



## Implementation Character Building of Tolerance through Religious Moderation in Early Childhood Education Institutions

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### Abstract

This study aims to describe the implementation of character building of tolerance through religious moderation in Early Childhood Education (PAUD) institutions in Musi Rawas Regency. The research approach used is descriptive qualitative with research subjects consisting of teachers, principals, and parents of students in several PAUD institutions. Data were collected through observation, in-depth interviews, and documentation, then analyzed using the Miles and Huberman model which includes data reduction, data presentation, and drawing conclusions. The results show that the instillation of character building of tolerance through religious moderation is implemented through integrated learning with moderation values such as mutual respect, appreciation of differences, cooperation, and empathy. Teachers act as role models and facilitators in shaping children's behavior through role-playing activities, storytelling, singing, and collaborative activities that foster a moderate attitude and mutual respect. Supporting factors for successful implementation include the commitment of teachers and principals, the support of a harmonious social environment, and the active role of parents. The main obstacles lie in teachers' limited understanding of the concept of religious moderation and the lack of supporting learning media. This study confirms that instilling a character of tolerance through religious moderation in PAUD institutions plays an important role in shaping a generation of children who are noble, peace-loving, and ready to live in diversity from an early age.

**Keywords:** *Tolerance, Religious Moderation, Early Childhood Education, Character Education*



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## INTRODUCTION

The formation of character, morals, and social values can begin at an early age. Through the Early Childhood Education (PAUD) process, children are at a developmental stage that is sensitive to the formation of values and behavior (Talango, 2020). Therefore, instilling character from an early age is an important part of the educational process that aims to build a generation with noble character, empathy, and high social awareness (Anisah, Sapriya, Hakam, & Syaodih, 2021). The character of tolerance is one of the fundamental values that is important to develop from an early age because at this time children are in the early stages of forming attitudes, values,

and social behavior (Raugh, Berglund, & Strauss, 2024). Tolerance in early childhood is defined as the ability to accept and appreciate differences, whether differences of opinion, habits, cultural backgrounds, or beliefs, as well as being able to interact positively with others in everyday life (Rusmiati, 2023). Through the development of a tolerant character, children learn to understand that every individual is unique and has the same right to be respected (Firmansyah, Yudha, Suyato, & Sukarti, 2024). Strengthening the character of tolerance from an early age also plays an important role in shaping children's ability to coexist peacefully in diverse environments (Sodik, 2020). Children who are accustomed to a tolerant attitude tend to be better able to control their emotions, avoid discriminatory behavior, and show empathy towards others (Martikainen et al., 2024). In the context of early childhood education, instilling tolerance is done through social interactions, group play activities, habituating mutual respect, and providing real examples by educators and parents (Rusmiati, 2023).

multicultural country, has a very complex diversity of ethnicities, religions, cultures, and customs, so that social life demands an attitude of mutual respect and tolerance (Junanto & Fajrin, 2020). This diversity is a national treasure, but also has the potential to cause social friction if not addressed wisely (Ramadhani, Dewi, & Furnamasari, 2022). Therefore, a framework of values is needed that can guide society to live side by side in peace, justice, and harmony amidst existing differences (Kiswahni, 2022). Religious moderation emphasizes a balanced, non-extremist religious attitude and prioritizes the values of tolerance, justice, and respect for diversity (Ritonga, 2021). This concept encourages each individual to practice their religious teachings confidently without negating the rights and beliefs of others. By making religious moderation the foundation of social attitudes, Indonesian society is expected to be able to strengthen unity, prevent religious-based conflicts, and build a harmonious and sustainable life together within the framework of diversity. (Komang Widyana, Made Darsana, Gede, & Juni Arta, 2022). The Ministry of Religious Affairs of the Republic of Indonesia (2019) defines religious moderation as a perspective, attitude, and practice of religion that prioritizes balance, avoids extremes in religion, and respects differences. Implementing the values of religious moderation in educational institutions, particularly at the early childhood education level, is a preventive and strategic step to shape a generation that has a spirit of tolerance and respects plurality from an early age (Ritonga, 2021).

In Musi Rawas Regency, early childhood education (PAUD) institutions play a crucial role in developing children's character, rooted in religious values and local wisdom. This region is known for its heterogeneous population, both in terms of religion, culture, and social background. This makes PAUD institutions a crucial arena for instilling the value of tolerance through an educational approach based on religious moderation. Through daily activities such as playing together without discrimination, learning about various traditions and cultures, and developing empathy through stories and songs, children can learn to appreciate diversity naturally. However, initial observations and several field findings indicate that the implementation of character building through religious moderation in PAUD institutions in Musi Rawas has not been optimal. Some teachers still have a limited understanding of the concept of religious moderation, and not all institutions have structured learning strategies to internalize the value of tolerance in children's activities. Furthermore, support from parents and the surrounding social environment is also a factor influencing the success of this process.

