The Content of Tolerance Education in Short Story Learning in High Schools

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Abstract: Short stories have the advantage of teaching materials. Because of its short form, it is flexible to be used as teaching materials that do not take long to read. This study aims to describe the teachers' perception of the urgency of integrating tolerance education in the short story appreciation, the content of tolerance values in the short story appreciation learning instruments in high school, and the content of tolerance values in the short story appreciation teaching materials in textbooks. In order to achieve that, a descriptive qualitative method was employed in this study. The results are as follows. (1) All Indonesian teachers in senior high schools in Surakarta have the perception that the value of tolerance education is important to be integrated into learning, including in the short story appreciation learning. (2) The character of tolerance is always listed in the Syllabus document and the Core Competency component of the lesson plan. Apart from that component, the character of tolerance is implicitly included in the character of "caring" and "open to others' opinions" in 86% of the syllabus and lesson plans. (3) There are 9% of short story appreciation teaching materials that have tolerance education content. The potential for this tolerance content is found in a lot of teaching material topics in the form of learning activities and short stories.

Keywords: Character Education, Short story appreciation, Teaching material, Textbooks

1.   Introduction

Diversity is a necessity. Allah has said in the Qur'an, Surah Al Hujurat: 13, which means "O people, indeed We created you from a male and a female and made you nations and tribes that you may know one another." This verse explains that differences are a certainty because differences in nations and tribes will cause differences in various dimensions of human life.

The reality of human social life is built by differences that cause diversity. Capuzzi (1997) stated that diversity appears in different ages, races, ethnicity, gender, and sexual orientation. Vaiz & Guneyli (2018) stated that diversity includes language, religion, gender, sexual orientation, skin color, socioeconomic status, disability, age, and criminal history.

Every country consists of various ethnic groups, which cause variations. America comprises at least White, Black, and ethnic minorities, including Native Americans, Pacific Islanders, Hispanic or

Latino, Asian, and Arab / Middle Eastern heritage (Taylor, 2018). In Cyprus, there are Greek Cypriots and Turkish Cypriots (Vaiz & Guneyli, 2018). Ontario, Canada, is a very diverse place because there are more than 200 ethnicities (Gallinger, Fralick, & Hwang, 2015). Israel is a two-state, multi-cultural, multi-ethnic society, consisting of 79% Jews and 20% Arabs (Soen, 2002).

Indonesia is a multicultural country that adheres to the concept of *Bhineka Tunggal Ika* (Unity in Diversity). Statistics Indonesia (2015) stated that the 2010 Population Census recorded that there were 1331 ethnic categories in Indonesia, which can still be broken down into sub-tribes. The number of tribes also illustrates the variations in religion, language, customs, livelihoods, and so on.

This diversity often creates conflicts (Firdaus, Yasin, Anggreta, 2018), and differences can be obstacles in living together with other people (Vaiz & Guneyli, 2018). Historical facts have proven that conflicts often occur because of differences. For example, severe conflicts between natives and non-natives in Surakarta-Indonesia have occurred in 1972, 1980, and 1998 (Putro, Atmaja, & Sodiq, 2017). This conflict caused riots, which caused many losses. Likewise, conflicts are frequent in Israel. Soen (2002) stated that Israel is a two-state, multi-cultural, and multi-ethnic society where conflicts often occur due to political, social, and cultural issues. Inter-ethnic conflict also occurred after the war in Taiwan in 1947, which was strongly influenced by at least four types of structural factors, namely politics, military, economy, and ideology (Hou, 2015).

Having an attitude of tolerance towards other groups is a fundamental characteristic of adult citizens in democratic societies. According to UNESCO, tolerance is showing respect for others and avoiding committing crimes that harm others (Sahin, 2011). Tolerance is the attitude and actions that respect differences in religion, tribes, ethnicity, opinions, attitudes, and actions of others (Kemendiknas (2010). Individuals can show tolerance towards differences based on various factors, including ethnicity, immigrant status, gender, and lifestyle choices (Hernández, Isac, Miranda 2018).

