

BUILDING STUDENT'S CHARACTER THROUGH THE VALUE OF TASAMUH IN ENGLISH LANGUAGE LEARNING

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Abstract

In character education, students are not only viewed from the academic side but also from the moral side. However, attitude is often ignored. Students in the school have diversity; therefore, it is very important to have an attitude of tolerance. In the context of Aswaja, there is one value, namely tasamuh, which means tolerance. This study aimed to explore how the attitude of tasamuh is implemented and to find out the teacher's strategy in implementing the attitude of tasamuh in 12th-grade high school at MAS At-Taufiq during English learning. The method used in this study is descriptive qualitative, conducted by observing English classes and conducting open-ended interviews. The results of the research show that implementing the value of tasamuh in English classes is not taught explicitly but emerges through activities while teaching the material. One of the obstacles in implementing the value of tasamuh is the influence of the environment outside the school on the students. This study supports previous research, highlighting that collaborative and interactive teaching methods effectively internalize tolerance. These findings contribute to the growing discourse on integrating character education into subject-specific curricula, particularly in culturally diverse settings.

Abstrak

Dalam pendidikan karakter, siswa tidak hanya dilihat dari sisi akademis saja, namun juga dari sisi moral. Akan tetapi, sikap sering kali diabaikan. Siswa di sekolah memiliki keberagaman, oleh karena itu sangat penting untuk memiliki sikap toleransi. Dalam konteks Aswaja, terdapat satu nilai yaitu tasamuh yang berarti toleransi. Penelitian ini bertujuan untuk mengeksplorasi bagaimana sikap tasamuh diimplementasikan dan untuk

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mengetahui strategi guru dalam mengimplementasikan sikap tasamuh di sekolah menengah atas kelas 12 di MAS At-Taufiq selama pembelajaran bahasa Inggris. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif, dilakukan dengan mengamati kelas bahasa Inggris dan melakukan wawancara terbuka. Hasil penelitian menunjukkan bahwa penerapan nilai tasamuh dalam kelas bahasa Inggris tidak diajarkan secara eksplisit tetapi muncul melalui kegiatan-kegiatan saat mengajarkan materi. Salah satu kendala dalam mengimplementasikan nilai tasamuh adalah pengaruh lingkungan di luar sekolah terhadap siswa. Penelitian ini mendukung penelitian sebelumnya, yang menyoroti bahwa metode pengajaran yang kolaboratif dan interaktif secara efektif menginternalisasi toleransi. Temuan ini berkontribusi pada wacana yang berkembang tentang pengintegrasian pendidikan karakter ke dalam kurikulum mata pelajaran tertentu, terutama di lingkungan yang memiliki keberagaman.

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Introduction

Character education is an important element in the learning process that shapes a generation that is not only academically intelligent but also has integrity and morals.¹ At the secondary school level, character education is needed to instill life values and attitudes because adolescence is a critical period in the formation of these values.² In schools under the auspices of Nahdlatul Ulama (NU), character education implemented in schools cannot be separated from the noble values of Islam, moral values can be taught based on the teachings of aswaja (Ahlussunnah wal Jamaah).³ One of the principles in Islam emphasizes the teaching of noble values sourced from the Prophet's miracle (Al-Qur'an), the Prophet's Sunnah (hadis), *ijma'* and *qiyas* (Ijma' is the agreement of Islamic scholars on a legal issue, while qiyas is analogical reasoning to derive laws from existing texts).⁴ These values are often referred to in Islamic teachings as amar ma'ruf nahi munkar (commanding good and forbidding evil), justice, moderation (ta'adul and tawassuth), tolerance (tasamuh), balance (tawazun), and mutual help (ta'awun). In this context, the integration of Aswaja (Ahlussunnah wal Jama'ah) values promoted by Nahdlatul Ulama (NU) is an effective framework for character education.

One of the character values that is highly emphasized is *tasamuh*, which specifically refers to an attitude of tolerance in appreciating differences, both in terms of views, thoughts, and social backgrounds⁵. This *tasamuh* value is part of the Aswaja (Ahlussunnah wal Jamaah) teachings which emphasize the importance of mutual respect and appreciation in everyday life, especially in interacting with

¹ Utami Rohmah Sari, "Character Education Building a Generation with Integrity and Ethics," *IJM (International Journal Multidisciplinary: Economics, Management, Law and Education)* X, no. X (2024), <https://journal-internationalmultidisciplinary.com/index.php/IJM/article/view/6>.

