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THE CORRELATION BETWEEN: AWARENESS OF HISTORY, RELIGIOUS VALUES AND MULTIETHNIC UNDERSTANDING WITH TOLERANCE ATTITUDE

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ABSTRACT

This research used descriptive method Correlation Ex Post Facto (CEPF). Participants in this research were 177 students from SMA Negeri department Banda Aceh. The author found the main problem of intolerance that is the low social behavior, attitudes individualistic, until the crisis of harmonization within individualistic students. Based on these problems, the authors designed a strategy in tackling the crisis of intolerance on students through the stages of correlation analysis Ex Post Facto (CEPF). The phases include test partial correlation analysis, simple regression and multiple regression. The results showed that: (1) there is a significant positive relationship between the sense of history with an attitude tolerance of students; (2) there is a significant positive relationship between religious values with tolerance of high school students ; (3) there is a significant positive relationship between the understanding of multi-ethnic tolerance students; and (4) are jointly relationship between awareness of history, religious values and understanding of multi-ethnic tolerance with students. Based on the results of the study, authors state that the increased tolerance due to the high contribution of awareness of history, religious values and understanding of the multi-ethnic students through socialization in the process of teaching history.

Keywords: Awareness of History, Religious Values, Multi-Ethnic Understanding, Tolerance Attitude Students.

ABSTRAK

Penelitian ini menggunakan metode deskriptif Correlation Ex Post Facto (CEPF). Partisipan dalam penelitian ini berjumlah 177 siswa dari departement SMA Negeri Banda Aceh. Penulis menemukan masalah utama intoleransi yaitu rendahnya perilaku sosial, sikap individualistik, hingga krisis harmonisasi dalam diri individualistik siswa. Berdasarkan masalah tersebut penulis merancang strategi dalam menanggulangi krisis sikap intoleransi pada diri siswa melalui tahapan analisis korelasi Ex Post Facto (CEPF), dengan tahapan meliputi uji analisis korelasi parsial, regresi sederhana dan regresi ganda. Penulis menyajikan hasil penelitian menunjukkan bahwa: (1) terdapat hubungan positif yang signifikan antara kesadaran sejarah dengan sikap Toleransi siswa SMA N Banda Aceh; (2) terdapat hubungan positif yang signifikan antara *religious values* dengan sikap toleransi siswa SMA N Banda Aceh; (3) terdapat hubungan positif yang signifikan antara pemahaman multi-etnis dengan sikap toleransi siswa SMA N Banda Aceh; dan (4) terdapat hubungan secara bersama antara kesadaran sejarah, *religious values* dan pemahaman multi-etnis dengan sikap toleransi siswa. Berdasarkan hasil penelitian penulis menyatakan bahwa, peningkatan sikap toleransi disebabkan oleh tingginya sumbangan kesadaran sejarah, *religious values* dan pemahaman multi-etnis siswa melalui sosialisasi dalam proses pembelajaran sejarah.

Kata Kunci: Kesadaran Sejarah, *Religious Values*, Pemahaman Multi-Etnis, Sikap Toleransi Siswa.



INTRODUCTION

Tolerance is always inherent in the community. Tolerance is an important element contained in the self, these elements have a view of Respect conception and coexistence conception. Tolerance underlying the unique properties behaves commendable, wise, understanding, respect, and hold, and refers to the acceptance of the conditions of an object that is different from the situation that is perceived, or not intervened by other faiths, and for the benefit of living together (Fort, 2012: 40). In relation to the first role that respects, every individual must act with a sense of respect fellow society is producing, by developing the concept of harmonization, so that the self is formed through the conception (Centle, 2014: 13). Meanwhile, in the second conception of each individual act within the framework of life of the underlying Coexistence, togetherness, diversity and solidarity to achieve inter-ethnic solidarity of society (Parsons, 2013).

