

Building the Character of Tolerance for Students Through a Study of Ancient Manuscripts of *Nasa'ih al-'Ibad* Shekh Nawawi al-Jawi

BITARA

Volume 6, Issue 3, 2023: 195-203
© The Author(s) 2023
e-ISSN: 2600-9080
<http://www.bitarajournal.com>
Received: 23 June 2023
Accepted: 26 July 2023
Published: 25 August 2023

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Abstract

This research aims to examine in depth the theme of "building tolerance character for students through the study of the ancient manuscript *Nasa'ih al-'Ibad* Sheikh Nawawi Al-Jawi". The method in this research is a literature study, namely ancient manuscripts by Sheikh Nawawi Al-Jawi. Data collection techniques through observation (Observation), interviews, and documentation, while data analysis techniques with descriptive-analytical methods related to the content and content in the ancient manuscript by Sheikh Nawawi Al-jawi to make conclusions. The results of research related to building tolerance characters for students include: first, compassion and empathy, second, doing good to others according to Islamic teachings, third, maintaining prejudice and discrimination, fourth, cooperation and togetherness, fifth, maintaining peace, and sixth, avoiding extremism.

Keywords: *tolerance character, students, Sheikh Nawawi Al-jawi*

Cite This Article:

Subaidi & Noorsafuan Che Noh. (2023). Building the Character of Tolerance for Students Through a Study of Ancient Manuscripts of *Nasa'ih al-'Ibad* Shekh Nawawi al-Jawi. *BITARA International Journal of Civilizational Studies and Human Sciences* 6(3): 195-203.

Introduction

Building a character of tolerance for students is an important step in creating a learning environment that is inclusive and respects diversity. Tolerance is the ability to accept the differences in opinions, beliefs, cultures, and backgrounds of others without judging or demeaning them. Several steps to help build a character of tolerance for students include education about diversity, meaning that students understand and respect various cultures, religions and other backgrounds. Characters that include aspects of students in making friends and forming study groups regardless of differences, students get along with everyone, without ridiculing other people, students listen to the opinions of others while discussing and respecting the thoughts of others, students help others who have difficulties (Hasfiana et al. al., 2019).

It is necessary to integrate learning about diversity in the curriculum and activities in the educational environment; there are role models for teachers and staff, meaning that they must be an example of tolerance in their actions and words, must show an attitude of openness, respect, and empathy towards students from different backgrounds; that a school is a safe

environment, where students feel comfortable being themselves without fear of being ridiculed or intimidated because of their differences; enabling students to empathize with others, try to see the world from their point of view, and appreciate the challenges and differences they may face; the need for students to study case studies of inspirational figures who have succeeded in showing tolerance and respect for diversity in history or contemporary society; the need for students to study case studies of inspirational figures who have succeeded in showing tolerance and respecting diversity in history or contemporary society.

By implementing these measures, schools can create an inclusive learning environment and teach students about the importance of tolerance in a diverse society. The earlier the character of tolerance is instilled, the stronger and more positive it will be in students' lives when they reach adulthood. One of the habits that must be raised in students is the awareness of the importance and beauty of living in tolerance in a good and positive way so that even amid a heterogeneous and pluralist society, students can still coexist safely and peacefully (Hero & Author, 2021).

Sheikh Nawawi Al-Jawi, also known as Sheikh Nawawi al-Jawi, was a prominent Indonesian scholar and religious figure. He was born on January 22, 1813 in Banten, a region in Java, Indonesia, and died on October 7, 1897.

Sheikh Nawawi Al-Jawi was famous for his extensive knowledge in various Islamic sciences, including theology, fiqh, hadith (sayings and actions of the Prophet Muhammad), tafsir (interpretation of the Quran), and Arabic. His scholarship and piety earned him a high reputation in the Islamic world of his time.

Sheikh Nawawi Al-Jawi studied under the guidance of the leading scholars of his time and later became a teacher, attracting many disciples eager to benefit from his knowledge and wisdom. A prolific author, he wrote many books on Islamic topics, making a significant contribution to the Islamic literary tradition.

