



Local-Culture-Based Learning in Developing Tolerance Attitudes of Early Childhood

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Abstrak

Penanaman sikap toleransi sejak usia dini menjadi kebutuhan mendesak di tengah masyarakat Indonesia yang majemuk. Penelitian ini bertujuan mendeskripsikan implementasi pembelajaran berbasis budaya lokal dalam mengembangkan sikap toleransi anak usia dini serta mengidentifikasi capaian dan kendalanya. Penelitian menggunakan pendekatan deskriptif kuantitatif dengan rancangan studi kasus pada sebuah taman kanak-kanak di Kecamatan Pelepat Ilir, Kabupaten Muara Bungo, Provinsi Jambi. Data dikumpulkan melalui angket tertutup berskala Likert lima tingkat yang terdiri atas 40 butir dan mencakup lima dimensi, diisi oleh enam informan kunci (empat guru kelas, satu kepala sekolah, dan satu orang tua). Data dianalisis dengan teknik statistik deskriptif berupa skor rata-rata dan kategorisasi. Hasil penelitian menunjukkan bahwa implementasi pembelajaran berbasis budaya lokal berada pada kategori baik dengan skor rata-rata keseluruhan 3,88. Dimensi capaian sikap toleransi anak memperoleh skor tertinggi (4,33; sangat baik), sedangkan dimensi metode dan media pembelajaran memperoleh skor terendah (3,42). Temuan utama memperlihatkan bahwa keteladanan guru dan pembiasaan sosial lebih dominan dibanding penggunaan media kebudayaan yang terstruktur, serta minimnya pelatihan guru menjadi kendala paling menonjol. Penelitian ini merekomendasikan penguatan media budaya lokal, pelatihan guru, dan kemitraan dengan orang tua agar penanaman toleransi berlangsung lebih sistematis.

Kata Kunci: budaya lokal; sikap toleransi; anak usia dini; pendidikan multikultural; kearifan lokal

Abstract

Cultivating tolerance from early childhood is an urgent need within Indonesia's pluralistic society. This study aims to describe the implementation of local-culture-based learning in developing early childhood tolerance and to identify its achievements and obstacles. A descriptive quantitative approach with a case-study design was applied at a kindergarten in Pelepat Ilir District, Muara Bungo Regency, Jambi Province. Data were collected through a closed five-point Likert questionnaire of 40 items covering five dimensions, completed by six key informants (four classroom teachers, one principal, and one parent). Data were analysed using descriptive statistics, namely mean scores and categorisation. The findings indicate that the implementation of local-culture-based learning falls into the good category with an overall mean of 3.88. The children's tolerance dimension obtained the highest score (4.33; very good), whereas the methods-and-media dimension obtained the lowest (3.42). The main finding shows that teacher modelling and social habituation are more dominant than structured cultural media, while limited teacher training constitutes the most prominent obstacle. The study recommends strengthening local cultural media, teacher training, and parental partnership so that tolerance education proceeds more systematically.

Keywords: local culture; tolerance; early childhood; multicultural education; local wisdom

1. Introduction

Indonesia is a country with extremely high diversity of ethnicities, languages, religions, and cultures. This plurality is, on the one hand, a national asset, yet on the other hand it harbours the potential for friction if it is not accompanied by mutual respect. Therefore, instilling the value of tolerance cannot be postponed until adulthood; rather, it needs to be nurtured from early childhood through both formal and non-formal education [1]. The Law on the National Education System affirms that early childhood education is intended to support physical and spiritual growth and development so that children are ready to enter further education, including the social-emotional readiness that encompasses the ability to live together amid differences [1].

Early childhood is often referred to as the golden age because, within this span, brain development and character formation proceed very rapidly. The social experiences a child receives during this period become the foundation for their attitudes and behaviour later in life. Vygotsky explains that children's cognitive and social development is shaped through interaction with their cultural environment and the people around them, so that culture is not merely a backdrop but the principal source of meaning-making for the child [2]. Accordingly, a learning environment deliberately designed to display diversity will shape the child's social schema so that they become accustomed to accepting differences.

The concept of education rooted in the nation's culture was long ago proposed by Ki Hadjar Dewantara through the principle that education must guide all the innate potentials in a child in accordance with

their culture and nationhood [3]. This idea aligns with the culturally responsive (local-culture-based) learning approach, namely learning that makes local values, traditions, arts, games, and wisdom the context and medium of learning. Through the introduction of local culture, children not only come to know their own identity but also learn to appreciate the existence of other cultures around them [4], [5].

