

The Development of Tolerance-Promoting Children's Stories as Instructional Media in Elementary School

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ABSTRACT

Tolerance-promoting stories can be utilized as instructional media. The reach of stories as a medium is vast and diverse. Reports can be read at any time, from any location, and by anybody. Additionally, stories as media are not condescending. Children can live up to these qualities as storytellers through their inner experiences. The development of tolerance qualities in stories is always necessary so that increased child reading can contribute to character education's strengthening. The availability of children's reading materials as instructional media is critical in assisting instructors in designing classroom instruction. The story generated in this study takes place in Malang, one of the most popular destinations for education and living. Cakra and Lala are the story's key characters. They are fifth-grade elementary school pupils from diverse ethnic and socio-cultural backgrounds. The primary and supporting characters are characterized in light of their diversity, which contributes to the development of an attitude of tolerance and mutual respect. In general, the story demonstrates the following tolerant indicators: (a) willing to cooperate, (b) willing to share, (c) being friendly to one another (greeting one another when they meet), (d) empathizing, (e) making friends with anyone, (g) respecting the opinions of friends and not imposing their own will on others, (h) mediating when friends disagree, (i) not being self-centered, (j) being willing to address issues with friends, and (k) assisting one another, both among friends and with adults.

Keywords: *tolerance, children's stories, instructional media*

1. INTRODUCTION

Indonesia is a multicultural country. Diversification is a condition in which there are numerous distinctions across several spheres of society. These distinctions may be based on ethnic origin, race, religion, belief, political philosophy, socio-cultural context, or economy. As a varied society, tolerance is a critical characteristic that all members of the Indonesian community must possess. Tolerance values enable the development of mutual tolerance and respect for diversity and the establishment of peaceful relationships between community members.

Tolerance is defined as attitudes and behaviors that respect differences in ethnicity, race, religion, belief, political ideology, socio-cultural context, and economy that influence one's thoughts, attitudes, and actions. Tolerance, according to is defined as a tolerant nature. Tolerance is the quality or attitude of accepting opposing or divergent positions (opinions, ideas, beliefs, habits, and behaviors, for example) to

one's own. According to UNESCO, tolerating is synonymous with respecting, letting, or allowing. Tolerance refers to respect, acceptance, and admiration of the world's vast cultural diversity, diverse modes of self-expression, and modes of human existence. Tolerance is the ability to live in harmony with one's differences [1]. According to [2], tolerance is not a straightforward concept, but rather a complex one. Tolerance is comprised of three critical components: objection (one's attitude toward tolerance), acceptance (one's reaction to the existence of a particular group), and rejection (one's actions demonstrated through sacrifice).

Tolerance must be consistently cultivated, developed, and maintained, as diversity is inherent in human nature. Wherever a person is, s/he will have to deal with a variety of conditions. Tolerance must be instilled in children as an integral aspect of the nation's personality from an early age. Children must grasp tolerance values and cultivate them from an early age to speak and act with tolerance, making it a habit and eventually a culture.

Tolerance ideals are becoming increasingly vital, particularly as democracy and freedom of expression become more prominent. Democracies and freedom of expression might incentivize certain parties to assert their supremacy or that of their organizations without consideration for other groups. As a result, these people engage in intolerant behavior. Absolute intolerance, such as religious intolerance, is still widely available and demonstrated via troubling situations. According to the Wahid Institute's findings [3], 0.4 percent, or around 600,000 Indonesian people (WNI), have undertaken extremist and intolerant acts. The statistic is based on the adult population of about 150 million people. There are also subgroups of people who are more susceptible to radical movements that may result in intolerance, with 11.4 million people, or 7.1 percent of the population, capable of carrying out revolutionary activities if asked or given the opportunity. Yenny Wahid, Director of the Wahid Institute, concluded that intolerance in Indonesia has been increasing in recent years, from 46% to 54% (Media Indonesia, 2020)

Children frequently face instances of intolerance, such as bullying, as a result of their diverse backgrounds. According to a study conducted by the Program for International Student Assessment (PISA, 2018), 41.1% of Indonesian students acknowledged to having been bullied. According to this research, Indonesia ranks fifth among 78 nations with the most harassed students [4]. According to the Indonesian Child Protection Commission (KPAI) [5], bullying was disproportionately prevalent among elementary school (SD) children, accounting for 67% of all incidents addressed. Bullying behavior is motivated by a variety of factors, one of which is the desire to feel superior to other children socially. For instance, victims of bullying are deemed inferior due to their religion or ethnic origin [3]. Intolerant behavior is one of the factors that contribute to bullying incidents.