Several previous studies have explored the theme of religious moderation and the character of tolerance in early childhood from various perspectives. Zuliana et al. (2024) in their study on religious moderation in early childhood found that internalization of the value of religious moderation is effectively achieved through the habit of "practical empathy" between children with one another (Qorib, Wirian, & Butlam, 2024). Meanwhile, Hidayah and Rohman (2023) emphasize the pedagogical aspect through the use of storytelling media modified with inclusive messages to change children's perceptions of differences. On the other hand, (Fitriani, et al. 2021) highlight the importance of integrating local wisdom, where traditional games are used as a means to erode sectarian egos and build teamwork in early childhood education (PAUD) environments. All three studies show fundamental similarities with this study, namely the agreement that character education for tolerance must begin at an early age with teachers as the main role models. However, there are significant differences that constitute novelty in this study. While previous research has focused more on the context of inclusive schools, the effectiveness of storytelling media, or local culture in general, this study specifically focuses on Musi Rawas Regency, which has a highly heterogeneous sociological community. Furthermore, this study provides a more critical perspective by uncovering real-world obstacles – such as teachers' limited understanding and the lack of learning media – and includes parents' perspectives more comprehensively than previous studies.

Based on this background, this study aims to analyze the implementation of character building tolerance through religious moderation in Early Childhood Education institutions in Musi Rawas Regency. Specifically, this study will identify the forms of activities carried out by teachers in instilling the value of tolerance, understand the applied learning strategies based on religious moderation, and explore supporting and inhibiting factors in its implementation. The results of this study are expected to contribute to the development of character education practices at the Early Childhood Education level, while strengthening the role of educational institutions in grounding the values of religious moderation in a multicultural society.

## **METHODOLOGY**

### **Research Approaches and Types**

This study employed a qualitative, descriptive approach. The qualitative approach was chosen because it seeks to deeply understand the meaning and process of implementing the character of tolerance through religious moderation, based on the real-life experiences of educators in early childhood education institutions. This approach emphasizes understanding the natural context, with the researcher as the primary instrument in collecting and analyzing data. The descriptive research method was used to factually describe how the implementation of tolerance values is applied in learning activities, how teachers interpret the concept of religious moderation, and the extent to which the educational environment supports the development of tolerant children's character. With this approach, the research results are expected to provide a comprehensive overview of the practice of character education based on religious moderation in early childhood education (Bakkalbasioglu, 2020).

### **Research Location and Subjects**

This research was conducted at several Early Childhood Education (PAUD) institutions in Musi Rawas Regency, South Sumatra Province. The location selection was purposive, considering the region's diverse religious, cultural, and socioeconomic

background, providing a relevant context for examining the instillation of tolerance. Several PAUD institutions in Musi Rawas are also known for actively implementing activities based on character and spiritual values, making them appropriate locations for this research. The research subjects included PAUD teachers, school principals, and parents. Teachers were selected because they play a direct role in the learning process and character development of children. Principals were involved because they play a strategic role in designing institutional policies and supporting the implementation of religious moderation. Parents were included as school partners who play a role in continuing the habituation of tolerance values within the family environment. By involving these various parties, the research gained a more comprehensive view of how tolerance values are instilled in PAUD environments.

### **Data Collection Techniques**

Data were collected through three main techniques: observation, in-depth interviews, and documentation. First, direct observation was conducted within the PAUD (Early Childhood Education) environment to observe the behavior of teachers and children during learning activities, social interactions between children, and activities reflecting values of tolerance such as cooperation, sharing, and mutual respect for differences. These observations helped researchers obtain empirical data that concretely illustrate the implementation of religious moderation in educational practice. Second, in-depth interviews were conducted with teachers, principals, and parents. The interviews were used to explore understanding, experiences, and strategies used in instilling values of tolerance through activities based on religious moderation. Interview questions were structured semi-structured to maintain focus on the research topic while still allowing informants to broadly explain their experiences. Third, documentation was used to complement the observation and interview results, in the form of Daily Learning Implementation Plans (RPPH), photographs of children's activities, teacher notes, and school work programs. This documentation served to validate the field data and strengthen the interpretation of the research findings.

### **Data Analysis Techniques**

Data analysis was conducted using the Miles and Huberman (1994) model, which includes three main stages: data reduction, data presentation, and conclusion drawing or verification. The first stage, data reduction, was carried out by selecting and focusing data from interviews, observations, and documentation to ensure its relevance to the research focus. This process involved grouping data based on themes such as strategies for cultivating tolerance, forms of learning activities, and obstacles faced by teachers. The second stage, data display, was carried out by systematically organizing the data in a narrative form to facilitate researchers in understanding the relationships between data categories. At this stage, researchers presented descriptions of religious moderation practices, examples of learning activities, and interaction patterns that occur in the PAUD environment. The third stage, conclusion drawing and verification, was carried out by reviewing all processed data to ensure that the conclusions obtained were truly supported by empirical evidence. Verification was carried out repeatedly throughout the research process to maintain the accuracy and credibility of the analysis results (Furidha, 2023).

