



Tolerance Representation in the Historical Textbooks

Shinta Murti Melida Yasi; Warto; Sunardi

Department History Education, Sebelas Maret University, Indonesia

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Abstract

Tolerance is one of the most important elements for the formation of a multicultural society. Indonesia as a country with ethnic diversity requires a high tolerance from every citizen to realize a peaceful nation life. These tolerance values can be developed through historical learning which has the main function as a form of national character. The history lesson itself cannot be separated from the use of textbooks as a tool of supporting the learning process. This research tries to analyze the content of tolerance values in Indonesian history textbooks using discourse analysis methods, especially Norman Fairclough's representation analysis. The concept of critical discourse analysis uses three-dimensional models consisting of text, practice of discourse, and social practice. The results show that tolerance in Indonesian history textbooks is represented in various themes such as diversity, integration, unity and so on. These themes are packaged in historical stories that are adapted to the prevailing curriculum, namely the 2013 curriculum. Tolerance needs to be understood as a result and an ongoing process. The long history of the Indonesian people shows that tolerance has been embedded as the identity of the Indonesian nation itself. Historical textbooks have a strategic role in instilling the values of tolerance to students. This history textbook is structured with a more popular regressive approach so the delivery of moral values including tolerance values is more easier understood by students.

Keywords: Tolerance; Textbooks; Indonesian History

1. Introduction

Indonesia is one of the largest archipelago countries in the world with more than 17,000 islands . Of these amount, around 600 islands are inhabited by 203 million people and the home of 300 ethnic groups (Moffat, 2012: 4). It makes the life of Indonesian people so diverse with the existence of many ethnic groups, languages, religions, customs, and different cultures in it. This difference can be a potential that enriches Indonesia . However, on the other hand it also has the opportunity to cause disintegration if it does not managed properly.

Various types of social conflicts that occur are often caused by diversion. The difference is clouded by misunderstandings and lack of tolerance awareness. Social conflicts that occur often develop into acts of violence that cause casualties. Various cases of violence committed individually and communally, as they continue to occur indicate that violence, irritability, and intolerance become the

character of most Indonesian people today (Samsuri, 2010: 1). If left unchecked, the cases will continue to grow and threaten national unity.

Currently, conflicts that are rooted in differences are increasingly common happened, especially in matters relating to ethnicity, religion and race. For example the case of poetry read by Sukmawati at “29 tahun Anne Avantie berkarya” event at Indonesia Fashion Week which generated controversy. The poem was considered to be insulting to Islam which led to a strong reaction from the community. Then the case related to the election of the head of Jakarta that occurred at the end of 2016. Cases of alleged blasphemy conducted by Jakarta Governor candidates which continued on massive demonstrations carried out by Muslims shows the low tolerance in the live of religious people. If drawn back, there was a case of Church closure in Semarang in 2005, a limitation of religious activities which was marked by the refusal of prayer building making in Semarang, 2008. In addition , there was the Sampit war case which caused many victims. Various types of cases that show the low appreciation of diversity.

One of the conditions for the realization of a multicultural society is the tolerance that is applied by every citizen. Literally, tolerance is defined as 'bear' or 'be patient' in a concept that means respecting, accepting and appreciating the diversity of cultures, forms of expression and ways of life that exist in the world (Hassan, 2012: 822). Tolerance is also interpreted as acceptance of different views of each person and justice for those who hold different views. this is an acknowledgment and respect for trust and difference. Tolerance is an attitude of respect and appreciation for world cultural diversity (Khader, 2012: 276). However, it should be stressed that tolerance is not a condition that is truly same without differences. In tolerance, differences must remain. It means the differences exist to be respected and respected does not mean that they must follow or imitate.

To prevent and overcome the emergence of problems related to differences, awareness of each citizen is needed to uphold the tolerance values. Lickona (Von Bergen, 2010: 2) states that tolerance is a major part of human virtue. Tolerance has an important role for the realization of democracy and civilized life. The attitude of intolerance is the root of various forms of crime, cruelty, hatred, violence, discrimination and terrorism.

