



Instilling social tolerance in elementary school students

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Abstract

This study aims to explore the process of instilling social tolerance values in elementary school students through the content of local wisdom from Betawi culture. The value of tolerance is crucial for elementary school students, as it can significantly impact their daily interactions and long-term behavior. The research employs a descriptive method with a qualitative approach, which allows for an in-depth understanding of how teachers incorporate Betawi culture and local wisdom into their teaching of tolerance. The study involved 28 participants from 9 different ethnic groups in Indonesia, making it a multicultural study. Data were collected through interviews, observations, and questionnaires. The findings indicate that the use of Betawi culture's local wisdom has a positive impact on teaching tolerance, as students can easily remember and model these values in their own lives. This research has important implications for educators, including teachers and university lecturers, to emphasize the teaching of tolerance as an essential value in multicultural contexts.

Keywords: Culture; learners; local wisdom; tolerance value.

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1. INTRODUCTION

Indonesia is a multicultural country with diverse ethnic groups shaped by its vast archipelago. This geographical diversity influences the characteristics and traditions of each region. The capital, DKI Jakarta, is a highly heterogeneous city where various cultures converge. As a result, conflicts related to ethnicity, religion, race, and intergroup relations (SARA) frequently arise. In early 2022 alone, three major incidents garnered public attention. First, a member of the House of Representatives criticized a prosecutor for speaking Sundanese with fellow Sundanese officials, offending the Sundanese community. Second, a man kicked an offering on Mount Semeru, angering local people who value the tradition. Third, a YouTuber insulted East Kalimantan, the future capital of Indonesia, provoking outrage among the Dayak community.

Such socio-cultural tensions are common in multicultural societies. If left unchecked, they could threaten national unity, as cultural differences—meant to be a strength—could become sources of division. Instead, diversity should be seen as a gift that fosters social harmony through tolerance (Ormond & Vietti, 2022). Tolerance is essential in a diverse society like Indonesia, as it enables people from different social and cultural backgrounds to collaborate for the greater good (Wattimena & Perwita, 2017). To achieve harmonious coexistence, multicultural societies must cultivate values of social tolerance, preventing conflicts rooted in ethnic, linguistic, and cultural diversity (Komarudin et al., 2019).

Japar et al. (2019) define social tolerance as the ability to respect differences in background, perspectives, culture, and religion. In dynamic, multicultural societies, social tolerance is crucial because differences among individuals are inevitable (Vogt, 1994). Educators play a key role in introducing social tolerance to students as part of character building (Nurasiah et al., 2022; Schwerter et al., 2024). According to Lickona (2013), character building consists of three components: moral knowledge (understanding right from wrong), moral feeling (empathy and emotional response), and moral action (behaving accordingly). Character development is most effective during early childhood, often referred to as the golden age of learning. Instilling values of social tolerance from an early age helps children develop positive habits that shape their future behavior (Kirkpatrick et al., 2024; Baourda et al., 2024). Poor planning during this critical stage can lead to issues in adulthood (Prasetyo, 2011).

Introducing and practicing social tolerance is particularly important for elementary school students in Indonesia, given the country's cultural diversity. Research by Auliadi et al. (2021) highlights the necessity of fostering social tolerance among young children to help them navigate differences in their social environment. Promoting tolerance among students encourages peaceful social interactions, strengthens national unity, and fosters harmony. A preliminary study conducted in DKI Jakarta revealed that 43% of students were aware of social tolerance, while 57% had no knowledge of it. Regarding practice, only 36% of students had actively demonstrated social tolerance in their daily interactions, whereas 64% had not. These findings suggest that social tolerance awareness and application among elementary school students in Jakarta remain low, underscoring the need for character-building efforts in this area.

East Jakarta, a district within DKI Jakarta, is home to a diverse population, not limited to the Betawi ethnic group native to Jakarta. A demographic survey of elementary school students in East Jakarta showed a mix of ethnic backgrounds, including Javanese (9 students), Sundanese (6), Padang (6), Betawi (2), Batak (1), Bugis (1), Balinese (1), Ambonese (1), and Dayak (1). As Jakarta is the capital city, it attracts people from across Indonesia, creating a melting pot of cultures. However, this cultural plurality has led to a decline in awareness of Betawi traditions. Traditional Betawi customs and cuisine are often overlooked in favor of more widely recognized regional specialties. A survey found that 46% of students were familiar with Betawi culture, while 54% were not. Additionally, 51% of students expressed interest in Betawi culture, while 49% were indifferent.

1.1. Theoretical background

1.1.1. Social tolerance

Tolerance generally affirms respect for cultural, ethnic, or racial diversity and accepts such differences as part of cultural community stereotypes (Walzer, 1997). Social tolerance is essentially a form of self-control over the diversity that exists in society and welcomes socio-cultural diversity positively by appreciating those

differences (Vogt, 1983). It can be explained as a form of tolerance towards differences based on social issues, which has implications for intergroup relationships in culturally diverse societies (Velthuis et al., 2021). According to Nagovitsyn (2018), social tolerance is a process of mutual respect for differences and attitudes toward social phenomena related to moral values. Additionally, it can be interpreted as a characteristic of cultural dialogue, a rational search for a way of peaceful coexistence in diversity. Meanwhile, Japar et al. (2019) define social tolerance as one's actions in appreciating the diversity of backgrounds, views, and cultures in a diverse social environment.