In social psychology, tolerance can be cultivated through equal and meaningful intergroup interaction. Through the contact hypothesis, Allport states that intergroup prejudice can be reduced when individuals from different backgrounds interact in an atmosphere of cooperation, common goals, and institutional support [6]. In the context of early childhood education, playing together, becoming acquainted with the food and dress of other regions, and presenting diverse art forms constitute concrete forms of such positive contact. Banks adds that multicultural education must be integrated into all components of learning, not merely treated as a ceremonial activity [4].

A number of previous studies show that the use of local culture—such as traditional games, folktales, regional songs, and distinctive art forms—has a positive impact on the development of children's character and social skills [7], [8], [9]. Traditional games, for example, train children to take turns, obey shared rules, and cooperate across backgrounds. Folktales carry moral messages about kindness, honesty, and respect for others. However, many early childhood education units (PAUD) have not optimised local culture in a structured way owing to limited media, teacher competence, and school policy support [10], [11].

Muara Bungo Regency, Jambi Province, is an area with a diverse population, comprising both indigenous Jambi Malay residents and migrants from various regions. This diversity makes early childhood education units in the area a strategic space for instilling tolerance from an early age through learning that is contextual to the local culture. Nevertheless, the empirical picture of how local-culture-based learning is implemented and the extent to which children's tolerance attitudes are achieved remains limited, so a study that describes it systematically is needed.

Based on the foregoing, this study is directed toward answering three core questions. First, how is local-culture-based learning implemented within the school environment, the role of teachers, and the methods and media used? Second, what is the achievement of early childhood tolerance attitudes as a result of that learning? Third, what are the main obstacles that hinder the instilling of tolerance, and how are parents involved in the process? The aim of this study is to describe comprehensively the implementation and achievement of local-culture-based learning in developing early childhood tolerance, so that the results can serve as a basis for improving learning practice and contribute to the development of multicultural education at the early childhood level.

2. Research Method

This study employs a descriptive quantitative approach with a case-study design. The descriptive approach was chosen because the main aim of the study is to portray, as they are, the implementation of local-culture-based learning and the achievement of children's tolerance attitudes, without applying any

treatment to the subjects [12]. The study was conducted at a kindergarten in Pelepat Ilir District, Muara Bungo Regency, Jambi Province, in June 2026.

The research subjects were determined purposively, namely the parties deemed to best understand the learning practice and the development of children's attitudes at the school. The informants comprised six people: four classroom teachers, one principal, and one parent/guardian. Involving teachers, school leadership, and parents was intended to obtain a picture from various viewpoints (source triangulation) so that the resulting description would be more complete.

The instrument used was a closed questionnaire on a five-point Likert scale with response options Strongly Agree/Always (SS), Agree/Often (S), Sometimes/Adequate (KK), Disagree/Rarely (TS), and Strongly Disagree/Never (STS). The questionnaire comprised 40 statement items grouped into five dimensions as presented in Table 1. Each response option was scored from 5 to 1 for positive statements. The instrument blueprint was developed based on indicators of local-culture-based learning and indicators of early childhood tolerance attitudes drawn from the theoretical review [6], [4], [13].

Table 1. Research Instrument Blueprint

Dim.	Dimension	Indicator Items	Item No.
A	School Environment & Policy	Programmes, policies, atmosphere, and school facilities that support local culture & tolerance	1-8
B	Teacher's Role in Learning	Role-modelling, introduction of traditions, and instilling of respectful attitudes by the teacher	9-16
C	Children's Tolerance Achievement	Sharing, turn-taking, helping, and respecting differences in children	17-26
D	Learning Methods & Media	Use of stories, traditional games, arts, and local cultural media	27-32
E	Parental Involvement & Evaluation	Parental partnership, communication, and evaluation of children's attitude development	33-40
Total		Five dimensions	40 items

Source: Research instrument development, 2026.

The data were analysed using descriptive statistics. The score of each item was summed and averaged to obtain the score per item, per dimension, per

informant, and the overall score. The mean score was then interpreted using the criteria in Table 2. The category intervals were obtained by dividing the scale range (5 minus 1) into five equal classes, so that each class has a width of 0.80 [12], [14].