## RESULTS AND DISCUSSION

### Implementation of Character Building of Tolerance through Religious Moderation

Research results show that Early Childhood Education (PAUD) institutions in Musi Rawas Regency have attempted to instill the character value of tolerance through various learning activities oriented toward religious moderation. This implementation is not done directly through lectures or formal religious instruction, but through habituation, role modeling, and enjoyable daily learning experiences tailored to the characteristics of early childhood.

Early childhood education teachers at several research institutions use various strategies to internalize the value of tolerance, such as through playing together without discrimination, sharing food or toys, and group work that fosters mutual respect. Furthermore, storytelling is an effective strategy for instilling the value of religious moderation, especially in early childhood. Through stories about exemplary figures, children are introduced to positive attitudes such as honesty, empathy, mutual respect, and helping others regardless of background. Stories of friendship across religious, ethnic, or cultural differences help children understand that differences are normal and do not hinder harmonious relationships. The use of local folklore also plays an important role because it is close to children's lives and contains values of local wisdom that uphold togetherness, tolerance, and peace. Conveying values through storytelling allows children to learn imaginatively and emotionally, making the message of religious moderation easier to understand and internalize. In this way, children not only learn the concept of tolerance cognitively, but also experience it through the storyline and characters they know, so that these values can be naturally embedded in their daily attitudes and behavior.

Teachers play a crucial role as role models of moderate behavior for children. For example, teachers consistently demonstrate fairness, non-discrimination, and respect for differences of opinion among students. In certain activities, early childhood education institutions also introduce various local cultures and traditions in Musi Rawas, which are characterized by a sense of togetherness and mutual cooperation, such as communal meals, arts and cultural performances, and religious holiday celebrations, all conducted with an inclusive approach. These findings align with Naim's (2012) view that instilling character values in early childhood is most effectively achieved through role models and habituation. In the context of religious moderation, simple yet consistent activities can foster the foundations of a tolerant attitude in children from an early age.

### Teacher Strategies in Integrating Religious Moderation in Learning

moderation values into daily lesson plans (RPPH). This strategy includes integrating moderate values such as fairness, mutual respect, and peace into learning themes such as "Myself," "My Environment," and "Togetherness."

In early learning activities, teachers play a crucial role in instilling the values of religious tolerance and moderation through simple, consistent routines. One such activity is inviting children to pray together according to their respective beliefs. Teachers do not impose a uniform form, wording, or method of prayer, but rather provide space for each child to express their prayers based on their religious teachings. This approach teaches children from an early age that differences in belief are normal and should be respected. Through this direct experience, children learn that everyone has their own way of worship, and all of these ways should be respected without

demeaning or imposing their will. This initial activity also serves as a crucial moment for teachers to build an inclusive and emotionally safe classroom atmosphere. When children feel accepted and their identities are valued, they are more open to interacting positively with their peers. Teachers can model tolerant behavior through the language they use, their facial expressions, and how they respond to differences in the classroom. Teachers' role models in being fair and respectful of all children serve as a key foundation for fostering tolerance in students.

In core activities, the values of tolerance and empathy are instilled through various collaborative play activities. Teachers design group games that require children to work together, help each other, and communicate with their peers. For example, in building blocks together, children learn to share roles, wait their turn, and respect the ideas and opinions of their peers. When differences of opinion or mistakes arise during play, teachers guide children to resolve them peacefully and with mutual understanding, rather than through conflict or excessive emotion. Collaborative artwork is also an effective way to foster empathy and mutual respect. In the collaborative process, children are encouraged to work as a group despite their differing abilities, characters, or backgrounds. Children learn that each piece of work is a combination of the contributions of all group members, so that no one feels superior or excluded. Through these experiences, children understand the importance of togetherness, tolerance, and mutual respect in achieving common goals. In closing activities, teachers reinforce the social values learned throughout the learning activities. This reinforcement is done through simple reflections, short stories, or light question-and-answer sessions tailored to the developmental level of early childhood. Teachers emphasize the importance of sharing with friends, helping those experiencing difficulties, and respecting differences within the classroom. These messages are delivered in simple and compassionate language, making them easy for children to understand and remember.

Furthermore, teachers can also appreciate positive behaviors displayed by children during activities, such as being helpful, cooperative, or patient with friends. This appreciation serves as positive reinforcement, encouraging children to repeat these good behaviors in their daily lives. Thus, the series of opening, main, and closing activities not only serves as an academic learning process but also as a means of developing character traits of tolerance, empathy, and moderation, which are essential for children to live in a diverse society.