² M Sukri Afkharul Huda, Sariman Sariman, and Mohamad Khasanudin, "Strategy of Islamic Religious Education Teachers in Improving the Islamic Character of Students," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 2 (2022): 58–70, doi:10.37680/scaffolding.v4i2.1439; Julia and Tedi Supriyadi, "The Implementation of Character Education at Senior High School," *SHS Web of Conferences* 42 (2018): 00085, doi:10.1051/shsconf/20184200085; Sulastri Rini Rindrayani, "The Implementation of Character Education in Indonesia High School Curriculum Program," *Universal Journal of Educational Research* 8, no. 1 (2020), doi:10.13189/ujer.2020.080137.

³ Syarifatul Marwiyah and Adam Gio Amaliano, "The Education of Aswaja Character-Based Multidisciplinary," *INNOVATIO: Journal for Religious Innovations Studies* 23, no. 2 (2023): 172–85, doi:10.30631/innovatio.v23i2.181; Amin Ary Wibowo, Maragustam Siregar, and Mufrod Teguh Mulyo, "The Pattern of Internalization of Aswaja An-Nahdliyah Character Values (Analysis Study of Madrasah Aliyah with Islamic Education Background)," *Journal Research of Social, Science, Economics, and Management* 1, no. 9 (2022): 1440–52, doi:10.36418/jrssem.v1i9.154.

⁴ Muhammad Yasir, "Ijma' Dalam Ushul Fikih," *SYARLAH: Journal of Islamic Law* 4, no. 2 (2022): 126, doi:10.22373/sy.v4i2.625.

⁵ Ahmad Salim et al., "Madrasah as Habitus for Increasing Tolerance in Multi-Religious Society," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 21, no. 2 (2023): 148–62, doi:10.21154/cendekia.v21i2.6341.

others.⁶ Tolerance is also one of the 18 character values that according to the Ministry of National Education (Depdiknas) needs to be taught to students. This value plays an important role in education at Madrasah Aliyah, which not only teaches science, but also develops student character through understanding these values⁷, Students tend to be easily influenced by associations that deviate from religious norms. Therefore, education today must be given more attention so that the association of students no longer deviates both in terms of attitude and group.⁸

In the context of English learning, this value of *tasamuh* can be applied as a basis for creating an inclusive classroom atmosphere and respecting every student's opinion. Considering that English is a global communication tool that involves various perspectives.⁹ In this case, English learning in NU-based schools introduces and strengthens the value of tolerance in communication through this value of *tasamuh*. However, sometimes the value of *tasamuh* is less considered because English teachers focus a lot on mastering language skills.¹⁰ Teachers have an important role in shaping students' personalities.¹¹ This creates an imbalance in the potential of character education that should be present in every interaction in the classroom but in reality the value of *tasamuh* is often neglected in the learning process.

⁶ Kamaludin and Muh Hanif, "The Implementation of Tasamuh Ala Ahlussunah School in Learning Islamic Education," *International Journal of Social Science and Religion (IJSSR)*, 2020, 55–68, doi:10.53639/ijssr.v1i1.6.

⁷ Salim et al., "Madrasah as Habitus for Increasing Tolerance in Multi-Religious Society"; Kamaludin and Hanif, "The Implementation of Tasamuh Ala Ahlussunah School in Learning Islamic Education."

⁸ M Sayyidul Abrori et al., "Implementasi Nilai-Nilai Ahlussunnah Wal Jama'ah (ASWAJA) Dalam Pembelajaran Ke-NU-An Di MTS Darussalam Kademangan Blitar," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 6, no. 1 (2022): 45, doi:10.32332/tarbawiyah.v6i1.4785.

⁹ Pulatova Z.A., "Global Perspectives in English Teaching: Navigating Intercultural Communication in the Classroom," *Current Research Journal of Pedagogics* 5, no. 5 (2024): 49–53, doi:10.37547/pedagogics-crijp-05-05-10.

¹⁰ Tira Nur Fitria, "Integrating English Language Teaching (ELT) Into Islamic Boarding Schools: A Review of Strategy and Challenges," *Journal of English Language and Pedagogy (JELPA)* 1, no. 2 (2023), doi:10.51826/jelpe.v1i2.772; Erwin Pohan and Abdul Malik, "Implementing of Character Values in English Language Learning and Teaching," *Science, Engineering, Education, and Development Studies (SEEDS): Conference Series* 2, no. 1 (2018), doi:10.20961/seeds.v2i1.24080.