Tolerance affects the capacity of individuals to form a commendable attitude and peace. Thus, tolerance has many elements that should be emphasized in expressing it to others. These elements are; (1) Freedom (give freedom or independence); (2) human rights (recognize the right of each person); (3) human and religious respect the beliefs of others (Calder, 2014). its tolerance, one can push and have an attitude of solidarity.

The absence of tolerance in a person caused the crisis in the public acceptance of divergence. The crisis of tolerance does not mean the absence in the community tolerance, but rather than the lack of tolerance properties which ideally should be owned by every individual. The crisis caused by the two-dimensional tolerance, namely: personal and group. Personal dimension refers to the elements and wish contained in the self-individuals. The eagerness of a distinctive community character and distinctive character of the people who are equalling an individual psychological and mentality, as a result of the crisis this tolerance is individual, cannot contribute the maximum (mediocrity) in

the community (Burs, 2010: 65).

Acts of intolerance not only refers to the personal encouragement but also includes the structural aspects relating to structures, systems or social culture in political society (Parsons, 2013). From the personal side, intolerance can be caused by self-regard of wish truest self which does not recognize and does not accept ethnicity and systematic crimes and void, in addition to intolerance influenced by the environment and the structure of the social place (Calder, 2014).

Based on the observation and interviews, I found some interesting facts in Banda Aceh SHS. One of these instances of intolerance often occurs in students, so the case lead to the students' lack of tolerance. In addition, the crisis of intolerance can be seen in the conflicts between school brawl that results in the damage to some of the school buildings. On the other hand, the ethnic social problems include both in the realm of religion, culture and dissent.

Therefore, the need is to address the problems of crisis tolerance within students individually. The role of tolerance in the progress of civilization and the problems of intolerance crisis that have been described above, showing the urgency of the development and improvement of self-tolerance in each individual in the society. Based on the observer's perspective, education has a fundamental position in developing tolerance. In the context of education, there is a process of socialization and creativity in the learning activity. Socialization leads community activities to learn the norms, the views and wisdom which contained in the environment. In the process of socialization, norms play an important role in controlling and determining the socialization behavior intended that the behavior and actions carried out by the individuals in accordance with the framework of norms rooted in society (Parsons, 2013). The socialization process, in addition to produce individuals who act according to the norm structure, also provides opportunities for the creative individuals (Durkheim, 2013). Thus, through

Table 1., The proportion of the data samples of SHS in Banda Aceh

No.	Name High School	Population	Calculation	Samples
1.	SMA 1 Banda Aceh	80	$(80: 318) \times 177$	45
2.	SMA 2 Banda Aceh	78	$(78: 318) \times 177$	43
3.	SMA 3 Banda Aceh	83	$(83: 318) \times 177$	47
4.	SMA 4 Banda Aceh	77	$(77: 318) \times 177$	42
Figures		318		177

the above process, then the tolerant will be formed within one's self.

RESEARCH METHOD

Correlation Design Ex Post Facto (CEPF), by Gall, Gall & Borg (2013), was adopted to find the link between the relationship of a sense of history, religious values, and multi-ethnic tolerance. In the analysis phase of the data description, the author focuses on the issues related to tolerance of the high school students in Banda Aceh. The design phase correlation Ex Post Facto focused to get the highest prototype analysis model. Correlation phase comprising the steps: the prerequisite test analysis and hypothesis testing. The final stage is a predictor contribution between the independent variables and the dependent variable through (CEPF).

The respondents in this study were 177 students from high schools in Banda Aceh. Data was collected using a questionnaire, which amounts to 120 questions of three variables: the awareness of history (X_1), religious values (X_2), a multi-ethnic understanding (X_3), and tolerance (Y). More are presented in Table 1.