According to Supriati [6], several vital indicators of a tolerant student include respecting friends who hold divergent opinions, accepting agreements that contradict their own, taking other people's shortcomings, forgiving others' mistakes, and being willing to cooperate with anyone who comes from a diverse range of backgrounds, perspectives, and beliefs, and refraining from imposing one's own opinions or beliefs on others..

In account of Indonesia's various circumstances and proclivity for intolerance, it is necessary to develop tolerance-promoting stories. Stories, as an example of instructional media, have an extensive reach. A story can be read at any time, from any location, and by everyone. Because of their amusing quality, stories transform into non-patronizing instructional media. Through a fun and internal

process, children may appreciate the morals inherent in a report. The student's inner experience as a story-reader is supposed to contribute to the development of his tolerant personality.

2. METHODS

In this study, a story containing the value of tolerance was developed as an educational medium. The story developed was packaged in a storybook for children. There are three main requirements that are considered in development research, namely validity, practicality, and effectiveness. The development model used in this study is the 4-D model, which consists of *define*, *design*, *development*, and *disseminate*[7].

The *Define* stage entailed establishing the subject of tolerance contained in the story and incorporating materials to bolster the theme throughout the developing plot. Theme is what propels a story forward or what gives it its color. Given the story's theme, tolerance will undoubtedly be a value that the characters strive towards. The story's characters, characterization, and setting all contribute to the theme's strength. The *design* stage began with the creation of a plot blueprint. The blueprint includes details of the characters' names, social identities, physical traits, personalities, and the tolerance messages conveyed by each character. Following that, the blueprint serves as the foundation for building the story. The generated report was next evaluated by a team of researchers with expertise in media and children's literature and field tested. The field test was conducted in a research context with elementary school-aged children utilizing the narrative as an educational medium.

3. RESULTS AND DISCUSSION

The story generated during this study is a children's story that incorporates tolerance values. The development process began with the creation of a characterization blueprint. Characters are actors in the story who have an essential function as messengers of the story, while a blueprint serves as a template for controlled story development in order to establish tolerance values and maintain the plot's cohesion. The narrative is set in a place that all Indonesian children are familiar with. Setting is viewed as a factor that contributes to social diversity. As a result, Malang was chosen as the story's setting. Malang is one of Indonesia's educational cities. Malang has developed into one of Indonesia's most popular study and living destinations for students. As one of Indonesia's major cities, Malang is undoubtedly familiar to Indonesian children, who, coincidentally, are the intended audience for the story generated in this study.

The story's characters are built to reflect Indonesia's diversity. The story is about children who attend a government-run elementary school in Malang called *SD Negeri Pembina*. The selection of this educational settings was made with the notion of "education for everyone" in mind. State primary schools, which receive most of their operating finances from the government, accept students from

all socioeconomic classes and backgrounds. The story's characters come from a variety of ethnic, religious, and economic backgrounds. This also aligns with the advice of children's literature specialists, especially Nilsen and Donelsen [8] who advocated for children's reading to include characters from diverse cultural and ethnic origins.

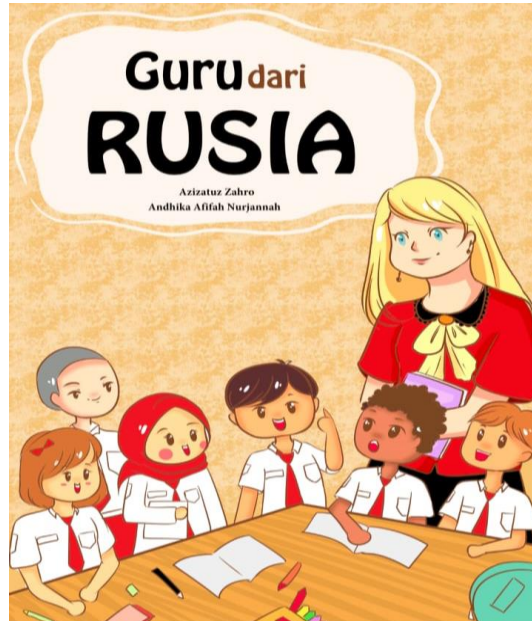


Figure 1 Teacher from Rusia's book cover.

