Has the Young Generation become Tolerant? Actualizing the Values of Tolerance in National Culture

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ABSTRACT

This study aims at exploring 1) the attitudes of tolerance among the younger generation; 2) inculcating the values of tolerance in the younger generation, and 3) the existing tolerance values in the national culture. This is a qualitative descriptive study, which explores various social symptoms in the society to be analyzed to answer the formulated problems. The data were technically collected using the method of observation and interviews. The study results concluded that; 1) today's younger generation's tolerance attitude shows an intolerant tendency toward differences in religion, culture, race, ethnicity and individual views. 2) To present, the values of tolerance in the younger generation are inculcated through learning, but those that give priority to the cognitive aspects are confined to textual and abstract conceptual knowledge. This model of learning does not yet have a deep and complete insight into the true values of tolerance which shape part of the cultural values of the dynamics of a nation's life. 3) The values of tolerance in the national culture in Indonesia which contain the values of tolerance are manifested in the value of togethernes, the value of equality, the value of acceptance, the inculcation of love, the value of mutual cooperation, the value of empathy, the value of harmony, the value of solidarity, the value of openness, and the value of respect.

INTRODUCTION

The Indonesian nation is a heterogeneous nation, so every citizen should have a strong attitude of tolerance. Indonesia needs a generation that develops the principles of harmony in ethnic, religious, racial and intergroup diversity (SARA) (Setiawan & Yunita, 2018, p.8). However, the tolerance issue still surrounds people's lives until almost 75 years of democracy. There are also numerous tensions between tribes and races, violence between religious groups, acts of radicalism, and extremism, as well as differences that lead to physical conflicts. Indonesia currently faces an increasingly intolerant, radicalism, terrorism and violent extremism (Sugara et al., 2018). One of Indonesia's challenges is the issue of youth. The children of our nation are still identified by a lack of nationalism, declining solidary and cooperation attitudes, their lack of goodwill and intolerance. The lack of childhood tolerance, which in recent years includes the attitudes and acts of children in respect of differences between faith, race, ethics,

views, decisions and behaviors of those who are different from themselves, must be acknowledged in the last few years (Fahmy, et al., 2015).

Surakarta is one of the cities in Indonesia where intolerant activity sometimes creates problems. This situation is influenced by the various structure of the community, including faith, race, nationality and ethnicity (Syamsiar, 2010). Being a city of industry and culture, the city of Surakarta is faced with considerable difficulty in the fight against intolerant attitudes. Based on data from The 2019 Legatum Prosperity Index, Indonesia's score on the social tolerance aspect in 2019 is 32.5 (maximum score 100) and ranks 114 out of 167 countries (The Legatum Prosperity Index™, 2019). Tolerance has nowadays become one of Indonesia's most critical issues. Social Progress Imperative data from 2018 reveals the low tolerance of Indonesians with a ranking of 2.54 in the underperforming category and ranks 118 of 141 countries (Tehusijarana, 2019).

The results of data tracking is considered to be

one of the most welcoming towns in 10th position for promotion and tolerance activities in the Surakarta City in 2017 by SETARA Institute. Nonetheless, Surakarta city was no longer a welcoming city in 2018. Surakarta has faced several different challenges due to the attitudes of intolerance, and even tensions have taken place, which directly affect the harmony of life in the community. Research results from 2017 of the Wahid Foundation (WF) showed an intolerance rate of 49.8 percent in the Solo Raya region. It indicates that the rates are almost equal for tolerance and intolerance. Surprisingly, however, there is substantial support to Pancasila and democracy. In addition to these results, 7.7per cent of respondents also favor conservative CSOs (Basis Data Penelitian, 2017) .

On 8 August 2020, the tragedies of late family violence triggered an unprecedented incidence of intolerance in Surakarta city. Assegaf bin Jufri in Semanggi Village, Pasar Kliwon District, Surakarta, during the *midodareni* event or the evening ceremony before the ijab kabul was held. A group of people who have attacked with *kafir* messages, and *Shia* is not Islam, *Shia* is Islam's enemy and a number of calls for violence. There was also a case of intolerance in January 2020, when one of the students who did not wear the hijab at SMA 1 Gemolong Sragen faced intimidation, which culminated in feeling scared and not attending school. In addition, a suicide bombing took place in Kepunton Church, Surakarta in 2011 (CNN Indonesia, 2020).

A study by Nur Kafid in 2016, entitled From Islamism to "Thuggery": A Shift in the Orientation of the Movement of Radical Islamic Groups in the Time of Democratic Decentralization, reported that the Solo Raya region is known for its large number of extreme groups, religious group movements leading to the "thuggery" known as *Front Pemuda Islam Surakarta* (FPIS) clashes have occurred at Kliwon Market since 2009 and the Gandekan tragedy in 2012. Additionally, the results of a study conducted by the Institute for Social and Religious Studies (*Lembaga Studi Sosial dan Agama*, abbreviated eLSA) of Semarang In the central Java province in 2018 the trend of freedom of expression and opinion showed a negative hand, with 29 events. The majority of violations occur by refusing religious activities, terrorist cases, cases of rejection and termination of places of worship, and dissolution of religious activities. The following are several incidents of intolerance in Solo or Surakarta: 1) rejection of places of worship, namely the Sukoharjo Chapel, GKI Mojosongo Jebres, Solo, and the Colomadu Karanganyar Pentecostal Church of Utusan Pentekosta; 2) rejection of religious-based activities, namely book review activities at IAIN Solo, Dharma talk show discussions in Sukoharjo, Assyura recitation, Cap Gomeh celebration, pork festival, HTI disbandment, prohibition against Felix Siaw's activities, dissolution of Valentine's Day activities, even rejection of celebrations or emulation to commemorate Indonesia's Independence Day (Media Badan Litbang, 2018).

Based on the quest for the aforementioned data, the intolerance problem has been shown to arise frequently and then to typically occur in the city of Surakarta and its surroundings or in Solo Raya. What is important to look at the details of the search from various sources of information is that some of the events occurred so far are Surakarta residents who also come from outside the city. However, as casualties have become victims, the effect has attained an unprecedented point, which has has an effect on the emergence of a sense of fear and turmoil in the society. It would be very important to be aware of the impact of intolerance by all citizens, especially by realizing an attitude of tolerance in daily experience (Isac, 2018, p. vi). This is especially vulnerable to conflict in society without tolerance, leading to inability to maintain harmony and life quality. Ensuring tolerance is an immediate requirement for all citizens. A strong tolerance would create a peaceful, harmonious and conflict-free national life, which will in essence create a favorable situation for state and national growth. An increasingly intolerant mentality, on the other hand, undermines this nation's cohesion, creates an uncomfortable,

unsafer social existence and is an obstacle to the nation's development and state growth. Thus, in every individual citizen, in particular the younger generation, tolerance should be cultivated and strengthened.