The idea of tolerance has been contained in the values of Pancasila as the ideology of the Indonesian nation. In the Pancasila points, it has reflected great tolerance as the ideals of the nation founders. Then, awareness of diversity is increasingly emphasized by the motto of Unity in Diversity. According to the concept of Bhineka Tunggal Ika (Unity in Diversity), Indonesia is a unity that cannot be separated even though there are various kinds of ethnics, cultural and religious differences. It shows that actually the attitude of tolerance has been embedded in the identity of the Indonesian people. However, these values are vulnerable to a variety of outside influences. Especially in the current era of globalization.

Indonesia faces various challenges both from within and from outside in this global era. Globalization provides easy access for various foreign cultures to enter Indonesia. Liberalism, materialism, secularism, hedonism, and consumerism are increasingly influence the mindset and behavior of this nation. Modernization is often regarded as something better that shifts the noble values that have been instilled for a long time. Therefore, strategic efforts are needed to build and develop tolerance attitudes in national life.

Education is the most strategic container in instilling the values of tolerance. Besides playing a role in the development of science, education also has an important role in develop the character of the nation. Education is not only related to the academic field. In fact, education should be able to create young people who have strong Indonesian character and uphold the values of tolerance.

in this framework that history lessons, especially the history of Indonesia should be used as a developing tool of tolerance values. History records that this nation was built on various differences in it. However, the founding fathers of this nation are able to uphold tolerance so they can unite the nation under the Republic of Indonesia even though there are various kinds of diversity.

Historical learning cannot be separated from the use of textbooks. Textbooks still play an important role in the process of learning history in schools. Although information technology has developed so rapidly, textbooks are still a primary need for teachers and students. Textbooks are still used as the main source of learning.

Textbooks play a very important role, especially in history lessons. According to Helius Sjamsuddin (2000:103) the textbook has a strategic position, function and role because it involves the cognitive and affective aspects of students in every level of education. However, of the entire history textbooks that have been published mainly by the Ministry of Education and Culture, are there be the strengthening of tolerance values contained? Or is it just merely about stories and theories?

2. Method

The Research is a qualitative research using discourse analysis methods, especially analysis of Fairclough representation. Fairclough (Eriyanto, 2008: 285) states that language socially and historically is a form of action in a dialectical relationship with social structures. Then, it takes a through analysis to see how the use of language carries certain values. The concept of Fairclough's critical discourse analysis uses a three-dimensional model that focuses on linguistic characteristics of the text, processes related to production and consumption of texts (practical practices) and broader social practices that include communicative events.

The textbook that will be studied is the mandatory history book for the curriculum of 2013. There are five volumes of books in this series of compulsory high school history textbooks consisting of two volumes for class X, two volumes for class XI and one volume for class XII. this study will be done through several stages, they are data collection, information or information about matters relating to tolerance values in compulsory high school history textbooks.

3. Discussion and Result

As described above, although technology has developed so rapidly, textbooks still play an important role in learning. Textbooks have characteristics such as learning resources, becoming a standard reference for certain subjects, followed systematically and simply, and accompanied by learning instructions (Akbar, 2013: 33). Beside being a learning resource, textbooks also has function as learning media. In addition to loading material, textbooks are equipped with a variety of instruments from concept maps, pictures and evaluation tools that can help teachers convey lessons and also help students to learn independently.

The historical of Indonesia has a goal to instill Indonesian values. Indonesian historical lessons contain information about the Indonesian past and the values contained in it. The long history of the Indonesian people from pre-literacy to contemporary times is interconnected with one another and cannot stand alone. Then, we need a tool that is able to load various historical information in a solid and continuous manner and adapted to the teaching needs. Indonesian history textbooks contain various

themes related to Indonesian values such as tolerance values. The tolerance itself is represented in themes such as assimilation, acculturation, diversity, unity, nationalism and integration.