¹¹ Christina Turner et al., "The Role of The Teacher as a Model in Forming Character Education in Primary School Students," *International Journal of Education, Culture and Technology* 1, no. 1 (2024): 47–52, doi:10.69747/edu-ij.v1i1.53; Rafly Billy Limnata and Adi Haironi, "Kompetensi Kepribadian Dan Bahasa Santun Guru Pendidikan Agama Islam Kompetensi Kepribadian Mereka Sebagai Pendidik Dan Contoh Bagi Siswa . Guru Memiliki Peran," *Dewantara: Jurnal Pendidikan Sosial Humaniora* 3, no. 3 (2024), doi:https://doi.org/10.30640/dewantara.v3i3.2861; Muhammad Umair Khan Usman et al., "Fostering Islamic Personality Students through The Role of Islamic Religious Education Teachers," *At-Tadzkiir: Islamic Education Journal* 3, no. 1 (2024): 15–25, doi:10.59373/attadzkiir.v3i1.34.

Although many previous studies have discussed the importance of character education in schools¹², as well as the role of values such as *tasamuh* in building tolerance¹³, research that explicitly examines how these values are applied in English language learning is still limited. Research by Salim¹⁴ and Pohan¹⁵ Reveals that while character education is important, it is often overlooked or reduced in favor of a focus on mastering language skills. This creates a gap between the ideal of character education that should be present in every classroom and the reality of language classes that are often more oriented towards technical skills than social-emotional development. Therefore this study aims to explore how is *tasamuh* values implemented 12th grade students in MAS At-Taufiq Singaraja and also to identify strategies in implementing *tasamuh* values in 12 grade students in MAS At-Taufiq Singaraja.

Methods

This research uses a descriptive qualitative approach to analyze how the value of *tasamuh* (tolerance) can be integrated to enhance students' character development in English language learning. Qualitative research uses a variety of methods to study subjects in their natural settings and seeks to understand them by interpreting their context and perspectives.¹⁶ This method aligns with the research objective to explore *tasamuh* (tolerance) in an educational context, as it allows for an in-depth and thorough examination of how values such as tolerance are enacted in classroom interactions.

The data collection methods used in this research are interviews and observation. Observation in this study was carried out by observing the process of integrating *tasamuh* in English language learning as well as students' responses in group work and discussion. While interviews were conducted with English teachers and 12th grade students at MAS At-Taufiq.

Result

Based on the research findings, Madrasah Aliyah Swasta (MAS) At-Taufiq, which is part of the Maarif Educational Institution, emphasizes the character development of its students to produce NU cadres and foster a high-quality young generation. This aligns with the school's vision and mission, where MAS At-

¹² Julia and Supriyadi, "The Implementation of Character Education at Senior High School."

¹³ Salim et al., "Madrasah as Habitus for Increasing Tolerance in Multi-Religious Society"; Kamaludin and Hanif, "The Implementation of *Tasamuh* Ala Ahlussunah School in Learning Islamic Education."

¹⁴ Pohan and Malik, "Implementing of Character Values in English Language Learning and Teaching."

¹⁵ Fitria, "Integrating English Language Teaching (ELT) Into Islamic Boarding Schools: A Review of Strategy and Challenges."

¹⁶ Patrik Aspers and Ugo Corte, "What Is Qualitative in Qualitative Research," *Qualitative Sociology* 42, no. 2 (2019): 139–60, doi:10.1007/s11133-019-9413-7.

Taufiq envisions nurturing a generation of youth who are virtuous, intelligent, and globally minded. The school's mission focuses on developing students' potential in academics, character, and skills. This vision and mission were formulated with consideration of the Aswaja values, which represent the foundational social principles of the teachings of Ahlu Sunnah Wal Jamaah. Character development at MAS At-Taufiq is based on Aswaja values, which consist of four core principles: tolerance (tasamuh), moderation (tawasut), balance (tawazun), and justice (i'tidal). However, in this study, we have focused on one specific value, namely tasamuh (tolerance).

MAS At-Taufiq places significant emphasis on character education, grounded in the values of Ahlu Sunnah Wal Jamaah. Character development is a fundamental aspect of the school's ethos, shaping the students into individuals who embody the teachings of Islam in a balanced and harmonious way. The core of this character-building process involves fostering virtues that reflect the values of Aswaja, which guide students not only in academic achievement but also in their moral and social behavior.

