

**TOLERANSI DALAM SEJARAH PERGERAKAN NASIONAL**

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**Abstrak-** Toleransi telah banyak dipraktekkan dalam sejarah perjuangan bangsa. Nilai persatuan ini tidak banyak dibahas dalam literatur. Ketika mempelajari toleransi akan banyak berhubungan dengan toleransi beragama dan etnisitas. Artikel ini bertujuan untuk mengkaji nilai toleransi yang terkandung dalam sejarah gerakan bangsa. Studi ini menggunakan pendekatan kualitatif dengan pengumpulan data melalui studi literatur dan wawancara ahli. Penelitian menunjukkan bahwa beberapa organisasi gerakan telah mempraktikkan nilai toleransi. Organisasi Budi Utomo mencerminkan toleransi dalam merekrut anggota dari etnis dan kelompok, berubah ke arah nasional. Syarikat Islam terbuka untuk kehadiran pedagang asing, terutama Cina. Organisasi Islam, yang memiliki konsep tidak ada paksaan dalam agama. Toleransi adalah Islam yang dibangun dalam konteks sosial. Muhammadiyah, sebuah organisasi sosio-religius, dapat bekerja sama dengan berbagai lapisan masyarakat terlepas dari status sosial untuk mencapai manfaat asosiasi Indonesia yang menghilangkan ego untuk tujuan nasional.

**Kata kunci:** *toleransi, pergerakan nasional, organisasi*

**TOLERANCE IN HISTORY NATIONAL MOVEMENT**

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**Abstract:** Tolerance has been widely practiced in the history of the nation's struggle. The value of this unity was not much discussed in the literature. When studying tolerance will relate a lot to religious tolerance and ethnicity. This article aims to examine the value of tolerance contained in the history of the nation's movement. The study used a qualitative approach with data collection through literature studies and expert interviews. Research shows that some movement organizations have practiced the value of tolerance. Budi Utomo's organization reflects tolerance in recruiting members from ethnic and group-based, changing to the national direction. Syarikat Islam was open to the presence of foreign traders, especially Chinese. Islamic organization, which has the concept of no coercion in religion. Tolerance is built-in Islam in a social context. Muhammadiyah, a socio-religious organization, can cooperate with various layers of society regardless of social status to achieve the Indonesian association's benefit that eliminates ego for national goals.

**Keywords:** *tolerance, national movement, organization*

## Introduction

Tolerance has been widely practiced in the history of the nation's struggle. The value of this unity is not much discussed in the literature. When studying tolerance, it will intersect a lot with religious tolerance and ethnicity. Tolerance in many religions is taught in order to create a harmonious life. Because, in essence, someone lives side by side with many religions. Religious studies and tolerance have a lot to do with social life. Tolerance practices religions and beliefs, respecting other religions when worshipping, and living in harmony with religious believers. Studies of tolerance and religion are often casuistic and unique in various regions in Indonesia. These cases include the arrival of Muslims and Christians in Poso, interfaith tolerance in Bali, and Islam's life among the Christian minorities in Manado. Many other studies have the same pattern between tolerance and religion, both Islam, Christianity, Hinduism, Buddhism, and Confucianism, in Indonesia's various regions.

Diverse ethnicity demands tolerance for the sake of harmony in living together. Tolerance in the situation becomes an absolute value. Studies on ethnic domination with other ethnic minorities in an environment, inter-ethnic violence, riots between Sambas and Madurese people are widely discussed. There are many intolerance incidents in all parts of the world in the international situation—violence against ethnic minorities in Myanmar.

If we look further, we unconsciously practice a lot of the value of tolerance in everyday life. Speech of tolerance is often spoken or heard. So that tolerance is very close to people's life. The study pattern outside tolerance related to religion or ethnicity is a new and unique pattern to be studied. This development pattern is needed so that the value of tolerance is closer to life, especially in the history of the Indonesian nation's struggle, which conditions will have many values. Character values for the progress of the nation are role models for the nation's future

generations. One of the character values is the tolerance value. Tolerance is widely practiced in various aspects of life during the struggle for the nation. The practice of tolerance can easily be seen in the formation of community members. Efforts to form groups to create common goals, independence, nationalism, and national integration need to eliminate the sectoral ego that triggers strife. On the contrary, it is the collective ego and shared goals that need to be put forward. There is a need for mutual respect, respect, and openness to diversity.