Tolerance education is an alternative to preventing conflict. Families and schools are responsible for teaching and promoting tolerance among their members rationally and practically (Alzyoud, Khaddam & Al-Ali, 2016). Tolerance is very important to be used as learning content so that children's personalities as social beings grow well, especially in Indonesia, which has a plural population (Suciartini, 2017). Sahal, Musadad, & Akhyar (2018) also stated that internalizing tolerance, especially for the younger generation, is the right effort to prevent alarming social problems (Abdul Rahman, Maaruf & Abdul Rahman, 2018).

Studies in various countries demonstrate the importance of learning tolerance. The study of Alzyoud et al. (2016) in Amman, Jordan, revealed that there is a moderate impact of teaching a message of tolerance in Amman to tenth graders from the teachers' point of view in private schools. The results of research in Çanakkale, Turkey, show that prospective teachers are aware of the need for tolerance and tolerance education, both in society and integrated into the education system (Sahin, 2011). Borgoniovi (2012) states that the relationship between education, levels of trust, and tolerance varies significantly across countries depending on how individuals react to diversity in the country where they live.

Tolerance values can be integrated into all subjects. Wekke, Mokodenseho & Firdaus (2017) concluded that through religious subjects, students are encouraged to respect each other so as to create a harmonious atmosphere. Aslan and Aybek (2020) stated that in an interdisciplinary curriculum, the values of tolerance and attitude could be integrated through all subjects based on critical thinking skills.

Tolerance education can be integrated into short story learning, both in the form of appreciation and expression learning. Research by Hilman, Tjahjandari, and Untari (2003), Sufanti, Nuryatin, Rohman, and Waluyo (2016), and Suryadi and Nuryatin (2017) have proven that the short stories studied contain the value of tolerance character education. The values of tolerance reflected in the characters, the plot, the setting of the story, or in other elements of the story have the potential to be developed into teaching materials containing tolerance education.

Short stories have the advantage of teaching materials. Because of its short form, it is flexible to be used as teaching materials that do not take long to read. Through short stories, children can be more creative, tolerant of other cultures, and develop imagination (Zahra, 2016). In short stories, the idea of tolerance is combined with tolerant attitudes in everyday situations, especially in conflict (Yemets, 2018). Ceylana (2016) stated that learning short stories is beneficial for students, namely broadening perspectives, increasing creative thinking, understanding different lifestyles, comparing

students' cultures with other cultures, increasing students' appreciation of literature, and making students read many short stories.

This article describes the content of tolerance education in learning short stories in Indonesian for high school students in Surakarta, Indonesia. The purpose of this study is to describe the teachers' perception of the urgency of integrating tolerance education in short story appreciation learning, the value of tolerance education in the short story appreciation learning instruments in senior high schools in Surakarta, and the value of tolerance character education in the short story appreciation teaching material in textbooks.

2.   Method

This research is descriptive qualitative research. The data used are in the form of information related to the values of tolerance education in short story appreciation learning. The data were obtained from data sources that include Indonesian language teachers in senior high schools in Surakarta, short story appreciation learning instruments including syllabus and lesson plan, and teaching materials in the form of Indonesian language textbooks for high school.

The data were collected through questionnaires, interviews, and document analysis. The questionnaire was distributed to Indonesian language teachers, followed by an interview. The documents analyzed were in the form of learning instruments, content standards, short stories, and learning resources owned by high schools in Surakarta. The data used are in the form of information related to the values of tolerance education in short story appreciation learning. The data were obtained from data sources that include Indonesian language teachers in senior high schools in Surakarta, learning instruments, and textbooks. The data were collected through questionnaires, interviews, and document analysis. The collected data were then analyzed using an interactive technique consisting of several phases, namely, data reduction, data analysis, and drawing conclusions.