Tasamuh refers to the value of tolerance, which is a central principle in Aswaja. This value encourages individuals to respect and accept differences in beliefs, cultures, and backgrounds. In the context of MAS At-Taufiq, tasamuh is understood as the ability to live in harmony with others, embracing diversity and fostering peaceful coexistence. This principle is pivotal in the school's approach to character development, as it promotes understanding and cooperation among students from various social and cultural backgrounds.

Implementation of the Value of Tasamuh in the Classroom

Based on the results of interviews and observations, we found that the implementation of the value of tasamuh in grade 12 English classes is carried out by integrating tolerance values into learning activities. For example, before starting the learning process, they start with greetings and salutations, which are part of the value of tasamuh in fostering tolerance. Although the teacher does not directly teach the definition of tasamuh, the teacher instills it through activities that emphasize respect for students' cultural differences. As said by Mrs. (u) that so children are asked to appreciate and respect other people's cultures more if here the focus is on culture, for example the tolerance that exists in this school. This statement shows that the value of tasamuh is implemented by instilling respect for students' cultural diversity. The understanding and the application of tasamuh is shown in students' daily activities. R defines tasamuh as an attitude of tolerance or respect and appreciation of differences, especially in religion, beliefs, and opinions. This is in line with D's understanding, which states that tasamuh means mutual respect between religions and between people in everyday life. Both also revealed that teachers often emphasize the importance of respecting differences, especially in the context of religion, through lessons and daily interactions at school.

In the observation, we found that the learning materials and media were conducted using procedure texts and worksheets that contained incomplete sentences for students to complete. The teacher asked the students to work in groups, dividing them into two groups with three to four members each. Some students demonstrated positive behaviors, showing respect for their classmates' opinions and listening attentively during the discussions. However, one or two students appeared disengaged, reluctant to listen to their peers, and showed signs of indifference toward the task. This difference in behavior highlights the importance of having an attitude of *tasamuh* (tolerance) in the classroom. *Tasamuh*, which involves respecting and understanding the perspectives of others, is essential for creating an inclusive and harmonious learning environment.

Based on the material documents (Bahasa Inggris Train of Thoughts), several materials teach students tolerance. In the argumentative text, there is a text about e-money, students are asked to discuss the advantages and disadvantages compared to cash, to train students to respect different points of view. *tasamuh* here is seen in the way students are taught to convey their arguments politely, without underestimating other people's opinions. Then in the environmental discussion chapter, here students also show their tolerance attitude through discussions of illegal fishing practices and their impact on marine ecosystems. From these discussions, students learn to collaborate and find solutions with their friends and also respect their opinions.

Teachers' Strategies in Implementing Tasamuh

Teachers use group discussions as a strategy to facilitate students sharing views and information about their respective cultures. As Mrs. (u) said so there they also discuss what is called conveying and showing their regionalism and that's where there is an effort to tolerate and an effort to adjust to the differences they have. This statement shows that strategies are used to build a space for dialogue where students can recognize diversity in their environment, thus encouraging them to be more open to different perspectives. The teacher also use text assignment such as descriptive and recount text that encourage them to get to know other regional cultures, this approach aims to broaden students' horizons and build tolerance attitudes towards cultural differences. This is because students come from different regions. In addition, teachers also use role-play conducted in class, such as simulating a conversation in a restaurant, this not only improves students' language skills but also instills the value of *tasamuh* (tolerance) through group work. Through this strategy, students can interact with each other and can also discuss when practicing to play their respective roles which can strengthen a sense of empathy and collaboration.

The teacher mentioned that group discussion is one of the effective strategies for implementing *tasamuh*. During class discussions, differences of opinion are happened often. In dealing with such situations, the students have to consistently show respect for one another and listen to others' opinions

attentively. Additionally, they wait patiently for their turn to speak when the time comes. As D stated When the opinion is under religion, I will respect it. If the reference is not clear, I just listen . This statement shows that D respects others' opinions and still listens to their opinion even when he disagrees. When facing conflicts or differences of opinion, students need to manage their emotions well. As R said, I might not accept it at the beginning, but in the end, I will accept it and not hold any grudges.

