An Integrated Teaching Tolerance in Learning History of Indonesian National Movement at Higher Education

Cahyo Budi Utomo[1], Wasino[2]

Abstract

This study aims to develop students' knowledge of tolerance through learning the history of the Indonesian national movement in multicultural classes. The research questions are: (1) what kinds of tolerance knowledge are perceived as tolerance or intolerance deeds by undergraduate history students at Universitas Negeri Semarang? (2) How are tolerance behaviors performed as tolerance or intolerance deeds by the undergraduate history students? and (3) What factors are perceived to contribute tolerance or intolerance deed by the undergraduate history students? This research was conducted using an ethnographic design with Grounded Theory. The research involved 25 students of the History Education Undergraduate Program at Universitas Negeri Semarang as participants. Data were collected through in-depth interviews and observation. The correctness of the data was checked using triangulation and member check techniques. The results of the study are: (1) tolerance is defined as knowledge that is rooted in the history of the Indonesian national movement, and the basis for the establishment of the independence of Indonesia, however, intolerance is a historical idea, emerging as the egoism of certain groups in the form of sentiment and violence; (2) an attitude of tolerance is not only respecting diversity but also caring for and maintaining it to become knowledge that must belong to every individual. Intolerance is an attitude that leads to disintegration and conflict, its activities are coercive and followed by violence; and (3) factors that contribute to the development of tolerance are Pancasila ideology, multiculturalism, and historical knowledge. Hence, this study concludes that tolerance is seen as an idea that views humans from any ethnic, cultural, and religious background as having equality seen from the perspective of nationality and humanity.

Key words: learning history, knowledge of tolerance, multicultural classes.

Introduction

Intolerance in Indonesia over the past 10 years has become a frequent theme in television and social media (Lindsey & Pausacker, 2016; Menchik, 2014). The action covers matters of religion, ethnicity, to culture (Puspandari & Meijknecht, 2015). Recently there has been an intolerant act carried out by a Betawi woman against Chinese women in Jakarta (Gerintya, n.d.). The action was carried out in public spaces which should be inclusive and friendly to all groups. Another case was

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[1] Dr., Drs., M.Pd., Universitas Negeri Semarang, Indonesia, cahyo.bu@mail.unnes.ac.id
[2] Prof., Dr., M.Hum., Universitas Negeri Semarang, Indonesia, wasino@mail.unnes.ac.id

in Padang, West Sumatra, there has been a ban on Christmas worship in the area because the majority of the community is Muslim. The pioneers of this prohibition were fundamentalist Islamic groups who intended to replace *Pancasila* state ideology into a political Islamic caliphate or ideology (Subaidi, 2020). The act of intolerance had been carried out openly by groups in the name of religion and "indigenous ethnicities", namely Javanese, Sundanese, Betawi, Minang, etc. While ethnic Chinese and Arabs or religious communities outside Islam are considered as foreign groups that are outside the social structure of Indonesian society (Jayusman et al., 2020; Puspandari & Meijknecht, 2015; Wasino, 2013). This, of course, has denied historical provisions in which the group that received intolerant treatment historically played a role in the efforts to liberate Indonesia from the hands of the colonialist (Adam, 2008; Kurniawan et al., 2019). The case also indicates that currently Indonesians, in general, are being exposed to a negative virus that is starting to poison their mindset and social behavior so that many intolerant cases occur in public places. The virus is very dangerous to the integrity of the nation-state which has been independent and has stood on Indonesian nationalism since 1945 (Nichterlein, 1974; Sutimin, 2019). Weakening sense of nationalism is considered as one of the factors that make intolerance very easy to spread and affect Indonesians. As a product of the education curriculum, this, of course, can be overcome in various ways, one of which is by strengthening the learning of history at school (Barr et al., 1978).

In connection with the explanation above, the learning history of the Indonesian national movement (1908-1945 period) has not been touched on many essential matters discussing the practice of tolerance in the form of cooperation in realizing an independent Indonesia from Dutch colonialism (1601-1942) and Japan (1942-1945). This collaboration is interesting because it involves differences in ethnicity, culture, and religion in realizing the main goal, namely independence. Because it is rarely taught in great depth, students' understanding of tolerance becomes difficult to develop. The media coverage factor that raises sensitive issues makes sentiment based on religious, ethnic, and cultural differences strengthen again. Students' understanding of tolerance cannot develop because history learning still discusses material that is theoretical and not directly connected to today's life. The history curriculum is considered not based on the actual conditions of Indonesian society, which is currently experiencing intolerance problems. Referring to Kocchar's (2008) opinion, that the history curriculum must be prepared based on the actual conditions of society, the materials need to be adapted to the needs of the community, as part of social science, and history must be loaded with social knowledge and equip

students with the proficiency of analyzing the social conditions of society. The problem of intolerance is one of the things that becomes the current public discussion, learning history should have a role in the process of awareness and formation of society about tolerance, so students can be agents in spreading knowledge of tolerance to their peers. This can minimize the occurrence of intolerant actions in society and reduce the number of violence based on ethnic, cultural, and religious differences.

Historical learning can overcome social problems for students in Indonesia because the history of Indonesia, especially in the preparation of the *Pancasila* text (The national ideology compiled in 1945 during the national movement). In the process of formulating the basis of the nation's ideology, people of various ethnicities and religions worked together to contribute to formulating appropriate ideas as the basis of Indonesian independence. As a country that has diversity and was formed since before the independence (before August 17th, 1945), Indonesia has enormous potential to teach the value of tolerance to students. This will be even more actual when teaching is carried out in classes that are attended by students from various ethnic, cultural, and religious backgrounds. Unfortunately, history learning still does not talk much about diversity. This is an important problem to be solved and discussed by academics and practitioners of historical education. The effort to make history learning more contextual in solving problems of intolerance in society is a big homework for scientists today.

Based on the explanation above, history must be understood as a subject that can strengthen national integration through the internalization of knowledge of tolerance carried out by teachers to students (Barr et al., 1977). Barr (1978) believes that history is an important subject to overcome national problems that are indicated through cases in society. Racism, intolerance, and radicalism are examples of cases that can be prevented by history through classroom activities (Adler, 2008; Levstik, 2008). This subject is very relevant for the current condition of Indonesians who are experiencing intolerance problems. Preliminary analysis shows that the current history curriculum has not been able to present the historical material of the national movement critically and deeply to students, especially in the history of the formulation of the *Pancasila* ideology carried out by all elements of society from various ethnicities, cultures, and religions. It potentially leads to the fact that the efforts to build students' understanding of tolerance integrated with nationalism and acceptance of differences run very slowly (Dilworth, 2004). It is a gap for intolerant groups who desire Indonesia to become fragmented as well as living without tolerance and social awareness

against their fellow citizens. Opportunities to develop these subjects into more progressive subjects are still open. The application of contextual material and the habituation of cooperative learning models is one of the keys to successful history learning that can teach tolerance to students (King et al., 2015; Loh & Ang, 2020; Suh & Traiger, 1999; VanSledright & Limón, 2006) so that the intolerant ideas do not easily affect students. They will be able to think openly and objectively to take a stand for the provisions of Indonesian nationalism as their guiding interaction values.

Humanistic approaches can be used to develop students' knowledge about tolerance, especially those that underlie dynamic attitudes in interacting in societies that have a diversity of cultures, ethnicities, and religions (Farmer, 1984). Maslow believes that the humanistic approach is the basis for developing students' knowledge of social harmony (Maslow & Rogers, 1979; Maslow, 1991). A humanistic approach in teaching history is needed to form students' mental attitudes (Borodina et al, 2019), especially in responding to the practice of intolerance in society. Intolerance has been proven to trigger the emergence of insecurity and mutual bias among citizens (Bakalar, 2018; Firmansyah, 2019; Muharam, 2016; Sofjan, 2016). Maslow (1979) believes that there is a hierarchy of human needs such as being able to survive as well as to maintain their life and their sense of security which are considered the lowest level in the hierarchy but the most important requirements of all. The humanistic approach becomes a reference in organizing and provoking students to become actors in creating a situation of peace in the community (Turan, 2020). This is very contextual with the purpose of history learning (Wasino et al., 2019), providing citizens with a basic understanding the importance of tolerance between community groups such as ethnic, religious and culture (Barr et al., 1978; Chen et al., 2014; Levstik, 2008). An effort to create a safe community is very relevant to the strengthening of nationalism. Students learn to uphold the values of nationalism and accept differences to strengthen unity so that intolerance can be stopped and people can live in peace (Armstrong, 1995; Ivygina et al, 2019). Exploration of the historical material of the Indonesian national movement (1908-1945) is important as it contains the elements of social cooperation between ethnicities, religions, and cultures in realizing the goal of an independent Indonesia. Collaboration in historical narratives can serve as counter information that has led to the process of dividing people's views. Students can be educated to be more critical and alert to the acts of intolerance by providing historical knowledge based on the narrative of tolerance.

Rose (2002) has carried out a lengthy investigation of the teaching of tolerance after the spread of cases caused by the ideology of terrorism. The ideology of terrorism has divided the situation into various parts of the world, there is no harmony and an attitude of mutual care for one another. This research proves that efforts to build religious harmony can be done from social studies classes. Terrorism as a crime against humanity has threatened community harmony. Terrorism raises sentiments among citizens of the nation. To deal with these problems and reduce the spread of terrorism, teaching tolerance with a constructive approach can be used to build new knowledge that is more rational. The important knowledge to be taught is tolerance and respect for differences (Rose, 2002). Godwin (2001) researched the teaching of tolerance in public and private schools. The two schools have different approaches to building knowledge of tolerance. Private schools tend to be more difficult to foster tolerance because the dialectic situation in the classroom is very difficult to build. The limited numbers and homogeneity of students become obstacles in building the knowledge of tolerance in private schools. Whereas in public schools, tolerance knowledge is more easily developed through dialectics and critical studies. One of the factors supporting the development of tolerance knowledge is the heterogeneity of students in terms of religion, ethnicity, and culture (Godwin et al., 2001). Hollingswort et al (2003) in their study revealed that teaching tolerance can be used to teach students empathy and responsibility towards their social environment. In ethnically, culturally, and religiously diverse environments, social responsibility is an important value for fostering the normality of citizen relations, while empathy is a basic idea in fostering social solidarity. Historical knowledge is one of the important things that must be taught. The narrative of tolerance derived from historical texts becomes the dominant factor in developing harmony among students (Hollingsworth et al., 2003).