Table 2. Criteria for Interpreting Mean Scores

Interval	Category	Meaning
4.21 – 5.00	Very Good	Implementation/achievement is highly optimal and consistent
3.41 – 4.20	Good	Implementation/achievement is already proceeding well
2.61 – 3.40	Adequate	Implementation/achievement is not yet optimal and needs strengthening
1.81 – 2.60	Poor	Implementation/achievement is weak and needs serious improvement
1.00 – 1.80	Very Poor	Implementation/achievement is very weak

Source: Adapted from Likert-scale interpretation criteria [12], [14].

To ensure the trustworthiness of the data, source triangulation was carried out by comparing the perceptions of teachers, the principal, and the parent. The limited number of informants was addressed by positioning the findings as a case portrait of a single early childhood education unit, not for broad generalisation. The quantitative analysis results were then described and interpreted narratively with reference to the theoretical framework.

3. Results and Discussion

3.1 Informant Characteristics

The study involved six informants with varied roles and experience. The composition of the informants together with their mean perception scores is presented in Table 3. The diversity in length of involvement, ranging from one to nineteen years, provides a rich perspective on the learning practice at the school.

Table 3. Informant Characteristics and Mean Perception Scores

No	Initial/Name	Role	Class	Length	Mean
1	Siti Armanah	Classroom Teacher	Group B	6 years	3.77
2	Mira Tania	Classroom Teacher	Group A	7 years	3.35
3	Muhammad Nizarah	Classroom Teacher	Group B	2 years	3.35
4	Ritania (Parent)	Parent/Guardian	-	-	4.60
5	Sri Rahayu Triningati	Classroom Teacher	Playgroup	13 years	4.17
6	Darsini (Principal)	Principal	Group B	19 years	4.03
Overall mean					3.88

Source: Processed primary data, 2026.

Table 3 shows that the parent's perception yielded the highest score (4.60), whereas two teachers gave the lowest scores (3.35). This difference is reasonable because parents tend to judge from the visible outcomes in the child, while teachers also assess the process and the availability of resources they experience day to day. The presence of this range of assessment in fact makes the picture more balanced. A visual comparison of the scores across informants is presented in Figure 1.



Figure 1. Mean perception score of each informant.

All informants gave assessments above the “adequate” threshold, and four of them fell within the good to very good category. This convergence of assessments from different roles strengthens the conviction that local-culture-based learning practice at the school is genuinely operating, rather than being a one-sided perception.

3.2 General Overview of Implementation

Overall, the implementation of local-culture-based learning in developing children's tolerance falls into the good category with a mean score of 3.88. The composition of responses across all 240 responses (6 informants × 40 items) shows a positive tendency: most responses fall on the Agree and Strongly Agree options. Figure 2 presents the overall distribution of responses.

Distribusi Keseluruhan Pilihan Jawaban (n=240)

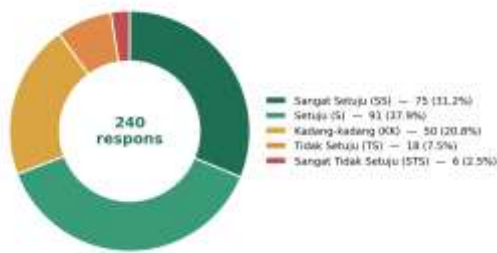


Figure 2. Overall distribution of informant responses.

As seen in Figure 2, the Agree (37.9%) and Strongly Agree (31.2%) options cumulatively reach 69.1% of all responses, while the Sometimes option accounts for 20.8%. Negative responses, namely Disagree (7.5%) and Strongly Disagree (2.5%), amount to only 10% and are concentrated on items relating to the availability of cultural media and teacher training. This pattern indicates that, in general, the school already has a climate supportive of instilling tolerance, although there remain aspects that need strengthening.

When examined per dimension, there is a fairly informative variation in achievement. Table 4 and Figure 3 summarise the mean score of each dimension together with its category.

Table 4. Recapitulation of Mean Scores per Dimension

Dtn.	Dimensi	No. of Items	Mean	Category
A	School Environment & Policy	8	3.67	Good
B	Teacher's Role in Learning	8	3.88	Good
C	Children's Tolerance Achievement	10	4.33	Very Good
D	Learning Methods & Media	6	3.42	Good
E	Parental Involvement & Evaluation	8	3.88	Good
Overall		40	3.85	Good

Source: Processed primary data, 2026.