De facto and de jure, Indonesia became independent on August 17, 1945. The process of achieving independence required the efforts and struggles of all previous generations of the nation. The struggle for the nation's movement was motivated by the emergence of educated people in Indonesia. This movement has the vision to improve the fate of the nation. The old colonialism was handcuffed to make underdevelopment and poverty rampant. National movement cannot be formed without a shared passion and desire and an attitude of tolerance. The movement consists of groups of community members. The Association of community members, especially students, began in 1908 with the Budi Utomo organization's formation. The organization became the forerunner to the establishment of other movement organizations after that. Movement organizations that were formed in the future practiced much tolerance in individual life and organizations.

## Tolerance

Attitude is an expression of pleasure, displeasure with people knowing something. Something can be objects, events, situations, people, or groups. If something that arises is a feeling of pleasure, it is called a positive attitude, whereas if something is a feeling of displeasure, it is called a negative attitude. If there is no feeling whatsoever, then the attitude is neutral (Winoto, 2020). Based on this,

attitudes are feelings, thoughts, and tendencies of a person that are more or less permanent regarding certain aspects of their environment. Attitude components are knowledge, feeling, and tendency to act (Winoto, Sariyatun, Wartyo, 2018). In another sense, attitude is an evaluative inclination towards an object or subject with consequences, namely how a person comes face to face with the attitude's object. The attitudes contained in the individual will color or pattern the behavior or actions of the individual concerned. Understanding or knowing the individual's attitude can be estimated as the response or behavior that the individual will take (Gellera, 2020).

Tolerance is an excellent attitude to implement in life. There are three ABC domains for tolerance, namely Affect, Behavior, and Cognition. Affect is a feeling that arises (happy, unhappy). Behavior follows that feeling (approaching, avoiding), and Cognition is an assessment of the attitude's object (good, bad). Tolerance also means the limit of measurement for allowable addition or subtraction. In language or etymology, tolerance comes from Arabic, namely "tasamuh," which means forgiveness, forgiveness, and grace (Maurer & Gellera, 2020).

In terminology, tolerance is the granting of freedom to fellow human beings or fellow citizens to practice their beliefs or regulate their lives and determine their respective destinies, as long as in carrying out and determining their attitudes they do not violate and do not contradict the conditions for the creation of order and peace in Public. Another opinion expressed by Poerwadarminto (1986: 184) in the General Indonesian Dictionary, tolerance is an attitude or tolerant nature in the form of appreciating and allowing a stand, opinion, view, belief, or others that are different from one's stand ( Rapp, 2015).

From some of the definitions above, it can be concluded that tolerance is an attitude or characteristic of a person to allow freedom to

others and to provide the truth of these differences as recognition of human rights. Tolerance is an attitude that has adorned every human heart without exception, making it easier for people to respect and appreciate all forms of differences with this tolerance because humans prioritize aspects of brotherhood based on humanity. So, in general, tolerance is an appreciation and respect for diversity (plurality) that puts forward aspects of humanity (humanism) and ethics as the main pillars of support for forming a society that is open and able to work together in diversity.

The benefits of tolerance, especially in social life, include: creating harmony in social life; creates a sense of family; generate affection for one another; and creating peace, a sense of calm and security. Tolerance is a human attitude or behavior that does not deviate from the rules, where someone appreciates or respects every action that other people do. An attitude of tolerance needs to be developed because humans are social creatures and create harmony in life (Denlinger, 2020).

### History of the National Movement

The history of the National Movement is a part of Indonesian history that covers about forty years, starting from Budi Utomo (BU) as the first national organization in 1908 until the Indonesian nation's formation in 1945, marked by the proclamation of Indonesian independence. The history of the National Movement as a historical phenomenon results from the development of economic, social, political, cultural, and religious factors, and interactions occur between these factors ( Noer, 1996). The word movement encompasses all kinds of actions carried out with modern organizations towards Indonesian independence. Nationalism itself refers to a notion that emphasizes the improvement and welfare of the nation or nation. The mention of the name Indonesia, which has a symbolic function in the History of the National

Movement, did not automatically occur but went through a long process, and with the advancement of the national movement, the term Indonesia was imperative (Polak, 2010).