Related to the explanation above, it can be concluded that tolerance can be more easily developed through constructive approaches in learning and an open and heterogeneous environment, in addition to historical knowledge being one of the dominant factors to facilitate teachers developing such knowledge. Conversely, in a closed environment such as in private schools and homogeneous student conditions, tolerance knowledge is difficult to develop. Interaction between students and the discussion patterns that they develop about tolerance and understanding of humanism, if conducted by heterogeneous students, will be more easily accepted because they directly face the situation they are discussing, so that the knowledge of respecting ethnicity, religion, and other cultures will become more actual. The weakness of previous research is that researchers have not

specifically discussed multicultural classroom conditions, especially in history learning in cultivating tolerance knowledge. In other words, studies on the development of knowledge of tolerance in multicultural classes especially in the history class are still rarely found although several of those have recommended that historical knowledge with a tolerance narrative content be a dominant factor for developing knowledge of student tolerance

The explanation above underlies the conduct of this study as a synthesis of previous research. This study tries to reveal the conditions of learning the history of the Indonesian national movement on the sub-material of the formulation of the *Pancasila* ideology as the basis for the establishment of an independent Indonesia in multicultural classes in developing tolerance knowledge. Based on student activities in the class, it analyzes how students' tolerance knowledge can develop ways of thinking, ways of expressing their opinions, ways of responding to opinions, and attitudes of respecting differences that become determinants to see the extent to which tolerance knowledge can be developed through history classes. An important contribution of this research is that as the first in Indonesia, the study of the development of student tolerance knowledge based on learning the history of the Indonesian national movement is can be disseminated as a reference from history educators to refer to how to develop tolerance knowledge to create more harmonious social conditions.

Research Question

The acceptance of differences is a major element of tolerance, tolerance can initially develop when students have understood the meaning of differences, both ethnicity, culture, and religion. As initial knowledge, acceptance of differences is an element that can reject intolerant actions in society. Therefore, three research questions are developed as the guide of the research. They are:

1) What kinds of tolerance knowledge are perceived as tolerance or intolerance deeds by undergraduate history students at Universitas Negeri Semarang?

2) How are tolerance behaviors performed as tolerance or intolerance deeds by undergraduate history students at Universitas Negeri Semarang?

3) What factors are perceived to contribute tolerance or intolerance deed by undergraduate history students at Universitas Negeri Semarang?

Literature Review

Tolerance is an attitude of respecting all forms of difference in terms of race, ethnicity, culture, religion, and ideology. Tolerance becomes one of the knowledge that can be used to foster harmony among citizens who have diverse backgrounds. The idea of tolerance according to Banks (2006) can be a glue for diverse citizens because tolerance there is an attitude of acceptance of differences and making differences as social capital to carry out social, economic, political, and cultural development. From the idea of tolerance, the community can carry out positive cooperation in various fields, so that tolerance will erase all forms of prejudice, hatred, and mutual awareness of those diverse communities. This view is based on the opinion that differences that are not managed properly will be the background of the conflict, the earliest differences management can be done by fostering tolerance. The tolerance of every citizen will automatically distance the community from conflict.

Conflict amid diverse societies occurs because egocentrism is strengthened without being followed by rational knowledge and attitude tolerance. Therefore, changing to an idea that is always attached to the multicultural community discourse, especially the compilation of conflict figures or sentiments related to disintegration began to strengthen. I will, then, make the conversation about improvement sharper. Tolerance is the knowledge that is more easily grown in diverse conditions of community members, because, in this condition, everyone from various backgrounds can interact and support one another.

Knowledge of tolerance is always closely related to this condition because, through direct observation, an individual will have positive self-efficacy. While in a homogeneous society, it will be more difficult to develop, homogeneity will dampen the discourse about support, because people more often talk about group identity without additional knowledge, how to determine to be one of the assistances that can be rejected by the intended destination (Syarif, 2020; Wasino, 2013). Based on the concept before, in context of education then came the idea that it would be easier to develop in a multicultural school or classroom environment, from there then the process of understanding and development knowledge would be more contextual and relevant to fostering individuals who knew about their roles and responsibility in society.

Learning tolerance is born because tolerance is not obtained naturally, it needs to be learned and taught (Ferrar, 1976). Each individual has the perception of what is captured by his senses, because

it is a guiding learning process to recognize differences comprehensively and how to deal with them in daily life (Avery et al., 1997). This learning directs the emotions and attitudes of students when facing intolerant situations and how to control themselves when dealing with conflicts (Berggren & Nilsson, 2015). Knowledge about tolerance includes looking at differences and similarities, the consequences when behaving in facing conflict, the advantages and obstacles intolerance. This learning will bring individuals into the skills of dialogue and communication (Harrington-Lueker, 1993), understanding the perspectives and beliefs of others without undermining self-confidence (Martell & Stevens, 2017; Suhadi, 2020), able to apply models to resolve conflicts democratically and constructively (Demircioglu, 2008; Kotluk & Kocakaya, 2018). The method that is considered appropriate in this learning is by presenting a historical narrative filled with tolerance, such as in the history of the Indonesian national movement in the formulation of the *Pancasila* ideology which underlies the establishment of an independent Indonesia in 1945,creative education that allows individuals to experience conflict and deal with it, adequate knowledge and guided actions, meaning that when facing conflict there is someone who can understand and jointly plan a way out (Avery, 2002). Referring to Maslow's (1979) framework, the main approach in teaching tolerance is humanistic. This approach enables the dialectics of harmony, the emergence of knowledge in dealing with conflicts and resolving them, and fostering a sense of solidarity among citizens (Hansen, 2011; Kilinc et al., 2018; Maslow & Rogers, 1979; Tarman et al., 2019).

Referring to Van Dijk (2001), the use of language and authority in arguing can demonstrate the ability of students to deal with conflicts and resolve them. The narrative spoken by students is the basic knowledge they learn from the material in class. Dialogue and communication make the narrative develop and form new knowledge that is more contextual. Tolerance learning by paying attention to language use and student argumentation authority provides opportunities for the formation of more progressive knowledge about tolerance. This is intended to respond to the phenomenon of intolerance in society that is currently rife (Duranti & Goodwin, 1992; Girdap, 2020; Pennycook, 2004; Suharso et al., 2020). The framework of tolerance that is formed in society refers to the basic idea of unity that began since the society was independent. Nationalism is one of the ideas forming knowledge of tolerance in a nation, not least in Indonesia. Anderson sees nationalism as an imagined community idea. According to him, nationalism is a shaded political community that is imagined as limited unity and supreme power. The purpose of shading is that

members of a country or nation only know and can imagine their community (country), but not all of them know each other (Anderson, 1983). It is imagined because every member of a nation, even the smallest nation, does not know all members of that nation (Gellner & Breuilly, 1983). Nation envisioned as the ultimate power because it is a mature stage of human history when freedom is something rare and valuable (Jaffrelot, 2005). Nation envisioned as a community because it is understood as a horizontal friendship between individuals of various ethnicities, religions, and cultures. To foster a society that is peaceful and can work together positively, it is important to develop the idea of tolerance in learning.

Based on the discussion above, in a multicultural country, what drives unity and tolerance is nationalism. Nationalism itself according to Anderson (1983) can be formed by several things namely language, culture, and education. The role of language in the formation of tolerance and nationalism is that of speech identity, a nation to be seen as different from other nations must have its own speech identity. Language in the context of the nation becomes a mirror of ideology, culture, and acceptance of differences. Language can be understood to what extent a person is tolerant of others (Van Dijk, 2001). The diverse culture of Indonesian people becomes social capital in the formation of nationalism. Intolerance develops because it utilizes gaps between existing cultures, although in its development intolerance attacks cultural practices that are considered to deviate from religious provisions (Koentjaraningrat, 1974). Education is the most important element in the formation and strengthening of nationalism. Through education, people are introduced to the concepts of nation, citizens, multiculturalism, tolerance, and law that form a sense of solidarity (Bush, 2006). History is one of the most important subjects in teaching the aspects mentioned earlier. Barr (1978) believes that history can restore, foster, and develop nationalistic knowledge of citizenship that is applicable, not just theoretical. Through applied nationalism knowledge, students are equipped with an understanding to face social problems that lead to national integration; one of the most obvious is intolerance (Menchik, 2014; Smith, 1996; Snounu, 2019). Maslow's framework of a humanistic approach can strengthen historical learning that is oriented towards strengthening student tolerance knowledge (Buss, 1979).

Previous research has focused more on the meaning of tolerance and the concepts that support the development of tolerance knowledge. While those directly discussing the development of tolerance knowledge in multicultural classes are still very rarely found. From there, this theme is very important to be discussed in the context of developing student attitudes in dealing with the

phenomenon of intolerance and more respect for differences. The next weakness of previous research is the understanding of tolerance that always stops at the theoretical level, whereas in educational praxis there are still not many who conducted deeper studies. Therefore, this research has advantages in the aspect of the factual analysis of educational praxis which is oriented to the development of student tolerance knowledge based on the history of the Indonesian national movement on the sub-material of the formulation of the *Pancasila* ideology as the basis for the formation of an independent Indonesia in multicultural classes. This is progress as well as a differentiator from previous studies, especially in the Indonesian context. This research is relevant to current conditions, where people are facing the turmoil of intolerance in various fields of life such as religion, culture, and ethnicity. It will become an added value of a similar field in terms of actuality and novelty of research concepts. The development of tolerance knowledge in multicultural classes has become a very important text and contributed ideas for the implementation of education in Indonesia. Particularly, this research will strengthen the aspects of historical learning in terms of its functions and uses for the social life of society.