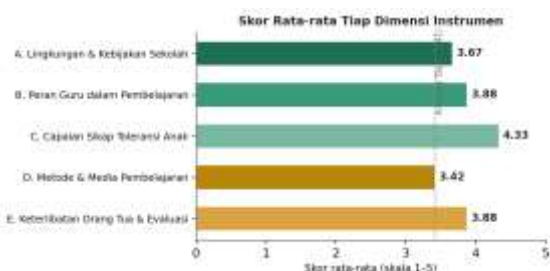


Figure 3. Mean score of each instrument dimension.

Table 4 shows that four of the five dimensions fall into the good category, and one dimension, namely Children's Tolerance Achievement, falls into the very good category. A point of interest is the gap between the process dimension (methods and media, 3.42) and the outcome dimension (children's attitude achievement, 4.33). This gap is discussed further in the following subsection.

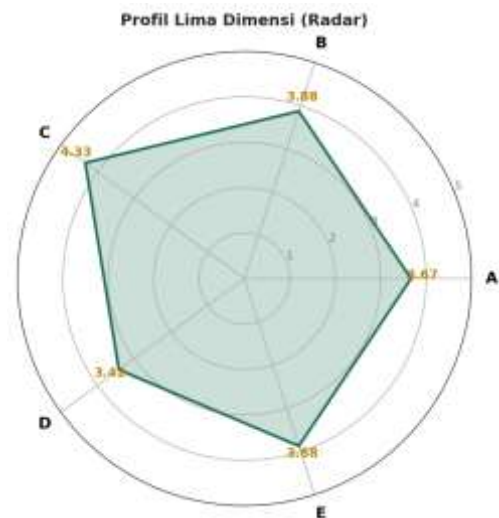


Figure 4. Radar profile of the five dimensions.

Figure 4 makes clear that the achievement profile forms a relatively balanced pattern but stands out on dimension C. The radar shape that slightly "protrudes" toward children's attitude achievement confirms that the affective outcomes in children have been well formed even though support from methods and media remains moderate.

3.3 School Environment and Policy (Dimension A)

The school environment and policy dimension obtained a mean score of 3.67 (good). This dimension describes the extent to which the school provides a climate, programmes, and facilities that support the introduction of local culture and the instilling of tolerance. Table 5

presents the detailed scores of the eight items in this dimension.

Table 5. Item Scores for Dimension A – School Environment & Policy

No	Statement	Mean	Category
1	The school has a programme that integrates local culture into learning	3.83	Good
2	The school instills the value of tolerance as part of daily activities	4.17	Good
3	The school environment displays local cultural elements (decorations, traditional dress, musical instruments)	3.33	Adequate
4	The school facilitates introducing ethnic, religious, and cultural diversity to children	3.50	Good
5	Mediatory equipment with a local cultural character are available	3.50	Good
6	The school has a schedule of activities focused on regional culture (culture day, art performances)	3.67	Good
7	School rules encourage children to respect one another's differences	4.50	Very Good
8	The school cooperates with local figures/community to introduce culture	2.83	Adequate
Dimension mean		3.67	Good

Source: Processed primary data, 2026.

The highest items in this dimension are the school rules that encourage children to respect one another's differences (4.50) and the instilling of tolerance as part of daily activities (4.17). This indicates that tolerance has become a value embedded in the school culture, rather than merely an incidental programme. This finding accords with Banks's view that effective multicultural education must be internalised throughout school policy and climate [4].

Table 6. Item Scores for Dimension B – Teacher's Role in Learning

No	Statement	Mean	Category
9	The teacher introduces regional folktales/legends to children	5.00	Good
10	The teacher links learning activities to local traditions and customs	2.83	Adequate
11	The teacher teaches regional traditional songs/jamans	3.17	Adequate
12	The teacher models respect for friends of different ethnicity/religion	5.00	Very Good
13	The teacher encourages children to play and cooperate without discriminating among friends	5.00	Very Good
14	The teacher mediates fairly when disputes arise among children	5.00	Very Good
15	The teacher introduces distinctive regional food/dress/language in learning	3.83	Good
16	The teacher attends training related to culture-based learning/character building	2.50	Poor
Dimension mean		3.88	Good

Source: Processed primary data, 2026.