Auliadi et al. (2021) describe social tolerance as a response or action that fosters appreciation for diversity, background, and culture in society. Abbas & Ilaiyan (2021) argue that teachers must understand social tolerance to effectively teach it to students, as it is essential for living in a multicultural society. Japar et al. (2019) highlight that the principle of social tolerance is mutual respect, ensuring that everyone has equal rights in social life despite differences. Similarly, Nagovitsyn (2018) asserts that the establishment of social tolerance aims to cultivate an understanding of accepting social differences in diverse communities.

Given the importance of social tolerance in multicultural societies, Auliadi et al. (2021) and Chen et al. (2024) emphasize its necessity for elementary school children. At this stage, students learn how to behave and interact with diverse social groups. Schools play a crucial role in fostering social tolerance, as explained by Vogt (1983), for two main reasons: first, education promotes tolerance by making individuals more rational, and second, school is a child's first introduction to a broader social environment. In school, children transition from their families to an impersonal world where they must interact with people from different backgrounds, learning to coexist with diversity.

According to Gugel & Heuss (2016), tolerance involves four key stages: 1) accepting differences, 2) coexisting with diverse groups, 3) mutual respect, and 4) appreciation or recognition of pluralistic values. To establish social tolerance in the learning process, teachers should implement methods such as case-based learning, organizational games, and problem-solving activities. The case method provides solutions to pedagogical challenges, helping students develop confidence in expressing their opinions, understanding social norms, and engaging in constructive dialogue. When integrated into classroom learning, these approaches enhance students' social and moral values, fostering a deeper understanding of sociocultural diversity and strengthening social tolerance (Nagovitsyn, 2018).

1.1.2. Local wisdom

Local wisdom has other terms such as local skills, local genius, local resources, local aesthetics, local norms, and ethics to utilize the application of cultural values existing in the social life of the local community for the achievement of peace and well-being (Sibarani, 2018c; According to (Desyandri, 2018) local wisdom be understood as a local idea that is wise, full of wisdom, has embedded values and is obeyed by the local community (Desyandri, 2018). So (Hamdani Harahap & Humaizi, 2018) interpret local wisdom as a value that is good and correctly recognized and implemented by the community in the interaction between humans and their environment in a downward manner. Local wisdom can also be interpreted as the fruit of the mind of local people that contains wisdom values that have been passed down for generations (Ilhami et al., 2019). Said to be the fruit of the mind, local wisdom is an explicit knowledge of a long process and develops with the community and its environment as a social experience. This agrees with (Pesurnay, 2018) who says that local Kerrigan is a form of knowledge, belief, understanding, perception and habits ethics, customs that are used as guidelines for human behavior in the life of its society systemically. So that the community can adapt, be regulated, and be managed by the local culture as the driving force behind the transformation and creation of Indonesia's extraordinary cultural diversity.

Local wisdom is usually related to certain cultures and describes the way of life of certain people so that they become traditions or consistent. (Parwati, Sudiarta, et al., 2018). Another opinion about local wisdom is that a deep understanding of the local environment developed by local people about their environment is then developed and passed on in heredity. (Parwati, Tegeh, et al., 2018). Local wisdom is also an entity that combines aspects of intelligence and creativity significantly combined as human dignity and dignity in a society for the advancement of the nation's civilization (Pratiwi & Suwandi, 2021). Each region has different local

wisdom, but all of them have a true relationship, namely: their relationship with God, their relationship with nature, relationship with fellow human beings in living together in society. Local wisdom also describes the concept of humanity growing and maturing, the concept of unity is realized, common prosperity is regulated by the principle of wisdom and the concept of justice is embodied in everyday life. Local wisdom must be learned and understood by all members of society, especially compound and multicultural societies such as Indonesia (Eko & Putranto, 2019).

Interpreting local wisdom in Indonesia can be seen from a different point of view, namely from a philosophical point of view, and phenomenological (Pesurnay, 2018) and anthropology (Desyandri, 2018). *First*, local earifan in Indonesian philosophy means a philosophy that lives in the hearts of the people, a wise way of life, the right way of life, expressed through traditional rituals. Local wisdom in this perspective is related to the concept of God, and man's relationship with God, as well as the relationship with nature and the self because it is the result of purely spiritual products for centuries in the relationship between people of the same culture. *Second*, local wisdom is seen phenomenologically as an orientation, perception, pattern, and framework of life, as well as a lifestyle in living in a certain area. *Third*, local wisdom in the concept of anthropology is also known as indigenous or local *knowledge*, or *local genius*, which is the basis of cultural *identity*.

Tradisi culture as an ancestral heritage can be used for community empowerment to realize peace and improve welfare. (Sibarani, 2018b). Tradisi means a habit that is passed down from one generation to another over a long time so that it becomes part of the social life of society. Tradition contains three meanings, namely: 1) knowledge and processes that are related to a sense of continuity in common life, customs, and language that is practiced by a group of people; 2) the creation and affirmation of identities relevant to the selection of traditions to reinforce the values and beliefs of group decisions that will provide positive confirmation regarding the sense of identity; and 3) identification of traditions for those who are still seeking their identity. The other side of the creation or confirmation of identity through participation means that everyone makes an effort to require identification. (Sibarani, 2018a).