Method

Research Design

This research was conducted using an ethnographic design with Grounded Theory (GT) initiated by Strauss & Corbin (1990) where a qualitative approach was used for data analysis. Strauss & Corbin (1990) argued that the qualitative method is the approach used to gather the information that can explain certain objects deeply and thoroughly. One of the reasons why the GT method was applied in this study was to formulate a theory of tolerance in the multicultural class which was based on a conceptual idea in the form of a process of learning the history of the Indonesian national movement in the formulation of the *Pancasila* ideology underlying the establishment of an independent Indonesia. Another objective of the GT method in this research was to trigger the attention of scholars to study the development of tolerance knowledge based on historical narratives with tolerance, such as the formulation of the *Pancasila* ideology which involved various elements; culture, religion, and ethnicity in Indonesia. This positive collaboration became a unit of analysis that would be described to see the extent to which students were able to understand the text presented and to confirm the information received with the phenomenon of intolerance that was currently developing.

The GT method (Strauss & Corbin, 1990) used pivots at 5 stages, namely: (i) the stages of problem formulation, the basis for the formulation of the research problem carried out was oriented towards identifying the object under study, namely the development of tolerance knowledge in multicultural classes in learning the history of the Indonesian national movement in the history submission of the formulation of the *Pancasila* ideology and the problems oriented to the process and actions of students in participating in the entire learning that had been screened by the teacher in collaboration with researchers; (ii) the stages of using theoretical studies, the GT method did not aim to test the truth of a theory and was not affected by literature studies, nor did it rely on various variables originating from theory, because it hampered the development of new theoretical formulations. Researchers in research using the GT method did not yet know the object to be researched, including the types of data and various variables that were likely to be found. The researcher went into the field with a blank head, providing the researcher with general knowledge about tolerance and historical learning, social contexts such as the phenomenon of intolerance provide a basis for researchers to create interesting discussions in class. The literature review in this study is not a reference for testing the correctness of the theory of tolerance learning, but rather for developing a theory of tolerance which has been an opposing discourse for the phenomenon of intolerance; (iii) data collection and sampling stages. The GT method used the researcher himself as the data collection instrument. At this stage, the activity of defining research questions and defining a priori constructs was carried out. Rationally, there were efforts to focus on problems and limit irrelevant variations and sharpen external validity. All student activities in multicultural classes in learning the history of the Indonesian national movement in the formulation of the *Pancasila* ideology were data that can be analyzed. The accuracy of the researchers in combining the data obtained had a big influence on the analysis process in the report; (iv) the research data analysis stage, data analysis in the GT method was carried out in the form of coding, which was the process of decomposing data, drafting and rearranging them in a new way. The research carried out results in various findings arranged into 9 transcriptions. To simplify the analysis process, the results of data transcription were coded as follows: College Student Data 1 = CSD1; College Student Data 2 = CSD2; CSD3; etc. The code in this study was the final result of selective coding, namely selecting core categorizations and linking other categories to core categories, the core category in this study was the process of the principles of student acceptance of knowledge of tolerance and the process of developing students' knowledge of tolerance which was based on

understanding history and the confirmation process on the actual phenomenon that was currently being faced, namely intolerance; and (v) the conclusion and report writing stage, the stage of concluding the GT method was not based on generalizations but rather on the specifications of the theme raised. GT research in this study had made specifications for: the conditions that cause the development of students' knowledge of tolerance in learning the history of the national movement in the formulation of *Pancasila* as an ideology in multicultural classes, actions or interactions that were a response to these conditions, and the consequences arose from that action or interaction.

Participants

This research involved a history class with 25 students as the participants. They were the fifth semester of the History Education Undergraduate Program at Universitas Negeri Semarang, Indonesia, coming from various ethnic and religious adherents. Sundanese, Javanese, Betawi, Papuan, and Minang were the participants' ethnic identities while Islam, Christianity, and Hinduism were their religious identities. These ethnics and religious groups are dominant in Indonesian society. Therefore, the chosen class can be considered a multicultural class because it has diverse students' cultural backgrounds. The participants were between 18 and 21 years old as the research commenced. In the study of humanistic psychology, this age is the time for the formation of knowledge of tolerance and strengthening the character of citizens (Maslow & Rogers, 1979). This way, the selected group of participants was contextual with the aim of research in developing tolerance knowledge through learning history. Table 1 shows the characteristics of the participants.

Table 1
Characteristics of Student Participants

No	Characteristics	Information	Frequency
1	Gender	Male	12
		Female	13
2	Age	18 years old	4
		19 years old	10
		20 years old	8
		21 years old	3
3	Ethnic	Sundanese	5
		Javanese	5
		Betawi	5
		Papuan	5
		Minang	5
4	Religion	Islam	9
		Christian	8
		Hinduism	8
5	Involvement in Community	Interfaith Dialogue Club Study	8
		Ambassador of Ethnic and Religious Harmony	8
		Pro-Tolerance Students Community	9

Research Instruments

This study used the researcher himself as the key instrument. Other instruments applicable were observation and interview. The researcher was the main instrument whose function collected as much data as possible according to the needs of the analysis and answer research questions (Bogdan & Biklen, 2006). As an instrument, it means that the researcher collected the data directly without going through intermediaries. The researcher observed, searched for, asked questions, heard, asked, and took information according to the items in the interview guidelines that had been developed. Thus, the position of the researcher as an instrument could create a product in the form of a research data transcription using an interview guide.

The researcher developed items that were relevant to the variables and indicators that helped researchers find the required information. These items were developed in a series of questions used as an interview guide. The interview guides were validated by expert judgment and anchor techniques (Bogdan & Biklen, 2006). From the three confirmed research questions, 26 items are becoming a reference for collecting the data. These items were developed by the researcher with the focus on the knowledge of tolerance and intolerance as well as certain factors considered having contributions to tolerant and intolerant deeds. If looked closely, these themes and interviews are related to tolerance, intolerance, and the thoughts shaping both through learning the history of the Indonesian national movement on the topic of Pancasila ideology formulation.

Expert judgment was as an expert to correct the scope, focus, and area of proper topics in the guide. Anchor means the author used for a real data collection piloted to 3-5 participants after the guide has been devised. See table 2.

Table 2
Interview Guidelines

No	Interview Guidelines
RQ1: What kinds of tolerance knowledge are perceived as tolerance or intolerance deeds by undergraduate history students at Universitas Negeri Semarang?	
1	What is tolerance?
2	What is intolerance?
3	Why an attitude is considered tolerance or intolerance?
4	What experiences have you had about tolerance or intolerance?
5	What causes you to be tolerant?
6	To whom is tolerance aimed?
7	Are there any benefits to understanding tolerance?
8	How does knowledge of tolerance relate to historical knowledge of the Indonesian national movement?
RQ2: How are tolerance behavior performed as tolerance or intolerance deeds by undergraduate history students at Universitas Negeri Semarang?	
1	How are tolerance and intolerance from the perspective of the history of the Indonesian national movement?

2	How do you identify an attitude of tolerance or intolerance?
3	What is cultural tolerance in your opinion? and what about cultural intolerance?
4	What is religious tolerance in your opinion? and what about intolerance in the religious field?
5	What is ethnic tolerance in your opinion? and what about intolerance in ethnic relations?
6	What is the *Pancasila* ideology? load tolerance? implications in social life?
7	How did the figures play a role in tolerance in Indonesian history?
8	How is the knowledge of tolerance in the social context and its actualization?

RQ3: What factors are perceived to contribute tolerance or intolerance deed by undergraduate history students at Universitas Negeri Semarang?

1	How do you understand the issues of tolerance and intolerance?
2	What do you think about tolerance as the basis for the formation of an independent Indonesia? Do you agree or not?
3	What is more important? Tolerance or intolerance in an ethnically, culturally, and religiously diverse country?
4	What is the basis that made you accept the knowledge of tolerance?
5	What is the basis for rejecting the knowledge of intolerance?
6	How do you understand the instructions given by the lecturer in learning the history of the Indonesian national movement?
7	How do you understand about nationalism and multiculturalism in Indonesia?
8	How do you regard historical knowledge based on nationalism as an important idea in establishing the idea of tolerance?
9	How do you regard diversity as an important idea in establishing the idea of tolerance?
10	How do you consider ideology as an important idea in establishing the idea of tolerance?

Data and Source of Data

The data of the study consisted of two types, namely primary and secondary data, determined according to the research priority. The primary data included activities and recordings obtained from the observations and interviews.

The Primary data were obtained through participants and learning activities on the history of the national movement in the formulation of the *Pancasila* ideology. Transcripts of observations and interviews in the form of text were data that were analyzed in terms of content and compliance with the research objectives. The data was obtained from students and student activities as a whole in the process of learning history in multicultural classes. The students' activities used as the data were related to the students' obedience in following orders, observing the texts and searching for the required information, doing the activity of solving certain problems, combining their findings with their group colleagues', expressing their ideas, presenting their work, accepting critiques and feedbacks, and formulating the conclusion of the overall study process of the history of the Indonesian national movement in the learning sub material of the formulation of Pancasila ideology.

The secondary data were the documents. The secondary data of this study were sourced from reading materials that support the process of research analysis such as documents of student learning outcomes and student work during the history of the national movement in the formulation

of the *Pancasila* ideology. The secondary data was collected to complete information not found in primary data. This secondary data were also the source of confirmation of information, for example, students who were active in class, whether they completed assignments properly according to the instructions given by the teacher during learning. These data were collected through document analysis. These were the documents of the students' individual and group works. Both documents elaborated on the students' precision, critical, and systematic thinking in formulating knowledge. For this reason, these data tend to support the findings obtained from the primary data.