Historical textbooks for class X volumes 1 and 2 consist of three major themes which are elaborations of some basic competencies summarized in the Indonesian historical syllabus of the 2013 Curriculum. The first basic competency is analyzing ancient human life and the origin of the Indonesian ancestors. Second is understanding the results and cultural values of the Indonesian prehistoric community and their influence in the nearest environmental life. Both of these basic competencies are translated into textbooks in one major theme entitled "Menelusuri Peradaban awal di Kepulauan Indonesia". In this big theme, there are several sub-themes that represent tolerance values such as diversity. Described that the ancestors of the Indonesian people at the time of preaksara already had a variety of different cultures, beliefs and ways of life.

The second major theme is Pedagang, Penguasa dan Pujangga pada Masa Klasik (Hindu dan Buddha)". This theme discusses how trade flows that occurred in the past have contributed to the spread of religion. Indonesia's geographical location is very strategic through international trade routes that connect China with India. Then the interaction with these two regions led to the influx of religious and Hindu-Buddhist culture in Indonesia. according to Denys Lombard (2005: 12) the sea trade route is growing after the Central Asian lane is increasingly difficult to reach. The ideology that accompanies this movement is Buddhism that comes through the sea and develop in China. Indonesia then became a haven for Buddhist priests who sailed with merchant ships from India to China and vice versa.

Indonesia is told as an archipelago that has been traversed by international shipping lines since ancient times. This caused Indonesia to be visited by foreign ships. This shipping activity has an effect on the emergence of trading ports which later became the center of interaction between local elements and the outside elements. In the interaction of local elements with external elements that enter the archipelago, tolerance has taken its own part. Tolerance is an inseparable element of the long history of the Indonesian people.

In the second volume, textbook still has the same theme as the first volume textbook. The first chapter still continues the material development of religion and Hindu-Buddhist culture in Indonesia. If the first volume discusses more about the inclusion of Hindu-Buddhist religion and culture and the development of Hindu-Buddhist-style kingdoms, the second volume discusses more on the acculturation of local culture with Hindu-Buddhist culture. In the second chapter tolerance is represented in the same theme as in the previous material. The second chapter is entitled "Islamisasi dan Silang Budaya Nusantara". This chapter discusses the process of entering and developing Islam in Indonesia.

Indonesian people are described in textbooks as a friendly and open society. This openness supports the entry and development of new cultures and religions. despite having an open attitude, the textbook also describes the Indonesian nation have a local genius so it doesn't just accept the new cultures that enter. Local genius can be interpreted as the intelligence of the local population to process the influence of foreign culture that enters the existing culture into a new form that is better and more harmonious with the life of the local population as well as a specific form or identity of the region itself (Sukarta, 1999: 43).

The formation of Indonesian society culture cannot be separated from the role of local genius who creates and has the ability to provide colors and nuances of Indonesian culture. Local genius creates a new culture that has its own characteristics. these characteristics include: first, not releasing the original elements that are local, the original culture that had existed before was not simply removed after receiving new influences from outside. second, having a mixture of religious culture (Hinduism, Buddhism, Islam, and other religions). Thirdly, the typical Indonesian personality that can only be observed in a limited

(local) manner, or can be observed nationally (Lestari, 2000: 29). This local genius then processes the new culture to be more in line with local personalities and habits. Then, there was cultural acculturation from the process.

The narrative above shows the values of tolerance that have been held and lived by the Indonesian people from the past. Acculturation can only occur in an open and a tolerant society. Tolerance is the provision of a wide place for diversity and differences that exist in individuals or groups. Tolerance is respect, acceptance and appreciation of diversity that is rich in world culture, forms of expression and procedures as human beings. It is maintained by knowledge, openness, communication and freedom of thought, conscience and trust. Tolerance is harmony in difference (Unesco Apnieve, 2005: 54). It is this open and tolerant attitude that brings new things into and develops. Acceptance of differences allows new things to enter and blend in with the indigenous culture of the community.