The elements of local wisdom are local, local skills, local intelligence, local resources, local social processes, local norms, and local customs (Sibarani, 2018b). In addition to the elements, local wisdom also has the following characteristics: 1) it can defend against outside cultures; 2) can accommodate outside cultural elements; 3) can integrate elements of outside culture into the original culture; 4) have the ability to control; can provide direction for cultural development (Harahap, 2018). Local wisdom is the result of knowledge, so local wisdom must meet the characteristics that must be met. Important characteristics that make local wisdom different from other knowledge are: derived from the community itself, widely non-formal, collectively owned by the community in question, developed for generations and adaptable, and cultivated in the way of life of the community as a means of survival.

Discussing local wisdom among the Indonesian people, which originates from the culture of local communities, is closely related to character building. As a result, many researchers have explored the role of local wisdom in shaping children's character. Introducing and involving children in the local wisdom of their region is considered an effective approach to instilling positive values from an early age.

Kim et al. (2018) highlight the use of local wisdom in character education by introducing folklore books to children. These stories convey essential moral lessons through engaging narratives and well-developed characters, allowing children to absorb values in a natural and meaningful way. Sibarani (2018a), who has extensively researched local wisdom in North Sumatra, references Lickona's concept of character, which is defined as an individual's values reflected in their thoughts, words, and actions. He emphasizes that character development is closely linked to local wisdom, as it provides a foundation for ethical behavior, social harmony, and personal well-being. By instilling local wisdom in children, communities can foster a sense of identity, morality, and social cohesion.

Mastuang et al. (2019) argue that local wisdom originates from deeply rooted cultural values within society and serves as an essential component of character education. When rediscovered and applied, these values become a powerful cultural force that shapes moral behavior and social interactions. To support character

building, it is crucial to integrate local wisdom into educational curricula in a way that aligns with students' real-life experiences and environments. This approach makes character education more relevant, practical, and easier to apply in daily life. By incorporating local wisdom into learning, children develop a stronger connection to their cultural heritage while also cultivating values such as respect, tolerance, and responsibility. This integration ensures that character education is not only theoretical but also deeply embedded in students' lived experiences, ultimately fostering a generation that upholds ethical and cultural values in society.

1.1.3. Betawi culture

The DKI Jakarta, as a metropolitan city and the capital of Indonesia, is characterized by its multicultural society. As the place where the Betawi tribe originated, Betawi culture is still preserved in several areas of Jakarta. In daily life, Betawi traditions remain evident in various aspects of Jakarta's social and cultural environment. However, not all Jakartans are familiar with Betawi culture, which represents the local wisdom of the Betawi community. Therefore, it is essential for the people of Jakarta to acknowledge, appreciate, and actively participate in preserving Betawi's cultural heritage.

As cultural beings, humans are inseparable from discussions of culture and civilization, as these concepts fundamentally reflect human identity. Culture is inherently spiritual and should be understood as a dynamic expression of human life. It serves as a framework within which various local identities are formed, and local communities demonstrate their ability to adapt and sustain their traditions through unique interactions with their environment (Pesurnay, 2018). Another perspective defines culture as a system of knowledge, experiences, beliefs, values, attitudes, and traditions that are passed down across generations through individual and collective efforts (Paramita, 2018). Culture provides meaning to different aspects of human life, influencing societal values, beliefs, ways of thinking, and daily practices (Eko & Putranto, 2019). The values embedded in cultural traditions, including norms and customs, play a crucial role in addressing social challenges (Sibarani, 2018). People who embrace the cultural values of a particular region are identified as members of an ethnic or tribal community.

One of the significant local wisdom in Jakarta comes from the Betawi tribe, which originates from the DKI Jakarta region. According to Musthofa (2020), the Betawi tribe is a cultural melting pot, enriched by diverse influences in language, traditions, cuisine, arts, and other cultural elements. Betawi culture encompasses both tangible and intangible heritage. The tangible aspects include arts, cuisine, traditional clothing, and architectural styles, which reflect beauty and distinctiveness. Meanwhile, intangible elements include customs, folklore, and literature, which embody the values and traditions of the Betawi people.

One of the most well-known cultural symbols of the Betawi community is ondel-ondel, a traditional Betawi art form represented by large puppets. Historically, ondel-ondel held deep cultural significance for the Betawi people, symbolizing sacred rituals and offerings to ancestral spirits. It has been officially recognized as a Betawi cultural icon under Jakarta's Governor Regulation No. 11 of 2017. Philosophically, ondel-ondel is believed to embody strength, security, resilience, courage, honesty, and integrity. It has been preserved across generations as a sacred tradition within the Betawi community.

However, with modernization, ondel-ondel has undergone a shift in meaning and function. It is no longer primarily associated with ritual offerings but is now more commonly used for decorative and commercial purposes. The traditional practice of making ondel-ondel with ritual elements and offerings has faded over time. Today, ondel-ondel is crafted from woven bamboo frames, standing approximately 2.5 meters tall with a center diameter of fewer than 80 centimeters to allow the performer inside to move comfortably. The puppet's hair is made from natural fibers, and its face is designed with a striking mask featuring large, bulging eyes (Paramita, 2018).