A tolerance attitude is quite important to the younger generation as they are sensitive to various lifestyle influences, socio-cultural beliefs, viewpoints, emotional growth and various challenges because of the influence of social media. In fact, they are also more capable to understand than those the older. It is very interesting to learn how tolerant the young generation is. Then it is, therefore, crucial to know the development of previously defined tolerance values as guides in the overcoming of existing problems as well as to shape faiths and awareness of the value of tolerance by upgrading the value of tolerance for people living in national communities.

A supportive mindset affects personal life, social and national life. This is much like the point made by Moass (2013, pp. 52) that moving students from fear to tolerance can have a long-term impact on them and on people whose lives they are affected by it. Tolerance is a character expressed in Pancasila values for the Indonesian community. The presence of a multi-faceted culture, political, ethnic and religiosity not only offers the Indonesian Nation opportunities but also a high conflict potential. The circumstance leading to the attainment of national harmony and unity is generated in tolerance, peace and conscience for conflict resolution.

Having a respectful attitude towards other groups is an essential feature of mature citizenship in a democratic society (Sherrod, & Lauckhardt, 2009; Isac et al., 2018). Cultural awareness and the national culture that has prevailed in society are strengthened by the principles of tolerance. The values of tolerance have long been founded in Indonesian society as a multicultural nation made up of many ethnic groups, races, religious groups, cultures and religions. Based on the above background, this study formulated three formulations of the problem, namely: (1) How

does the younger generation of Surakarta stand tolerant? (2) How has the change in the value of tolerance taken place in the younger generation? (3) What are the tolerance values of the national culture?

Review of Related Literature
The Meaning of Tolerance for the Indonesian Nation

Tolerance has an important role to play in any country that has a pluralistic history of diverse cultures, including Indonesia. To find out the sense of tolerance, it can be seen from its definition based on the word "tolerance" which has the sense of respecting, allowing for ideas , opinions, values , traditions, actions and so on or contrary to its own founders (Poerwadarminta, 1976, p. 829). In addition, according to the Merriam-Websters Dictionary, tolerance is characterized as: "sympathy or indulgence towards beliefs or practices that vary from or conflict with one's own".

The Declaration of Principles on Tolerance announced and signed by UNESCO national governments on 16 November 1995 stated that tolerance is respect, acceptance and appreciation of the diversity of world cultures, of the various forms of self-expression and of human beings. Tolerance is often defined as the harmony between differences, which means not only a moral obligation but also a political and legal requirement. Tolerance also means compassion as a way of creating a community of tolerance. According to Soerjono Sukanto (2000, pp. 518), a law sociologist describes tolerance as an attitude which is a manifestation of self-understanding of the attitudes of other parties that are not approved. At the community level, the concept of tolerance is often understood as an attitude of embracing differences, while at the state level, it is more interpreted as the realization of the harmony of life , particularly as a foundation for the strengthening of national unity and dignity. According to Tillman (2004, pp. 95), tolerance is a key factor in achieving peace, as it is a way of achieving peace through mutual respect and character. He also stressed that tolerance should

mitigate tensions that arise from differences.

To refer the Indonesian Founding Father's *statement*, Ir Soekarno who emphasized *"We are establishing an Indonesian state, which we all have to support. All for us all! Not the Christian for Indonesia, not the Islam for Indonesia. Not Van Eck to Indonesia, nor rich Nitisemito to Indonesia. But for all, Indonesia!!!.* This declaration emphasizes the existence of the State 's principles, which must be given priority on the basis of the perception of the value of unity and dignity in unity over diversity. This message says that it is very important to have unity in the life of the nation and community, which must be realized together for the good of all Indonesian people.

Tolerance is an attitude of total acceptance of the life of any citizen of the Indonesian nation, with all the different religious, ethnic and cultural backgrounds which a individual has (Suseno 1998, p. 11). Diversity life balance is only possible if tolerance is practiced consistently. Moreover, tolerance is a habit, a part of Indonesian culture which accepts diversity with complete sincerity. Tolerance is a characteristic lifestyle for the Indonesian country. This demonstrates the intrinsic sense of tolerance for Indonesia, which is an identity that has evolved, lived and established in its culture, in the life of nation and state.

Tolerance can also be defined as attitudes and actions that value differences in the beliefs, race , ethnicity, views, attitudes and behavior of those who are different from themselves (Ministry of National Education 2010, p.

25). This describes that tolerance is an attitude of acceptance of differences, whether they are based on faith, gender, ethnicity and opinions. A tolerant person is capable of holding back, being patient, letting others think, and being open to people with different schools of thought or belief (Dobbernack & Modood, 2011, 8-9). Tolerance does not mean defending the beliefs or ideologies that might exist, but rather respecting the followers' freedoms and human rights. Tolerance is founded on respect for the dignity of every human being, conscience, and other people's beliefs and

sincerity of both culture, politics, and opinions (Kansil, 2011, p.188; Weldon, 2006, p.332). With such a tolerant attitude, it is hoped that the people of Indonesia will live side by side among the current differences.

In relation to the role of identity in state life, Cogan (1998, pp. 2-3) offers five qualities of citizenship: (1) a sense of belonging; (2) the enjoyment of certain rights; (3) the fulfillment of the corresponding obligations; (4) a degree of participation and involvement in public affairs; and (5) the recognition of fundamental social values. In addition, Cogan (1998) even constructs the characteristics of successful citizens, including the ability to compromise with others in a cooperative manner and to take responsibility for their positions and obligations within society, the ability to understand, embrace, respect and accommodate cultural differences, and the willingness to resolve disputes and the ability to be responsive in a non-violent manner.

This opinion means that the essence of a country's identity is a feature or attribute that has lived and become part of the process of the nation, so that it is rooted in its society's socio-cultural dynamics. People, whether they have a sense of national identity or are called national identity, will be able to play a role in their country. With regard to national identity, according to Koenta Wibisono (in Srijanti et al , 2011, p. 39), namely the manifestation of cultural values that grow and evolve in aspects of a country's (nation's) life with distinctive characteristics, and with those characteristics, a nation is different from others.

The Indonesian nation's identity which is embodied in Pancasila includes noble ideals which uphold the slogan of "Unity in Diversity" *Bhineka Tunggal*, which reflects the background of social differences but, in order to preserving the unity and integrity of the country, diversity should be seen as the cornerstone of life intact. Tolerance is one of the primary variables in fostering and maintaining peace in society, both nation and state, established in Pancasila.