Sheikh Nawawi Al-Jawi is one of the leading scholars who is widely known today. His concern about Islamic education is very large, especially in the field of morals and character, especially the character of tolerance. This is evident from his many works written in the fields of morals and Sufism. The ancient manuscript of *Nasa'ih al-'Ibad* which is the focus of the discussion contains various reviews related to the values of moral and character education along with the arguments. These values can be a reference in the formation of ethical and moral values that are needed by students. Related to character or morals in it is written in the form of advice sourced from the Hadith of the Prophet Saw. as a reflection of his moral and Sufism thinking (Hadi & Muhid, 2019: 59).

This ancient manuscript contains a variety of advice that aims to enlighten the people, especially students, with a division into 10 chapters containing 214 pieces of advice in total. 45 pieces of advice are derived from hadith, while the rest are derived from atsar or sayings of the Prophet's companions. Each chapter in this ancient manuscript is followed by a commentary by Shaykh Nawawi Al-Jawi that explains the amount of advice described, as well as mentioning the number of hadith and atsar that are related.

Some of the advice includes: patience in the face of calamity; tawadhu (humble); fairness in behavior; taqwa as a provision in the hereafter; the importance of worshiping well; practicing praiseworthy morals in everyday life; meekness; qana'ah (feeling sufficient); taufik (guidance from Allah); understanding of death; faith in Allah; doing good to fellow Muslims;

choosing good friends, namely scholars; and facing two types of sadness, namely in the affairs of this world and the hereafter.

As described above, the author seeks to examine more deeply related to the theme, so he is interested in raising the subject of study "building tolerance character for students through the study of ancient manuscripts of *Nasa'ih al-'Ibad* Sheikh Nawawi Al-Jawi".

Method

To explore the theme entitled "Building Tolerance Character for Students Through the Study of the Ancient Manuscript of *Nasa'ih al-'Ibad* Sheikh Nawawi Al-Jawi, the researcher used a literature study. This method involves in-depth review and analysis of previous research, scientific articles, books, and other sources, namely the ancient manuscript of *Nasa'ih al-'Ibad* Sheikh Nawawi Al-Jawi, which is the theme to be researched. In this way, researchers can understand what has been stated by experts about building tolerance character through the study of the ancient manuscript *Nasa'ih al-'Ibad* Sheikh Nawawi Al-Jawi.

Data collection techniques through observation (Observation), with this method, can directly observe how the study of the ancient manuscript *Nasa'ih al-'Ibad* affects students in building tolerance character. This observation can be done directly in an educational environment or in a study group that follows the study. Observation can also understand how students interact, speak, and behave in different contexts. Next is through interviews: The interview method can be used to get in-depth views from learners, educators or teachers, or mentors involved in the study of the ancient manuscripts of *Nasa'ih al-'Ibad*. With interviews, it is possible to get personal perspectives on how the study helps in shaping the character of tolerance for students and how these changes are faced in daily life.

Furthermore, after all the data is collected, deductive and inductive analysis is carried out. The deductive analysis method is to obtain an overview of the character values of tolerance for students contained in the ancient manuscript of *Nasa'ih al-'Ibad* Sheikh Nawawi Al-Jawi, both in outline and detail. While the inductive analysis method is used to explain the character values of tolerance for students in the ancient manuscript of *Nasa'ih al-'Ibad* Sheikh Nawawi Al-Jawi and its urgency in the present era comprehensively.

The analysis used is the descriptive-analytical method. According to Sugiyono, this method is a method that serves to describe or give an overview of the object under study through the data that has been collected as it is without analyzing and making conclusions that apply to the public.

Results and Discussion

After conducting an in-depth analysis in the ancient manuscript of *Nasa'ih al-'Ibad* to build tolerance character for students is very important to do today. The advice of Sheikh Nawawi Al-jawi can be internalized in the student's personal self. Based on sincerity and submission in worshipping Allah, students can be directed and formed into a better generation, promoting morals, ethics and noble behavior to others, especially internalizing the character of tolerance. The character of tolerance in Islam emphasizes the importance of interacting with fellow

humans by respecting each other, appreciating differences, and showing compassion and understanding towards others, regardless of differences in religion, ethnicity, or cultural background.

The principles of tolerance character for students in Islamic studies, namely ancient manuscripts by Sheikh Nawawi Al-Jawi, include:

1. Compassion and empathy.

Compassion is a feeling of love, and deep concern for another person or thing. They involve selfless devotion and concern for the happiness, safety and well-being of others. The affection of these learners involves warm and fair affection towards others and often includes strong feelings of attachment.