Despite these changes, ondel-ondel remains a vital part of Betawi's cultural identity. Ensuring its preservation and promoting awareness of Betawi traditions among Jakartans, especially the younger generation, is essential in maintaining the city's cultural heritage amidst rapid modernization.

1.2. Purpose of study

Given these findings, it is essential to introduce elementary school students in Jakarta to Betawi culture, including the values embedded in local wisdom. Local wisdom serves as a guide for daily social interactions and moral conduct (Miranti et al., 2021). Miranti et al.'s (2021) research emphasizes that integrating local wisdom into education helps preserve cultural heritage while fostering character development. Uge et al. (2019) also highlight the importance of embedding local cultural values in educational materials, as local wisdom plays a significant role in shaping societal norms. Similarly, Eko & Putranto (2019) argue that incorporating local wisdom into character education serves as a preventive measure against ethnic, religious, and racial conflicts, particularly among students. Therefore, educators must go beyond teaching theoretical knowledge of social tolerance; they must ensure that students internalize and apply these values in their daily lives.

Based on the aforementioned problems, these research questions are:

1. How is the learning of local wisdom content carried out in elementary schools?
2. How to introduce Betawi culture to elementary school students in East Jakarta?
3. How to instill social tolerance in elementary school students through Betawi Cultural Local Wisdom Content?

2. METHOD AND MATERIALS

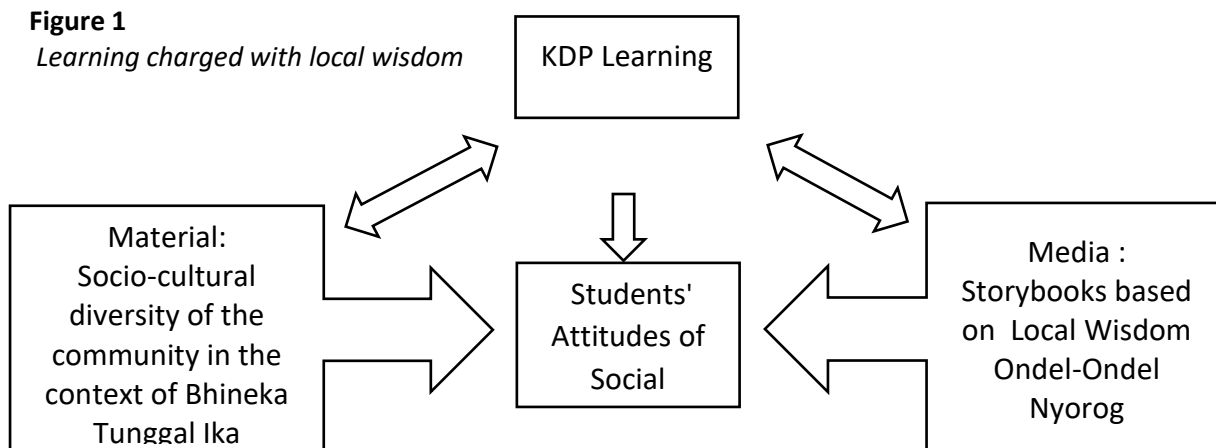
2.1. Research design

This research uses a qualitative descriptive approach to obtain answers that align with questions relevant to practitioners and policymakers (Sandelowski, 2000). The qualitative description method is used to analyze how social tolerance is instilled in elementary school students through the integration of Betawi cultural and local wisdom.

Teachers incorporate local wisdom into PPKn (Civics Education) lessons to cultivate social tolerance as part of students' affective learning outcomes. One of the teaching methods involves using storybooks that introduce Betawi culture, such as the tradition of ondel-ondel. Additionally, students are given response evaluations related to Betawi culture, allowing them to express their attitudes toward different cultures, which serves as an assessment of their social tolerance. Figure 1 is an illustration of learning activities that integrate local wisdom, highlighting Betawi culture through educational media such as storybooks and discussions.

Figure 1

Learning charged with local wisdom



2.2. Participants

The respondents in this study were 28 fifth-grade elementary school students, consisting of 15 female students and 13 male students. These students represented a diverse range of ethnic backgrounds from various regions in Indonesia. Among them, 9 students were of Javanese ethnicity, 6 were Sundanese, 6 were

Minang, 2 were Betawi, 1 was Batak, 1 was Bugis, 1 was Balinese, 1 was Ambonese, and 1 was Dayak. Additionally, one respondent was the class teacher. This diversity in the sample provides a broad perspective on how students from different cultural backgrounds interact with and respond to social tolerance education (table 1).

Table 1

Characteristics of respondents

Gender	Sum	Tribe	Sum
Man	13	Javanese	9
Woman	15	Sundanese	6
		Minang	6
		Betawi	2
		Batak	1
		Bugis	1
		Bali	1
		Ambon	1
		Beating	1
Sum	28	Sum	28

2.3. Data collection instrument

Conduct in-depth interviews with class teachers to get information on how to implement learning that contains local wisdom in instilling social tolerance attitudes in elementary school students. In addition, they also conduct class observations to strengthen data on how the process of implementing learning content of Betawi cultural local wisdom can inflame an attitude of social tolerance. Measuring students' social tolerance attitudes by using a social tolerance questionnaire. This research focuses on how the implementation of local keari fan-charged learning in instilling students' attitudes of social tolerance.