Both primary and secondary data became complementary and strengthened each other as they provide suitable information to promote the theory of tolerance based on the learning activities of the history of the Indonesian national movement in the learning material on the formulation of *Pancasila* ideology.

Data Collection Techniques

In collecting the data, the researcher referred to an interview and observation guidance. Before proceeding to do the class arrangement, the researcher did document observation so that the results of the learning process observation could confirm the documents' data. Document analysis was the earliest data collection process. The themes arising from the documents were tolerance, intolerance, the thoughts shaping both. Those themes arose from a systemic observation.

Then, observation, the researcher collected the data by taking a closer look at students in the class during the learning process. The researcher intended to confirm the findings in the document analysis and to see the agreement or denial of the students to the documents. He had checked the students' and the teachers' opinions during the observation and the result was the confirmation on the previous data which strengthened the position of the data according to the themes. During the observation, the researcher explained that the history learning conducted had the theme of the Indonesia national movement for the Pancasila ideology formulation. It was meant to develop tolerance, prepare the students to cope with intolerance phenomena, and develop their acceptance to differences under the nationalism scheme. The learning was designed cooperatively to find out further how they interacted, worked together, stated their opinions, and became their groups' representatives.

In the observation, not all data were specified and based on the preliminarily determined themes. Some data were still too broad. To strengthen the position of the data, confirmation was needed making the use of interview techniques. The interviews were successful to reveal individual perceptions and attitudes. They were focused on the themes of tolerance, intolerance, and the thoughts that shape both. In this process, the acceptance to differences, tolerance forms, the reasons they accept or deny tolerance, the relationship between the history of Pancasila ideology formulation and tolerance process, and the students' attitude towards tolerance and intolerance were found.

The researcher directly managed the class of the history of the Indonesian national movement in the history sub-material of the formulation of the *Pancasila* ideology to carry out research scenarios that aimed to develop students' tolerance knowledge in multicultural classes. A text that contained the latest intolerance issues and the historical narrative of the Indonesian national movement with the historical sub-material of the formulation of the *Pancasila* ideology as the basis for the formation of an independent Indonesia containing the text of tolerance was submitted as a discussion item for students.

The learning was designed to be contextual and lead to planned goals. Intolerance was the main issue discussed and questions about nationalism and acceptance of differences were raised by lecturers to trigger dialectics in the classroom. Dialectic is the best tool for developing individual and group knowledge (Gadamer, 1976). Hegel believes that dialectics starts the formation of general knowledge which starts from discourse in small groups (Rosen, 1984). Intolerance is a quite sensitive issue discussed in public because it involves matters of religion, ethnicity, and culture. Classrooms become the best arena to discuss the issue because it is supported by academic equipment (Bourdieu et al., 2019). Learning was designed using the humanistic approach of Maslow and Rogers (1979) framework. To foster student tolerance knowledge, researcher was implemented systematically based on the following learning plans. See table 3.

Table 3
Lesson Plan of Teaching Multiculturalism

Learning Objectives	: 1. Growing tolerance knowledge	
	2. Guiding students to be able to face the problem of intolerance and initiate a solution.	
	3. Growing nationalism and acceptance of differences	
Approach	: Humanistic	
Strategy	: Cooperative learning	
Learning section	Time (Minutes)	Activities
1	5	The lecturer conveys the learning objectives

2	15	The lecturer instructs the steps of learning
3	20	• The lecturer divides students into 6 groups • The lecturer gives texts that contain the phenomenon of intolerance in society and the history of the formulation of the *Pancasila* ideology • The lecturer instructs students to identify the background of acts of intolerance and its impact on social harmony in society and the roots of thinking about tolerance based on the history of the Indonesian national movement in the history submission of the formulation of the *Pancasila* ideology.
4	35	• The lecturer instructs students to collaborate with knowledge sourced from books and the internet • Students present their answers • Responding between groups
5	15	Appreciation and conclusion drawing

The learning plan was designed to accommodate the importance of developing contextual knowledge of student tolerance and was expected to develop within a humanistic framework. The nationalism aspect was reflected in the ideology underlying the formation of students about tolerance. Research on tolerance ended after students had successfully made an appreciation of differences and attempted to find similarities from each of the differences that existed (Banks, 2006; Barry, 2002; Osler, 2009). Intolerance in the community became an issue that was discussed to trigger criticism among multicultural students. Banks (2008) believes that in a multicultural reality, people are required to be critical of the discourse on ethnicity, religion, and culture. These three things are believed to be unifying, on the other hand, it is also believed to be a source of conflict. Researchers had considered that the unifying dimension would be used as a reference in the formation of tolerance knowledge, while conflict would be an aspect of dialogue. Therefore, the output of this activity is proofed that tolerance learning can provide students an understanding of the meaning of unity within the framework of nationalism.

The research data was collected through in-depth interview techniques and participant observation (Bogdan & Biklen, 2006). In-depth interviews were conducted individually for participants to see tolerance knowledge in the early conditions, during learning, and post-learning. Interviews were conducted in coordination with a lecturer of history of the Indonesian national movement, after that the time and place of the interview were planned jointly with the agreement between the researcher and the lecturer. Each participant was interviewed for a maximum of 10 minutes. The interview was conducted at the end of the implementation of learning the history of the Indonesian national movement. The entire interview was carried out independently by the researcher. All interview results were documented in voice recordings.

Participant observation was done collectively while learning takes place. The observed aspect was the students' activities in analyzing and speaking about what they had done, presentations and discussions were the main focus of data collection with this technique. The tool used to record the results of observations was a research notebook. Besides, researchers used cameras to capture images of the object being observed.

Trustworthiness of Data

The reliability of the data was validated using triangulation techniques and member checks. The triangulation used in this study was a method triangulation between in-depth interviews and observations (Strauss & Corbin, 1990). To see the extent to which students can provide honest and correct information at the time of the interview, it is confirmed that the truth is through observation. So that between the two data collection techniques were used to check each other. Member checks were used to check the correctness of information between the member of the researcher. For example, to ensure that the information submitted by CSD2 contained the truth, it was cross-checked on CSD1, and vice versa, and applied to other participants. To strengthen the position of the findings, the researcher also conducted consultations with each participant regarding the final data obtained, so that important information in this study could be confirmed.

Data Analysis

This study adopted the data analysis model proposed by Strauss and Corbin (1990), namely the analysis of GT. This analysis has found repeated themes by checking the data thoroughly, coding the arising themes with the keywords and phrases, grouping those coded into hierarchical concepts, categorizing the concepts through their relationship.

Systematically, GT analysis first conducted through the memo and note-taking in order to apprehend the thinking process, which is from observation data during the learning process and interviews. The most actual process of thinking could be seen from how the students conveyed their opinions. The researcher, then, made the coding. Initially, it was an open coding which is the identified intended concept in the qualitative data. The concepts were, then, coded by identifying their attributes and synchronizing to the themes (tolerance, intolerance, and the thoughts which shape both). The next step was the axial coding, it was the process to rebuild the data and identify the relationship between concepts through inductive logic. The collected data were connected to

the themes by looking at the data synchronization. After that, selective coding was conducted which was the integrating and perfecting of the concepts into the theories as well as choosing the core concepts for analysis. This step was successful to gather the related concepts with the theory of tolerance which would be promoted.

From the gathered concepts, then, the researcher collected the theoretical sample to analyze. He conducted a constant comparison by checking the core data and their variants. After that, the data were classified according to the purpose of the research which was to develop the theory of tolerance. From this point, he could take the theoretical sample, the forms of theory explaining the identified relationship, the students' thoughts on the determined themes which constructed and promoted the theory of tolerance.

Findings

RQ1: What kinds of tolerance knowledge are perceived as tolerance or intolerance deeds by undergraduate history students at Universitas Negeri Semarang?

The researcher examined the students' initial knowledge regarding intolerance and the history of the Indonesian national movement in the formulation of the *Pancasila* ideology.

This analysis is important to see the extent to which students understand the growing phenomenon of intolerance and the historical roots of tolerance in Indonesia. Interviews show that students have prior knowledge of the phenomenon of intolerance and historical knowledge that contains tolerance in the history of the Indonesian national movement, as in confirmation, they can articulate several major events related to these two aspects. The students mentioned the events which constituted an act of intolerance, namely: (1) Ahok as a Christian and ethnic Chinese received rejection when running for Governor of DKI Jakarta in 2017; (2) a Hindu teenager from Arab ethnicity was bullied because he was considered different from his friends, the incident became crowded because the teenager was depressed, this happened in 2018; (3) ethnic Betawi women persecuted Chinese women because of hatred towards ethnic Chinese, this incident occurred in 2018; (4) in Padang, West Sumatra, the celebration of Christmas 2019 was opposed by the majority of Muslims.