In this context, it has been illustrated in the ancient manuscript *Nasa'ih al-'Ibad* by Sheikh Nawawi Al-Jawi related to the attitude of compassion and empathy, namely: Sheikh Nawawi quoted the words of Umar ra. That the good of love for humans is half of the mind, as reported by Ibn Hibban, Thabrani and Baihaqi from Jabir bin Abdillah, the Prophet said; "affection for humans is included in sadaqah", meaning that affection can be through speech, and actions, all of which are worth the reward of sadaqah. And one of the forms of affection of the Prophet was that he never criticized food, never yelled at servants, and never hit his women (Al-Jawi, t.t.: 8).

It is understood that, as students interact in human relationships, affection is important for building healthy and supportive emotional bonds. This includes affection in romantic relationships, parent-child bonds, in-class and out-of-class friendships, and other family relationships. Affection can also extend to the whole of humanity, including affection for other living beings, nature, and the environment as a medium of interaction.

As confirmed by Sheikh Nawawi that compassion for fellow humans can be through speech (**بالتقول**) and action (**بالفعل**). Thavhis means, first, that the students in their speech and beior are sincere and sincere, such as words of love, this is an expression of love and affection with gentle and caring words. Second, using words of encouragement, meaning that students provide words that strengthen and are full of support for someone they love, by encouraging them when facing challenges or difficulties in their lives.

Thirdly, it takes the form of appreciation and respect, meaning that students are thankful and appreciative for every effort and contribution that their loved ones have made. The need to appreciate their presence in life and always show sincere appreciation. Fourth, being able to forgive and understand. This means that the affection both in word and deed conveyed by students is the ability to forgive the mistakes and misunderstandings of others. In other words, speak openly, speak well, the need to understand the views and feelings of others.

Indeed, the elements that need to be emphasized in the attitude of tolerance of students as Khisbiyah (2007) are giving freedom, recognizing everyone's rights, and respecting other people's beliefs. First, giving freedom or independence where every human being is given the freedom to do, move and will according to himself. This freedom is given from the time a human being is born until he dies and the freedom or independence that humans have cannot be replaced or taken away by others in any way. Second, recognizing the rights of everyone is a mental attitude that recognizes the rights of everyone in determining their respective

behavioral attitudes. Third, respecting the beliefs of others, the basis of the above belief is based on the belief that it is not true that there are people or groups who insist on imposing their own will on other people or groups. Fourth, mutual understanding will not occur between existing problems, mutual respect between fellow human beings if they do not understand each other. Antagonizing and hating each other, fighting for influence is one of the consequences of not understanding and respecting each other (Nastiti, 2020).

Apply the principle of doing good to others, in accordance with the teachings of Islam. Students acting and doing good to others is one of the fundamental teachings in Islam. Islam teaches various character values, one of which is the value of tolerance / *tasamuh*. As stated in the advice of Sheikh Nawawi Al-Jawi through the existing evidence with the sentence:

افشاء السلام اي اظهار السلام بين الناس واطعام الطعام اي للضيف والجائع

It means: "The necessity of spreading salam (peace) among people....and giving food, meaning giving food to guests and the hungry" (Al-Jawi, t.t.: 9).

In another section, Sheikh Nawawi Al-Jawi also explained the need to do good by quoting the words of the Companion Uthman ra. is :

..... وحبب الي من الدنيا : اشباغ الجيعان وكسوة العريان وتلاوة القران

Meaning, and I am loved in the world among other things for feeding the hungry, clothing those who have no clothes, and reading the Qur'an (Al-Jawi, t.t.: 15).

It can be understood that Sheikh Nawawi in this Islamic study encourages students to do good to others: First, avoiding evil and spreading safety, in this case Islam teaches students to stay away from evil deeds which in turn harm others, and teaches compassion, peace, brotherhood, and mutual respect between people. Spreading safety, meaning that students should get used to doing social charity, such as giving alms, helping friends in need so that they can provide a sense of security and less fortunate peers; Second, helping, meaning that students are taught to help others, especially those in need in various ways; third, mutual respect, in this context Islam emphasizes the importance of students respecting others, including parents, teachers, neighbors, and anyone who interacts with the student; fourth, patience and forgiveness, meaning that Islam teaches to be patient in facing life's trials and be able to forgive other people's mistakes; fifth, honoring guests, meaning that Islam teaches the rules for students to honor guests and welcome them warmly and kindly.