Tolerance Value

Value does have the same meaning as worth,

which is a valuable thing in life. When dealing with human life, value means the will or the desire for a meaningful and valuable life. Aristotle said that human beings are always doing something positive through all of their actions, so that then it is something that people are seeking or striving for (Erwin. 2011, p. 29). Additionally, value is characterized as a conviction that a man chooses to act upon. It was this cognitive, motor and, above all, a profoundly rational disposition (Allport, 1966, pp.530). "A value is synonymous with attitude, because the object of attitude has valence. To many others, a value is perceived to be more fundamental than an attitude, always underlying It. 'Values form values systems where a value system is 'a permanent structure of beliefs concerning preferable modes of conduct or end-states of life along a spectrum of significance (Rokeach 1973, p. 5).

Essentially, value is a guide for society to behave, as well as to decide whether an event or circumstance in society has goodness and meaning function. Values often offer trust in rules or regulations that have lived in society and are used as guidelines for living together. The manifestation of value in every human being's attitude to life is a type of consciousness of the importance of recognizing goodness in living together. Values offer life faith that develops and takes root in human life, which can be realized if every human being has the ability to act for the benefit of living together in society, even though there might be differences. This definition of value is important to underpin the principle of the value of tolerance that is part of a value system that the Indonesian nation considers good and true.

According to Bernard Crick in his article entitled Toleration and Tolerance in Theory and Practice, according to him, tolerance is both a virtue and a condition in the Journal of Government and Opposition (1971: 144-145) Among other values-such as justice and liberty alone, but also order and reality-this is a value to hold. Such qualifications can be found in every interpretation of the term itself that would be useful in the study of historical or contemporary political issues.

Association for Living Values Education International or abbreviated as ALIVE (Newsletter, Living Values Education).The Living Values Education organization, with a value-based approach, recognizes numerous educational principles, including harmony, compassion, loyalty, accountability, empathy , integrity, modesty, joy, collaboration, equality, independence and unity. ALIVE says that*"Peace is the goal, and tolerance is the method. Tolerance is being open and receptive to the beauty of differences. Tolerance is mutual respect through mutual understanding. Those who know how to appreciate the good in people and situations have tolerance. Tolerance recognizes individuality and diversity while removing divisive masks and defusing tension created by ignorance. Tolerance is the ability to face difficult situations"*.

Pedagogy and psychology literature indicate that tolerance encompasses worldview, attitude, self-esteem, behaviors and practices or customs. In addition education plays a significant role in a policy of tolerance (Baklashova, et al., 2015; Maaruf, et al., 2017). Thus, tolerance is one of the values instilled in education seeking harmony. The value of tolerance reflects harmony and peace in terms of mutual acceptance, openness, respect for differences / appreciation, compassion, understanding of diversity, equality, empathy and non-discrimination.

The points of reflection on the character of tolerance include (a) harmony is the goal; (b) tolerance is open and receptive to the beauty of difference; (c) tolerance of respect for individuals and differences; (d) tolerance is mutual respect for each other; (e) the seeds of intolerance are fear and indifference; (f) the seeds of tolerance are affection;

(g) where there is no affection, there is no tolerance; (h) (Tillman 2004 cited in Agus, et al., 2017, p.63). Value learning helps students to develop respect for each and every person. Positive values are accepted and lived to improve human dignity and to foster the welfare of

individuals and society as a whole. The students excel in an atmosphere of values, a healthy, responsible and peaceful atmosphere (The Association for Living Values Education).

It is very important that people with various backgrounds, including Indonesia, be inspired by tolerance. The importance of tolerance to the young generation is promoted through the scope of the sustainable and integrated family, school and community. The value of tolerance becomes a benchmark in shaping attitudes, particularly to strengthen the faith in the truth of tolerance, which, in the manifestations of the Pancasila values, plays an important role in maintaining harmony and peace.

Attitude of Tolerance

According to Borba (2001 in Aldarabah, et al, 2015, p. 109), a positive personality and good citizenship must be established on a basis of empathy, conscience, kindness, tolerance and justice. Tolerance is an attitude that values one another, regardless of ethnicity, gender, aspect, culture, belief, capacity or sexual orientation. A tolerant individual may value others despite varying views and opinions (Borba 2008, p.232). Similarly, in instilling tolerance of students, there are two types of success indicators that can be developed, namely the first indicators for schools and classes, the second indicators for subjects. According to teacher findings, classroom measures can be found when students take action in class, question and answer, assignments and student group work. Subject indicators identify the affective conduct of the students in respect to those subjects (Kemendiknas, 2010, p. 23). The Ministry of National Education (Kemendiknas) also defines the success indicators of the tolerance value for classes consisting of 1) Providing equal services to all class members regardless of ethnicity, religion, race, class, social status and economic status; 2) Providing services for children with special needs; 3). Work in different groups. There are several tolerant acts according to Borba (2008, pp. 231), including 1) one's attitude doesn't want to joke on people different from themselves; 2) and does not want to laugh at

the race , nationality, culture, body shpe and size, gender or sexual orientation of anyone else; 3) one focuses on similarities not on differences; 4) one doesn't want to deny different or inexperienced acts; 5) he would sincerely defend those who are ridiculed or criticized.

As for Suparlan (2008, pp. 78) further elaborates on forms of tolerance, a individual must be compassionate in accepting all differences, for differences are the grace of the almighty God; one should not discriminate against friends of various faiths; in matters of belief (religion) one should not enforce others; it should also allow other people the right to choose their faith (religion). Then, as they worship, love, and be kind to people with different faiths in worldly concerns and honor those who worship, he does not bother other people with different faiths. There are several ways to increase values and morality (noble character / morality) in schools which can be classified into five strategies, including values and morality inculcation; values and morality modeling; values and morality cooperation; value creation skills and moral literacy skills; and the development of a value education program (Kirschenbaum, 1995, p. 31). There are four ways to foster tolerance, namely forms of cultural diversity, to compare opinions derived from personal values, to develop a "thick skin" discipline that is not easy to harm, and to cultivate a habit of protest against unjust and unfair things in daily lives (Sutton, 2006, p. 57).

Tolerance is a way to achieve harmony in life, is a basic principle that every person must have. The essence of the value of tolerance is an attitude focused on the appreciation for goodness and the belief in society, nation and state living collectively. Tolerance can be achieved through education, which makes us conscious to religious, political, racial, national, cultural and opinional differences. In transforming values that form the basis of tolerance,

education is an important strategic approach. The creation of a sense of tolerance is not limited to understanding differences, which however, is focused on the importance of tolerance as a

national identity that, in a diverse context, is a connection between national unity and unity. Tolerance has become the culture of the Indonesian nation that evolves from socio-cultural values, is believed to be the cornerstone and plays a vital role in the realization of the ties and responsibilities of each person in the life of the nation and state. As a manifestation of national identity, it is very important to establish tolerance values based on the nation's cultural values to provide understanding of the essence of an identity that belongs to the Indonesian nation which must be preserved and maintained for its continuity to maintain national unity and dignity.