Furthermore, the students mentioned the events that occurred in the formulation of the *Pancasila* ideology which contained the historical roots of the knowledge of tolerance in Indonesia, namely:

(1) On March 1, 1945 the Japanese government formed an investigative body for the preparation of Indonesian independence; (2) To prepare for Indonesian independence, BPUPKI on May 29 to June 1, 1945 held the first session to discuss the basis of the independent Indonesian state; (3) Mr. Muhammad Yamin on May 29, 1945 gave a verbal suggestion of 5 principles, namely: Nationalism, Humanity, Divinity, People's Welfare, and People's Welfare; (4) Prof. Supomo in his speech on May 31, 1945 also proposed five principles, namely: Unity, Kinship, Consensus and Democracy, Deliberation, and Social Justice; (5) Ir. Soekarno on June 1, 1945 proposed five basic ideas for an independent Indonesia, namely: Indonesian Nationality, Internationalism or Nationalism, Consensus or Democracy, Social Welfare, and Divinity; (6) The five principles proposed by Ir. Soekarno on June 1, 1945 was designated as the basis for an independent Indonesian state. The five foundations are known as *Pancasila*; (7) on June 1, 1945 *Pancasila* was thought by Ir. Sukarno perfected: Divinity by Implementing Islamic Sharia for Adherents, Just and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom in Representative Consultations, and Social Justice for All Indonesian People; (8) August 17, 1945 Indonesia proclamation of independence, there was a debate about the first point in *Pancasila* which was considered to be overly superior to Islamic identity, even though the Indonesian people were not only Muslims, but consisted of several religions such as Christianity, Hinduism, Buddhism, Confucianism, and Catholicism. also consists of various ethnicities and cultures; (9) on August 18, 1945 in the name of nationalism and tolerance, the first point was changed to God Almighty, this was to respect religion, culture, and ethnicity in Indonesia, on the same day *Pancasila* was designated as the nation's ideology and became a symbol of harmony among Indonesian society from various background.

Tolerance is a knowledge that has been rooted in Indonesian history, this is understood by students in studying the history of the Indonesian national movement.CSD2 argues: "Indonesia stands as a nation based on reasons of diversity, which is one of the main ideas conveyed by Ir. Sukarno, in a speech about *Pancasila*, so that diversity must be maintained. "This opinion is based on a strong historical background, and students can provide arguments about historical tolerance.CSD4 argues: "tolerance is an idea to strengthen diversity, *Pancasila* is a symbol of tolerance in diversity, and so we should maintain and develop the values in *Pancasila*." The discourse of tolerance in students' understanding still refers to existing knowledge in *Pancasila*. This opinion was reinforced by CSD3 that:

"I agree with the opinions of CSD2 and CSD4 so that to act tolerantly we must respect the opinions of others, respect other ethnicities, respect other cultures outside our identity, in *Pancasila* the second point contains unity, meaning that differences are not an obstacle for us to maintain the unity of Indonesia."

The opinion above shows an explanation of tolerant action as a result of the tolerance knowledge implementation that students get in learning the history of the Indonesian national movement. CSD5 reinforces CSD3's opinion that:

"Not only the third point in Pancasila, but the first point reflects the value of religious tolerance. Initially, this diverse Indonesia would apply Islamic law, but at the discretion of all the founding circles of the nation, it was ultimately thwarted, and the Islamic narrative was changed to divinity without mentioning any religion, this thought must be implemented into social life, namely by respecting adherents of other religions. , including appreciating their worship."

The argument above shows the position of students in responding to religious differences, that in a country that has a diversity of "mutual respect" attitudes must be put forward.CSD1 argues that: "Everyone must respect each other, in terms of religion, culture, ethnicity, and even differences of opinion, because by respecting life will be peaceful and avoid conflict." Students already have an attitude to stay away from conflict, this was confirmed by CSD1:

"in conflict, it will harm all parties, so it is better to avoid, by avoiding disputes, human life will be peaceful, the cases of intolerance that have been described earlier, are examples of triggers for wider conflicts. We must learn that a conflict that originated from intolerance is an attitude of disrespect for the history of the Indonesian national movement."

Intolerance for students is an attitude that does not reflect respect for the heroes who fought for Indonesian independence. CSD5 argues:

"intolerance will lead to conflict, even physical violence, like the experience of this nation, so there should never be intolerance that occurs in Indonesia on the grounds of differences in religion, ethnicity, and culture because these differences are the basis for the establishment of the Indonesian nation, which is almost the same as the motto of its founding. Americans, namely Unity in Diversity, while we know *Bhinneka Tunggal Ika* which means it is similar to the American motto."

Students' understanding of tolerance tends to be philosophical, but students also understand tolerance in praxis. CSD6 argues:

> "I have an experience, some of my family members are Christian, while my nuclear family is Muslim, but in every religious holiday, we respect each other by giving congratulations, as well as my Chinese brothers, in the celebration of the cultural day, we join in to enliven it by sending parcels as well as saying congratulations, this is done when we celebrate religious holidays or important days in Javanese culture. This is a form of tolerance in praxis, in a smaller realm, respecting differences of opinion with others is also part of tolerance."

The explanation above shows the tolerance attitude of students in praxis, in seeing the phenomenon of tolerance, students can associate with the experiences they have had. CSD4 successfully identifies actions that include intolerance:

> "disturbing the worship of other religions, insulting traditions, and other ethnic cultures, denouncing the language or dialect of certain cultural groups, acting racist and discriminatory, and failing to respect differences of opinion. Intolerance tends to coerce, usually followed by restraint, while in the tolerance we recognize love, so that there is an element of freedom in it, which enables us to express what we want while all of it is done positively."

The attitude of tolerance about historical knowledge of the national movement in the formulation of *Pancasila* ideology, students explain that:

> "The predecessors of our nation did not only come from certain ethnic groups, or certain religious groups, or certain cultural groups, but from various ethnic, religious, and cultural groups that were committed to Indonesia's independence from colonialism, the concrete idea of that struggle can be seen in Pancasila, the purpose of creating this ideology is to bind the Indonesian nation so that it is not divided by intolerant behavior. So, as a good citizen, each individual must take care of diversity and tolerance in Indonesia, by studying the history of the formulation of the Pancasila ideology which is full of nuances of tolerance in it."

Tolerance is fundamentally defined as an attitude of "respecting differences" while intolerance is an attitude of "rejecting differences". Tolerance tends to prioritize human love, whereas in intolerance there is an element of coercion through violent means to follow the majority mainstream in the realm of religion, culture, and ethnicity. Tolerance is understood by students historically and contextually with the present, as well as intolerance. But in the context of intolerance, students see some bad effects that will arise, by understanding this, students are more

in favor of tolerant ideas because, in a peaceful atmosphere, students think there is freedom of expression which is strongly opposed by supporters of the idea of intolerance.

RQ2: How are tolerance behavior performed as tolerance or intolerance deeds by undergraduate history students at Universitas Negeri Semarang?

Development of student tolerance knowledge in learning the history of the Indonesian national movement in the formulation of the *Pancasila* ideology is a process of understanding the historical roots of the idea of tolerance in the formation of an independent Indonesia. The understanding that has become the philosophy of the Indonesian nation called *Bhinneka Tunggal Ika* (In English: Unity in Diversity) is still contained in the Preamble to the Constitution (UUD) of the Indonesian State. Students follow instructions to identify historical roots based on facts in the formulation of the *Pancasila* ideology. This analysis is important and more specifically reveals the historical roots of knowledge of tolerance in the formation of an independent Indonesia as the basis for developing student tolerance knowledge through learning the history of the Indonesian national movement. The results of the interviews showed that students identified carefully, they mentioned the following: (1) the fact that *Pancasila* was formulated in an atmosphere of a national movement by people with different ethnic, cultural and religious backgrounds so that the agreement to accept differences became an important moment for the Indonesian nation; (2) the problem of differences and disputes due to religious, cultural and ethnic reasons was de facto resolved when *Pancasila* was passed as the way of life of an independent Indonesian nation; (3) the proclamation of 17 August 1945 is a statement of the Indonesian nation to be free from oppression and the determination to declare complete unity as a nation-state; and (4) on August 18, 1945, the Indonesian state officially endorsed the rationale for tolerance and harmony among citizens of various ethnicities, cultures, and religions within the framework of the *Pancasila* ideology. The historical facts mentioned have indicated that students' understanding of the historical roots of the formation of the idea of tolerance is strong enough. Those who claim to be part of the Indonesian nation cannot deny these facts. Furthermore, the intolerance that is currently rife according to student understanding is caused by several things, such as (1) failure to understand the history of the Indonesian national movement; (2) failure to understand the contents of the *Pancasila* ideology; (3) failure to understand the difference as social capital; and (4) excessive group egoism, usually due to the impulse of power politics.

Students reject the nation of intolerance based on ethnicity, culture, and religion because this idea is considered to result in damage and violence. CSD3 argues: "from intolerance, we learn that humans need peace so that harmony must be campaigned for. "The word so that in the sentence shows that the effect of teaching tolerance with the formulation of the *Pancasila* ideology is quite concrete. Students have identified the cause and effect of the intolerance cases studied.

Maintaining the unity of Indonesia is the priority of the history learning process that emphasizes the formation of good citizens. Cases of intolerance that occur with a variety of motives aside from leaving problems that have not yet ended, also become the biggest homework for the education world. Therefore, students as the next generation who are expected to be able to maintain the noble values left by their predecessors are also required to be tolerant of those who are different.

Nationalism must become a priority in social life so that people live in harmony and away from conflict. Students are given direction to be objective in dealing with conflict situations and are encouraged to be involved in resolving conflicts. After all, students carry a big mission for the development of Indonesia rather than just drifting in a conflict in the form of intolerance. This text proposes Ir. Sukarno as an exemplary example in state life. He is a national hero and proclaimer of Indonesian independence who has formulated the way of life of Indonesian above multiculturalism and nationalism. What is presented briefly about the figure of Ir. Sukarno was a childhood life, his services in the national movement, and his big ideas about Indonesia's development, including efforts to build unity in diversity. This learning resource closes with advice from Ir. Sukarno and the teacher to transmit affective values to students, and they were guided to be able to deal with intolerant situations and participate as agents of tolerance in society.

Tolerance is seen as an idea that is needed by a multicultural nation, although the anatomy of this idea is not yet understood in detail by students. The provocation process carried out by the teacher provides an overview of the phenomenon of intolerance and its impact on societyCSD3 argued:

> "Diverse societies must live in harmony and mutual respect for each other so that they avoid conflict, on television I see an effort to oppress through violence against ethnic majority towards ethnic minorities, I am concerned about that. The divisions that will arise due to intolerance will have a long impact, especially for the development of a peaceful Indonesian social life. The third point of *Pancasila* contains "unity" which means that every citizen needs to maintain good relations with one another."