Cakra and Lala are the story's central protagonists. Cakra is characterized as a Malang native (*Arema*) of Javanese ancestry, a devout Muslim. Cakra is the son of a shop owner. Cakra likes to play soccer. Meanwhile, Lala is a young girl whose mother was born and raised in the Indonesian capital, Jakarta. Apart from Cakra and Lala, other characters in this story also embody the diversity of Indonesia. In general, the report bolsters personalities or indicators of tolerance, such as (a) willing to cooperate, (b) willing to share, (c) being friendly to one another

(greeting one another when they meet), (d) empathizing, (e) making friends with anyone, (g) respecting the opinions of friends and not imposing their own will on others, (h) mediating when friends disagree, (i) not being self-centered, (j) being willing to address issues with friends, and (k) assisting one another, both among friends and with adults. The blueprint of the story is presented in Table 1.

Table 1. The blueprint of the stories

No.	Name of the Character	Social Identity	Character	Physical Characteristics	Tolerance Message
1.	Cakra	<ul style="list-style-type: none"> A Javanese Son of a restaurant owner Intelligent and enjoys soccer A devout Muslim 	<ul style="list-style-type: none"> Honest Friendly Agile Helpful Creative Full of initiative 	<ul style="list-style-type: none"> 10 years old oval face brown skin straight hair medium height 	Everyone can support others sincerely to achieve their goals or expectations regardless of their social class.
2.	Lala	<ul style="list-style-type: none"> Betawi Daughter of a painter Intelligent and skilful enough to be a presenter a Muslim 	<ul style="list-style-type: none"> Honest Has astute communication Admire aesthetics and cleanliness Friendly 	<ul style="list-style-type: none"> 11 years old beautiful and neat flawless skin 	A warm, receptive, and tolerant attitude can instill a sense of security and comfort in anyone.