This research was conducted in high schools in the city of Surakarta. In Surakarta, there are eight public senior high schools and 33 private senior high schools. The data sources were selected using the purposive sampling technique by selecting various high schools in terms of public and private high schools. Teachers were selected based on recommendations from the head of the Indonesian Language Teachers Meeting (MGMP), who actively participated in the activities. With this technique, 9 Indonesian language subject teachers from 9 schools were selected as data sources, namely: SMA Negeri 1 Surakarta, SMA Negeri 4 Surakarta, SMA Negeri 6 Surakarta, SMA Negeri 7 Surakarta, SMA Muhammadiyah 1 Surakarta, SMA Muhamadiiyah 2 Surakarta, SMA Al Islam 1 Surakarta, SMA MTA Surakarta, and SMA Pangudi Luhur Santo Yosef Surakarta.

The collected data were validated using source triangulation and method triangulation techniques. Source triangulation was done by asking the same thing from different sources, namely teachers. The method triangulation was carried out by collecting data through questionnaires, interviews, and document analysis.

Furthermore, the data were analyzed using interactive techniques, which include three main activities, namely data reduction, data presentation, and drawing conclusions/verification as something that is intertwined before, during, and after data collection. The three activities are an interactive cycle process, as shown in Figure 1.
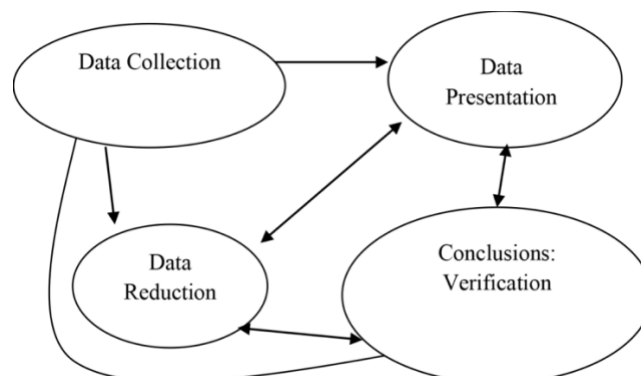
Fig. 1 Interactive Data Analysis Techniques

3.   Results and Discussion

This section describes the teachers' perceptions of the urgency of integrating the tolerance education values in short story learning, the content of tolerance education values in short story learning instruments, and the content of tolerance education values in short story teaching materials in textbooks.

3.1   The Teachers' Perceptions of the Urgency of Integrating the Tolerance Education Values in Learning

Based on the analysis results of questionnaires and interviews with Indonesian language teachers in senior high schools in Surakarta, it was stated that all teachers consider it important to integrate tolerance education into learning in schools. The teachers' reasons can be grouped into two, namely general reasons and specific reasons related to learning short stories. Those reasons are presented in Table 1.

Table 1. Teachers' Reasons about the Urgency of Tolerance Education

No.	General Reasons	Reasons related to Short Story Appreciation Learning
1	Students are motivated to be able to respect different cultures, ethnicities, opinions, and religions.	In appreciating short stories, students can respect each other's opinions
2	Tolerance character is needed in interpersonal relationships.	Students can get examples of tolerance characters in real life through short stories they read.
3	Train the tolerance attitude of students who have recently shown decreasing symptoms.	Students can find values from reading that can be used as examples in everyday life.
4	Form students with a tolerance character for the progress of the nation and state.	The good things in the story will be a good character reinforcer for the reader.
5	Sharpen the sensitivity of feelings.	Tolerance education in short stories is expected to be imitated or applied in everyday life.
6	Increase students' sense of care.	The concept of tolerance can be instilled through short stories that contain various variations in life.
7	Cultivate mutual respect.	Short story readers can perceive the intrinsic elements differently, but it can be concluded together so that they know each other's shortcomings and emerge tolerance.
8	Balance the students' cognitive and affective (train the sensitivity of feelings)	Students learn from characters.

Based on the data in Table 1, all teachers consider that tolerance education is important to be integrated into learning. In general, tolerance education can be integrated into all subjects so that students are able to appreciate differences, have sensitivity, have a sense of care, and can balance between cognitive and affective aspects. Tolerance education is very important to be integrated into learning short stories, among others so that students can understand the concept of tolerance and appreciate differences through examples of characters in short stories.