This research instrument consists of field observations, interview guidelines, and a questionnaire on students' social tolerance attitudes. Field observations are carried out by observing the implementation of learning in the classroom what is done by the teacher in conducting learning charged with local wisdom and how student behavior is related with an attitude of social tolerance towards Betawi culture. Interviews were conducted with teachers related to the implementation of learning charged with local wisdom what needs to be prepared and how to implement it. Interviews were also conducted with several students as many as 3 people from different tribes regarding their responses to Betawi culture. A questionnaire on students' social tolerance attitudes to measure how much students are more likely to apply social tolerance in community life.

2.4. Data analysis techniques

The data analysis technique used in this study is a descriptive analysis technique by taking three steps as conveyed (Miles et al., 2014) including: Data Collection, Data Condensation, Data Presentation Data, and Conclusion Drawing.

The data analysis steps in this study are as follows:

1. *Data Collection.* Data collection is an integral part of data analysis activities. Data collection activities in this study used observation, interviews, and documentation studies. The data set on how teachers in the implementation of classroom learning apply the content of local wisdom in learning to instill students' social tolerance obtained descriptively is a record of what is seen, observed, witnessed, and experienced by themselves Researchers.

2. *Data Condensation.* The data obtained in grade V elementary school students of SDN Rawamangun 12 is quite a lot, for this reason, it is necessary to immediately need data analysis with condensation techniques. The condensation of this data is used by researchers to simplify the data obtained from SDN Rawamangun 12, this simplification is carried out after the data is obtained and then summarized and taken important parts that are related to the focus of the study.

3. **Display Data.** After the data is condensed, then the next step is to present the data. Display or presentation of data is the process of displaying data simply in the form of words, sentences, narratives, tables, matrices, and graphs. In this study, researchers presented data in the form of words, sentences, narratives, tables, or matrices. The presentation of such data will provide comprehensive, organized, arranged relationship patterns until it is easy to understand.

4. **Conclusion Drawing and Verification.** Concluding is the final activity of data analysis. This conclusion is evidenced by analyzing based on the results of the questionnaire on students' social tolerance attitudes.

3. RESULTS

3.1. Implementing learning content of local wisdom carried out in elementary schools

Teachers in applying the content of local wisdom in grade V elementary school by conducting material analysis. The analysis of this material is carried out by the teacher to find which material is the content of local wisdom. Then the material is by the learning content of local wisdom. So according to Permendikbud No. 37 of 2018 concerning Amendments to Permendikbud No. 24 of 2016, it is stated that the Basic Competencies in learning PPKn Grade 5 Semester 1 in the 2013 curriculum are (Permendikbud, 2018):

3.1.1. Be tolerant of the socio-cultural diversity of the community in the context of Bhineka Tunggal Ika

This Basic Competency contains affective aspects, namely in PPKn learning the learning outcomes that must be achieved are affective aspects, namely where students can display the attitudes expected from Those Basic Competencies. Based on these Basic Competencies, the attitude resulting from PPKn learning with material on the socio-cultural diversity of the community in the context of Bhineka Tunggal Ika is an attitude of social tolerance.

To find out the learning outcomes of affective aspects, students answer questions by responding to the problems posed related to tolerant attitudes in the socio-cultural diversity of the community in the context of Bhineka Tunggal Ika. Students generally give positive responses or can be tolerant of the socio-cultural diversity of the community in the context of Bhineka Tunggal Ika with an attitude of accepting differences towards diversity the socio-cultural that exists in its environment happily coexists. In a coexistence that has socio-cultural diversity, they respect each other between other cultures. They give appreciation or recognition to other cultures by following or enjoying these cultures such as ondel-ondel as an icon of Betawi culture.

3.1.2. Examining the socio-cultural diversity of the community

This Basic Competency contains cognitive aspects or knowledge, so to achieve cognitive aspects teachers provide discussion activities to students by doing assignments to study social diversity One of the people's cultures is the Betawi cultural tribe. They examined the socio-cultural diversity of the people in Jakarta. They discussed the differences between the Meraka culture and the Betawi culture they studied. And they discussed the existence of Betawi culture in the people of Jakarta which is a plural society. They answer questions about how they can accept Betawi culture, give responses when coexisting with Betawi culture, how they respect Betawi culture, and how they give appreciation to Betawi culture.

3.1.3. Organizing activities that support the socio-cultural diversity of the community

This Basic Competency is a psychomotor aspect, so in this basic competency, the teacher asks students in groups to organize activities that support the socio-cultural diversity of the community by displaying different cultures. There are five groups in one class including Betawi culture, Minang culture, Balinese culture, Bugis crocodile, and Ambon culture. They display the peculiarities of each such cultural area. Then they introduced their culture to their friends. After that, they will respond to the cultural activities of the area. In responding to the cultures displayed they appreciate and accept other cultures and respect each other for these differences.