By practicing these values, students will improve and strengthen their character, especially the character of tolerance, thus contributing positively to the surrounding community.

2. Guard against prejudice and discrimination

As diverse students in our respective classes, it is important to maintain prejudice and discrimination among each other. Prejudice is a judgment or opinion formed before knowing

someone in depth based on social group, race, religion, gender, or other characteristics. While discrimination is unfair treatment or exclusion of a person or group based on prejudice.

In this context Shaykh Nawawi provides an explanation of the words of Imam Ali kw. namely through Shaykh Abdul Qadir Al-Jilani as follows:

اذالقيت احدا من الناس رايت الفضل له عليك وتقول عسى ان يكون عند الله خيرا منى وارفع درجة وان كان صغيرا قلت هذا لم يعصى الله وانا قد عصيت فلا شك انه خير منى وان كان كبيرا قلت هذا قد عبد الله قبلي وان كان عالما قلت هذا أعطي ما لم ابلغ ونال ما لم ائل وعلم ما جهلت وهو يعمل بعلمه وان كان جاهلا قلت هذا عصى الله بجهل وانا عصيته بعلم ولا ادرى بم يختم لي او بم يختم له وان كان كافرا قلت لا ادرى عسى ان يسلم فيختم له بخير العمل وعسى ان اكفر فيختم لي بسؤ العمل

When you meet a human being, determine that he is better than you and say that he is better and higher in rank than you. When you meet a child, you should say "this child has never sinned against Allah," while I have sinned, so there is no doubt that the child is better than me, When you meet an adult, you should say that this person has always worshipped Allah before me, and when you meet a scholar, you should say that this person has been given something that I have not attained, and he has attained something that I have not attained, and he knows what I do not know, and he does good with his knowledge, and when you meet an ignorant person, you should say that this person has been given something that I have not attained, and he has attained something that I have not attained, and he knows what I do not know "he committed an act of disobedience to Allah because of his ignorance, while I executed the will knowing that it was an act of disobedience, and I do not know for what reason I ended my life and for what reason he ended his life, and when meeting a disbeliever say "I do not know maybe he converted to Islam and ended his life with good deeds, and maybe I disbelieved I ended my life with bad deeds" (Al-Jawi, t.t.: 11).

It can be understood that it is important for students to maintain prejudice and discrimination among others, in other words, they are expected to have good faith in others, because: First, the need to respect human rights, meaning that every student deserves to be respected and valued regardless of their background, even if they are non-Muslim. Guarding against prejudice and discrimination helps respect the human rights of every individual; Second, the need to enhance cooperation and harmony, meaning that students should enhance cooperation and harmony among various groups can be enhanced, strengthening diversity; third, the need to enhance understanding and empathy, meaning that when students are willing to interact with people from different backgrounds, students can understand their perspectives and strengthen empathy for their struggles and lives. As students, we must work to eliminate prejudice and discrimination in our thoughts and actions. This requires awareness of the stereotypes and prejudices that they may have.

3. Cooperation and togetherness

Establishing cooperation and togetherness among friends and colleagues is very important for students. This is important because: Firstly, collaborative learning means that cooperation in groups or between students can enhance the learning process. When students work together, they can help each other, share ideas, and learn from each other, in this context it can broaden their understanding of the material being studied; second, the development of social skills, meaning that through cooperation, students learn to communicate, cooperate, and respect the opinions of others.

These social skills are important for everyday life and will also help them in the future world of work; third, appreciating diversity, meaning that in cooperation, students often interact with friends from different backgrounds. This provides an opportunity to appreciate and respect the diversity of other cultures, views, and experiences; fourth, it increases self-confidence, meaning that when students collaborate and successfully achieve a common goal, they feel valued and recognized by their peers, which can increase their self-confidence and help them feel more motivated in achieving other goals.

Therefore, it is necessary to strive for cooperation and togetherness among friends, teachers and staff of educational institutions can set examples and organize activities that encourage collaboration among students. This will help students develop social skills and cooperation skills that will be useful throughout their lives.