No.	Name of the Character	Social Identity	Character	Physical Characteristics	Tolerance Message
3.	Aisyah	<ul style="list-style-type: none"> • A Madurese • A salt businessman's daughter • Good at reading Qur'an verses • A volleyball captain • A Muslim 	<ul style="list-style-type: none"> • Honest • Discipline • Assertive • Generous, she likes to help those who are in need. 	<ul style="list-style-type: none"> • 10 years old • Round face • Brown skin • Wears hijab • Tall 	Kindness can be shown to anyone, regardless of origin, social position, or ethnicity.
4.	Zida	<ul style="list-style-type: none"> • A Sundanese • Daughter of a doctor • Enjoys playing a violin and intelligent • A Muslim 	<ul style="list-style-type: none"> • Honest • Friendly and sociable • A devout Muslim 	<ul style="list-style-type: none"> • 11 years old • Beautiful and neat • Clean skin • Medium height 	Making friends requires sincerity and consideration for the beliefs of others.
5.	Wayan (L)	<ul style="list-style-type: none"> • a Balinese • son of a transportation entrepreneur • math champion • a Hindu 	<ul style="list-style-type: none"> • Enjoys traveling • Has an intriguing travel experience • Maintains a calm demeanor 	<ul style="list-style-type: none"> • 12 years old • Oval face • Clean skin 	Differences in ethnic origin and religion do not preclude people from coexisting in peace and tolerance.
6.	Edo	<ul style="list-style-type: none"> • A Papuan • Son of an auto repair shop owner • Enjoys singing • A Christian 	<ul style="list-style-type: none"> • Honest • Feels shy sometimes • Loyal to friends 	<ul style="list-style-type: none"> • Tall and sturdy • Dark complexion • Round face and curly hair 	Ethnic and cultural variety is a social asset that must be safeguarded via peace and harmony.
7.	Salam	<ul style="list-style-type: none"> • A Makassarese • Son of a soldier • A swimmer • A Muslim 	<ul style="list-style-type: none"> • Brave • Hardworking, never gives up • helpful 	<ul style="list-style-type: none"> • 11 years old • Tall • Brown skin 	Everyone who has an abundance of food should help those in need.
8.	Maria Angela	<ul style="list-style-type: none"> • A Manadonese • Daughter of a teacher • a magazine cover model • a Catholic 	<ul style="list-style-type: none"> • a coward • loves solitude • extremely self-conscious 	<ul style="list-style-type: none"> • 11 years old • Beautiful • Clean skin 	Everyone needs to feel safe and secure in their daily lives.
9.	Zaki Ahmad	<ul style="list-style-type: none"> • An Arab • Son of a furniture shop's owner • Enjoys playing soccer • A Muslim • A badminton athlete 	<ul style="list-style-type: none"> • Enjoys trading • Is meticulous with financial calculations • Is obedient to worship 	<ul style="list-style-type: none"> • 12 years old • Oval face • Tall and sturdy 	Respecting the worship procedures and customs of others is a noble attitude.
10.	Larasati	<ul style="list-style-type: none"> • A Javanese • Daughter of a tailor • Good at dancing • A Muslim 	<ul style="list-style-type: none"> • Modest • Enjoys solitude • Extremely self-conscious, afraid of being insulted 	<ul style="list-style-type: none"> • Tall and slim • Clean skin and round face • Beautiful face 	Assisting people in developing their talents in order to live better lives is an admirable attitude.
11.	Togar	<ul style="list-style-type: none"> • A Batakese • Son of an auto repair shop owner • Enjoys cycling • A Christian 	<ul style="list-style-type: none"> • Frequently desires victory in all circumstances • Strong-willed • Wasteful and suspicious 	<ul style="list-style-type: none"> • 12 years old. • Tall and sturdy • Has a loud voice 	Success cannot be achieved alone and always requires the support of those around you.
12.	Thomas Handoko	<ul style="list-style-type: none"> • A Chinese • Son of a shop owner • A Buddhist 	<ul style="list-style-type: none"> • Self-discipline in all aspects • Helpful • Hardworking 	<ul style="list-style-type: none"> • 12 years old • Of medium height • Oval face 	Wealth can be handled to assist others in obtaining employment/development opportunities.

No.	Name of the Character	Social Identity	Character	Physical Characteristics	Tolerance Message
13.	Thomas Jacobs	<ul style="list-style-type: none"> From East Nusa Tenggara A Catholic Male Speaks English fluently Son of a teacher 	<ul style="list-style-type: none"> Discipline Self confident Believe in yourself 	<ul style="list-style-type: none"> 11 years old Tall Brown skin 	Success cannot be achieved alone and always requires the support of those around you.
14.	Rizki Perdana	<ul style="list-style-type: none"> A Javanese A Muslim Male Speaks English fluently A homeroom teacher 	<ul style="list-style-type: none"> Discipline Friendly 	<ul style="list-style-type: none"> 30 years old Tall Handsome 	Act local, think global

The story's plot was developed using the blueprint above as a broad guideline. The blueprint characters will not always appear in the field. Additionally, the messenger characters do not have to be Cakra and Lala. Characters' appearances are also altered to fit the story's backdrop. Characters not included in the blueprint can also be introduced in accordance with the story's requirements. They may be adults or children and various types of surfaces. For instance, a supporting character is presented in the report "Teacher from Russia." Miss Elena is a Russian teacher who is a guest teacher at SD Pembina Malang. Miss Elena was taken aback when she discovered that several of the students in her primary school were fluent in English. Even Miss Elena, who was originally from Russia, felt less proficient than a student named Thomas Jacob, whose parents were from Kupang, East Nusa Tenggara, an Indonesian province located in the country's eastern region. Thomas is from a typical family. Thomas's father chose to become a teacher in Malang after graduating from one of the city's higher institutions. Thomas's mother is from Kupang as well. Thomas's mother is a midwife. Thomas's father accepted an offer to become an English teacher in the Netherlands when he was two years old. Thomas's family then relocated to the Netherlands. They moved back to Malang last year when Thomas was in fourth grade.