The history of the National Movement has a meaning. It refers to the entire process of Indonesian nationalism's occurrence and development in all its manifestations, based on awareness, shared sentiment, and the desire to fight for the people's freedom unitary state (Dimjati, 1951). Indonesian nationalism, which in its development reached its peak after World War II, namely the proclamation of Indonesian independence, meant that the formation of the Indonesian nation took place through a long historical process. The emergence of Indonesian nationalism, especially Asian nationalism, is generally different from the emergence of nationalism in Europe. Indonesian nationalism was closely related to Dutch colonialism, which had been in Indonesia for several centuries. The effort to reject colonialism was the manifestation of the suffering and pressures called nationalism. In Europe, nationalism occurred during the transition from a feudal society to industrial society (Abdullah, 2001).

There are two kinds of theories about the formation of the nation. First, the cultural theory states that a nation is a group of people with cultural similarities. Second, the state theory which determines the formation of a state first is the population in it called the nation, and third, the theory of will (*wills*), which states that an absolute condition is the common will of a group of people to live together in the bonds of a nation, regardless of differences in culture, ethnicity, and religion (Hobsbawm, 1992).

Two factors are driving the integrated aspects of Indonesian nationalism. The first is the internal factor that shows the similarity of feelings due to colonial pressures that create pleasure-displeasure, loyalty-against, agree or disagree. The second one is an external factor in the form of nationalism ideas that produced nationalism itself. These external and internal

factors would not have had much effect if intellectualists had not appeared on the political organization stage and the national movement's organization. As the new elite, these intellectualists naturally wanted a society free from colonial control, which consciously wanted to change their nation's position. So what is in the leaders are national souls that underlie their subsequent actions. Although it turns out that apart from the two factors mentioned above, the growth of Indonesian nationalism is not as simple as ours, nationalism is also to a certain degree after political integration (Kohn, 1984).

An objective review of nation and nationalism relates to objective reality as characteristics. The objective factors that are most commonly put forward, for example, are similarities in language, ethnicity, religion, civilization or culture, state territory, and citizenship. Talking about the nature of nation (nation), we want it or not; we have entered a subjective review. Indonesian nationalism is a construction that is built and maintained. The history of the nation's heroic struggle in achieving independence on August 17, 1945, is one of the essential construction parts so that for 62 years, this part has been unifier national integration (Abdullah, 2001).

## Method

The research design used a qualitative approach. Theory study is used in research by emphasizing quantitative descriptions. In the first component, we want to look at the aspect of tolerance in general. Second, regarding the historical aspect of the nation's movement. This aspect seeks to study the history of the movement, which indicates tolerant attitudes. Besides, it also discusses innovation, visualization, and the development of tolerance. Third, this aspect interprets movement organizations that promote tolerance. Data analysis used coding and categorization on each word or sentence in the questionnaire relevant to each topic's indicators. Data analysis also uses interactive analysis, including data

collection, data reduction, and verification to find general patterns. Data validation uses triangulation methods by checking through interviews with experts to ensure that the interpreted data follows scientific principles.

## Findings & Discussion

### Budi Utomo

The national movement concerning Budi Utomo has symbolic content. The establishment of Budi Utomo is seen as a revival of nationalism. Budi Utomo, born on May 20, 1908, marked a new development in the history of the Indonesian movement's struggle. The founding date is then used as a national revival day (Moedjanto, 2001), which is always celebrated on 20 Mei annually. This organization is an early movement organization that pioneered the establishment of other national struggle organizations. The presence of Budi Utomo as an organization cannot be separated from the pros and cons, even from the natives themselves. The regents who were members of the Regent Bond Setia Mulia in 1908 considered Budi Utomo to be a disruptor to social stability.