From this statement, it shows that she is willing to control her emotions when this situation happens. In expressing our opinions we need to use good language and speech and also be polite to show our respect for others. D mentioned, I try to use language that is simple and easy to understand because not everyone may grasp complex ideas immediately. This statement shows that D values clarity and ease of communication, reflecting an awareness of the importance of tailoring language to the audiences' understanding. As mentioned by Mrs. Uda, the challenges to implementing tasamuh lie in the external environment. She said, I see that the school has tried its best, but the obstacle may be the children's environment, from outside associations or family influences. This indicates that while the school can promote tolerance within the classroom, external factors such as home and friend influences play a significant role in shaping students' attitudes toward others.

Discussion

Based on the result of interviews and observations, found that the value of tasamuh is implemented through various strategies in the Grade 12 English class, but still faces challenges in its implementation. Tasamuh, as part of Aswaja values, aims to instill mutual respect and acceptance of differences among students. In the learning context, this value is integrated through activities such as group discussions, role plays and the use of texts that reflect cultural diversity. Implementation of the value of tasamuh in the classroom

In class, the teacher starts the lesson with simple but meaningful practices, such as greeting, saying hello, and smiling to students. This reflects the basic value of tasamuh, which emphasizes the importance of appreciating the existence of others. The greetings given by teachers create a friendly and inclusive classroom atmosphere, so that students feel valued and accepted. This finding supports research¹⁷ which states that opening class with greetings, and smiles is an effective way to strengthen the value of tolerance in daily classroom interactions. The tasks given by teachers such as descriptive and recount texts about regional cultures help students understand and appreciate diversity. This activity broadens students'

¹⁷ Larasati Dewi, Dinie Anggraeni Dewi, and Yayang Furi Furnamasari, "Penanaman Sikap Toleransi Antar Umat Beragama Di Sekolah," *Jurnal Pendidikan Tambusai* 5, no. 3 (2021): 8060–64, doi:<https://doi.org/10.31004/jptam.v5i3.2299>.

insights into the backgrounds of their friends. This supports research from ¹⁸ which states that culture-based learning can increase tolerance, empathy and respect, thus creating an inclusive learning environment and encouraging peaceful coexistence. In addition, discussions conducted in class showed that students were able to respect different opinions and manage emotions. One student (D) mentioned, “When the opinion agrees with me, I respect it; if not, I just listen.” Some students demonstrated positive behaviors, showing respect for their classmates' opinions and listening attentively during discussions. This supports research ¹⁹ showing that Tasamuh fosters intellectual humility, cultural empathy and open-mindedness among students, promoting respect for differences and harmonious interaction. But sometimes there are students like ignoring their friends when they speak or keeping quiet during discussions and when teachers encourage them to share their opinions. Disagreements often arise when encountering different perspectives when expressing opinions. One of the students (D) mentioned that sometimes they feel they disagree with their friend's opinion, but they still listen and respect their friend's opinion. This supports research ²⁰ which shows that applying the value of tasamuh really helps students learn to respect each other and control emotions when they have different opinions with their friends.

Challenges in Implementation

One of the main obstacles in implementing the value of tasamuh is the influence of the environment outside the school, such as the students' families and relationships. Teachers mentioned that although the school has tried its best to instill the value of tasamuh, some students bring negative influences from outside into the school environment. As expressed by Mrs. U, “I see that the school has tried as much as possible, if the obstacle may be from the child's own environment, from outside associations or in the family.” This finding supports research ²¹ which states that the environment is an external factor that does not

¹⁸ Aziz Setiawan, “The Implementation of Tolerance Values through Multicultural Education Program,” *Jurnal Civics: Media Kajian Kewarganegaraan* 21, no. 2 (2024): 332–41, doi:10.21831/jc.v21i2.71337; Eva Susanti Nova and Juntika Nurihsan, “Problem-Based Learning to Improve the Students' Tolerance of Difference” 399, no. Icepp 2019 (2020): 52–55, doi:10.2991/assehr.k.200130.079.

¹⁹ Ahmad Halid, “The Concept of Tasamuh Culture in the Implementation of Multicultural Society Behavior,” *Pendidikan Multikultural* 7, no. 1 (2023): 49–59, doi:10.33474/multikultural.v7i1.20028; Mhd. Rasidin et al., “Tasamuh Village: A Model of Realizing Tolerance Values As an Antidote To Intolerance To Realize Religious Moderation in Indonesia,” *Khatulistiwa* 13, no. 1 (2023): 1–15, doi:10.24260/khatulistiwa.v13i1.2374.