Conversely, the lowest item is the school's cooperation with local figures or community for introducing culture (2.83; adequate). This low score indicates that the involvement of the external community as a source of cultural learning has not been optimised. Yet involving traditional leaders and the community can enrich children's authentic experience of local culture while strengthening the school's social capital [5], [11]. The availability of local-culture media (3.50) and the schedule

of culture-themed activities (3.67) also remain at an intermediate level, leaving room for improvement.

3.4 Teacher's Role in Learning (Dimension B)

The teacher's role obtained a mean score of 3.88 (good). This dimension is one of the keys because the teacher is a direct behavioural model for children. The detailed scores of the eight items are presented in Table 6.

Three items received a perfect score of 5.00, namely the teacher models respect for friends of different ethnicity/religion (item 12), the teacher encourages children to play and cooperate without discriminating (item 13), and the teacher mediates fairly when disputes arise (item 14). This achievement is very important because all three are at the core of role-modelling and social facilitation. The consistency of all informants on these three items strengthens the evidence that teacher role-modelling is the principal mechanism for forming children's tolerance attitudes, as affirmed by social learning theory and contact theory [6], [2].

However, the item on teachers' participation in training related to culture-based learning or character building obtained the lowest score in the entire instrument, namely 2.50 (poor). This finding is highly crucial: teachers are able to serve as good social role models, but they are not yet supported by adequate formal capacity-building to design local-culture learning in a structured way. Limited training risks making cultural learning practice dependent on teachers' personal initiative rather than on a sustainable system [10], [11].

3.5 Children's Tolerance Achievement (Dimension C)

The children's tolerance achievement dimension obtained the highest score, namely 4.33 (very good). This dimension measures children's real everyday behaviour, such as playing together without discriminating, sharing, taking turns, helping, and respecting differences. The detailed ten items are presented in Table 7.

Table 7. Item Scores for Dimension C – Children's Tolerance Achievement

No	Statement	Mean	Category
17	The child is willing to play with friends without discriminating	4.67	Very Good
18	The child is willing to share toys or food with friends	4.83	Very Good
19	The child shows willingness to take turns and wait their turn	4.33	Very Good
20	The child respects friends' opinions or needs	4.17	Good
21	The child is willing to help friends who are in difficulty	4.50	Very Good
22	The child does not mock friends who are different (religion, ability, etc.)	3.67	Good
24	The child recognizes several local culture/traditions	3.50	Good
24	The child shows pride in their regional culture	4.33	Very Good
25	The child is willing to apologize and forgive during disputes	4.83	Very Good
26	The child shows polite behavior toward teachers and friends	4.50	Very Good
Dimension mean		4.33	Very Good

Source: Processed primary data, 2026.

The behaviours of being willing to share toys or food (4.83), to apologise and forgive (4.83), and to play together without discriminating (4.67) are the most prominent indicators. This shows that the basic values of tolerance—willingness to share, to forgive, and inclusiveness in play—have been well formed in the children. This achievement is the fruit of teacher role-modelling and consistent social habituation, as seen in the high score of dimension B.

The relatively lower items, although still in the good category, are children's recognition of local culture/traditions (3.50) and not mocking friends who are different (3.67). This pattern is interesting: the affective-relational aspects of tolerance (sharing, forgiving, helping) are stronger than the cognitive-cultural aspect (knowledge of regional culture). This finding confirms that, in early childhood, tolerance grows more effectively through direct social experience than through the mere transfer of cultural knowledge [2],

[6]. Strengthening the methods-and-media dimension is expected to close the gap in this cognitive-cultural aspect.

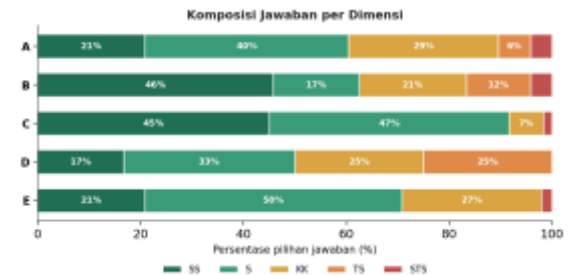


Figure 5. Composition of responses for each dimension.

Figure 5 makes clear the dominance of the Strongly Agree and Agree options in dimension C, marked by the largest proportion of green. Conversely, dimension D has a higher proportion of Sometimes responses, reaffirming that methods and media are the weakest point in the overall implementation.

