

TOLERANCE EDUCATION VALUES IN BAJRANGI BHAIJAAN FILM

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Abstract

In a life filled with diversity like this, a spirit of tolerance must be instilled early on. Resources that can be used can be in the form of electronic media such as films. And the film by the author is Bajrangi Bhaijaan. In this film a lot is told about life that is very tolerant, not only that this film also tells about how a human person appreciates a difference in family life, and socially. On the problems studied, what are the values of tolerance education contained in the film Bajrangi Bhaijaan? And the purpose of this study was to determine the values of tolerance education contained in the Bajrangi Bhaijaan film. This research is a qualitative study, the type of research conducted is library research. The data collection method used is the documentation method with the data source used in the study, namely primary data and secondary data. By taking the object of Bajrangi Bhaijaan film studies, the data collection technique uses content analysis techniques. The results of this study indicate that Bajrangi Bhaijaan film is a film that can be used as an alternative in learning, especially religious tolerance education. Because in this film contains the values of religious tolerance education, there are two kinds of religious tolerance, namely: 1) Tolerance between religions in the form of mutual assistance, mutual respect which includes respecting differences in beliefs, respecting other religious shrines, and valuing differences of opinion, mutual understanding, respecting the rights of everyone and establishing good relations with people of other faiths. 2) religious internal tolerance in the form of good prejudice and fair conduct to all parties.

Keywords: *Educational Value of Tolerance, Bajrangi Bhaijaan Film*

I. INTRODUCTION

The problem of tolerance is a problem that is always up to date. Almost every year the problem of tolerance always arises. The problem of tolerance is basically related to the biggest problem in human diversity, namely the awareness among religious believers of the inevitability of plurality (Abdullah Masykuri, 2001: 169)

This is an important concern considering the problem of tolerance is a reflection of the diversity of religious adherents when dealing with this inevitability. It is not surprising that religion can appear in the opposite ambiguity. Tolerance is

basically one form and accommodation as a human effort in achieving stability in society without a. Tolerance also leads to the formation of assimilation in a society if it is supported by intense communication (Ombak Masduqi Irwan, 2011: 83).

The emergence of various assumptions that the conflicts that occur in this world are caused by the existence of beliefs between one human being with another. Religion seems to be the driving force of various conflicts and damage. Such a view on the other hand seems to suggest that the teachings of one religion to another are indeed contradictory and conflicts that occur in society are a logical consequence of these differences. In short religious conflict in society is seen as a reflection of differences in faith and interpretation of religion (Ganguly Rajat, 1998: 61).

In this study, the film studied was *Bajrangi Bhaijaan*, a film from India that inspired the audience about how to shape tolerance in a multi-religious society. We know in India which is dominated by Hindus, but there are also other religions, one of which is Islam. But these two religions can still uphold their tolerance (Mtinuddin Kamal, 2003: 45). The message of tolerance, religion and morals conveyed in the film *Bajrangi Bhaijaan* so much and hit the audience.

Bajrangi Bhaijaan is a comedy drama genre different from Bollywood films which usually rely on its romantic genre. *Bajrangi Bhaijaan* film, starring artists Salman Khan, Kareena Kapoor, Nawazuddin Siddiqui, and Harshaali Malhotra. The story of the *Bajrangi Bhaijaan* film was written by Vijayendra Prasad and directed by Kabir Khan. The two hour and thirty nine minute film tells the story of the struggle of Pawan (Salman Khan). Indian man from Hanuman who rescued a little Pakistani girl from Pakistan who was lost in India. Shahida / Muni, played by Harshaali Malhotra. Pawan intends to drive Shahida back to his family in Pakistan. But Pawan's struggle to deliver Shahida was not easy. Pawan must pass many obstacles.