²⁰ Lia Nur Atiqoh Bela Dina Akhmad Zainurroziqin, Rosichin Mansur, Prodi Pendidikan Agama Islam, and Fakultas Agama Islam, “Pengaruh Kematangan Emosi Terhadap Sikap Tasamuh Santri Pondok Pesantren Sabilurrosyad Kota Malang,” *Pendidikan Islam* 5, no. 2 (2020): 17–23, <https://jim.unisma.ac.id/index.php/fai/article/view/5389/4647>.

²¹ Kamaludin and Hanif, “The Implementation of Tasamuh Ala Ahlussunah School in Learning Islamic Education.”

support the values of tolerance (tasamuh). To overcome this challenge, it is important to integrate school efforts with engagement to strengthen the values taught at school. According to²², collaboration between schools and families is essential to create an environment that supports the practice of tolerance. In addition, maintaining communication with parents and promoting community awareness programs can help reduce external influences that hinder the implementation of tasamuh in schools.

Teachers' Strategies in Implementing Tasamuh

The strategies used in implementing the value of tasamuh in the classroom include discussions, where the teacher uses group discussions as a platform for sharing views and ideas. In this discussion, students are invited to listen and respect the opinions of their friends, regardless of different backgrounds. Projects/assignments, where the teacher assigns tasks or projects such as writing descriptive texts and recount texts about regional cultures, this encourages students to understand cultural diversity and build mutual respect. These two strategies are in line with the research of²³ and²⁴, which showed that group discussions can strengthen the value of tolerance by encouraging open dialog and collective reflection. As well as showing that project-based learning is an effective approach in building student character, especially in a multicultural environment. In addition, the strategy used by teachers in implementing the value of tasamuh is group collaboration, teachers also facilitate collaboration-based learning activities where students work together in teams to complete certain tasks. This process not only builds social skills, but also encourages students to understand and appreciate diversity²⁵ said that group collaboration is an effective way to instill the value of tolerance, as it teaches important communication and cooperation skills. And Role play/simulation, Teachers also use role play, such as simulating a conversation in a restaurant, to teach empathy and cooperation. this strategy gives students hands-on experience in understanding other people's perspectives

²² Muhajir and Abdul Latief, *Tolerance in Strengthening the Values of Religious Moderation*, vol. 1 (Atlantis Press SARL, 2023), doi:10.2991/978-2-38476-096-1_40.

²³ Kukuh Santoso Achmad Mauludin Ilham Choroni, Arief Ardiansyah, "IMPLEMENTASI NILAI-NILAI KE-NU-AN DALAM MEMBENTUK KARAKTER PROFIL PELAJAR PANCASILA DI MA ALMAARIF SINGOSARI," *VICRATTNA: Jurnal Pendidikan Islam* 9 (2024), <https://repository.unisma.ac.id/handle/123456789/10034>.

²⁴ Muhammad Alief, Raihan Ramadhan, and Zaitun Qamariah, "Teaching Tolerance To The Future English Teachers At Islamic English Education Study Program Through Sufism Morals Course," *Jurnal Yudistira : Publikasi Riset Ilmu Pendidikan Dan Bahasa* 2, no. 3 (2024): 265–77, <https://doi.org/10.61132/yudistira.v2i3.907>.

²⁵ Sri Wulandari, Dinic Anggraeni Dewi, and Yayang Furi Furnamasari, "Peran Pendidikan Kewarganegaraan Dalam Mengembangkan Rasa Toleransi Di Kalangan Siswa Sekolah Dasar," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 981–87, doi:10.33487/edumaspul.v6i1.2505.

showed that role play is a very effective method for developing interpersonal skills and tolerance values in an educational context.^{26,27}

Conclusion

This study shows that integrating tasamuh (tolerance) into English language learning can help build students' character by enhancing respect, empathy, and open-mindedness. However, the influence of factors outside school, such as family and community, can challenge these efforts. To strengthen the impact of tasamuh in education, future studies could look at how these values influence students over time and explore ways schools can collaborate with families and communities to create a supportive environment. Research in different types of schools and with students of various ages would also help uncover more effective strategies for teaching tolerance in diverse settings.

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²⁶ Alvina Rohmatul Jannah, Itsna Mayfatul Chasanah, and Aries Musnandar, "Role - Play and Simulation Methods in Strengthening Empathy and Student Learning Outcomes: A Case Study of Students' Morals in Elementary School," *International Seminar On Islamic Education and Peace* 4 (2024): 273–84, <https://ejournal.uniramalang.ac.id/index.php/isiiep/article/view/5971>.

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