3.6 Learning Methods and Media (Dimension D)

The methods-and-media dimension obtained the lowest score, namely 3.42 (good, but close to the lower bound). This dimension measures the use of cultural stories, traditional games, audiovisual media, and regional arts in learning. The detailed six items are presented in Table 8.

Table 8. Item Scores for Dimension D – Learning Methods & Media

No	Statement	Mean	Category
27	Cultural storytelling/regional folklore methods are used routinely	3.00	Adequate
28	Traditional games are used in learning activities	3.00	Adequate
29	Pictorial/audiovisual media themed on local culture are used in class	3.00	Adequate
30	Regional art activities (dance, song, crafts) are carried out with children	4.00	Good
31	Cultural learning activities are linked to the daily learning theme	3.00	Adequate
32	The media and activities used are appropriate to the child's age stage	4.50	Very Good
Dimension mean		3.42	Good

Source: Processed primary data, 2026.

Four of the six items are at a score of 3.00 (adequate), namely routine cultural storytelling methods, the use of traditional games, culture-themed audiovisual media, and linking cultural activities to the daily theme. This indicates that the use of local culture as a learning method and medium has not yet been carried out routinely and

in a structured way. This condition is consistent with the low teacher-training score in dimension B and can therefore be understood as a single chain of capacity and resource issues [10], [11].

On the other hand, the appropriateness of the media and activities to the child's age stage obtained a score of 4.50 (very good). That is, when media are used, teachers have been able to tailor them to the child's development. The problem is not the quality of use but the frequency and availability of local cultural media, which remain limited. Strengthening this dimension can be achieved through procuring cultural media, building a bank of traditional games, and integrating cultural activities into the daily lesson plan on a scheduled basis.

3.7 Parental Involvement and Evaluation (Dimension E)

The parental involvement and evaluation dimension obtained a mean score of 3.88 (good). This dimension describes the school's partnership with families and the practice of evaluating children's attitude development. The detailed eight items are presented in Table 9.

Table 9. Item Scores for Dimension E – Parental Involvement & Evaluation

No	Statement	Mean	Category
33	Parents are involved in cultural activities at the school	4.00	Good
34	The school advises parents on instilling tolerance at home	4.33	Very Good
35	There is routine communication between teachers and parents about the child's attitude development	4.17	Good
36	The child is habitually introduced to the value of respecting differences by parents at home	4.17	Good
37	The development of the child's tolerance is evaluated/recorded periodically	3.67	Good
38	Evaluation results are used to improve learning activities	4.50	Very Good
39	In general, local culture-based learning at the school runs effectively	3.50	Good
40	There is a major obstacle hindering the instilling of tolerance in children	2.67	Adequate
Dimension mean		3.88	Good

The use of evaluation results to improve learning activities obtained the highest score (4.50), followed by advising parents on instilling tolerance at home (4.33). This indicates that the school already has reflective awareness and maintains communication with parents. Habituating the value of respecting

differences at home (4.17) strengthens the evidence that instilling tolerance does not stop at school but continues within the family ecosystem, as emphasised in the ecology of human development theory [8].

The item on the major obstacle hindering the instilling of tolerance obtained a score of 2.67 (adequate). Because this item is diagnostic, a relatively low score in fact signals that informants perceive obstacles still needing to be addressed, particularly relating to the limited cultural media and teacher training revealed in dimensions B and D. Thus dimension E affirms the need to strengthen partnership and a sustainable evaluation system so that the already good attitude achievement of children can be maintained and improved.

3.8 Cross-Dimension Discussion

The synthesis of the five dimensions reveals a consistent and meaningful pattern. The very good achievement of children's tolerance (4.33) is formed primarily through the mechanisms of teacher role-modelling and social habituation, not through the use of structured cultural media, given that the methods-and-media dimension is in fact the weakest (3.42). This finding makes an important contribution: at the early childhood level, tolerance as an affective domain is more effectively cultivated through real social interaction and role-modelling than through a content-based cognitive approach [2], [6], [4].

Nevertheless, dependence on individual teachers' role-modelling carries a sustainability risk. Without the support of training (score 2.50) and adequate cultural media, existing good practice is vulnerable to going undocumented and being difficult to replicate when teachers change. Therefore, strengthening teacher capacity

and enriching local cultural media become prerequisites so that the already good affective achievement can be complemented by strengthening the cognitive-cultural dimension, so that children are not only tolerant but also fully recognise and take pride in the richness of their regional culture [5], [9], [11].