The various cultures that exist today are the result of a long process that involves openness and acceptance of new things that may be very different from the culture that had existed before. Textbooks told that Indonesian ancestors as tolerant people. Existing differences can actually give birth to very distinctive cultures. According to Sartono Kartodirdjo (Lestari, 2000: 29) in heterogeneous Indonesian plural society, it is very difficult to show a national culture. However, almost all of cultures in Indonesia can be enjoyed and accepted by people in other regions. There is even a culture of a tribe that has been owned by other tribes. This can be considered as a national culture.

Tolerance is also represented in the themes of multiculturalism and pluralism. Multiculturalism can only be realized by a tolerant society. Multiculturalism can be interpreted as a belief in which ethnic or cultural groups can live in peace and are willing to respect other cultures (Sparringa, 2003: 17). Whereas pluralism is a form of recognition of various kinds of diversity that exist in society. Multiculturalism is associated with pluralism. According to Harahap (2011: 152) simply multiculturalism can be interpreted as an acknowledgment that several different cultures can exist in the same environment. It can be said that multiculturalism is an acknowledgment of pluralism.

Alwi Shihab explains that Pluralism does not merely refer to pluralism, but contains active involvement in the plurality (Shihab, 1998: 41-42). Alwi Shihab also rejects the view of secular humanism because the concept of Pluralism is different from relativism which does not recognize universal truth. Pluralism in Indonesia emphasizes diversity based on religious universal humanity.

Diversity themes appear in most chapters in textbooks. During the development of Hindu-Buddhist kingdoms, the theme of pluralism was widely narrated in the development of the Majapahit kingdom. Majapahit is a Hindu kingdom but the religious life of the Majapahit people flourished. Hindus and Buddhists can coexist peacefully, even Islam can also develop. The diverse religious life was further reinforced by the slogan "*Bhinneka Tunggal Ika Tan Hana Dharma Mangrua*" which means diverse in unity, no ambiguous "dharma". This motto was originally a symbol of Hindu-Buddhist pluralism but in its development this concept was developed not only in the context of religion. It is used as a frame of Indonesian unity which consists of various tribes, customs, languages and various other differences.

Diversity themes have been raised in the material of entry and development of religion and Hindu-Buddhist to Islamic culture which are presented in volumes 1 and 2 of Indonesian textbooks, which are narrated as people who can accept foreign cultures. However as explained above, the foreign culture does not necessarily shift the existing culture. Indonesian people are described as being able to accept new things and acknowledge the diversity of existing cultures. Indonesian society is still able to maintain its original culture while still accepting the culture that has just entered.

For example the entry of religion and Islamic culture in which Indonesian people tend to easily accept the new culture. But the acceptance of the new culture did not necessarily make the Indonesian people abandon and reject the old culture of Hindu-Buddhist patterns. The trustees as figures who play an important role in the spread of Islam in Indonesia have their own way of introducing Islamic religion and culture.

The trustees spread the religion of Islam by including elements of Islam in a culture that had long been adhered by the local community. The culture that had existed before was not removed by the new culture that entered. For example, it can be seen from the wayang art. In the wayang art contains very strong values of Hinduism. However, the trustees were able to use wayang as an effective tool in the process of spreading Islam. In Islam, there is a prohibition on drawing or evaluating human form. Then the shadow puppet form was created which originated in the form of the King Jayabaya. Image or human form is arranged in such a way that the human form is lost and only a form that describes human nature (Lestari, 2000: 35).

The third and fourth volumes are intended for class XI. In the third volume textbook, there are three major themes. The first theme entitled “Antara Kolonialisme dan Imperialisme” discusses the beginning of the arrival of Europeans to Europe and the development of colonialism and Imperialism in Indonesia. The second major theme entitled “Perang Melawan Kolonialisme” discusses the Indonesian resistance to Dutch colonialism. The third theme entitled “Membangun Jati Diri Keindonesiaan” discusses the development of national movements in Indonesia.