The description above is in line with Sari's research (2018) that tolerance is interpreted as an appreciation of diversity. Raka (2011) suggests that student indicators of tolerance character. First, can appreciate different opinions. Second, being able to interact with people from various cultural, belief and ethnic backgrounds. Third, not judging people with different opinions, beliefs or cultural backgrounds. Fourth, do not dominate or want to win alone (Rizki Intan Sari, 2018).

4. Keeping the peace

Students need to maintain a sense of peace with colleagues in everyday life. Islam teaches various character values, one of which is the value of tolerance / *tasamuh* which includes maintaining peace, the term in the book *Nasa'ih al-'Ibad* "assalam" (السلام). As stated in the advice of Sheikh Nawawi Al-Jawi through the existing arguments with the sentence:

افشاء السلام اي اظهار السلام بين الناس واطعام الطعام اي للضيف والجانع

Meaning: "It is necessary to spread greetings (peace) among humans ... and provide food, meaning to provide food to guests and hungry people" (Al-Jawi, t.t.: 9).

Students need to maintain a sense of peace with their peers in daily life through: First, reducing conflicts, meaning that conflicts between students can be avoided or resolved in a better way. Conflicts that are not resolved properly can interfere with learning concentration and reduce the efficiency of learning process activities in the classroom; second, building

harmonious relationships with friends to improve students' emotional well-being; third, increasing self-confidence, meaning that when students are valued, they are more likely to be able to work together by their peers, it can increase their self-confidence. High self-confidence can affect the outcome of academic activities and other social activities; fourth, it enhances collaboration, meaning that peaceful attitudes and mutual understanding are good forms of collaboration between students; fifth, it prevents bullying, meaning that maintaining a sense of peace with friends can also help prevent bullying. When students respect each other, they are more likely to protect each other and report any unsafe or harmful situations to others.

The description above is in line with Pinem's (2013) statement that by instilling the character value of student tolerance in schools, it is necessary, able to support harmonious equality, build good equality, and ensure equality from students who have different backgrounds. The value of tolerance of students and society can be seen in how to determine the decision of a problem by deliberation and consensus (Juliati & Mayasari, 2019).

5. Avoiding extremism, emphasizing moderation and balance in life.

Islam teaches the concept of moderation and balance in the life of mankind, in this context known as "*Wasatiyyah*". This is one of the main principles emphasized in Islam. *Wasatiyyah* means maintaining balance, choosing the middle way, and avoiding extremism in various aspects of life.

In other words, learners emphasize the need to practice good ethics and morals in interacting with others. This includes avoiding excessive behaviour, as well as not limiting oneself too much so that students can have healthy social interactions. This principle of moderation and balance aims to create a harmonious life and avoid extremism that can harm oneself and others. Islam supports a balanced approach to life, so that its followers can live calmly, peacefully, and provide benefits to themselves and the surrounding environment.

This is in line with research conducted by Supriyanto (2017) who found the concept and operationalization of tolerance character scale through three aspects, namely peace, respect for differences and individuals, and awareness. The aspects of tolerance character are (1) aspects of peace include indicators of care, fearlessness, and love, (2) aspects of respect for differences and individuals include indicators of mutual respect, respect for other people's differences, and self-respect, and (3) aspects of awareness include indicators of appreciating the goodness of others, being open, receptive, comfort in life, and comfort with others (Supriyanto, 2017).

Conclusion

Sheikh Nawawi Al-jawi is a legendary Nusantara scholar. Through his various scientific works that are worldwide, he has become a role model for many experts in the field of Islamic science. One of Sheikh Nawai Al-Jawi's works is the ancient manuscript *Nasa'ih al-'Ibad* in which he explains various morals, one of which is building an attitude of tolerance for students. Research related to the title of building the tolerance character of students, concluded among others: first, compassion and empathy, second, doing good to others according to Islamic teachings, third, maintaining prejudice and discrimination, fourth, cooperation and togetherness, fifth, maintaining peace, and sixth, avoiding extremism.

Acknowledged

This project was supported by Universiti Sultan Zainal Abidin (UniSZA) under Projek Pendigitalan Manuskrip (PPM) Projek Pendigitalan Manuskrip Ulama Alam Melayu di Kepulauan Aceh dan Riau (R0265) (UniSZA.PPM.R0265).

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