The results of this study align with a number of studies concluding that local-culture-based learning contributes positively to the formation of children's character and social skills [7], [9], [15]. The novel contribution of this study lies in identifying the gap between process and outcome, namely that high affective outcomes are not always commensurate with the completeness of the methods-and-media process. The implication is that improving local-culture-based learning should focus on strengthening the support system (training, media, partnership) so that good achievement becomes systemic and sustainable.

Table 10. Five Items with the Highest and Lowest Scores

No	Highest-Scoring Item	Score	No	Lowest-Scoring Item (Score)
12	The teacher models respect for friends of different ethnicity/religion	5.00	06	The teacher attends culture-based learning training (2.50)
13	The teacher encourages children to play and cooperate without discriminating	5.00	40	There is a major obstacle hindering the instilling of tolerance (2.67)
14	The teacher mediates fairly when dispute arise among children	5.00	08	The school cooperates with local dignitary/community (2.60)
18	The child is willing to share toys or food with friends	4.80	09	The teacher links learning activities to local traditions and customs (2.80)
25	The child is willing to apologize and forgive during disputes	4.80	27	Cultural stories/linguistic/folklore methods are used routinely (3.00)

Table 10 underscores the polarisation of the findings: the highest-valued items all relate to teacher role-modelling and children's social behaviour, while the lowest-valued items relate to teacher training, community partnership, and the routine use of cultural methods and media. This pattern serves as a clear priority map for the school in formulating an improvement plan.

3.9 Theoretical and Practical Implications

Theoretically, this study reinforces Vygotsky's sociocultural thesis and

Bandura's social learning theory that attitude formation in early childhood proceeds through the internalisation of social experience and the imitation of significant models in the environment [2], [16]. The dominance of affective over cognitive-cultural achievement indicates that, in the preoperational phase, children more readily absorb values through concrete actions and role-modelling than through abstract concepts about culture. This finding provides empirical affirmation that the approach to tolerance learning in early childhood education should be experiential rather than merely the transmission of knowledge.

Practically, the findings provide a priority map for managers of early childhood education units. Investing in teacher capacity-building through culture-based learning training and providing local cultural media are the two most urgent leverage points. In addition, formalising the good practice of teacher role-modelling into the school's operational curriculum document will ensure sustainability, so that children's tolerance achievement does not depend on particular teacher figures. For policymakers, this finding supports the need for mentoring programmes and the more equitable provision of local cultural learning resources at the early childhood education level.

3.10 Research Limitations

This study has limitations that should be stated honestly. First, the number of informants is relatively small (six people) and limited to a single early childhood education unit, so the results are not intended to be generalised. Second, the data are based on informants' perceptions via a questionnaire and may therefore contain social bias; more intensive direct observation is needed to strengthen

validity. Third, children's attitude achievement was measured through adults' assessments rather than direct observation of children's behaviour. Further research is recommended to use a larger number of informants, participatory observation, and a mixed-methods design so that the picture obtained is more comprehensive and the relationships among variables can be tested.

4. Conclusion

Based on the results and discussion, it can be concluded that the implementation of local-culture-based learning in developing early childhood tolerance is, in general, in the good category with a mean score of 3.88. Of the five dimensions examined, children's tolerance achievement obtained the highest score and is classified as very good (4.33), whereas the methods-and-media dimension obtained the lowest score (3.42). The children's prominent tolerance attitudes are evident in their willingness to share, to forgive, and to play together without discriminating among friends.

The main finding of this study is that children's tolerance is formed primarily through teacher role-modelling and consistent social habituation, not through the use of structured cultural media. The most prominent obstacle is the lack of teacher training related to culture-based learning and the limited availability and frequency of use of local cultural media. Thus there is a gap between high affective outcomes and the still-moderate supporting process.

This study recommends three things. First, the school needs to strengthen teacher training and mentoring so that teachers are able to design local-culture learning in a structured way. Second, local

cultural media, traditional games, and folktales need to be procured and integrated into the daily lesson plan on a scheduled basis. Third, partnership with parents and local community figures should be enhanced so that the instilling of tolerance proceeds sustainably and also reaches the domain of cultural knowledge, so that the already good attitude achievement of children can be maintained and fully complemented.

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