Whereas in the fourth volume textbook consists of three major themes. The first theme was titled “Tirani Matahari Terbit” which discussed Japanese occupation in Indonesia. the second major theme was discussing Indonesian independence and the establishment of the first government of the Republic of Indonesia under the title “Indonesia Merdeka”. The third theme entitled “Revolusi Menegakan Panji-panji kemerdekaan NKRI” discussed the efforts of the Indonesian people to maintain their independence from the threat of Western nations who want to return their power.

In the textbook for class XI, tolerance is repeated in the theme of nationalism. This theme is mostly raised in the material of national movements. In the early stages of national movement birth, Indonesian youths were narrated to begin accepting identity differences. Nationalism is a long process in the history of Indonesia. The national movement in the early phase was marked by ethnocentrism which was strongly entrenched in it. Nationalism that developed at that time was limited to regional nationalism such as Javanese nationalism, Ambon Sumatra and so on. In the process of developing the national movement, it took almost twenty years to grow Indonesian nationalism by putting aside regional nationalism (Kasenda, 2013: 4). In this long process, education has an important role in developing nationalism.

The colonial government began to develop a lot of education for the natives in line with the enactment of ethical politics in the early 20th century. Education is one of the driving forces of the times. Modern education was able to bring about major changes in the lives of people in the colonial period, especially in the cities that became the center of the establishment of most educational institutions such as Batavia. In Batavia, young people come from various regions in Indonesia mingled to get education. For the first time, Javanese not only met Javanese but also Sumatran, Ambonese, and so on. At first their love for their respective regions encouraged them to establish regional organizations such as Jong Java, Jong Ambon and so on. However, the mixing of these students and students from other regions fosters awareness of cultural similarities and similar questions to colonial power (Kasenda, 2013: 4). Therefore, this awareness then fosters a sense of common sense that ultimately fosters nationalism among educated youth.

Budi Utomo was narrated as a pioneer organization of the national movement. Inspired by the idea of Dr. Wahidin Sudirohusodo, Sutomo then pioneered the establishment of Budi Utomo on May 20, 1908. Budi Utomo was indeed still regional in its movement. However, Utomo has encouraged the establishment of other more progressive organizations (Abdulgani: 1974: 16). In this phase, Indonesian youth have been able to override regionalism to tolerate differences in the spirit of nationalism.

According to Bambang Eryudhawan (2008: 21) national identity is a way to unite various differences. Nationalism is not just a thought about the nation and national culture as "whole", but rather an understanding that unity or identity as a consequence of discursive power transcends differences. To realize a national identity, tolerance is needed in various aspects. Acceptance and appreciation are needed for the various differences that exist in order to realize a national identity that can be accepted by all community.

In the chapter "Indonesia Merdeka", the tolerance values can be found in the nationalism and unity ideas. After Indonesia's independence, PPKI holds meetings to generate approval and ratification of the Constitution. In the PPKI meeting, the first principle of the state stated in the opening of the 1945 Constitution which reads "Ketuhanan dengan kewajiban menjalankan syari'at Islam bagi pemeluk-pemeluknya", is changed to "Ketuhanan Yang Maha Esa". The change was made with the consideration that a key statement concerning the entire nation is not appropriate only concerning the identity of some of the people of Indonesia even though it is the largest part. The use of the phrase "Ketuhanan Yang Maha Esa" indicates the willingness to build unity even though there are differences in it. The acceptance of these differences has a great meaning in the context of Indonesia as a multicultural country.