The role of the character of a girl who lost her speech was lost as a cause of conflict in the film. The conflict in this film has started since Pawan met with Shahida. The conflict continued when Pawan helped Shahida return to Pakistan. Passing through a country that is experiencing conflict and the existence of religious differences between Pawan and Shahida makes the conflict in this film even more complicated. The emergence of the character Chand Nawab (Nawazuddin Shiddiqui) who helped Pawan's struggle to deliver Shahida made the theme which was very sensitive turned into fun and touching. *Bajrangi's* film not only highlights the state of relations between India and Pakistan, but also focuses on religious tolerance in the two countries. Tolerance that is always taught in Islam is giving and receiving people in various beliefs. This seems to answer the negative stigma of people who are anti-Islam so far. Not only that, in this film there are also scenes about castes that still apply in India. As a country with a majority of Hindus, India still enforces social structures based on caste, this is the gap not only with other

religions even with fellow Hindus themselves. The value of an education in a film should not be interpreted as in school. The value of a film is meant to mean a kind of messages, or say the moral of the film, the more refined the cultivation, the better the goals to be achieved. Thus, the audience will not feel disadvantaged. Almost all films teach or tell us something, so to find out these problems, the writer raises a thesis with the title "Religious Tolerance Educational Values in the Bajrangi Bhaijaan Film".

II. THEORETICAL STUDY

A. Understanding Religious Tolerance

In general, tolerance is defined as giving freedom to fellow human beings or to fellow citizens of the community to practice their beliefs or manage their lives and determine their own destiny. As long as in carrying out and determining its attitude it does not violate and does not contradict the Shariah principles of the creation of order and peace in society. According to Tri Kurnia Nurhayati, tolerance is spaciousness in the sense of harmony and peace with anyone, letting people hold opinions or hold opinions that they do not want to interfere with freedom of thought and other beliefs. (Effendi Irawan, 2005: 26)

As for the relationship with religion, religious tolerance is tolerance that includes issues of belief in human beings associated with aqidah (Nuraini Febritresna, 2002: 105) or relating to the deity he believes. Someone is given freedom in choosing and embracing religion. Thus, tolerance between religious communities means mutual respect for the beliefs or beliefs held by an adherent of other religions. In general tolerance is not only manifested in terms of religion, but in all matters relating to one's principles or behavior (Hasyim Umar, 1999: 246).

B. Basis of Religious Tolerance in Islam

The teachings of Islam encourage cooperation with other people and help each other with fellow human beings, this illustrates that Muslims are instructed to maintain harmony in both religious communities and those of different religions. This form of Islamic universalism is depicted in the absence of coercion for humans to embrace Islam. This shows that Islam is a religion that respects other religions (Wirsiung Robert G, 1994: 23).

The concept and understanding of religious tolerance is supported by the Naqli argument, reason and reality. Allah says in Surah Al-Baqarah verse 256:

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

Meaning: "There is no compulsion to (enter) religion (Islam); Surely the true path is clearer than the false path. therefore whoever denies the Thaghut and believes in Allah,

Then surely he has held fast to a strong knot of rope which will never break. and Allah heareth again knows. " (Departemen Agama, 2007: 53)

In the above paragraph it should be a common concern so that in da'wah can consider aspects of tolerance and compassion in da'wah can consider aspects of tolerance and compassion that have been outlined by God and the Messenger of Allah. Coercion is not permitted, because forcing the will is not a human right.

C. Purpose of Religious Tolerance

The goals of religious harmony are among others:

- a. Increasing the faith and piety of each religion. Each religion with the reality of other religions, will further encourage to live up to and deepen the teachings of his religion and increasingly try to practice the teachings of his religion
- b. To create a stable national stability, with the tolerance of religious people practically the tensions caused by differences in understanding that falter in religious beliefs can be avoided. If religious life is harmonious, and respects each other, national stability will be maintained.
- c. Maintaining and strengthening the sense of brotherhood, a sense of togetherness and nationality will be well maintained and nurtured, if personal and group interests can be reduced. (Jirhanuddin, 2010: 193).

III. RESEARCH METHOD

This research is a qualitative study, the type of research conducted is library research. The data collection method used is the documentation method with the data source used in the study, namely primary data and secondary data. The primary data source used by researchers is a DVD from the film Bajrangi Bhaijaan. By taking the object of Bajrangi Bhaijaan film studies, the data collection technique uses content analysis techniques.