Every time Thomas meets Miss Elena, he consistently demonstrates excellent English abilities and encourages the other children to attempt to communicate in English. Elena is being put to the test. Miss Elena then stated that while English is not the primary language of communication in Russia, this does not mean that Miss Elena is unable to communicate in English. Miss Elena stated that she could also communicate in English, albeit not as well as Americans, Australians, or the British. Mr. Rizki, a teacher at SD Negeri Pembina, clarified that Russia's native language is not English. According to Miss Elena, schools in Russia also teach English to their students; however, because Miss Elena is traveling to Indonesia, she must enroll in Indonesian language classes. Miss Elena also aspires to be able to communicate well in Indonesian.

Cakra arrives with wisdom in recognition of this. Cakra also urged that the pupils and Miss Elena reach an agreement. Miss Elena allowed and assisted the children in communicating in English, while the children helped Miss Elena in communicating in Indonesian. Finally, Miss Elena shares in English and Indonesian in class. Additionally, Miss Elena hired Thomas as her assistant to aid her friends with their English. Thomas felt tremendously appreciated and ceased boasting. Miss Elena also assists Thomas in helping his classmates improve their English proficiency.



Figure 2 The role of the researcher in the development of the story *Teacher from Russia*

The story "Teacher from Russia" is one of several that comprise a collection of stories about tolerance intended to serve as a medium of instruction for primary school children. During the tryout, the teacher determined that the story's elements matched the standards for a level capable of socializing tolerance values to students. The tale can enhance a sense of inferiority toward foreigners, who are constantly

perceived to possess advantages compared to Indonesian people. Similarly, children's strengths should be examined in terms of their ability to assist others. Cakra, as a character conveying a message of tolerance, embodies the sentiments of youngsters his age. Additionally, not everyone agrees with the term, readers are encouraged to refrain from shouting 'bule' calls to outsiders.



Figure 3 and Figure 4 The diversity of characters in *Teacher from Rusia* story

As a children's story, "Teacher from Russia" satisfies the didactic component. The narrative is appropriate for young readers. "Teacher from Russia" tells its story through the eyes of a child. As Nilsen and Donelsen [8] specify, children's reading materials must take the child's perspective in order for children to succeed as readers through their own efforts and methods of comprehension. Teachers and parents' roles in helping children comprehend stories must be limited. Children who read "Teacher from Russia" will readily grasp the story's meaning. They are not only capable of capturing the story's expressed intention, but also of sensing the story's message of humanity and equality. They do, however, receive amusement. Miss Elena's interaction with various youngsters is characterized by amusing exchanges typical of Indonesian children when they meet Westerners. According to the results of research, the part is the most interesting to children. Numerous schools in Malang City have seen the phenomena of foreign teachers arriving. Besides, children in Malang frequently encounter foreigners in the city.

Even though the story contains a message about tolerance, it does not become boring or patronizing as a result. According to Horatius's view, all literary works, including children's stories, must possess the quality of *dulce et utile*, which translates as valuable and beautiful (Siswanto, 2008). Literature must entertain as much as educate. That is, children's stories must exhibit, offer, and fulfill a purpose inside a framework of beauty. A narrative should contain a variety of values [9]; [10].

The story's inherent values add to the enjoyment of the reading material. The story's beautiful, symbolic, and interpretative nature enables the reader to gain wisdom while having fun. Like other literary works, children's stories must provide a variety of benefits, which according to [11] can be divided into four categories: experience, knowledge, awareness, and enjoyment.

4. CONCLUSION

Children's stories are frequently used to establish moral principles in children. Children's stories can be told from a variety of perspectives as a means of instilling morals. Following the main principles of story development might serve as a guide for generating children's stories. Stories written for elementary school-aged children must have indicators of reading characteristics consistent with the desired didactic value. The development that is most relevant to this objective is the creation of characters, specifically ones who convey messages about tolerance.

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