METHODOLOGY

This study uses the qualitative methodology of Creswell (2014, pp.2), which is driven by the paradigm of social research and is focused on several assumptions that provide the framework for study pertaining to the tolerance attitude of the younger generation. Futhermore, this research uses a postpositivist model, which aims to discover different empirical facts linked to tolerance, to be explored in accordance with problems overflowing of values and adapted to the development of a changing society. Furthermore, this analysis utilizes case study design since it attempts to address a social approach to the issue of tolerance of the young generation in Surakarta and seek solutions to the predetermined problem formulations (Stake, 1995; Yin, 2009, 2012).

The study was undertaken in Surakarta city and surrounding regions named Solo Raya in 2020. The research has now been completed. The seletion of a site was based on the results of research from the Setara Institute which indicated that in 2017 the city of Surakarta was included in top ten of Indonesia 's highest tolerance index, however in the following year, there was a decrease in scale. The authors seek to understand the community's dynamics at large, particularly the younger generation, with regard to tolerance awareness and tolerance cultivation, so that different conditions have been developed so far.

Additionally, to explore the cultural potential to reinforce the significance of tolerance in an attempt to address the emerging problem.

The data collection was conducted through observation, interviews, the distribution of questionnaire survey and the study of documents or the analysis of various research-related literatures. In addition, data collection was conducted in this study, both primary and secondary data. The primary data were obtained through direct interviews with key informants, namely teachers of Civic Education subjects at both junior and senior high schools in Surakarta and its surroundings as many as 40 people, 120 junior and senior high school students in Surakarta and its surroundings, and 40 students of university. In addition, this study also gathers secondary data from various tolerance index-related research data, various research findings, journals, and literature which support the study. Data were collected through paying close attention to the purposive sampling methodology by selecting the study respondents who were considered to fully understand and represent the population according to the research objectives.

Data analysis of the study was conducted interactively, by first reducing data, presenting data and drawing conclusions. Data reduction by identifying various research data which are tailored to the research objectives, namely to obtain research findings. Then present it by combining different types of data, including graphs and tables. Then draw conclusions by reviewing the data obtained from various sources to be verified for validity and accountability.

RESULTS

Tolerance Attitude among Youth in Surakarta City

Data tracing was carried out in this study to assess the tolerance attitudes of the younger generation of today. The researchers provided questionnaires and interviews to 120 junior high school (SMP) and senior high school (SMA) students in the city of Surakarta. Related literatures and requirements are used as a source for the study of research

research to obtain the attitude of tolerance.
According the Ministry of Education (Minister of National Education 2010), the Curriculum Center reported that in order to further enhance the awareness of environment education in Indonesian education, that. Tolerance of diversity means the attitudes and practices of students who value variations in their faith, ethnicity, behavior, views , attitudes and acts. "(Kemendiknas dalam Fahmy et al., 2015,

p.852-853).

Attitudes towards tolerance are grouped on the basis of the tolerance categories established by the Minister of Education and Culture, namely tolerance of differences in religion, nationality, ethnicity, language, culture and opinion. The study also examines data on younger generations' experience of living with tolerance. Research results on religious differences tolerance can be seen in the following chart:

Chart. 1
**Tolerance of Religious Differences**
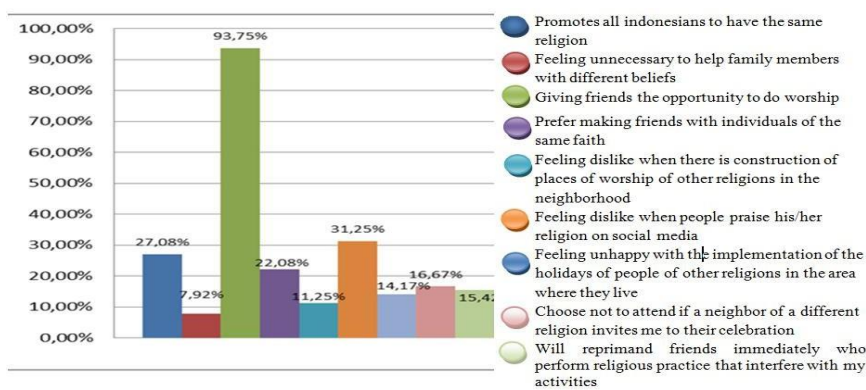
The above data indicate that 22 percent reported that they supported the same religion in all of Indonesia, 18 percent said they preferred to be friends with people with whom they shared their faith, and 30per cent reported that they did not like it when anyone in the social media

praised their religion. It indicates that the younger generation is moving towards intolerance of religious matters.

In addition, the data below are recognised for ethnic and racial tolerance:

**Chart. 2 Tolerance Questionnaire for Ethnic and Racial Differences**
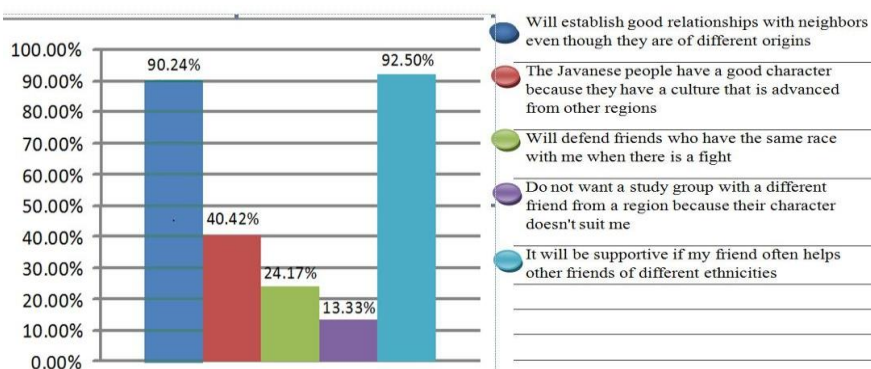
From the statistics in the above table, it is known that 60 percent of the respondents believe Javanese to have a good character, because their culture is advanced from other regions, 24.17

percent of those interviewed say that they will protect friends whose racial similarities have with themselves when there is a fight. These data show that younger generations are still unwilling to