Some teachers also use the edutainment approach (education and entertainment) using singing and role-playing methods to instill the values of tolerance. Children's songs about friendship, cooperative games, and simple dramas are effective media in fostering children's understanding of the values of togetherness and mutual respect. These findings reinforce Vygotsky's (1978) theory of social learning, which states that children learn through interactions with their social environment. In this context, teachers function as scaffolders who help children understand the concept of values through concrete and enjoyable social experiences.

### **Supporting and Inhibiting Factors for Implementation**

The research also found several factors influencing the successful implementation of character building for tolerance through religious moderation in Musi Rawas Early Childhood Education (PAUD). The main supporting factors include: Community support that upholds the values of family and mutual

cooperation. Active parental involvement in school activities, especially social and religious activities. Furthermore, the PAUD curriculum policy based on Pancasila and Bhinneka Tunggal Ika values also strengthens the integration of religious moderation values into learning. Inhibiting factors include:

- a. Not all teachers understand the concept of religious moderation comprehensively;
- b. Limited learning media that support the themes of tolerance and diversity;
- c. There are differences in parents' perceptions of cross-cultural or religious activities, which are sometimes misunderstood as deviations from teachings.

This condition shows that although awareness of the importance of tolerance values is quite high, its implementation still requires strengthening of teacher competency aspects and more systematic institutional support.

The results of this study show that the implementation of religious moderation in early childhood education institutions in Musi Rawas has taken place contextually through learning practices oriented towards children's social experiences. Moderation values such as tolerance, justice, and balance are instilled through simple activities close to children's lives, rather than through formal religious doctrine. This finding aligns with the concept of religious moderation developed by the Indonesian Ministry of Religious Affairs (2019), which emphasizes the importance of education as a space for internalizing universal human values, such as tolerance, justice, and compassion. In the context of early childhood education, religious moderation is not interpreted as a specific religious teaching, but as a value approach that fosters awareness of diversity from an early age. From a character education perspective, this practice also reinforces Lickona's (1991) view that character education must encompass the moral dimensions of knowing, feeling, and action. In early childhood education, these three dimensions are evident through activities that foster children's understanding of differences (knowing), build empathy for friends (feeling), and cultivate positive behaviors such as sharing and helping each other (action).

Finally, the instilling of tolerance through religious moderation in early childhood education institutions in Musi Rawas not only supports the formation of religious character in children but also serves as a strategic effort to strengthen national identity and social unity amidst the diversity of Indonesian society. This study has several limitations that need to be considered in interpreting the results. First, this study was only conducted at a few purposively selected early childhood education institutions in Musi Rawas Regency, so the findings cannot be generalized to all early childhood education institutions in other regions with different social and cultural characteristics. Second, the descriptive qualitative research approach causes the results to emphasize a deeper understanding of the context and implementation process, rather than quantitatively measuring effectiveness. Third, the data obtained are highly dependent on the honesty and subjectivity of informants, especially teachers and principals, so there is still the possibility of perceptual bias in the delivery of information. Fourth, the limited timeframe for the study meant that observations were only conducted on certain learning activities, thus not fully describing the dynamics of the application of religious moderation values throughout the school year. Therefore, further research is recommended using a mixed approach (methods) with a wider scope of institutions in order to provide a more comprehensive picture of the effectiveness and impact of instilling a character of tolerance through religious moderation in Early Childhood Education institutions.

## CONCLUSION

This study shows that the implementation of character building of tolerance through religious moderation in Early Childhood Education (PAUD) institutions in Musi Rawas Regency has been running well, although still facing several challenges. The values of religious moderation such as tolerance, balance, and mutual respect are implemented through learning activities that are fun, contextual, and appropriate to children's development. Teachers play a crucial role as role models in fostering moderate attitudes through positive habits, fair social interactions, and the application of collaborative learning methods that foster empathy and togetherness among children. The learning strategies used by teachers include integrating the values of religious moderation into learning themes, using role-playing methods, storytelling, singing, and group activities that emphasize cooperation and respect for differences. This implementation proves that character education based on religious moderation can be carried out simply but meaningfully in PAUD environments. The main supporting factors for the success of this program include the commitment of teachers and principals, the support of a harmonious social environment, and parental involvement in educational activities. While the obstacles faced are teachers' limited understanding of the concept of religious moderation, the lack of relevant learning media, and differences in community perceptions of interfaith or cultural activities. Overall, the results of this study confirm that instilling tolerance through religious moderation in early childhood education institutions significantly contributes to developing a young generation that loves peace, respects differences, and possesses noble character. This effort is a strategic step in strengthening national values and fostering a culture of harmonious living amidst Indonesia's diverse society, particularly in Musi Rawas Regency.

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