The teachers' opinions showed that tolerance education must get attention. Suciartini (2017) stated that good teacher support is very positive because teachers are the spearheads of education who have a special role in instilling tolerance and being role models. Sahin (2011) also found that prospective teachers at the Faculty of Education, University of Canakkale Onsekiz Mart argued that there is a need for tolerance education, both in society and in the education system.

General reasons illustrate that the values of tolerance need to be integrated into all activities and all subjects at school. Aslan and Aybek (2020) found that the value of tolerance and attitude can be integrated through all subjects. The value of tolerance can be integrated into the subject of Religion (Wekke Mokodenseho & Firdaus, 2017). This is in accordance with the government's mandate in Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education that character strengthening needs to be integrated into various activities at schools in extracurricular, co-curricular, and extracurricular activities.

The teachers' reasons related to the characteristics of short story learning illustrate that tolerance values are easily integrated into short story appreciation learning. Zahra (2016) stated that short stories make children more creative, tolerant of other cultures, and develop imagination (Zahra, 2016). In short stories, the idea of tolerance is combined with tolerant attitudes in everyday situations, especially in conflict (Yemets, 2018). Hilman, Tjahjandari, and Untari (2003) reinforced the reason that the collection of the short stories entitled *Dua Tengkorak Kepala* by Motinggo Busye contains the values of tolerance. Sufanti, Nuryatin, Rohman, and Waluyo (2016) also explained that the short story entitled *Gadis Kecil yang Menghafal Lagu Kebangsaan* by Fitriyani contains values of tolerance. Likewise, Suryadi and Nuryatin (2017) found that the anthology of the short stories entitled *Senyum Karyamin* by Ahmad Tohari contains 11 values of character education, one of which is the character of tolerance.

Literary works have the potential to become teaching materials with character education. Tolerant character is a culture that must be taught at schools. Beginner-level literary texts also contain cultural elements and can help teachers in teaching culture (Zahra & Reza, 2020). Mitsschek et al. (2017) stated that children's literature, such as legends, fairy tales, parables, and short stories depicting a life that contains values, traditions, and characters that can be used as moral teaching materials for students. Jamshidian (2014) found that the novel entitled Back to Blood contains stories of inter-ethnic relations in Miami, the problem of Cuban and Haitian refugees, and the animosity between black Americans and Cuban police. Stories like this have the potential to teach tolerance. Wan (2016) used Cinderella's stories from various countries to develop storybooks that contain diversity and tolerance education. Likewise, Suhardi (2018) concluded that a fairy tale entitled *Putra Lakon* contains values of tolerance character education (Stepanova et al, 2019).

Approaches in studying literary texts become techniques that can be developed in learning literary appreciation. Danial & Azadeh (2020) utilize a semasiological approach to studying texts in order to enrich the analysis of textual structures. From a semasiological point of view, the analysis of structure and form (lexicon, phonetics, grammar, and narrative) provides access to the main themes and overall meaning in the appreciated literary text.

3.2 The Value of Tolerance Education in the Short Story Appreciation Learning Instruments

Prasetyo et al. (2013) define learning devices as instruments or equipment to carry out processes that allow educators and students to conduct learning activities. Permendikbud No. 22 of 2016 concerning Basic and Secondary Education Process Standards states that the preparation of learning instruments is part of lesson planning activities. The lesson planning is designed by the teacher in the form of a syllabus and lesson plan (RPP), which refer to the content standard.

The learning instruments include various documents that the teacher prepares before teaching. Prasetyo et al. (2013) explained that in learning, several learning instruments need to be developed, namely: Syllabus, lesson plans, teacher guides, student handbooks, student activity sheets, science teaching aids, and evaluation tests. Sufanti, Santoso, Fatimah, and Pratiwi (2017: 106-128) explained learning tools in the form of content standards, educational calendars, annual programs, semester programs, syllabus, lesson plans, teacher guides, student worksheets (LKS), and assessment instruments.