Data collection methods used in this study are documentation methods that look for data about things or variables in the form of transcripts, newspapers, books, magazines, and so on. In this research observations are made of Bajrangi Bhaijaan films, notes and evidence in VCDs and books that are related to research. (Azwar Saifuddin, 2004: 54). Data collection methods used are documentation that is looking for data about things or variables, through transcript records, books, newspapers, magazines, agendas, and so on (Suharsimi Arikunto, 2002: 206).

IV. RESEARCH RESULT

Tolerance teaches us to be caring, loving, graceful, big-hearted, broad-minded, knowledgeable in restraining, not imposing our own will, giving others the opportunity to think even if they differ from ours. All of that is in order to create religious harmony in society. Thus the differences in understanding in a problem

such as religion and beliefs should not be a cause to draw a dividing line in association.

Tolerance is the main capital to create harmony and justice in the life of this world. We all understand that the reality of life is very diverse. Tolerant character is the willingness to accept and appreciate the plural reality (Dian Lestari and Hamid Supriyanto, 2012: 3).

The researcher will analyze the values of religious tolerance education that have been described in the previous sub-chapter. Namely, tolerance between religious communities and internal religious communities..

A. Religious Tolerance

Tolerance is not only manifested in terms of religion, but in all matters relating to one's behavior, tolerance between religious communities can be manifested in several attitudes, including:

a. Help each other

Every religion must teach to do good, including Islam. In Islam, we are instructed to help one another in terms of kindness. No need to care about background in terms of help. In QS. Al-Maidah verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ

الْعِقَابِ ﴿٢﴾

Meaning: *“and help you in doing good and piety, and do not help in committing sins and transgressions. and fear you Allah, Verily, Allah is severely tortured”*(Depag, 1989: 156)

From the above verse, we are ordered to help each other in kindness. We don't need to ask what religion, from which country, from which group. While we can help, can help, we must help. As for the good that we do also will surely bear fruit and the reward will return to ourselves.

The attitude of helping is a virtue that shows the glory of the soul and an obligation that must be done as a human being. Helping someone should be done sincerely, without expecting anything in return. Thus the highest ta'awun is when giving unconditional help. So it is clear that helping others will tie close relationships so that the peace and harmony of life will be realized. Just like when Pawan helped Munni who had a different religion, drove Munni home unconditionally because of her kindness. Even until he was willing to risk his life in order to realize his good intentions.

Also when Maulana Sahab protected Pawan from the police pursuit. Yet here Maulana Sahab acts as a cleric in a hut, while Pawan is a devout Hindu. But Maulana Sahab continued to protect Pawan even though he was of a different religion. Please help without questioning differences in beliefs is one of the

characteristics of tolerance. Help and assistance as part of the core of tolerance, become a very strong principle in Islam. A helping attitude is based on humanity. Therefore, when it is hard to help someone because of differences, then at least we can help that person as someone who needs help. If differences are addressed wisely they will bring peace and harmony to all parties.

b. Respect each other

Living in diversity makes us want or not, ready or not to have to face the various differences that exist. And mutual respect is the key to bringing these differences together. In terms of respect, there are various attitudes, among others:

1) Appreciate differences in beliefs

We live where choosing belief is everyone's right, we cannot force others to believe in us. Just as the head of the border army respects the belief held by Pawan. Until finally Pawan was allowed to enter the territory of Pakistan. Also when Maulana Sahab also called Pawan my brother. Because he considers Pawan as a brother of fellow creatures of God, without discriminating religion. Because all humans are creatures and families of Allah SWT. With the awareness of equality each person will create a family relationship between humans which can then foster compassion and love between people which is certainly more than a tolerant attitude and harmony of religious life.

2) Respect other religious shrines

Every people must have their own holy place, and every people want to keep their place of worship to remain holy. Just like Pawan did, he went outside the mosque because he appreciated that the mosque was a sacred place of Muslims, while he was Hindu. In Islam there are provisions for non-Muslims entering the mosque. If among non-Muslims who enter the mosque with the aim to desecrate or damage the mosque, then the prohibition of entering the mosque can be enforced. Conversely, if non-Muslims enter with good intentions and do not threaten the peace and security of Muslims, they are allowed to enter the mosque. Respecting the religion and beliefs of others is the key to religious harmony. No need to question the differences.