The explanation of the third point in *Pancasila* according to the above opinion is evidence that students have realized that in the discourse of intolerance, *Pancasila* needs to be voiced, the content in *Pancasila* is the basis for the formation of a deeper knowledge of tolerance. The opinion is the result of student construction on tolerance that comes from the digital literacy process from the internet, mass media, and textbooks, writing that contains intolerance turned out to be able to provide a good introduction for the formation of student tolerance knowledge. CSD4 argued:

> "tolerance for a multicultural country is very important. This idea is a supporter of community peace. I sympathize with humanitarian groups. Therefore, I often read writings on tolerance and pluralism, otherwise, I stay away from intolerance and hereditary traits such as hatred and violence, which for me is very detrimental to others."

The word 'otherwise' in the above opinion reflects a very critical process of understanding the developing phenomenon of intolerance. Both opinions above are supported by CSD2:

> "The community needs to be accustomed to read and discuss tolerance as a discourse to make it a social construction in daily life. Literacy about tolerance is an indicator of the weak spirit of unity among the people, so there are many cases of intolerance in various places. In addition, a very minimal understanding of history makes hatred and violence easy to influence some groups struggling to uphold religious, ethnic, and cultural egoism."

Not all students have a good initial understanding of tolerance knowledge, this becomes vary in the discussion process. Great curiosity is an important factor in forming a concrete understanding of tolerance. CSD6 argues: "I have not understood tolerance in detail, but I reject violence and oppression in any name. As citizens, we have equal rights and none must be promoted based on religion or race."

Although have not understood tolerance, this early knowledge is the basis for deepening the idea of tolerance. The stages of discussion encourage students to understand the concepts that they have not learned before. CSD8 argues:

> "I tend to hate behavior that cannot appreciate and respect differences. Humans were not created to be uniform, but this difference became wealth that we must guard and care for as hard as we could. The founders of this nation can do it, so why are we now in trouble, or are we who have never learned from history?"

The statement above is quite provocative and contains critical interpretations, students make their understanding of the formulation history of *Pancasila* ideology as a basis for arguing. This

understanding is enough to underlie the knowledge of tolerance to be developed. What it has been conveyed becomes the lecturer's assets to develop student tolerance knowledge that integrates nationalism and acceptance of differences. Behind the basic knowledge that has been conveyed, students' curiosity about tolerance in more detail feels very great. Their enthusiasm after the teacher gave a provocative introduction showed the potential for the formation of tolerance knowledge that would occur in the history class. This curiosity is very valuable because it is a prerequisite for the process of knowledge growth that will be carried out in learning.

Based on the opinions explain, it shows that students' acceptance of tolerance is quite positive. Students assess that the aspect of tolerance divides into three: tolerance between ethnic, religious, and cultural. These three units which in some cases cause conflict. CSD2 believes:

> "Cases of intolerance occur because humans cannot accept cultural, religious, or ethnic differences. It is also rarely taught in school materials, that differences must exist and are absolute. Therefore, in line with this view, tolerance becomes very important, tolerance must be accepted as knowledge to reduce hatred towards religious, ethnic, and cultural differences. Pledge as a nation is strong enough to be evidence in instilling an understanding of tolerance and rejecting all kinds of intolerant actions."

Strengthening the opinion above CSD 4 explains that:

> "I agree with CSD2's opinion, the difference is a decree and no one can change it, so all humans must respect differences from religion, ethnicity, and culture. These three things if not transmitted within the framework of tolerance will become a problem and lead to conflict. Therefore, to prevent it all, accepting the idea of tolerance and developing it as an obligation for every citizen."

The lecturer gave an example that the founders of this nation, one of them was Ir. Sukarno (1945-1966), he is an Indonesian leader who is well known to the world with his big ideas about the *Pancasila* ideology which is anti-colonialism and imperialism has provided a solid basis for accommodating all the diversity that exists in Indonesia. The diversity includes aspects of culture, ethnicity, and religion. The lecturer also instructs students to look at the text given in terms of thinking. The thought process will affect the readiness of students to face the real situation in the community. Classic photographs that show the plurality of society in the 20th century are displayed to provide an overview while triggering student curiosity.

Through the existing text, each group is instructed to live and imagine the situation that takes them as if they experienced the intolerance incident that happened. The photo shown is a reflection of students to be able to confirm every incident of intolerance in the community is wrong. The lecturer also provides introductory questions so that in the identification process, students can be more organized and search for information more thoroughly. The facts conveyed are a source of students' knowledge about tolerance and their identification tools for intolerant cases that they might experience in the community and this learning provides experience for students to be able to deal with the situation. CSD1 argues:

> "Violence against minority groups is our problem now. Those who perpetrate this violence should be given a leveling up to the ideology of *Pancasila*. They certainly did not understand the history of Indonesian since the era of the Indonesian national movement which was full of positive cooperation from ethnic, cultural, and religious groups against Dutch colonialism. Most of them are exposed to fundamental Islamic ideologies and nativism which have been rejected by several large countries. They are very ideological, shouting, and voicing their hatred openly. They are rejecting the idea of democracy, but they always say that their actions are part of the freedom of expression, even though it is one of the elements of democracy contained in *Pancasila* ideology. It is shown that their movements are very inconsistent."

The opinion above shows the clear alignment of an undergraduate student towards the anxiety experienced by many people. His alignment was from the state ideology that must be adopted by Indonesian citizens. This ideological statement was very real and delivered precisely after students read the text of intolerance that was presented and noticed to the stimulus in the form of photos with the theme of pluralism in the past. CSD7 supported that statement:

> "Deviant ideology must indeed be banned. Moreover, its teachings are violence and hatred. They use their ego to destroy the social order that has been built for a long time. They never take into account the multiculturalism of Indonesian as valuable wealth. They were only concerned with their political ambitions to control Indonesia by way of bloodshed. This intolerant spirit needs to be stopped. The ideology of *Pancasila* must become the main discourse in daily life, to accustom people to think tolerant of the different. Cases in Jakarta, Bali, Surabaya, and Bandung should not occur in other areas."

The multiculturalism discourse conveyed is very compatible with the spirit of tolerance that is trying to grow. *Pancasila* ideology is the main benchmark of behavior in individuals. The above opinion represents an encouraging spirit of tolerance. Provocation efforts, so that students take sides with the idea of tolerance, are going pretty well. CSD6 argues:

> "Intolerance in the name of ethnicity endangers the future of Indonesian unity. This inter-ethnic sentiment can have an impact on inter-ethnic warfare. An overflowing hatred will be followed by retaliation in violence. As in the case of Papua, those in eastern Indonesia also have a large community and they are part of Indonesian who fights for independence. Multiculturalism must be ensured to be taught systemically in the education curriculum. The community needs to handle social interaction. Do not let them easily sentiment towards ethnicity and other religions. That attitude can be controlled through education".

The spirit of maintaining this multiculturalism needs to be appreciated. Tolerance starts from the spirit of caring for diversity and respecting it as wealth. These tendencies to stand with diversity that will make individuals tolerate those who are different. This tolerance in the national context is the bond that connects the differences. CSD5 argues:

> "Tolerance in ethnicity, religion, and culture must be carried out as a social process that will maintain the existence of the Indonesian nation as a friendly and loving nation. Intolerant cases that occur are because the perpetrators forget the love in life, so they dare to practice violence. This love has formed the identity of Indonesian until this day. This identity must be maintained by every citizen, lest we lose the identity that has been formed so far."

Nationalism should be loved. It has become an agreement that formed the identity of Indonesian. This is reflected through the arguments above. Students as part of the academic community are directly responsible for peace in society. They are an intellectual group that has a big role in changing the nation. Discursive practice, multiculturalism, and historical knowledge construct students' knowledge about tolerance. These three aspects become the main foundation that convinces students to maintain a tolerant attitude as an effort to maintain peace in the community.

In addition to some of the principles above, students' understanding of ethnic tolerance on a historical basis, and multiculturalism is explained in a concrete manner. A more specific explanation explained by CSD3 about the meaning of tolerance in ethnicity, namely:

> "Tolerance as an idea that must be accepted offers peace between ethnic groups. The conflict that occurred in Sampit in 2001 between Madurese and Dayak tribes in Borneo caused by ethnic egoism which resulted in conflict and many victims. The competition occurred between two ethnic groups that were unhealthy, full of hatred and violence. It also happened in 1998, three years earlier when the Chinese ethnic got violent behavior and discrimination which was very detrimental to them. The history of the formulation of *Pancasila* includes cooperation between ethnic groups, Javanese, Sundanese, Madurese, Dayak, Batak, Papuan, etc. has contributed thoughts in the preparation of the ideology of *Pancasila* as the basis for an independent Indonesian state."

Students' understanding of cultural-based tolerance is also quite interesting. The analysis shows evidence that students have insight into the culture in the discourse of tolerance. An explanation of cultural tolerance is explained by CSD6:

> "*Pancasila* is the crystallization of Indonesian culture which is very diverse, through this ideology, society is united in the frame of nationalism. The second point in this ideology contains adjusted and civilized humanity, which means that people must be able to act fairly, not be arrogant, not selfish in carrying out culture, more importantly respect for other cultures. That difference becomes social capital in development."

The explanation of the second point of *Pancasila* is an important reflection as well as proves that students have a concrete understanding of cultural tolerance based on historical knowledge of the Indonesian national movement. Tolerance between ethnicities and cultures explained by the opinions above becomes a form of declaration of students who are full of awareness about the future of Indonesian harmony. This is in line with student acceptance of religious tolerance, CSD7 believes:

> "After the first point of *Pancasila* was changed to the one and only Godhead, at that time the Muslims had supported the plurality of religions, the existence of various religions in Indonesia became the basis for the formation of harmony in Indonesia, this was also a social capital in the development of social life."