3.2. Introducing Betawi culture to elementary school students

During the implementation of PPKn learning in the classroom, teachers discuss the socio-cultural diversity of society by highlighting Betawi culture, which is native to Jakarta. Since Jakarta is a multicultural city, not all

students come from the Betawi ethnic group; instead, they represent various ethnicities, including Javanese, Sundanese, Minang, Batak, Bugis, Balinese, Ambonese, and Dayak.

To engage students, teachers use a problem-based learning model that focuses on Betawi culture, emphasizing its need for preservation as part of Indonesia's rich heritage. One of the primary learning media utilized is storybooks related to Betawi culture, such as those featuring Ondel-Ondel. Students read these stories, which introduce Ondel-Ondel as a significant cultural icon of the Betawi people. Evaluation activities in PPKn learning assess students' attitudes toward Betawi culture, fostering an appreciation for Indonesia's cultural diversity.

Despite living in Jakarta, not all students are familiar with Betawi traditions, even though they may have encountered cultural practices such as Ondel-Ondel performances, circumcision celebrations, and nyorog (a tradition of giving food as a gift). Therefore, in PPKn learning, teachers use educational media to introduce Betawi culture effectively. Students actively participate in the learning process by reading the assigned storybooks.

The storybooks used in this learning approach include Ondel-Ondel and Nyorog, which narrate Betawi cultural traditions. The Ondel-Ondel storybook, in particular, explains the significance of this traditional giant doll, originally considered sacred by the Betawi people. Philosophically, Ondel-Ondel represents values such as security, order, bravery, resilience, honesty, and integrity. Traditionally, its preservation was passed down through generations as a sacred tribute. However, with modernization, Ondel-Ondel (figure 2) has undergone a shift in meaning; it is no longer solely a sacred object used in rituals but is now also used for decorative purposes and as a means of livelihood for the Betawi community.

Figure 2

Ondel-ondel storybook



3.3. Synopsis of ondel-ondel story

[Niluh walks to the venue/Siti's house]

Niluh: "A sunny Saturday morning, this morning I was very excited to welcome the invitation from Siti. He said near his house there will be a Betawi cultural festival, well I can't wait! There must be a lot of delicious food, egg crust, cendol ice, mayang shawl ice... Aaasiiiiikkk!"

[Niluh arrived at the location and was surprised to see the ondels in front of the archway]

Niluh : "Ehh, ehh, what is that? How come there are such tall and big people? Why is his face so red? Ugh, it's spooky!" I felt terrified and my body got goosebumps.

I thought for a while, lest I go the wrong way. But, as I remember, this is indeed the direction to Siti's house. "Niluh, let's dare! Remember Niluh, there's an egg crust waiting for you in there!"

[Niluh ventured past the ondel's muttering]

Niluh: "Excuse me, Om, Tante, I'm passing by!" I walked in a hurry while timidly passing the giant Om and Tante. Humph, fortunately, they didn't catch up. Wow, where am I so small compared to them?

[Niluh circulated his gaze looking for Siti inside the venue]

Niluh: I finally made it into the festival. Extraordinary! There are so many visitors in this forge. I painstakingly searched for Siti's whereabouts. Luckily from a distance, Siti waved her hand at me.

[Niluh meets Siti-narrates passionately]

Siti: "Finally you get to it too, Niluh! But, what's wrong with your face? Why are you sweating and looking scared?" Siti noticed the strangeness in me.

Niluh: oh, Siti you have something to know I In front of the archway earlier, I met Om and Tante whose bodies are tall and huge like giants. Om's face is red giant and his mustache is thick, although the giant Aunt looks good, her face is pale white | You have to be careful, Siti when you meet them I It's really horrified!"

[Siti laughs]

Siti: "Ahahaha, you mean ondel-ondel, huh? It is not a native human Niluh, but a giant doll typical of the Betawi tribal community. You're there-there's it!" Siti laughed at my behavior.

Niluh: "Oh so that was a doll, huh?"

Siti: "That's right, it's a pair of ondel-ondel dolls. If only one is called ondel. People used to call it Barongan."

[Siti takes Niluh to the ondel-ondel miniature doll booth]

Siti: According to the old story, there is a village where almost all residents are affected by skin diseases. Then the villagers made a large number of people parade around the village while performing rituals."

Siti: "Since then, the villagers have believed that something big has the power to protect people. Among them are keeping the hosts away and driving away evil spirits. That's why the models are usually also displayed at the door of the house or archway as you saw earlier, Niluh."

[Niluh watches Siti while holding a coconut flower ornament for a miniature doll of ondel-ondel]

Siti: "However, as the ondel-ondel civilization developed it was no longer used as a ritual tool and special purpose. Models are now only used as decorations for certain events, such as this cultural festival. Ondel-model has melted into a place to make a living and for entertainment purposes, Ni. So you don't have to be afraid anymore, okay."

[Niluh smiled shyly while holding his head]

Niluh:Hearing Siti's explanation I became embarrassed myself, hahaha. Apparently, Om and Tante are just dolls.

Siti: "Niluh, you know no, those ondel's have a lot of philosophies and meanings, you know!"

Niluh:"Oh yes? What is that?" I asked even more excitedly, and I became curious.