On the other hand, a forward-thinking district head like Tirtokusumo was supportive. Budi Utomo as a form of initiation and Dr. Wahidin Sudirohusodo on the nation's situation. The colonial exploitation of the nation's wealth, ethical politics, and the increasingly incessant westernization made society's situation become the cause for concern. The nation's wealth flowed freely to the colonial side. This organization can survive amid the situation. Flexibility and acceptance of other cultures are the starting points of development. Budi Utomo recorded holding the first congress on October 3-5 October 1908 and the second congress on October 10-11, 1909 (Neil, 1984). The second congress was not as much as the first congress. If the first congress participants were less diverse, the invited participants were

Indonesians and Chinese and European people at the second congress. The second congress was less crowded than the first congress.

Budi Utomo shows tolerances can be seen from several things. First, when it was first established, this organization was regional. Budi Utomo initially only existed in Java and Madura (Moedjanto, 2001). The members, although confined to the Javanese elite consisting of intellectuals and nobles. In its development, people from different cultures and backgrounds, especially white people, can still be accepted as members. Until now, it is a concern that the ordinary people, who have not had much contact with education, have not received a large place. Second, this organization is cooperative with colonial and can even adapt to the current situation and conditions. That is, the attitude shown is more tolerant and culturally oriented. Even by taking advantage of this orientation, Budi Utomo could expand into other fields by its establishment's objectives. Mastery in politics and education was able to be achieved by Budi Utomo to expand the movement. Budi Utomo represented local community awareness, which was later managed as a forum for modern-style organizations. Organizations that promote education-based west and develop culture-based Java (Suhartono, 1994).

Budi Utomo represents the aspirations of the Javanese people, the aristocratic elite, and the Indonesian people. The improvement of the condition of the people becomes a force to form a joint movement. Budi Utomo, in his movement, is calm and lenient, the longest life span among other organizations with a membership of 10,000. Budi Utomo is consciousness will be the identity began to grow. Although initially, the identity was Javanese-centric, in turn, national identity grew. The tolerance built allows Budi Utomo to develop and adapt to existing conditions.

Budi Utomo movement organization consists of various backgrounds of membership. STOVIA medicine students or

class of scholars is a class of the early founders of the organization. After scholars, the priyayi (students and upper-class society) ran the organization after the first congress in 1908. They must have a social attitude and tolerance because they have a high reputation before the colonial government. Activities concerning this organization are under Dutch control, and all must be with Dutch officials' permission. The colonial government controls the activities carried out. There is a concern will their uprising. An attitude of tolerance at the time of the congress is marked by respecting one another's differences. The polite attitude developed by the educated and priyayi groups can generate sympathy for others. Cooperation is as evidenced by the movement founding. It is another proof of tolerance for disregarding sectoral egos. They prefer to prioritize the benefit for the creation of better community life. Being obedient to the rules and maintaining a good attitude towards others and towards the colonial government.

Budi Utomo grew large and became an organization capable of changing the state of the nation. The tolerance built response members themselves to the existing circumstances and built togetherness and familiarity to create common interests. Class scholars to science and knowledge realized will be the difference as a joint force. They are used to living in a variety of environments, making perspective on differences commonplace. This group even studied in a western environment, with various backgrounds. Therefore, in building an organization, Budi Utomo needs members from various backgrounds. The attitude of tolerance built between members provides inspiration and demands for establishing other organizations at a later date.

### Syarikat Islam

The Dutch often denigrate the indigenous community as *inlander*, which means indigenous. Indigenous people must pay respect to colonial so that racial discrimination

occurs. Forced, oppressed, and humiliated labor delegated to indigenous people. The middle class, including peasants and merchants, had a dependence on the European industry, while most traders were swords of Chinese and Arabs. Syarikat Islam as a forum for unifying Muslims and as a forum for struggle. With awareness will be the state of society and raised tolerance to improve the togetherness. The common enemy and the feeling of the same fate unite the members.