3) Appreciate differences of opinion

It is undeniable that each person must have their own opinions about something. There are the same with us, however, those are different from us. But we must also respect the differences. Just like when the conductor gave Pawan the opportunity to reveal what he was aiming for in Pakistan. Until finally the conductor was amazed by Pawan's good intentions.

Providing the opportunity to express an opinion or an idea is the right of every human being. Because everyone has the right to be heard and express their thoughts. Islam itself is a religion that upholds human rights. The sacred teachings of humanity lead us to see our fellow human beings optimally and positively by

applying good prejudices, not bad prejudices except for the necessary precautions. As human beings, we must view everyone as having the potential to be right and good. With the concept of thinking like this can foster respect and mutual respect between people both in personal and community life..

c. Understand each other

There will be no mutual respect or mutual respect if there is no mutual understanding. Because one of the keys to dealing with differences is mutual understanding, if we can understand and understand each other, surely we can certainly be more appreciative of any differences that exist between us. It was the same when Maulana Sahab prayed for Pawan to immediately meet Munni's parents. In this scene Maulana Sahab understands the situation faced by Pawan, then Maulana Sahab also prays. Associated with praying for non-Muslims, if we pray about social problems still punished may, especially in this scene the prayer offered by Maulana Sahab is hopefully be met quickly with Munni's parents, this is a prayer for good, in addition to goodness for Munni also goodness for Pawan so that the task This glory was quickly finished, so that he could return to India again.

Then when Maulana Sahab said his greetings in the way Pawan did because at that time Maulana Sahab said "Assalamu'alaykum" and Pawan was confused about what to answer, then Maulana Sahab asked how he say it, by Pawan then answered "Jai Sri Ram". From this scene we can understand that mutual understanding is indeed very necessary in order to be able to blend differences that can make it awkward, differences that can later separate. Moreover, the sentence greeting "Assalamu'alaykum" with "Jai Sri Ram" also has the same meaning, which is equally asking for salvation, it's just that each religion has different pronunciation and language.

d. Recognize everyone's rights

It must be stressed again that everyone has the right, so we cannot force to agree with us, to be the same as us, not least in terms of choosing beliefs. In this Bajrangi Bhaijaan film, there is a scene when Pawan invites Munni to pray in front of the statue of Dewa Hnoman, but then Munni goes into the mosque, and prays by wearing a headscarf and raising her hand the way Muslims do. At first Pawan felt he had been cheated, but after receiving an explanation from Rasika, he later understood that whatever Munni's religion was his right. Life in diversity makes humans have their own choices in their lives. For this reason, everyone must provide freedom and mutual understanding in order to accept these differences. By giving freedom of religion means guaranteeing security and peace of life between religious communities. Differences should be thankful for and used as a means to train yourself to be more humble.

e. Establish good relations with people of different religions

We live in a country where there are many religions. And like it or not, we also have to live side by side with them. If a fellow religion is interpreted as a brother in the faith and a religion, it does not necessarily make the assumption that a different religion is not a brother. They are still our brothers even though they are not of the same faith, but they are still our countrymen and countrymen.

In fact we are also ordered to behave well, to be fair to people of other faiths. As long as it does not involve faith and beliefs, we are still required to be good to them. And in this Bajrangi Bhaijaan film, it is exemplified in the scene where when Maulana Sahab saw Pawan who was cold outside the mosque, then he asked why Pawan did not want to enter the mosque, Pawan answered because he was not Muslim. Then Maulana Sahab explained "then why my brother? This place is open to anyone, that's why we never lock the mosque, come on in. "

From the above scene, we can take lessons on how good Maulana Sahab's attitude is to people of different religions, he is also not awkward in calling Pawan as a brother. And finally Pawan entered the mosque. From here we can also learn, if we convey our intentions well, then those who receive them will also understand well. Even if we have different religions, if we can be kind, gentle, willing to understand, and understand each other, there will be good relations between religions.