RESULTS AND DISCUSSION

Normality Test Data

In the first stage of data analysis; (1) the test for the normality of variable data using the historical consciousness from Kolmogorov-Smirnov test. The test results of analysis of 177 respondents were taken, and it obtained p-value = 0.200, while $\alpha = 0.05$, p-value $(0.200) > 0.05$; (2) The variable data normality test of religious values Kolmogorov-Smirnov test was used. The test results of 177 respondents were taken and obtained p-value = 0.200, while $\alpha = 0.05$, p-value $(0.200) > 0.05$, (3) The variable data normality test using a multi-ethnic Kolmogorov-Smirnov test. The test results of 177 respondents were taken and obtained p-value = 0.200, while $\alpha = 0.05$, p-value $(0.200) > 0.05$, and (4) the variable data normality test of tolerance used Kolmogorov-Smirnov test. The test results from 177 respondents in the capture were obtained p-value = 0.200, while $\alpha = 0.05$, p-value $(0.200) > 0.05$. The results of the analysis of the normality test, obtained 177 respondents out of 120 items of questions presented in Table 2.

Table 2. Normality Test Analysis

Variable	Kolmogorov-Smirnov					
	statistics	Df	p-value	A	Condition	Conclusion
X1	0,046	177	.200	0.05	$> \alpha$	Normal distribution
X2	0,046	177	.200	0.05	$> \alpha$	Normal distribution
X3	0.057	177	.200	0.05	$> \alpha$	Normal distribution
variable Y	0.051	177	.200	0.05	$> \alpha$	Normal distribution

Sources: Primary Data Analysis Normality Test Results PASW Statistics Version 22

Table 3. Analysis of the linearity test

No.	Variables	Counting	P	Condition	Conclusion
1	X1> <variable Y	121.115	0,000	0.05	linear
2	X2> <variable Y	38.559	0,000	<0.05	linear
3	X2> <variable Y	147.985	0,000	<0.05	linear

Sources: Primary Data Analysis Normality Test Results PASW Statistics Version 22

Table 4. Results Test Analysis Multicollinearity

Variables	tolerance	VIF	Condition	Conclusion
Historical consciousness	0824	1,213	<10	Not multicollinearity
religious Values	0933	1,071	<10	Not multicollinearity
Multi-Ethnicity	0863	1,159	<10	Not multicollinearity

Sources: Primary Data Analysis Normality Test Results PASW Statistics Version 22

Linearity Test

In the second stage of data analysis; (1) the test includes the linearity of the relationship with the historical consciousness tolerance attitude. The results of calculations using SPSS version 22, indicating that a significant linearity value of 0.000. Therefore, significantly less than 0.05, it can be concluded that the variables X_1 and Y are linear. This is consistent with the principle that if the value of sig <0.05, then the relations are linear; (2) The linearity test with the values of the religious tolerance attitude. The results of calculations using SPSS version 22, indicate that a significant linearity value of 0.000. Therefore, it is significantly less than 0.05 X_2 and Y linear; and (3) multi-ethnic linearity test with an attitude of tolerance. The results of calculations using SPSS version 22, indicating that a significant linearity value of 0.000. Therefore, significantly less than 0.05, it can be concluded that X_3 and Y linear. The results of the analysis of the linearity test, obtain 177 respondents out of 120 items of questions which are presented in Table 3.

Multicollinearity Test

Multicollinearity test aims to determine the perfect relationship or certainly among one variable or more independent variables in the model. The results of the analy-

sis of multicollinearity test, obtained 177 respondents out of 160 items of questions presented in Table 4. Based on Table 4, it shows that VIF (variance inflation factor) around the number one, and it closes to a tolerance value (or the value of tolerance of less than 10), which means that all independent variables do not exist or do not occur multicollinearity.

Correlation Test

Autocorrelation test is used to detect where the dependent variable is not correlated itself, both previous period or the value of the period thereafter. Testing is conducted by using the test autocorrelation of Durbin Watson. When DW is exactly equal to 2, it is not perfect autocorrelation if DW value between 1.3 to 2.5, the data did not experience autocorrelation. If value DW is more than 2.4, the data are negative autocorrelation. The results of the analysis of the autocorrelation test, obtained 177 respondents out of 160 items of questions are presented in Table 5.