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accept differences based on ethnic / racial differences, discriminatory and still exclusive, or highlight regional characteristics.
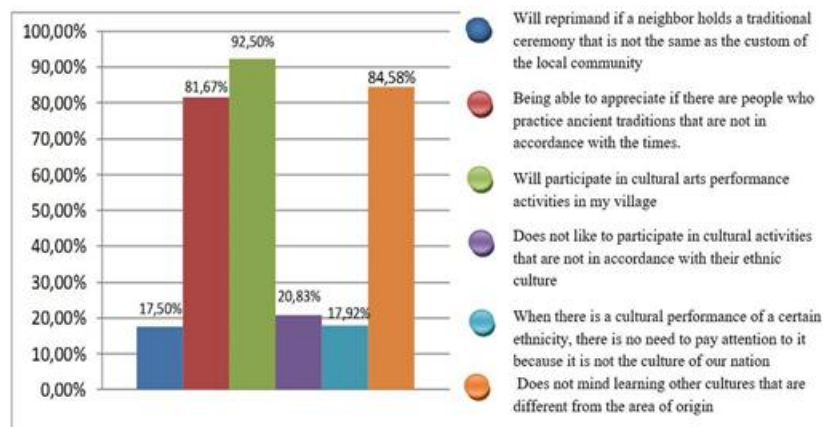
Chart 3.
Ethnic Difference Tolerance Questionnaire
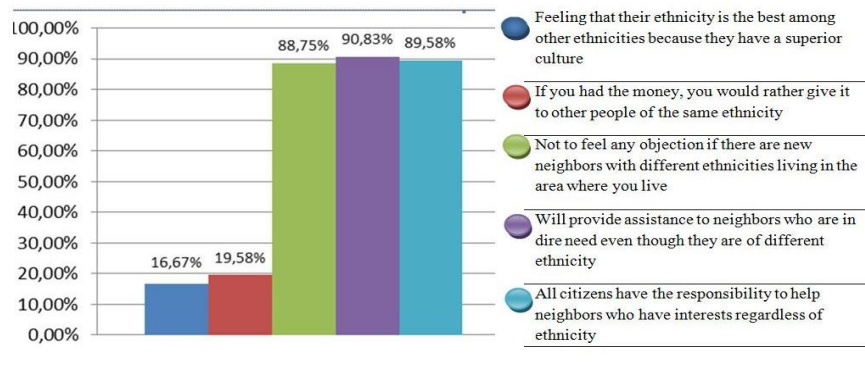
It is also known from the above data that 16.6per cent believe that ethnicity is the strongest and the highest, while 19.58per cent favor ethnic groups, 11.25per cent object to ethnicity and 10.42per cent also distinguish neighborhood treatment.

Chart. 4
**Cultural Difference Tolerance Questionnaire**

It is known from information sets provided that 17.05per cent are reactive to various traditional practices and 20.83per cent do not want to engage in cultural activities other than their own, 17.92per cent do not want cultural activities based on ethnicity.

The Charts 2, 3 and 4 above indicate that younger generations are also intolerant of national, ethnic, racial and religious differences. This circumstance is driven by a false perception of the ethnicity, race and other racial groups who were considered inferior, due to a number of exclusionary and prejudice offences.

In addition, the data below indicate the tolerance for differences of opinion:

<div style="text-align:center">

Chart. 5
Questionnaire for the Tolerance of Differences of Opinion

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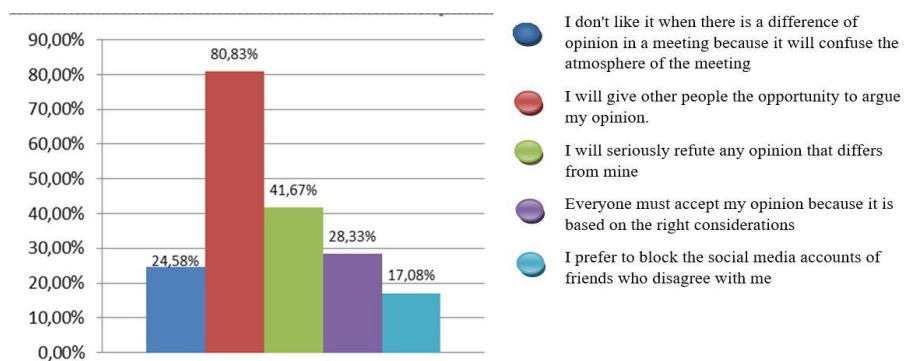
From the data, it shows that 10 per cent of respondents expressed dissatisfaction at the lack of respect for differences of opinion if there were differences of opinion at a meeting because it would disrupt the environment of the meeting, 58 per cent of respondents said they would strongly disagree with any view that was different from themselves, and 20 per cent of respondents indicated that their views must be respected by all.

Students had experienced inequalities in treatment while learning, which rendered their attitudes quite unfair as 60.29 per cent; however, 25 per cent of students also did not have an empathetic attitude when others needed help. The study continued to examine the data on student attitude in the context of their learning activities. What is most disturbing is that 60.29 percent of respondents are intolerant at school, this data is very useful to realize as far as schools are concerned with the name of a tolerant culture. It was also found that 47.06per cent of students are individualistic and do not want to cooperate with their friends, even as many as 30.88per cent have no feeling of love between their friends, while 10.29per cent are materialistic, while 10.29per cent experience hostility between friends because the differences in religion , ethnicity, culture and race are. Many of them prefer to be friends with the same religion, gender, ethnicity and culture.

The above study results, linked to Borba (2008, pp. 231) and Pasurdi Suparlan (2008, pp. 78) who suggest that since the young people are still unwilling to acknowledge differences, the principle of equality and discrimination cannot be given priority. They are loyal to their group and exclusive to their friends who tend to be closed and to have a different view of other groups.

Instilling the Value of Tolerance in the Young Generation

To find out the importance of tolerance the investigator referred to the declaration announced and signed by UNESCO Member States in November 16, 1995, of the Principles of Tolerance which mentioned that education is the most efficient way to avoid intolerance. Tolerance is a character that must be instilled in Indonesia, and according to every member of society the image of Indonesia is Bhineka. This tolerance must always be cultivated in education (Tilaar, 2000, p. 180)

It is essential for all Indonesians, especially the younger generation, to understand the motto of Bhinneka Tunggal Ika in order to strengthen the spirit of tolerance by uniting existing differences. For early-aged children an attitude of tolerance must be enforced. The younger generation, who understand the value of tolerance, would avoid conflict and social division. It is hoped, by instilling the early values of tolerance, that young people can develop into

people with strong personalities and moral values.

Education is an essential way to instill a value for tolerance, in order to reinforce attitudes that can prevent various intolerant actions which divides national unity and integrity. Teaching tolerance to students is one of a teacher's most critical positions. There must be no underestimation of the teacher's influence on student's attire and we know that changing students from fear to confidence will affect them and their lives for long term (Moass, 2013, p.52 - 56).

Researchers conducted interviews and distributed questionnaires to teachers and students to find out how to cultivate tolerance values in learning. Researchers have collected and distributed the questionnaire to respondents at junior high schools (SMP) and senior high schools (SMA) in Surakarta City. The value of tolerance has been institutionalized by learning about Civic Education topics, which are facilitated by school policies.

The research was conducted to 40 teachers teaching Civic Education both in junior and senior high schools in Surakarta and the results can be seen as shown in the chart below.