The ability of students to correlate knowledge of tolerance with the situation in Indonesia in the future as well as to strengthen the evidence that the history of the formulation of the *Pancasila* ideology provides students with an actual understanding to develop their knowledge of tolerance. CSD9, CSD5, and CSD2 agree on the opinion of CSD7, CSD6, and CSD3 that learning the history of the national movement can strengthen students' understanding of ethnic, cultural, and religious tolerance because in this historical narrative there is a meaning and philosophy of peaceful and hopeful community life. The purpose of a state becomes increasingly clear to understand, this is a fundamental criticism of the growing phenomenon of intolerance, it is a learning process, CSD1 argues: "those who do not understand history will become blind, tolerance requires a broad and clear view of history, the present, and future."

Students' understanding of tolerance cannot be separated from Ir. Sukarno and his role in the history of the Indonesian national movement. This figure in the view of students is called: (1) the

proclaimer; (2) unifying the nation; (3) intellectual; (4) politicians; and (5) pluralist. The idea of this figure to accommodate all the interests of the Indonesian people from various backgrounds placed Ir. Sukarno was the equivalent of Mahatma Gandhi who was anti-oppression and violence. These two figures lived in the same phase, namely colonialism in the 20th century. CSD3 argued: "We should study the thoughts of Ir. Sukarno, one of which is *Pancasila*, which is now a progressive ideology for the Indonesian nation, the results of his thoughts are the basis for our unity in the Indonesian nation."

The influence of Ir. Sukarno was evident in the student explanation. His character is very inspiring for the students to follow his footsteps. His role in the process of forming Indonesian nationalism is very large, this underlies the formation of tolerance in society today. CSD4 argues: "Indonesian nationalism is a counterweight to tolerance, both of these are found in *Pancasila*, namely Sukarno's very monumental thoughts." This opinion is full of ideas obtained in the process of learning the history of the national movement

From the results obtained, students not only understand tolerance from a conceptual perspective but in praxis and adapted to the actuality of current social life. CSD2 argues: "tolerance is born from understanding the history of the national movement and reflecting on the present life, the result is concrete actions such as preventing hostility, rejecting hatred and discrimination based on ethnicity, religion, and culture." The resulting word becomes a transition point indicating that students' knowledge of tolerance has developed. This has received support from CSD4 that: "I agree with CSD2, concrete action to prevent division needs to be done, every individual must be aware of the history and can side with humanity.

The two mutually supportive arguments above have complemented the analysis of the process of developing student tolerance knowledge in multicultural classes in learning the history of the Indonesian national movement in the formulation of the *Pancasila* ideology. The development of students' knowledge of tolerance develops through a process of initial understanding and discursive practice. This highlights the importance of using historical-based tolerance texts and the phenomenon of intolerance to strengthen the narrative in learning so that students can understand the knowledge of tolerance in a more actual manner.

RQ3: What factors are perceived to contribute tolerance or intolerance deeds by undergraduate history students at Universitas Negeri Semarang?

The role of Ir. Sukarno in the struggle to realize an independent Indonesia was massive, he became the First President of Indonesia, had been in Dutch and Japanese prisons, and he wrote quite a lot of works, the monumental one was The Book of Indonesia Sues and Under the Flag of Revolution (DBR). Students explain these events by highlighting the role of Ir. Sukarno in his efforts to build tolerance in Indonesian society through the ideology he sparked. CSD1 argues

> "An independent Indonesia is based on *Pancasila*, which is full of ideas of tolerance, while society currently does not recognize Ir. Sukarno and did not try to understand the history of his struggle, one of which was *Pancasila*, which was not well understood, so that intolerance was widespread."

Students understand the thoughts of Ir. Sukarno and the history of his struggle for an independent Indonesia are quite important to study, especially in the formation of knowledge of tolerance, this can be proven when students associate the phenomenon of intolerance with the symptoms of a society that does not recognize the history of the formulation of the *Pancasila* ideology. CSD2 critically argues: "This intolerance occurs because someone does not understand the formulation of the *Pancasila* Ideology, this results in ahistorical behavior of the community, as a result, they do not remember the togetherness of various ethnicities and religions struggling in the Indonesian national movement." The word results in the explanation show that students are able to look for causal patterns in understanding the phenomenon of intolerance and the history of the formulation of the *Pancasila* ideology. This opinion was reinforced by CSD3: "CSD2's opinion is very much in accordance with current conditions, for a multicultural nation, historical knowledge which contains tolerance is very important, the ideology of *Pancasila* is a symbol of nationalism and the pro-social attitude of the Indonesian nation." Understanding CSD3 and CSD2 are related to the formation of students' knowledge of tolerance based on historical knowledge. CSD5 argues: "Tolerance is important knowledge, the spirit of Indonesian unity and harmony which is embodied in *Pancasila*." This opinion reflects that knowledge of tolerance is essential for the existence of the Indonesian nation, all efforts to create the nation's disintegration result in endless hostility and conflict.

Students follow every instruction given by the lecturer, including conducting studies from various sources regarding the phenomenon of intolerance, the history of the formulation of the *Pancasila*

ideology, and the tolerant behavior of the nation's founders. CSD6 argues: "understanding intolerance from various sources makes our knowledge comprehensive, this idea should be challenged and never followed as a general view because it threatens the unity of the nation." This opinion shows that students have a concrete understanding of the rejection of intolerance by following the instructor's instructions in learning. Although autonomously, students make the learning process to make important decisions about attitudes towards intolerance as well as against the idea.

Tolerance in ethnicity, culture, and religion begins with the process of accepting differences. This attitude is the root of a peaceful multicultural society formation. Intolerance negates the idea of acceptance of differences because genealogically they reject differences and demand uniformity. In addition, they also force opinions and unilaterally claim a truth. Outside their group are enemies that must be eliminated. It is the spirit of differences acceptance that needs to be strengthened to build a harmonious society. The rejection of differences occurs because generally, intolerance has taken control of the public mind. Therefore, learning history teaches acceptance of differences as the strength of students to be able to play an active role as agents of tolerance in society. CSD1 argues:

> "The difference is something that cannot be denied, so there is no other way but to accept it. Rejecting difference means we oppose a supreme decree made by God. The case in the text shows a group that opposes God's decree, they are in the name of religion but they forget that the difference they are mocking is the creation of their Lord. Conflicts in the name of religion, ethnicity, and culture place differences as objects that must be removed. This is not good for the future of tolerance and democracy in Indonesia."

This understanding based on historical reasons, support for the opinion of CSD1 comes from CSD3 that: "the founders of this nation in formulating *Pancasila* could place tolerance as a basic idea, in 1945 the progress of thinking was so fast, in the present era it has experienced a setback, this is very ironic." This opinion becomes a reflection for all students who have anxiety about the phenomenon of intolerance. For students, things that must consider preventing intolerance are: (1) not being reactive to discourse, (2) rejecting the issue of racism; (3) confirm the news; and (4) independent in taking a stand.

The understanding of nationalism is based on the reflection on the work of Ir. Sukarno in Indonesian history, this proclaimer and the national hero has had a broad and large influence to this day. CSD6 believes:

> "The founders of the nation have laid a very strong foundation for Indonesian. Ir. Sukarno is a true hero, his big idea of nationalism and humanism has been inherited until this time through cultural and religious practices, this has become the spirit to fight intolerance and accommodate all differences in society."

CSD8 agrees with CSD3 and CSD6:

> "This difference in Indonesia is a wealth that must be protected by all citizens. Ir. Soekarno had a big idea about Indonesia, an example of peace and harmony in society. He unites the community through thought, not violence or hatred as is done by intolerant groups."

Some cases in the text do explain intolerance in the name of religion, although it is a quite sensitive theme, it is a fact that must be addressed. The opinion above, of course, is not discrediting any religion. The above opinion is self-criticism of the wrong way of religion. In a multicultural society, religious principles must be harmonized with a spirit of tolerance, so that the case of intolerance in the name of religion is far from the lives of citizens. CSD9 argues:

> "Differences sometimes limit the space for movement and community interaction. The spirit of uniformity of the differences arises because of desires that are not based on science, especially nationalism. They (intolerant groups) do not recognize the concepts of multiculturalism, nationalism, humanism, so they do things that are instinctively contrary to these ideas. From this class, ideas are transmitted as a knowledge that becomes a guide in later social life. I believe that efforts to realize Indonesia without intolerance are still wide open".

The opinion above explains the optimism of students that comes from an understanding of history, the results of reflection, and criticism of intolerance to make students' knowledge more mature about tolerance. CSD3 argues: "the rejection of differences occurs because of a person's ignorance of what he is doing. This is quite fatal, especially the mastery of concepts that are not mature, and the wrong spirit of religion. Finally, it causes intolerance in the community."

Previous opinions represent optimism in realizing a tolerant society. Students through the given text begin to understand, that tolerance is very valuable for the lives of citizens. Acceptance of differences is constructed by the discursive knowledge of multiculturalism, nationalism, and

humanism while the rejection of differences occurs due to lack of knowledge, limited mastery of concepts, and wrong religious enthusiasm. Therefore, history is represented as a subject that supports the process of forming tolerance knowledge that is integrated with nationalism and acceptance of differences.

The hidden purpose of this learning is to encourage students to reject all ideas that support intolerance. Intolerance has created prolonged sentiments that disrupt the lives of citizens. Intolerance has also hampered the course of social interaction between groups. The rejection of intolerance and the formulation of strategies to deal with it became a big agenda achieved through learning the history of the Indonesian national movement in the sub-material formulation of the *Pancasila* ideology as the basis for the formation of an independent Indonesian state with the text of intolerance as a source of learning. CSD2 argues:

> "Intolerance has now become a virus that must be resisted by all parties. Intolerant groups forget the state's ideology in acting, and therefore they must be confronted with a campaign about tolerance. I reject the idea of intolerance because it triggers prolonged sentiment among religious, ethnic, and cultural groups. History has proven that this intolerance is a source of destruction. Our ancestors are a nation that is tolerant and capable of upholding human values".