Sarikat Islam was preceded by Sarikat Dagang Islam in Surakarta. Initially, the organization is refuse the presence of Chinese traders who control batik makers' trading (mori, malam). However, because of tolerance and the need for trade, Chinese merchants got a place. The Cultural built by Sarikat Islam is multi-ethnic. Membership comes from Java, China, namely Kong Sing, with members of Javanese and Chinese entrepreneurs. As a result of the Chinese revolution outbreak, it affected relations with the Chinese in Indonesia. Chinese people in the colony began to realize his dignity to establish ties exclusive nationalistic character of China. The relationship between Chinese and Javanese merchants stretched and disadvantaged batik traders from Java. As a result, the government stereotypes this organization as a prohibited organization. Thanks to the help of HOS Cokroaminoto, Sarikat Islam was formed and developed. The efforts to improve the economy received enthusiasm from the residents. Syarikat Islam accommodates people's small businesses. Members reach 90,000 people. They were having that many members made the colonial elite suspicious and worried. They can be mobilized quickly.

Tolerance is not only membership meaning but also in terms of free-thinking, which changes the direction of the organizational movement. It is evidenced by the emergence of a socialistic revolutionary stream represented by Semaun. Semaun who learn to Russia propaganda socialist organization. The conflict was not between the colonizers and the

colonized but between the capitalists and the workers. As a result, a labor movement emerged that could strengthen the organization against colonialism. In the body of SI also appeared various conflicts because of differences in thinking. The dynamics of the organization made SI change its name. It started from the Sarikat Islam change to the Sarekat Islam Party (PSI), which was not pro-government. PSI wants to achieve national independence based on Islam. PSI later changed to the Indonesian Sarekat Islam Party (PSII) with the presence of dr. Sukiman from the Netherlands. PSII split into the Indonesian Islamic Party.

Syarikat Islam in South Sulawesi culturally, there are three levels of culture that form the nation's foundation. At the first level, namely indigenous dynamism as the primary life force. Second, Hinduism with the same mysticism as Hinduism in India. Third, the top layer is Islamic culture, which has morality intolerance, progress. Tolerance itself was caused because the entry of Islam was brought by merchants, which was spread by traders, teachers, and guardians who love peace. In its dissemination, it does not hesitate to integrate with the established culture developing in society. As in Java, the tradition in South Sulawesi is rooted in deep-rooted mysticism. Islam has come to affect social life. Even though many embraced Islam, the priyayi still preserved the existing culture.

### Islamic Modern Organization

The concept of tolerance as a modern concept that respects and respects each other works together among different people. Islam has a concept of no compulsion in religion, for religion, and for us, our religion as a popular concept found in the Qur'an. The imposition of religious belief is an ahistorical attitude (Maurer, & Gellera, 2020). The formation of Indonesia's state and nation is composed of differences in religion and belief. With tolerance, Muslims can produce civilization.

Universal brotherhood is a form of tolerance taught in Islam. This brotherhood causes protection of the rights of others and acceptance of differences. There is also the concept of justice, peace, and work together for mutual benefit. Tolerance in Islam is not united in matters of belief and exchange of beliefs. Tolerance is built-in Islam in a social context. In matters of faith, it is an individual matter and respects the choice of belief for other individuals without disturbing, oppressing, and interfering in the matters of other religious beliefs. The discourse of religious tolerance has been discussed since the investigating agency for Indonesian independence preparations (BPUPKI). Especially regarding article 29 of the 1945 Constitution, which was initially a state based on Islam, which was changed to a state based on one Godhead. The sound of this article is more able to accommodate people of other religions.

Islam can be distinguished between religious affairs and political matters but does not separate between the world and the hereafter. The tolerance shown in the Islamic movement in West Sumatra is tolerance in terms of thoughts and habits. Religious practice is described in three sequences between adat, Islam, and Modern Western ideology. The Minangkabau community consists of regional Nagari ties ( Territorial Nagari). This bond is then weakened as a result of the new relationship deviating from adat. Any deviation from the social structure resulted from an attack on the old forces. Social customary norms are no longer a guide; thus, the new system is readily accepted as part of the community's social life. The tolerance issue in West Sumatra somewhat different from those in Java. In Java, Islam developed with various groups, including Muhammadiyah and Nahdatul Ulama. Socially there are santri, priyayi, and abangan. Between groups, both Muhammadiyah and NU can live side by side.

