanding of diversity, Taska Al-Fikh Orchard has initiated a tolerance education program that is integrated into their curriculum. This program not only focuses on cognitive aspects, but also emphasizes developing affective and psychomotor aspects of children in understanding and practicing the values of tolerance.

Children at Taska Al-Fikh Orchard Ayer Tawar are able to learn and understand what is taught directly by the instructor, and they are also able to apply the learning results in everyday life, according to the research. In this case, the findings are encouraging and the researchers discovered a number of learning stages using a holistic approach. The implementation of tolerance education at Taska Al-Fikh Orchard is carried out through various methods and approaches. One way is through thematic learning that integrates the values of tolerance in each learning theme. For example, in the theme "My Family", children are introduced to the concept of diversity in family structure and background. This is in line with Rohmah's research which shows that thematic learning is effective in instilling moral values in early childhood (Rohmah, 2018).

The research results show that communication strategies such as the use of non-linguistic means and requests for help are effective in creating a meaningful learning atmosphere and involving students. This strategy is also relevant in implementing tolerance education, where good communication between teachers and students can help instill moral values, such as respect, empathy and understanding of differences (Purbatua Manurung, 2023).

Apart from that, Taska Al-Fikh Orchard also applies role-playing methods to help children understand other people's perspectives and develop empathy. This method has been proven to be effective in developing children's social and emotional skills, including tolerance (Goldstein, 2018). Through role play, children learn to respect differences and resolve conflicts peacefully. Tolerance education at Taska Al-Fikh Orchard also involves active participation from parents and the community. Parenting programs and collaboration with local communities are carried out to ensure the consistency of the values taught at school with those practiced at home and in the child's social environment. This is in line with Bronfenbrenner's ecological theory which emphasizes the importance of interactions between various systems in child development (Santrock, 2011).

CONCLUSION

Based on research studies and observations, it can be said that the early childhood learning model at Taska Al-Fikh Orchard Ayer Tawar, Perak, Malaysia, uses tolerance education to help children develop commendable values. where children still want supervision, direction, and examples of what the instructor has taught them. Moreover, there are many processes involved in its implementation: first, moral learning is planned; Next, it is practiced using contextual methods and examples. This is closely related to the problems students face during their education. Of course, students have their own problems, but researchers found solutions offered by teachers at Taska Al-Fikh Orchard Ayer Tawar. This solution consists of selecting the main learning materials based on the time allotted, trying to engage and understand the lesson being taught, monitoring the child's condition, supervising the children outside the classroom or school, identifying something that can attract the child's attention to arouse their interest, and inspire students.

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