[Siti shows the dolls, explaining each piece]

Siti: "The guise or face of a male ondel is usually red which means bold and responsible, and describes the nature of ugliness, while the guise of a female ondel is usually given a white or yellow color which means calm and patient and describes the nature of kindness. Models are usually made into a pair, which is an illustration that men and women of all their nature can complement each other."

Siti: "The round and zigzag ornaments on the crown, the clothes used and the guise have various philosophies and meanings, such as the value of harmony, the value of decency, the value of obedience to the provisions, and the value of being full of enthusiasm for achieving ideals."

[Niluh holding the Ondel doll with a meaningful smile]

Niluh: Wow, it turns out that ondel-ondel are unique! I came to know that the Betawi ondel-ondel culture symbolizes the life of the Betawi people which is thick with the value of life." I understand now, and of course, since starting today I am not afraid to see Om and Tante Ondel anymore, hehe...

3.4. Post reading

After reading the storybook, students discussed in their group by giving responses to Betawi culture, namely ondel-ondel which they often encounter in the surrounding environment. They gave responses to ondel-ondel as Betawi icons, which were analyzed from the results of their responses, including:

3.4.1. Accepting Betawi culture

Students can generally accept Betawi culture such as ondel-ondel as a Betawi icon which they already know that in every major event to be held such as weddings, other formal occasions, or even Jakarta's birthday then ondel-ondel will always be there. Then they will not feel the fear of the models that they originally felt strange and creepy.

3.4.2. Coexistence with Betawi culture

Students who are not from Betawi culture because they live in Jakarta will coexist with Betawi culture. They coexist peacefully and get along well. They also often witness their Betawi ethnic neighbors perform Betawi traditional ceremonies such as when performing weddings which are commonly referred to as the Palang Pintu tradition. When they are going to carry out the wedding ceremony, they usually do mutual aid for cooking dishes for the guests which can be held until the evening. They feel happy to coexist with Betawi culture even though it is different from the culture.

3.4.3. Respecting Betawi culture

Not all students come from the Betawi tribe, for students who are not from the Betawi tribe, their response to Betawi culture is to respect it. Students may enghormati ondel-ondel as Betawi icons with them can treat or respond to ondel-ondel well not damage or destroy it. Students can respect Betawi culture by not insulting it or judging it negatively against Betawi culture.

3.4.4. Appreciation of Betawi culture

After they read the ondel-ondel storybook as a Betawi icon, they gave appreciation to the response to Betawi culture. They consider ondel-ondel as a very unique Betawi icon that has various meanings in the life of the Betawi people. They can also draw and make ondel-ondel dolls. They can also make ondel-ondel and use them as decorations or as dolls to play with them. So they can appreciate Betawi culture with pleasure and want to learn it, get to know and even follow or enjoy Betawi culture which is part of the culture of the Indonesian nation.

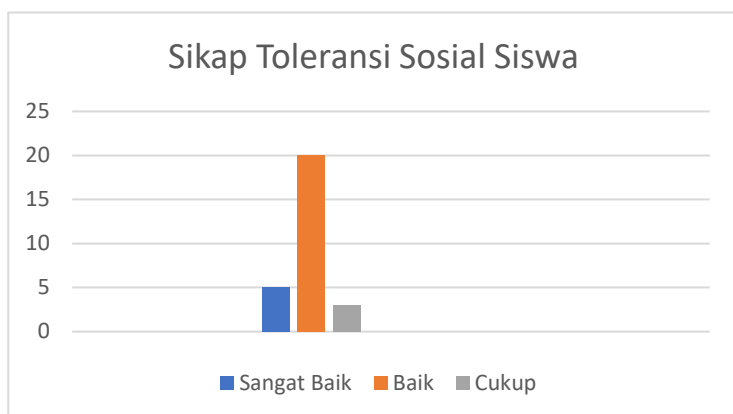
3.5. Instilling social tolerance in elementary school students through Betawi cultural local wisdom content

After students participated in the PPKn learning process by reading Ondel-Ondel storybooks, engaging in discussions, and completing evaluations, they demonstrated positive responses regarding their attitudes toward Betawi culture. This learning approach helped students develop a deeper respect for cultural differences and an appreciation for Ondel-Ondel, which is one of the iconic elements of Betawi culture. The students' reactions showed a shift in their attitudes, particularly in how they valued the cultural diversity within their society.

In addition to the qualitative observations, a survey was conducted to assess the students' social tolerance attitudes. The survey involved 28 students, and the results revealed that 11% of students (3 students) exhibited a sufficient level of social tolerance, while the majority, 71% (20 students), demonstrated a good level of social tolerance. Additionally, 18% of students (5 students) showed an excellent level of social tolerance (figure 3). These findings suggest that integrating local wisdom, such as the exploration of Betawi culture, into the learning process can effectively contribute to fostering social tolerance among elementary school students.

Figure 3

Diagram of students' attitudes to social tolerance



If averaged the results obtained are 76, meaning that the overall social tolerance attitude of students is in the good category after carrying out PPKn learning charged with local wisdom of Betawi culture. Based on the results of the survey, the results of students' social tolerance attitudes are included in the good category. This shows that after learning the content of Betawi cultural local wisdom, it can be interpreted that students become more understanding and understand the understanding of social tolerance so that students have a good attitude toward social tolerance in a community environment.