### Muhammadiyah

Muhammadiyah was founded by Akhmad Dahlan in Yogyakarta on November 18, 1912. Tolerance in thought has been apparent since its inception. An oriented organization towards the purification of Islam from non-Islamic teachings and traditions. Wahabi influence in Africa and modernization such as the teachings of Muh. Abduh from Egypt. This organization is also open to a variety of developing modern thoughts. Unlike Nahdatul Ulama which is oriented towards maintaining tradition, Muhammadiyah is more dynamic. Islamic teachings must receive purification from bid'ah practices that are not by the teachings of the Qur'an and Hadith. Since the beginning, Muhammadiyah has contributed to the purification of religion and education in the country. Education is the sector's most enormous contribution to the country.

Kyai Ahmad Dahlan and Siti Walidah became leading figures in educating and advancing the nation. In social action, the two of them never differentiate in providing services. Muhammadiyah also gave birth to many intellectuals. Intellectuals who provide enlightenment of thought for the progress of the country. Muhammadiyah intellectual figures who later played many roles in the nation's struggle. Ki Bagus Hadikusumo, KH. Wahid Hasyim, H. Agus Salim, and Abdul Kahar Muzakki agreed to eliminate seven words from the first precept in the Jakarta Charter to accommodate and unite other religious groups. They do not wish to establish an Islamic state but rather want Islamic teachings as the state's foundation, not as a form of state. Kyai Mas Mansur, who became a fourfold figure, gave an example of tolerance in the formulation of Pancasila as the basis of the country. People of another no less important than the General Sudirman who had fought against colonial. Ir. Djuanda was able to unite the territory of Indonesia through the Djuanda Declaration of 1957.

Muhammadiyah is not only an organization. It also has a mission to adapt to the times, with various thoughts. It is none other

than so that Muslims can face the times. Many Muhammadiyah supporters founded in Java, West Sumatra, and Aceh. In Sumatra, Muhammadiyah was heavily influenced by communism. Muhammadiyah, an organization that is willing to accept the Western culture, is in stark contrast to conservatives. Everything that comes from Western culture can be filtered and can be adopted in life. This organization is also not antipathy to the culture that comes from traditions outside of religion. In Muhammadiyah's thinking, it emphasized that progressive Islam is Islam that gives birth to the virtue of action in covering the pluralism of the nation, race, ethnicity, group, and culture of humanity as a whole. This organization even opposes discrimination, injustice, and all forms of human oppression. Tolerance in life is highly valued through the movement of enlightenment, trying to develop social relations between levels of society that are just without discrimination. The value of tolerance is developed based on human brotherhood and universal human values.

The tolerance built by Muhammadiyah did not stop there. A tolerant organization can cooperate with various levels of society regardless of social status to achieve the nation's goal. Muhammadiyah, as a socio-religious organization, views social problems from a broad perspective. Backwardness in education, religion, and society moved Muhammadiyah by establishing educational institutions. The education launched by this organization in practice imitates the western education system. They use chairs and tables to study like education in the west. This system at that time was an unusual system for society. Even some people forbid the use of the western education system. Apart from using the western education system, they also combine traditional and religious models. The education teaching is a combination of traditional, modern, and religious education models. Tolerance in terms of adopting and applying the education system is what makes Muhammadiyah successful in the field of education. Thousands of Educational Institutions belong to Muhammadiyah,

scattered throughout the region, from childhood to tertiary levels.

### Christian Organizations in Indonesia

The sending mission influence brought results with the entry of 1,500 people to the protestant church in 1938. The unions formed came from various regions, including Ambon, Minahasa, Batak, and Java. In 1917 the *Christelijke Etische Partij (CEP)* was formed and in 1930 the party changed its name to *Christelijk Staatkundig Partij (CSP)*. The purpose of this party was to establish Christianity as the basis for the state structure. The Dutch-named CC van Helsdingen's party emphasized the people's political education by instilling unity with the Dutch. In 1918 the *Indische Katholieke Partij (IKP)* was founded, which wanted to advance the country through social politics and form self-government within the Dutch empire (Pringgogidgo, 1977).