Chart. 6
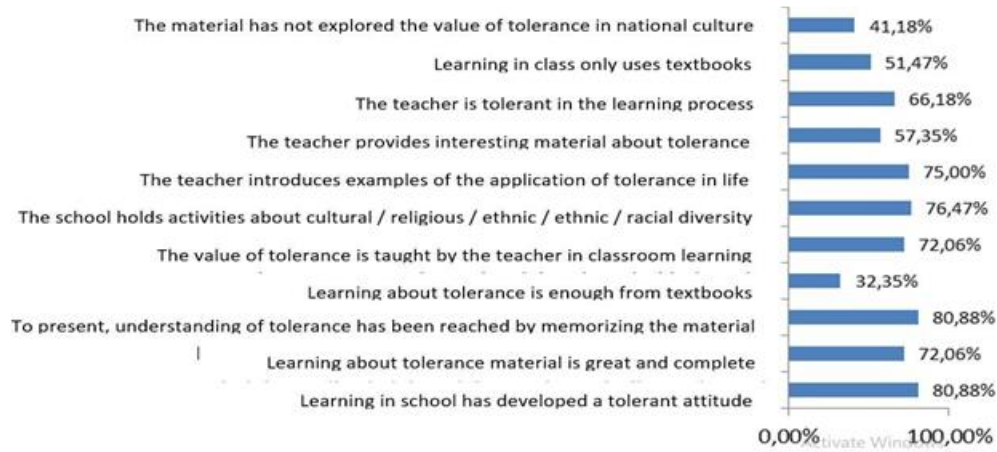**Questionnaire for Learning Tolerance in Schools**
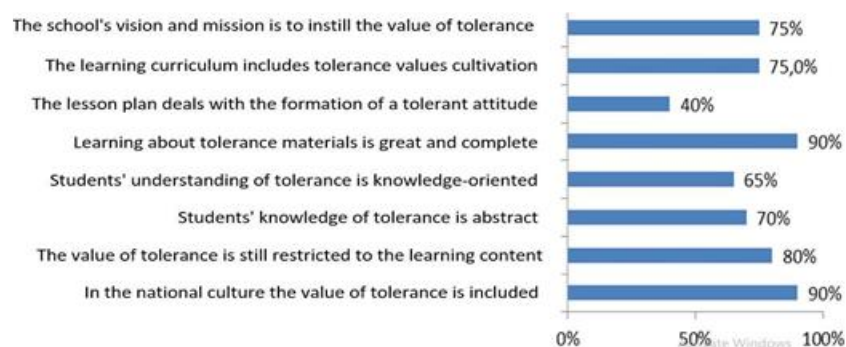
Based on the chart of the teacher's results of the survey on efforts to shape tolerance to the younger generation, it is indeed known that the School Vision and Mission and the study curriculum incorporate the values of tolerance in students. In practice however, efforts have still not been made to improve the value of tolerance. Around 70per cent of teachers said that the lesson plan required the development of tolerance. The learning material that is provided to foster an attitude of tolerance is insufficiently organized and informative. In addition, 35per cent of teachers disagree that available learning resources are fair and complete. This conclusion indicates that the internalization of the importance of tolerance in learning, especially in order to achieve a tolerance attitude, was not carried out optimally.

The awareness dimension nevertheless exists, and it stays abstract, in the form of tolerant attitudes. 90per cent of teachers accept that the understanding of tolerance in students is only knowledge oriented, and 40per cent believe that it is abstract. As a result, in their ordinary routine, students do not show tolerance. The importance of tolerance in life cannot be enhanced by 35 percent of students. In general, in various Indonesian cultures, the value of tolerance has been embedded and extended in various regions. 75per cent of teachers have decided to include the value of tolerance in national culture.

The researchers conducted data analysis on the need for learning tolerance to students of both junior and senior high schools in Surakarta, whose results can be seen from the data chart below:

Chart. 7
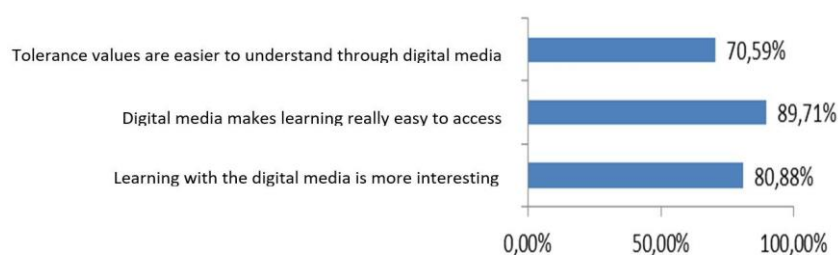**Tolerance Learning Needs Questionnaire**

It is reported that the learning process does not reach the maximum results to shape student tolerance based on findings from the student questionnaire on tolerance learning. 19.12 per cent say that school learning has not been able to shape a tolerance attitude. 27.94 per cent of students even said the tolerance learning material was not sufficient and complete. Learning about tolerance remains theoretical and textual dimensions. 80.88 per cent of students said that reciting the material had made the perception of tolerance. Although the learning has not really achieved the internalization of values and the development of student tolerance. 67.65 per cent of students also found that the knowledge of tolerance they acquired from school textbooks was not sufficient. Thus, students need additional media to learn tolerance.

Materials about tolerance were not collected and transmitted to students in enjoyable learning. About 57.35 percent accepted the educator was providing interesting tolerance material. Learning is also dominated by the use of one single teaching material, namely textbooks for learners. 51.47 per cent of students said that only textbooks were used to learn in their classroom. The material is still abstract and does not yet apply to the values of tolerance inherent in the virtuous-value-rich, national culture. 41.18 per cent claimed that the material did not examine the value of tolerance in national culture.

Typically, a media that can internalize the values of tolerance is required to shape an attitude of tolerance as an actuation of the student attitudes. It is known from data elaborated in the following chart:

Chart. 8
Questionnaire on Shaping Tolerance Attitudes

Based on student questionnaires about the need for digital media to shape an attitude of tolerance, 80.88 percent of students said that learning through digital media was more interesting, in line with the advances in information and communication technology in the educational facets. Now students have been used to incorporating different digital platforms in their everyday activities. 89.71 per cent of students said that the use of digital media in learning was very easy. So learning to establish a tolerant attitude for today's younger generation can yield better outcomes as digital media is being used. 70.59 per cent of students agreed that the value of tolerance through digital media was easier to understand.

Based on the results of learning observations and interviews with teachers and students, it is reported that the practice of classroom learning tends to be dominated by the cognitive aspects achievement orientation. The portion of learning was not balanced between knowledge (cognitive) domain attainment, skills (psychomotor), and attitude formation (affective). Strategies and methods of learning frequently introduced are seminars, videos, interviews and presentations assisted with PowerPoint. The material in books and on slides of powerpoints often appears to be abstract and cognitive. Also, learning does not completely benefit from information and communication technology advances. The use of IT is also restricted to the use of power point slides in which material / elements are copied from a book in the form of a text description. This suggests a lack of inspiration, excitement and active involvement of students in education. Students who tend to be active are those who sit mostly at the front desk,, while students who sit on the back are not looking for the perfect place to learn. In learning, strengthening character, including the tolerance element, is also less emphasis.