B. Religious Internal Tolerance

A good human is a human who can establish and strengthen brotherhood between fellow human beings. Brotherhood or ukhuwah Islamiyah. Ukhuwah Islamiyah is a brotherhood that applies between fellow Muslims or a brotherhood that is bound by aqeedah. Brotherhood is one of the teachings that received important attention in Islam. As explained by Allah SWT in QS. Al-Hujurat verse 10:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

Meaning: "Believers are indeed brothers and sisters. therefore reconcile (improve the relationship) between your two brothers and fear God, so that you may receive mercy". (Depag, 1989: 846)

From the above verse it is clear that we are fellow Muslims are brothers, and must continue to establish brotherhood among fellow Muslims. This internal religious tolerance can be manifested in attitudes, including:

a. Good prejudice

It is undeniable that the small differences that are around us sometimes make us prejudiced against others. Even though sometimes it is just a different understanding, a different way of doing things, then it makes us think that they are wrong. In this Bajrangi Bhaijaan film, there is one scene that shows religious internal tolerance, but in this Bajrangi Bhaijaan movie, religious tolerance is shown in Hinduism. That is when Munni had not told Pawan that he was a Muslim. Pawan

considers Munni to be a Hindu like him because he used to meet him at a Hindu worship place.

But there are differences made by Munni, such as she who is pure white, and also eats meat. As a follower of Dewa Hanoman or commonly called Bajrangbali Pawan, it is not permissible to eat meat, only eat vegetables and fruits. Because of this difference with Munni, Pawan did not necessarily make Munni see as a stranger. Pawan still thinks that Munni is from the Brahmin group because he has white skin, or Munni from the Ksatria caste, because he eats meat.

From this Scene, we can relate to what is happening in Islam today, we know that Islam is divided today. Many new schools emerged, with their respective bases. But there is a lack of tolerance between streams. Many of the groups do not value the opinions of other schools, all blame each other, cornering each other, even though it is still under the same name, Islam.

This lack of understanding of tolerance makes thinking narrow, that differences are not seen as uniqueness, diversity, but are seen as a gap between groups. Even though we are all still brothers, brothers and sisters, and religions. Just because there are differences in small things that actually do not need to be questioned, then view the others wrong because it is not as we do, not as we believe.

Whereas between one Muslim and another Muslim is like a solid building, if it strengthens one another, but if fellow Muslims find fault with one another, weakening one another, it will not make it sturdy, it will even make it worse the circumstances. That difference exists as diversity. Difference is not used as a separator but to make us see things from another point of view. That difference must be respected, because after all everyone has their own basis that makes them different.

b. Fair to all parties

Like the command of Allah in the QS. Al-Maidah verse 8, that we are ordered to do justice, and are prohibited from hating a people, moreover that hatred makes us behave unfairly to these people. In the film Bajrangi Bhaijaan is exemplified by Pawan. When he realized that Munni was different from him, it did not necessarily make Pawan excommunicate Munni, he understood that it turned out that Munni ate meat, and was not a vegetarian like him. And Pawan also bought meat food like what Munni liked.

This gives us a lesson that even though we are different, we must still be able to do justice. Fair does not have to be the same. But fair is conformity. Because in one religion differences will still exist, depending on how we react to them, whether we will question the differences that exist, making these differences a reason to hate. Or we understand, respect these differences, because each difference must have a basis. If we can respect, by being fair, not discriminating between one another, it is not impossible that we will still be united even in differences.

V. CONCLUSION

Based on the results of research and discussion that has been described, it can be concluded that the Bajrangi Bhajjaan film is a film that can be used as an alternative in learning, especially religious tolerance education. Because in this film contains the values of religious tolerance education, there are two types of religious tolerance, namely:

1. Interfaith tolerance in the form of mutual assistance to help, mutual respect which includes respecting differences in beliefs, respecting other religious shrines, and valuing differences of opinion, mutual understanding, respecting the rights of everyone and establishing good relations with people of other religions.
2. Internal religious tolerance in the form of good prejudice and fair conduct to all parties.

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