The role of Christian organizations in Indonesia has been going on since the colonial era. The beginning of their involvement in an organization's form in supporting social life is regional (Gellera, 2020). Initially, Christian organizations only existed in Ambon, Minahasa, Java, Sulawesi, Sumatra. The spirit of nationalism inspires and tolerates members of regional organizations to unite. The nationalist movement emerged, which faced many colonial obstacles. Christians Together in the PPKI organization to consolidate preparations for Indonesian independence. It is proof that Christian involvement is not limited to Christian organizations and national organizations. Dr. Ratulangi and Dr. Mulia tried to unite Christians in big parties like the PNI (Indonesian National Party). Their involvement was not limited to the Dutch colonial period but also the Japanese colonial period. Even though the church during the Japanese colonial period experienced a decline, the spirit of nationalism encouraged them to become involved in Indonesian independence (Sidjabat, 1968).

Talking about Christian organizations, Ignatius Joseph Kasimo Endrawahjana is a prominent figure in fighting for Indonesian nationalism. He was born in Yogyakarta on April 10, 1900. The feudal system he was experiencing was very detrimental to the little people. He then met an important figure, Pastor van Lith, who formed his character. Pastor van Lith is a respected person among Catholics as well as outside Catholics. He is very concerned about the indigenous people—one of the missions, Father van Lith, to provide higher education to the younger generation in Java. The pastor can Lith has a deep concern for indigenous people, so he has a high social position. He is often referred to as the father of the Javanese people. His students respected him. Outside Catholicism, he is respected for his simplicity and tolerance. The Jesuit priests influence him. Pastor van Lith's teachings served as a guide for his life. He was impressed by Pastor van Lith's personality. So, IJ Kasimo's nationalist attitude was getting stronger. Van Lith taught IJ Kasimo to work hard, live simply, have a sense of humanity, and defend against vulnerable groups.

Another important teaching is tolerance towards other groups who are not Catholics by giving non-Christians the faith's happiness. He was human, simple, and tolerant. He is a politician who has a character model. Kasimo works wholeheartedly, with sincerity and honesty. He deserves to be a role model for other politicians in Indonesia, especially today (Dua et al., 2008). The attitude shown by Kasimo is a reflection of tolerance and mutual respect. The political system needs awareness and wisdom to be tolerant of others. Tolerance is the key to achieving a democratic society.

### Indonesian Association

It is a group of students founded in the Netherlands in 1908. This organization is an organized social group consisting of Indonesian students in the Netherlands. During its development, the organization changed its direction towards politics and fought for change

for the nation. The goal of the PI was the unity of Indonesia which was promoted through its magazine *Indonesia Merdeka*. The principle of struggle is independence. This principle was then transmitted to the people so that the people would not depend on colonialism. PI tries to familiarize and socialize these principles to get up and manage their destiny independently. Even though it was very short in age, its statutes were used as the foundation for Indonesia's politics. The movement carried out was radical in demanding Indonesian independence. This situation is a cause for concern for the Netherlands. This organization tends to be open and has a high tolerance for various groups.

To the extent that the Indische Partij leader became a member, then influenced him so that the PI was political. The establishment of this organization was due to various influencing backgrounds. Socialist ideology and movements in other countries also contributed. In 1925, the organization, which was initially called Indische Vereeniging, changed to Indonesische Vereniging (Indonesian Association). The Indonesian Association tries to embrace all Indonesian people from various regions. The goal of unity is prioritized and non-cooperative towards the Netherlands, and independence is a common goal. The idea of the struggle for independence was propagated. Their ability and willingness to accept different backgrounds are the backbone of organizational unity .

### Conclusion

The tolerance shown by Budi Utomo can be seen in several things. First, when it was first established, this organization was regional. Budi Utomo initially only existed in Java and Madura. Membership, although only limited to the Javanese elite, consisted of intellectuals and aristocrats only. In its development, people from different cultures and backgrounds, especially white people, can still be accepted as members. Budi Utomo represents the aspirations of the Javanese people, the aristocratic elite, and the Indonesian people.

The improvement of the condition of the people becomes a force to form a joint movement. Although initially, the identity was Javanese-centric, in turn, national identity grew. The tolerance built allows Budi Utomo to develop and adapt to existing conditions.

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