Based on the results of the interview, teacher realized that students need tolerance for them to live in the heterogeneous and in Indonesian society. The teacher even said that numerous incidents of intolerance and strife, both in the real world and in social media, have brought hostility to them. To ensure that the teacher expressed such a need to strive and increase student tolerance. In line with such a view, several ways to increase value and morality (Noble Character) in schools can be incorporated into five methods: (1) the inculcation of values and morals; (2) the modeling of values and morality; 3) the fostering of values and of morality; (Kirschenbaum, 1995, p.31). Efforts to promote tolerance have not been maximised, namely still restricted to comprehension of textual and abstract definitions such as what tolerance is, how to define tolerance, etc. In addition, to promote empathy, it is often done by modeling / habituations that are still at a superficial level, such as encouraging prayer rooms. In the learning process, however, attempts to improve tolerance have not been made by the internalization of tolerance values. A learning strategy is required through both learning methods and media which can internalize students' values of tolerance.

The Value of Tolerance in National Culture

The values of tolerance have long been rooted in Indonesian society as a pluralistic nation made up of different racial groups, races, ethnicities, cultures, and religions. In order to implement the value of tolerance, the researchers collected references from the 1995 Declaration of Principles on Tolerance, and then systematic, rational learning on tolerance, by discussing the main roots of violence and exclusion, which were cultural , social , economic, political and religious sources. The growth of individual and racial, socioeconomic, educational, religious and language groups and nations' understanding, unity and tolerance must contribute to the education policies and programs.

Education to foster the value of tolerance requires a way of exploring different cultural sources or national cultural values that form part of the social capital of the Indonesian nation. It is necessary to create a tolerance attribute because it affects the achievement of an attitude of tolerance. Similar to that Campbell's opinion (1963, p. 94),

these principles underlie attitudes' achievement and promote beliefs in goodness with a complete understanding in the ideals.

The research team, who examined the factors affecting tolerance in Indonesia, argued that social capital is an inherent resource in social interactions between individuals. Tolerance, which is described as a conduct of acceptance and respect between the members of society, is an indicator of social capital. A tolerance attitude affects national integrity and social harmony very strongly. As Indonesia is a diverse country in cultural, ethnic, religious and regional languages (2017, p.1- 3).

To foster understanding and belief in the Indonesian people, especially the younger generation, is very important to implement an attitude of tolerance through the upgrading the values of tolerance as a national culture. The young generation faces many challenges at the moment as a result of the impact of the millennial lifestyle, which is exceptionally vulnerable to social change. The presence of freedom, openness and convenience also offers a room for various conflicts of intolerance, such as the raise of SARA discrimination to radicalism. Taking into account the very major role of young people in the national process, such as Youth Pledge on October 28, 1928 in its historical background. The essential meaning of the Youth Pledge vow is that the Indonesian generation has to protect Indonesia, preserve culture, be sensitive to change and not sacrifice identity and values. -the nation's noble values as a nation that upholds the tolerance values.

The results of a Focus Group Discussion on younger generation teachers and educators, who would have better knowledge than middle and high school students, suggest that the values of tolerance are part of the national culture. This can be seen in various events or in Indonesian national culture comprising tolerance values. The following are the values of tolerance found in Indonesian national culture.

1) Togetherness

The value of solidarity is reflected in several national cultures, including the Sekaten tradition held by both Surakarta Palace and the Yogyakarta Palace. In Sekaten's culture, the Muslim community is not only involved, however, members of other religions who share their experiences by organizing the main market and other events. In addition to the Sekaten tradition, the value of solidarity often increases through different national cultures, such as the "*bancakan*" tradition of the people of Central Java in particular, where all people jointly enjoy the food provided by community members who are holding the events.

2) Equality

The value of equality can be seen in the tolerance of the people of Manado, North Sulawesi for cultural and religious diversity. The Manado people have a motto "*Torang Samua Baudara*" (iinitiated by the governor E.E Mangindaan) and "*Torang Samua Ciptaan Tuhan*" (initiated by Olly M. Dondokambey, the present Governor, the Manado people are now an icon of life. The slogan implies the sense of equality created by God and brothers by all people of Manado irrespective of their culture and religion.

In addition, the value of equality is also found in the "Ledug" culture in Magetan, East Java. Ledug art is a harmonization of tetabuhan, movement and sound rooted in Javanese and Islamic culture, each represented by the lesung sura and the muharam drum. Ledug art provides profound meanings regarding human nature, faith and the different facets of life that they perform in plays, textbooks and songs. This culture's actualization of diversity can be seen in the fair use of this men's and women's leading art. In a realistic or art case, male and female plural participants love and respect each other, so the art games on stage are lightweight and create beautiful sounds.

3)   Acceptance

The culture of the Chinese Benteng community in Tangerang, Banten, holds one value of acceptance or mutual acceptance. Ethical Chinese is the term

for the Chinese people residing in the Banten area in Tangerang, known as China Benteng (Ciben). There is the oldest temple in the Benteng Chinese area, Boen Tek Bio which has been used as a worship place for three religions: Confucianism, Taoism and Buddhism, signifying religious tolerance. The Grand Mosque of Kalipasar is also located in China-Benteng and is quite close to the Boen Tek Bio Temple. This illustrates that there has been tolerance to each other at the Chinatown complex in Tangerang. People of Chinese descent established tolerance over time, such as when Muslims celebrated Eid al-Fitr or Eid al-Adha, local Board residents of Boen Tek Bio helped to organize the event, including by monitoring local security. The people and administrators of the Kalipasir Grand Mosque take turns to maintain safety and assist in controlling car parking and smoothing traffic flow, on the other hand when Waisak Day and other major celebrations take place at the Boen Tek Bio Temple.

4) love and compassion

The concept of love and compassion is embodied in the North Sumatra culture of the Mandailing people. The community of Mandailing is a group with such a character of promoting justice and peace. The people of the Mandailing have a life philosophy "*holong dan domu*", which is love and compassion among fellow members of society, and show the affection amongst others. Love and compassion are not only for people but also for nature and for other creatures as well. The North Sumatra Mandailing people also have a culture or traditions which include contributing aspects. They are striving to maintain promoting the values which have been passed from generation to generation. This is apparent from the traditions of environmental management. One of them is the Mandailing people who still practice the marine tradition.