Based on Table 5, the value of Durbin Watson in the regression model in this study of 2,293 located between du to 4-du, which means no autocorrelation. At the 5% significance level of the test results, it showed that the Dw Arithmetic (2.293) is between 2.20 to 2.250 and means a regres-

Table 5. Correlation Test Results Analysis

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	0,778a	0.606	0.599	6.791	2,293

- a. Predictors: (Constant), awareness of history (X1), religious values (X2), a multi-ethnic understanding (X3)
 b. Dependent Variable: Tolerance Attitude Students (Y)

Table 6. Results Test of Heteroscedasticity Analysis

Variables	t	Sig.	Decision
Historical consciousness	, -882	.379	Not Heteroscedasticity
Religious Values	, -670	0.504	Not Heteroscedasticity
Understanding of Multi-Ethnicity	, 316	0.752	Not Heteroscedasticity

Table 7. Hypothesis Test

No.	Variables	Partial correlation	Simple Regression and Multiple Regression	Coefficient determination
1	X1> <Y	.417	.430	17.4%
2	X2> <Y	0.623	0,622	38.8%
3	X3> <Y	0,597	.563	35.6%
4	X1, X2, X3> <Y	.778	0.264. 0,388. 0,407,	60.6%

sion equation used in the absence of auto-correlation.

Heteroscedasticity Test

Based on Table 6, it shows that all count of three dependent variables are smaller than the table or sign value is greater than 0.05, so it can be said there was no trouble heteroscedasticity. The results of the analysis of the heteroscedasticity test are presented in Table 6.

Hypothesis Test

Based on the data characteristics of each variable which were obtained from the analysis prerequisite test, the next step is to test the hypothesis, the interpretation of hypothesis testing and hypothesis testing conclusion of the study variables. The stages in detail are described as table 7.

Discussion

The results of the data analysis explain that the achievement of an increase to four variables, reinforces the assumption of theoretical, which means the learners which already have an understanding and knowledge in advance of the attitude of tolerance, so that the awareness of history, religious values and the multi-ethnic, internalized later on though in the long term memory of the learners and generated a new knowledge production that is the solidarity of identity (Dijk, 2015). Thus, the results of this new knowledge are increasing the cognitive knowledge and tolerance with that obtained in the teaching of history.

Basically, an individual has the knowledge history that obtained through the accumulation of experience or from the other sources of information outside of the learning process, such as the aspects of cultural, social, and reading books, web-

sites, museums and other sources. This historical insight is categorized as the cognitive basis that affects thinking, perception, understanding and discourse of an individual (Dijk, 2015: 11). For example, students who are from Aceh in understanding the multi-ethnic and Islamic Syariah are an important local knowledge to be learned. As for the students who come from outside Aceh, Islam Syariah will be interpreted differently, as information about other cultures. This cultural perception affects an individual to receive and to translate the cultural values absorbed in the learning process. Therefore, the Acehnese people can be categorized as an epistemic community where individuals share the ideology and knowledge. This epistemic community is ambiguous, on the one hand, it can be a barrier in understanding a cultural object. On the other hand, this epistemic community can bridge the cross-cultural fertilization when accompanied by consciousness to accept the existence of other cultures in the community.

The existence of historical consciousness, religious values and understanding of multi-ethnic tolerance contributes to the production of students. That is, the presence of these three variables influence the affective aspects of the students by providing a cognitive understanding of the attitudes of tolerance to the students. The cognitive understanding theoretically would affect the effective aspects of the students, understanding the impact of the four variables, against the cognitive which intended purpose of the post-modern education (Usher & Edwards, 20013: 11), Thus, weakness of the modern education is to produce human beings who are individualistic, arrogant and consumerism, and therefore they are advised to use the aspects of the local wisdom values to patch the weakness of the modern education. Patterns using local wisdom have become a pattern tendency for social education in the world, especially in countries that have a wealth of the local knowledge base (Forst, 2014). Understanding the relationship of these variables and managed to provide space for the value of local

knowledge to improve students' affective aspect is the attitude of tolerance. Tolerance student becomes an important part in leading the actors to strengthen the solidarity aspect in the modern world that is individualistic.