For the fifth volume book for class XII. It consists of seven major themes that lift post-independence events. In the last series of Indonesian history textbooks, tolerance is represented negatively. If the first 4 volumes show tolerance that has become part of Indonesian society, the last volumes are more trying to achieve the effect of intolerance in the history Indonesian nation. The first section entitled "Perjuangan Menghadapi Ancaman Disintegrasi Bangsa" discusses the efforts that is made by the Indonesian people in facing the threat of disintegration coming from within. Then in later chapters the material continued on the development of Indonesia from the time of Sukarno's government to Susilo Bambang Yudhoyono.

In the opening section of the theme "Perjuangan Menghadapi Ancaman Disintegrasi Bangsa" there is a quote from C.S.T. Kansil as follows

"...Mulai golongan-golongan jang berada diluar gerakan politik, sampai dengan partai, mulai jang paling kanan sampai jang paling kiri, ikut serta secara aktif dan bersama-sama merajakan hari 20 Mei tahun itu sebagai "hari kebangkitan Nasional", sebagai hari kesatuan rakjat Indonesia."

The narrative quotation shows that the last series of this textbook emphasizes the concept of unity. After independence there were so many events that threatened unity. Therefore the emphasis on unity is raised.

In this fifth volume book, tolerance is widely represented in the theme of unity. At the beginning, the material explained that Indonesian unity was threatened because of differences in ideology, interests and dissatisfaction with the government. These factors gave rise to rebellious movements that threatened national integration. The attitude of intolerance towards various differences is narrated causing rebellions to threaten unity.

Rebellions such as DI/ TII and PKI 1965 were narrated as the effects of ideological differences. The desire to impose the ideology adopted by a group of people in order to be accepted and followed by

other groups raises conflicts between Indonesians themselves. The rebellion caused by differences in interests such as the PRRI and Permesta events also posed a serious threat to unity. The need for dialogue which is based on bad prejudice eventually leads to armed violence. This kind of rebellion is generally supported by certain parties or organizations in the elite network. This is what further sharpens political conflict.

In addition, these rebellions also caused many victims and losses. The conflicts that occurred in Indonesia between 1948 and 1965 killed many human victims. Thousands of people fled and places of residence suffered severe damage. Material and psychological losses increasingly add the people misery.

After elaborating on the material about the threat of integration, then the material continued by discussing the importance of unity . It was emphasized that in a nation it is normal if there are differences . these differences are a unity that can strengthen the Indonesian nation. In this topic, more outlines the role of figures who play a major role in maintaining national unity such as Frans Kaisiepo, Sultan Hamengkubuwono IX, Opu Daeng Risaju and so on.

Furthermore, Indonesia's development was spelled out from the start of Sukarno's administration to Susilo Bambang Yudhoyono's administration. Ancaman disintegrasi masih terus The threat of integration still continues to emerge even until the reign of Susilo Bambang Yudhoyono.

Indonesian history subjects are studies of various historical events in Indonesia that have the aim that students can recognize the identity of their nation. Then make it a foundation in building the life of the nation and state. Historical learning is designed to form awareness and develop national values, one of the value is the value of tolerance. The long history of the Indonesian people shows that this nation was built with the greatness of the days of the nation founders to accept every difference in order to realize the Unitary Republic of Indonesia.

Conclusion and suggestion

In Indonesian history textbooks, many tolerance values are represented in the themes of acute accuracy, multiculturalism, unity, nationalism and others. Indonesian history textbook tells tolerance as an inseparable part of the long history of the Indonesian people. Tolerance has been embedded and applied by the Indonesian ancestors who were open to foreign culture. The establishment of the United State of the Republic Indonesia is also inseparable from the attitude of accepting and appreciating the shared differences that exist in the life of a pluralistic Indonesian society.

Furthermore, Indonesian history textbooks represent tolerance as a long continuous process. Tolerance is not only the result of a long process of Indonesian history but also a process that continues today until in the future. Therefore, it needs to be emphasized to students that tolerance is not only a historical legacy, but a provision and a challenge to maintain the integrity and existence of Indonesia in the future.

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