Historical information becomes the dominant factor that forms knowledge tolerance in society. The text of intolerance that is presented by making history as its introduction has succeeded in strengthening the perspective of students to deal with intolerance. The above argument also supports the idea of humanism which underlies a peaceful life. CSD7 supports the previous opinion:

> "Intolerance is a destructive idea that will destroy multicultural national unity. Good citizens are those who want to be directly involved in solving social problems in the community, we as an educated group must participate in becoming agents in campaigning tolerance in society. Intolerance is not the best way to create a better life, it must be rejected and humanist ideas must campaign for every member of society".

Students firmly take a stand against intolerance because they have succeeded in identifying bad things due to intolerance CSD4 strengthen the opinions of CSD2 and CSD7:

> "Yes, I agree with the opinion that intolerance is a virus and a destructive idea that must be resolved. Democracy must not provide a place for them to destroy the multiculturalism of society and to harm the sense of nationalism that has been fostered so far."

The text given has created students' critical thinking framework towards intolerance that occurs in the community. Students assess intolerance as a negative idea that is not appropriate for citizens. This intolerance causes negative things that will harm Indonesian if not immediately resolved. This is in line with the opinion of CSD8:

> "Intolerance in any form must be opposed. I strongly protest against intolerant efforts such as the prohibition of worship, racism, and group discrimination because it is not in line with the ideology of *Pancasila*. We must maintain this commitment to maintaining national integration."

Dominant factors that determine students' rejection of intolerant ideas are the ideology of *Pancasila*, historical reasons, and multiculturalism. They not only think in a pluralistic way but also ideologically, the text given constructs solid knowledge about tolerance and the spirit of rejecting intolerant ideas.

Students believe that nationalism is a very important idea for the public to understand. The understanding of nationalism is based on the history of the formulation of the *Pancasila* ideology which is filled with an atmosphere of tolerance Students have decided that the ideology of *Pancasila* (Five Principles: Belief in God, Humanity, Nationalism, Democracy, and Justice) is one of the factors as well as a guideline for developing knowledge of tolerance. CSD5 believes:

> "In the ideology of *Pancasila*, there are elements of nationalism and humanity, with that the problem of intolerance should no longer exist. Instead, understanding must be the basis for developing a spirit of tolerance, *Pancasila* is an ideology as well as an agreement of an Indonesian Independence Nation in 1945, and *Pancasila* is the highest symbol of tolerance the nation of Indonesia to this day."

Historical knowledge is one of the factors that can develop the knowledge tolerance of students. CSD2 believes:

> "In this class, we understand that history is very important to develop knowledge of tolerance since the traditional era of Indonesian society has been multicultural, from the history of traditional to modern eras we can take lessons that tolerance must be mainstreamed as a discourse of social life every day, many cases of intolerance caused by a lack of understanding of history, and our society are accustomed to forgetting history, so now to reduce cases of intolerance we must pay attention to history as a necessity."

The next factor that forms the knowledge of student tolerance is the awareness of the importance of multiculturalism for the development of social harmonization. CSD1 believes:

> "Multiculturalism is a guiding idea that makes us more tolerant of differences. All kinds of differences must be addressed honestly and wisely, in this class, for example, we understand that diversity is real and multiculturalism cannot be denied, can anyone reject ethnic differences in this class? No one. Therefore, we must respect everything. It can be a tool to reduce intolerance which is currently starting higher in cases. Multiculturalism must align with *Pancasila* and historical knowledge as a determinant of the formation of our tolerance knowledge."

Knowledge of tolerance is developed by students autonomously in the process of learning history in multicultural classes. These diverse classroom conditions provide clearer visualizations of the material taught. Historical knowledge, the ideology of *Pancasila*, and multiculturalism become supporting variables that strengthen the position of nationalism and acceptance of differences as dominant factors that are useful for the formation of a knowledge base and further development of tolerance knowledge as well as a rejection of intolerance. The appearance of students, who are very confident in linking between reality, historical conditions, and the problems faced, shows that students are autonomously able to make the process of learning tolerance as a medium in building social harmony. The students' performances are also strongly influenced by their backgrounds, their activity outside the classroom, especially in the community they are interested in. This students' performance shows that tolerance knowledge is more easily developed through learning in multicultural classes, in an autonomous way and relies on student-centered principles and humanist approaches.

Discussion

Tolerance as knowledge can be discussed through learning the history of the Indonesian national movement in the formulation of *Pancasila* ideology. Starting the lesson by submitting a text on the history of the formulation of *Pancasila* ideology as well as providing an overview of the recent phenomenon of intolerance can trigger students' mindsets about historical discourse and its actuality. Students analyze that tolerance is an attitude of respecting differences, accepting differences, and caring for differences (Jaffrelot, 2005; Ferrar, 1976). Aside from the one mentioned before, intolerance is seen as a negative idea that creates violence and conflict. An

intolerant attitude does not really reflect the personality of the Indonesian nation when viewed from *Pancasila* ideology (Anderson, 1983). On the other hand, tolerance is an idea that gives rise to human love, so it is important to develop it. The attitude of respect referred to tolerance targets aspects of culture, religion, and ethnicity, this supports the opinion of Godwin (2001) that these three things are the most essential parts in the formation of tolerance knowledge. These three things are very contextual with the conditions of the diversity of Indonesian society (Hansen, 2011; Farmer, 1984; Firmansyah, 2019). This study supports Avery's (2002) opinion that intolerance occurs because of weak historical knowledge and understanding of different ideologies and tends to be reactive so that in the phenomenon of intolerance there is always violence and coercion, which is very contrary to the spirit of human love. Tolerance is the knowledge that can be developed through strengthening historical knowledge. This, at the same time, complements the opinion of Hollingswort et al. (2003) that knowledge of tolerance in the explanation of other subject matter can be integrated, more specifically supported by findings in the material of the national movement history, knowledge of tolerance is easier to teach. Students' understanding of contextual tolerance and intolerance is caused by a deep historical understanding that has a critical element.

In Addition, this study criticizes the opinion of Martell and Stevens (2017) that tolerance is not only an attitude and knowledge about respecting differences but in this idea, there is an attitude of caring for and maintaining differences in the framework of unity in accordance with the *Pancasila* ideology which is the basis for the establishment of Indonesian independence. This study also criticizes Menchik (2014) that intolerance in Indonesia does not only occur in the realm of religion but culture and ethnicity. Bullying certain ethnic groups is proof that the existence of an ethnic group in Indonesia is still under threat. Complementing Rose (2002)'s opinion that intolerance in the field of religion is only one aspect, intolerance can arise in other aspects of life. Intolerance clearly shows disregard for history and a lack of humanity. The construction of tolerance knowledge in students emphasizes the aspects of human affection and peace in the society which will deliverthe freedom of expression in a democratic framework. Strengthening the opinion of Berggren and Nilsson (2015) that intolerance does not only rob peace, but also freedom from each individual, so that in an effort to eliminate intolerance from the social realm, tolerance must be promoted, especially in the realm of culture, ethnicity and religion. An open attitude towards other cultures, religions, and ethnicities that can be accustomed through classroom learning forms the

basis for the formation of tolerance knowledge, which is oriented towards respect for the rights of individuals and groups.

Finally, tolerance is promoted as an idea to foster a free life and still be rooted in respecting, caring for, and maintaining differences as the basis for creating a nation's independence. Tolerance can be developed by several factors, namely *Pancasila* ideology, multiculturalism, and historical knowledge. The three of them support the process of promoting the idea of tolerance for the realization of an ideal society, namely a society that has individual freedom and can be responsible for decisions that have an impact on social life (Banks, 2006). This at the same time complements Avery's (2002) opinion that tolerance can develop because of the reasons for national solidarity in diversity, or in the findings of this study is associated with multiculturalism and nationalism. Knowledge of history and the ideology of *Pancasila* is a specialty that can promote the idea of tolerance so that it can be developed by students in learning the history of the Indonesian national movement. The deeper understanding of history that is controlled and the critical response to the developing issue of intolerance, it delivers the idea of tolerance which can be practically applied in everyday life.

In the end, the research was successful to develop the theory of tolerance according to the presented, theory of tolerance is interpreted as the idea of maintaining a diverse social life with cooperation between citizens who view every citizen of an ethnic, religious, or cultural group in an equal way and a justice manner, without discrimination, racism, or exclusion of minority groups.

Conclusion

This study revealed that tolerance can be promoted as new knowledge by looking at the types of knowledge that are considered tolerance or intolerance, behavior that is carried out as tolerance or intolerance, and factors that contribute to tolerance or intolerance in history education undergraduate students at the Universitas Negeri Semarang. Knowledge of tolerance is considered as a way of respecting, caring for, and maintaining diversity as the basis for the establishment of a nation. In the discourse of tolerance, there is an attitude of human affection. The social life of students outside the classroom in contact with differences in ethnicity, religion, and culture further strengthens knowledge of tolerance. Intolerance is considered as the knowledge that has an impact

on conflict and disintegration. Intolerance is always supported by coercion and violence. Meanwhile, tolerance is tied to the attitude of freedom and independence. Thus, students accept tolerance more than intolerance as basic knowledge that can be implemented into social life practices. Tolerance as new knowledge is developed based on three main factors, namely the ideology of *Pancasila*, multiculturalism, and historical knowledge. The three of them support and complement each other. Tolerance as knowledge is an important part of a social life that is free and full of cooperation among citizens without involving prejudice and discrimination. This research implies that tolerance is important to be promoted as knowledge in the education of history education undergraduate at universities, as an effort to create citizens who are able to think rationally while acting to prevent intolerant behavior in social life.

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