4. DISCUSSION

In the Basic Competencies of PPKn (Civics Education) learning in the 2013 curriculum, the topic of socio-cultural diversity is discussed within the context of Bhinneka Tunggal Ika (Unity in Diversity). In PPKn learning, the achievement of learning outcomes is not limited to the cognitive aspect but also includes the affective aspect. In addition to gaining knowledge about socio-cultural diversity in the context of Bhinneka Tunggal Ika, students must also develop an attitude towards these differences. The expected attitude is the emergence of awareness and tolerance for socio-cultural differences, which is referred to as social tolerance. The development of social tolerance in students is an essential part of character-building, integrated into KDP (Character Development) learning.

From the analysis of PPKn learning materials, it is clear that the socio-cultural diversity of the community in the context of Bhinneka Tunggal Ika contains elements of local wisdom. This is because citizenship education involves subject matter that includes the relationship between the state and its citizens, which is deeply rooted in the culture of the nation (Ridwan & Renmaur, 2018). Integrating the values of local wisdom into learning material is crucial, as it helps shape students' cultural understanding and provides them with guidelines for proper attitude development (Uge et al., 2019). Local wisdom is important because it is directly connected to real life and can be incorporated into the learning process. Furthermore, local wisdom offers an alternative way to bridge students' understanding of contextual material across various learning topics (Sudirman et al., 2020).

Culture is a product of human thought within a social society. In the constructivist theory of learning, social factors significantly influence an individual's cognitive development. According to this theory, the social environment plays a vital role in shaping and enhancing a person's cognitive growth. This is further supported by Vygotsky's theory, which posits that interaction with the surrounding environment and people can

stimulate developmental processes and promote cognitive growth in students. Based on these theories, teachers can engage students in observing and analyzing local culture directly, allowing them to strengthen the knowledge concepts they have learned (Ilhami et al., 2019). One approach to introducing local wisdom is through storybooks, as demonstrated by Kim et al. (2018), who utilized folklore books to teach children valuable moral lessons through compelling narratives and interesting characters.

Instilling social tolerance in primary school students is similarly achieved by Nagovitsyn, who emphasizes developing pedagogical schemes for the holistic establishment of social tolerance in the educational process at universities. A key feature of this approach is the use of interactive teaching methods and inventive problem-solving techniques (Nagovitsyn, 2018). Jakarta, as a pluralistic city, is home to students from various tribes, not just the Betawi tribe. While they live in Jakarta, not all students are familiar with the Betawi tribe, even though they may often witness and interact with Betawi cultural activities, such as ondel-ondel. In PPKn lessons, teachers use learning media designed to introduce Betawi culture to students.

The learning media used by teachers includes storybooks titled Ondel-Ondel. This storybook narrates the tale of the ondel-ondel, a doll or cultural icon from the Betawi tribe that is considered sacred by the Betawi people. Philosophically, ondel-ondel carries a set of values and a unique significance that plays a major role in maintaining security and order within a community, instilling boldness, toughness, honesty, and resistance to manipulation. Its preservation is passed down through generations as a sacred tribute to the Betawi people. However, with the passing of time, ondel-ondel has shifted from being a sacred object used in rituals to being a decorative figure or a symbol of Betawi culture. The cultural values embedded in society are conveyed to children through these storybooks, helping integrate these values into their lives. Numerous studies have demonstrated that storybooks are an effective medium for reflecting cultural values (Göbel et al., 2018; Sanders et al., 2018; Farkas et al., 2020; Ratminingsihsha, 2020).

In this paper, local wisdom is understood as a cultural resource that reflects and promotes social tolerance (Widyaningsih, 2019). The establishment of social tolerance in the learning process, as demonstrated by the teacher, involves developing a social tolerance framework using methods such as case studies, organizational games, activities, and inventive problem-solving techniques. The case method provides solutions to pedagogical challenges that may arise in student interactions, encouraging students to express their positions confidently, guided by social norms, while fostering dialogue, persuasion, and prospect-setting. When applied in classroom learning, this approach significantly enhances students' personality traits, particularly in realizing social tolerance as moral values and in embracing socio-cultural differences (Nagovitsyn, 2018).

5. CONCLUSION

The importance of instilling good character in children lies in the fact that childhood is considered the golden age, a critical period for character building. Learning based on local wisdom serves as one of the educational goals aimed at preserving culture and laying the foundation for the growth of character values. By incorporating local wisdom into learning, students can better understand their identity, which helps prevent them from being easily influenced by foreign cultures that may contradict noble values.

Integrating local wisdom into education offers several benefits. First, it has the potential to nurture students with strong character, particularly social tolerance. Second, local wisdom acts as a source for building student character, fostering a generation that values peace, cooperation, and the appreciation of diversity without discriminating based on socio-cultural differences. Third, it enhances students' sensitivity to their social environment, helping them become more aware of the world around them. Fourth, the noble values embedded in local wisdom serve as a cultural inheritance that preserves the nation's cultural heritage. Finally, through exposure to diverse cultures and languages, students learn to connect with others while upholding their cultural heritage, respecting the values passed down through generations, and embracing socio-cultural differences with mutual respect.

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