5) Mutual Cooperation

The value of mutual cooperation is reflected in "*sambatan*", "*rewangan*", and "*sinoman*" tradition in other East and Central Javanese societies. "*Sambatan*" is a mutual cooperation activity that is often carried out in rural areas in East Java and Central Java. "*Sambatan*" generally performed when a house is being constructed by its owners or neighbors. This event is usually undertaken by erecting a pillar of a roof tile known as stance. The task of constructing the roof tile support is called "*ngedekne omah*" in Javanese. All residents who reside in a certain area or environment usually participate in the Sambat. People who are present at the time of the splice are asked for their assistance to lift the "stances" which are usually started with *genduri* at first. Everyone who takes the splice does not get paid at all. The energy they expend is accounted for only after the event is over with food or meat. Moreover, the "rewangan" event is an activity to cook at a neighbor's house, which is held by women in Magetan villages and other areas in Central and East Java. As well as "*sambatan*", this activity is carried out regardless of the social class of the neighbors to be assisted. Even though the religion of the neighbors who will be assisted is different from other residents, the mothers will still help until the event that owns a house is over. Splice and rewangan activities can foster tolerance of citizens, because these activities are carried out regardless of social status.

6) Being Empathetic

The value of empathy is found in the Magetan Regency community, who embrace different religions. If it is Eid al-Fitr, the non-Muslims help to hold the parking of the Muslim residents who pray Eid in the mosques. Likewise, if non-Muslims pray in their religious holidays, people of other faiths tend to ensure protection at the place of worship. The people of Magetan Regency demonstrate a friendly mindset between the people of Magetan, with the objective of creating a shared life, comfort and peace.

7) Harmony

In the Samin people's teachings, the value of harmony is found. Samin is the original tribe from

the region of Blora, known as Sedulur Sikep. Some of the local knowledge of the Samin tribe still maintained today, including quality of education that could socially promote peace in life, for example. (*demen, becik, rukun, seger,* and *waras*) and the prohibited values (*jrengki, srei, panasten, dahpen*, and *kemeren*). There are also various traditions and customs, such as the practice of mutual respect (sanga night and kenduri Idul Fitri), cooperative events (sambatan and manganan), and also mutual help attitudes (*rewang* and *jagong*) (Rosidin, 2016; Saddhono, 2018).

8) Solidarity / Mutual Helps

In the culture of the people of Grobogan Regency, Central Java, the value of solidarity is found. The value of tolerance and acceptance in Grobogan Regency's culture has been revised to the Apitan culture, introducing an Annual Tradition, also known as the Apitan / Merti Bumi / Sedelaj Bumi. This tradition is known as the "Apitan," because its introduction is accompanied by two main Islamic holidays: Eid al-Fitr and during Shawwal. The Apitan culture is typically a form of gratitude to the residents because of the abundance of agricultural goods, but Grobogan Apitan tradition is quite different in practice. There is also the Asrah batin tradition, or the surrender of the soul of the two brothers, a cultural heritage full of tolerance through Grobogan Regency. "Asrah Batin" is a word for it, in other words, to strive to be sincere with whatever reality happens. Whatever reality happens. Internal surrender is also the expression of gratitude to the Creator, forbidden unions between siblings can be prevented with the permission of the Creator. The plan was that the Karanglangu Village group would take Kedhana to apply for Kedhini in Ngombak Village. But fate said differently, the wedding procession failed and was replaced by a celebration of thanksgiving because it turned out that Kedhana and Kedhini were siblings who had long been separated. A form of gratitude to God who has opened the veil. Sad and happy moments are mixed into one. There are elements of

behavior formation that are supported and forwarded by members of the Grobogan Regency community in the Asrah Batin tradition.

9) Openness

The value of openness can be found in the Betawi community's "ngeriung bareng" culture. The Betawi community is always open, namely by providing more food and inviting neighbors, both newcomers and those who have been invited for a long time, and think like family. This is also reinforced by Ihsan who explained that this neighboring culture is often implemented as a *nganter* culture, which provides food or something to the surrounding neighbors without distinguishing ethnicity and religion. In addition, at the time of Eid Betawi the tradition of opening the doors wide on the day of Eid indicates the Betawi people have an open attitude, namely accepting and respecting fellow ethnic groups, social strata and age levels.

10) Mutual Respect

One of the values of mutual respect is found in the culture of religious life in Ngargoyoso Village, Karanganyar, Central Java, which is at the slopes of Mount Lawu. In the village there are three adjoining places of worship, where there is the Al-Mu'min Mosque, thew church of Sidang Jemaat Allah Pancaran Berkat, and Agra Bhadra Darma temple standing in the courtyard of the Ngargoyoso Village Hall peacefully side by side. All villagers live in peace despite their diverse religions, with good communication and respect among themselves. The town was also chosen as a harmonious village. In addition to the establishment of adjoining places of worship, during the celebration of Nyepi Day for Hinduism, Muslims and Christians respect other residents who are carrying out Nyepi worship. In addition, there is Cetho Temple in Karanganyar as a place of worship for the Hinduism, while most of the population are Muslims who preserve their tolerance.

CONCLUSION

Tolerance is an act of embracing cultural differences based on the values of solidarity, equality, acceptance, love, mutual tolerance, empathy, harmony, peace, openness and respect and based on faith, race, ethnicity, culture and views. It is essential to inculcate the value of tolerance to cultivate beliefs for the sake of living together to create a place of tolerance. The younger generation, who are tolerant, should recognize the different variations as a reality that must be embraced, so that they can maintain harmony, prevent conflict and enmity, and realize peace in living together. The tendency to decline in tolerance among the younger generation has been due to an incorrect understanding of the meaning of tolerance, thus affecting perceptions and behavior. Attitudes of intolerance arise as a result of an understanding of group exclusivity or too much self-assertion, especially what constitutes its identity,

such as religion, ethnicity, race, ethnicity and culture. The result will be other condescending attitudes and unfair treatment. In addition, they are discriminatory, feel the best and right, are individualistic, and do not have empathy with other parties or people who have different identities. This condition is the cause of the emergence of intolerance in the younger generation, resulting in hostile behavior, bickering and even division.

Establishing an attitude of tolerance requires a means that is able to make it happen in various activities of daily life. EEducation plays a crucial role for shaping tolerance, which is carried out through the inculcation of values in classroom learning and school activities. It is very important to establish schools that are oriented towards efforts to form a culture of tolerance in schools, assisted by policies, learning facilities, and tolerant teachers. Teachers have an important role in instilling the values of tolerance in learning activities by implementing learning strategies that give students the opportunity to be critical, active, and have good experiences in a tolerant attitude in school. Students as the younger generation are very important to strengthen their beliefs about a tolerant attitude that will bring goodness to life in society, nation and state. Learning about tolerance must be able to provide complete insights to students, which do not only convey cognitive knowledge, but are oriented towards forming tolerant attitudes. To cultivate an attitude of tolerance, various differences are introduced, such as diversity, religion, ethnicity, race, ethnicity and culture. The tolerance values that can be derived from national culture will provide a clear insight into the sense of tolerance as the dynamics of national life. The promotion of national culture tolerance values is the basis for creating a tolerant attitude that is essential for preserving national unity and dignity.

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