In addition, the relationship with the historical consciousness of tolerance is also a positive and significant relationship, as evidenced by the variance contribution of 35.6%. Meanwhile, the history of the past serves to clarify and to explain the events and their meaning clearly. These factors are important as a form of strength and cohesion of the society which becomes a key element in the success and effectiveness of the public (Rowse, 2014: 186). Thus, if one student has a sense of history, it will surely have a positive attitude towards the homeland as well as the diversity of ethnicity, tribe, and nation, which are depicted with loving. The awareness of identity and solidarity will affect the formation of tolerance, this is in line with the thought (Abdullah, 2018).

For religious fervor variable values with tolerance, it shows the results of determination which obtained 38.8%, proving it yielded responses. The assumption that the author of the religious fervor values is a container which confirms the identity of Indonesian society which is too pluralistic in the different cultural dimensions, so as to sensitize the citizens of the importance of living together on the basis of diversity, equality of rights and obligations under the applicable law. It is formed as a product of history in the cultural history of Indonesian society that is common destiny, and they unite and fight together to establish and build the nation (Azis, 2018). Thus, multi-ethnic, tribal, and culture will affect the diversity of life and mutual respect as the container towards the power of prosperity (Smith & Cohran, 2008). It is strengthened with the experts assuming that Indonesia has many ethnic origins, languages, religions, and so forth. Each of which has its own history, so that the need for the religious values relied on the equation (Peterson & Davies, 2011). Based on that description, the reli-

gious values are very influential in shaping the attitude of tolerance of students, because the students are able to understand the importance of plurality of a nation as media to strengthen the national identity. Therefore, nationality who has an extensive background and foresight to see and to understand the roots of communalism, sectarianism, or primordialism (Tilaar, 2007).

Understanding the multi-ethnic or diversity shows the determination coefficient of 35.6%, the results obtained from respondents from Banda Aceh SHS. Thus, it is believed to be deeper or more, a person knows and understands ethnicity then it will affect the high increase in tolerance. This finding reinforces the assumption that Indonesia is a country that consists of a multi-ethnicity, ethnicities, cultures and religions, hence the need for understanding of the historical awareness for diversity and the value of multi-religious fervor. It is for the creation of an atmosphere that is safe, conducive and much of the conflict that would affect the formation of attitudes and the mutual respect and respect and tolerance, then it will affect society activities (Peterson & Davies, 2011). Meanwhile, Azis, (2018:4) explained that the diversity of races and ethnicities is almost all parts of Indonesia, one of them, there are in the province, that Aceh is one of the areas that implements the concept of tolerance in the customs regulations (Qanun, Islamic Syariah) as well as in education. Then, *kebinekaan* (diversity) concepts should be taught in learning civics and history, so that the awareness of the importance unity will be formed through school learning, it will give birth to the concept of tolerance.

CONCLUSION

Based on the data analysis and the calculation of the results of the research on the relationship discussion sense of history, religious values and understanding of multi-ethnic tolerance with students, it can be concluded that there is a positive relationship with the calculation of the correlation of 0.778. While the hypothesis results

show that the value of $F_{count} = 88.597 > F_{table} = 2,660$, with a significant level of $0.000 < 0.05$, with a contribution of 60.6%. Therefore, (Ho) received and (Ha) was rejected.

Based on these results, the advices are given to various parties, including the following: (1) For the school, it is expected to be able to play a role in policy making to support the local wisdom-based in learning includes, sense of history, religious values and multi-ethnic understanding to increase the tolerance of the high school students in Banda Aceh. (2) The results of this study can be used as a reference for teachers in order to contribute to the improvement of tolerance of the students, with a diversity of the value investment to the high school students in Banda Aceh. (3) Students are expected to always learn in improving tolerance in the school or community environment. One way to understand religious values and multi-ethnic in the learning process is in school history.

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