The learning instruments analyzed in this study are the syllabus and the lesson plan because these two instruments are a comprehensive teacher plan and contain the characters emphasized by the teacher. In the short story appreciation, learning instruments from 9 Indonesian language subject teachers in nine high schools in Surakarta, two variations of the syllabus, and five variations of the lesson plan were found.

The analysis results of the teachers' syllabus and lesson plan were found the inclusion of characters in all documents. All syllabuses and lesson plans include Core Competencies (KI) and Basic Competencies (KD), which already contain characters. The characters listed in the competency are (1) honest, (2) disciplined, (3) responsible, (4) caring (mutual cooperation, cooperation, tolerance, peace), (5) courteous, (6) responsive, (7) proactive, and (8) grateful. Thus, the character of tolerance is explicitly written in the document, which is part of the caring character.

Based on the data above, it can be stated that all syllabus and lesson plan documents include Core Competencies and Basic Competencies, which contain the same character because they have the same source, namely the 2013 curriculum. The teacher re-lists specific abilities that include attitudes, knowledge, and skills related to content or subjects that have been formulated in the curriculum when compiling the syllabus and lesson plans.

Tolerance characters are listed in Core Competencies and Basic Competencies. Based on the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 22 of 2016 concerning Basic and Secondary Education Process Standards, Core Competencies (KI) are a categorical description of competence in the aspects of attitudes, knowledge, and skills that students must learn for a level of school, class, and subjects. Basic Competence (KD) is a specific ability that includes attitudes, knowledge, and skills related to content or subjects. The government has formulated Core Competencies and Basic Competencies, which are included in the 2013 Curriculum. The teacher re-includes it when compiling the syllabus and lesson plans.

In addition to the characters contained in Core Competencies and Basic Competencies, teachers include varied characters in the syllabus and lesson plans, namely on the indicator component of learning achievement, learning steps, and assessment. The characters listed by the teacher in the syllabus and lesson plans apart from Core Competencies and Basic Competencies are described in Table 2.

Table 2. Characters in the syllabus and lesson plan other than in Core Competencies-Basic Competencies

No	Character	Syllabus 1	Syllabus 2	Less on Plan 1	Less on Plan 2	Less on Plan 3	Less on Plan 4	Less on Plan 5	Total
1	Grateful	-	v	-	v	-	v	v	4
2	Responsible	-	v	V	v	v	v	v	6
3	Responsive	-	v	V	-	v	-	-	3
4	Imaginative	-	v	-	-	-	-	-	1
5	Caring	-	v	v	-	v	-	v	4
6	Proactive	-	v	-	-	-	-	-	1
7	Disciplined	-	v	-	v	-	v	-	3
8	Honest	-	v	-	v	-	v	v	4
9	Courteous (in using language)	-	v	v	-	v	-	v	4
10	Religious	-	-	v	v	v	v	-	4
11	Curious	-	-	-	v	-	v	-	2
12	Critical	-	-	-	v	-	v	-	2
13	Confident	-	-	-	v	-	v	-	2
14	Cooperative	-	-	-	v	-	v	-	2
15	Open to others' opinions	-	-	-	v	-	v	-	2
16	Sociable	-	-	-	v	-	v	-	2
	Total	0	9	5	11	5	11	5	46

Based on Table 2, it can be stated that in addition to Core Competencies and Basic Competencies, teachers include varied characters in the syllabus and lesson plans, both in relation to its domain and to the character type. The characters formulated by this teacher should be a further description of the characters contained in Core Competencies and Basic Competencies. The character

of tolerance is not written explicitly in the syllabus and lesson plans, but it is implicit in the character of caring and open to others' opinions. If viewed from the character of caring and open to others' opinions, there are 86% of these documents that include the character of tolerance. Only one document does not list any characters, including tolerance. This shows that the character of tolerance has become the teachers' attention when teaching short story appreciation.

Inclusion of character values in learning instruments is a form of teacher attention to the importance of integral character education in school subjects. Widayani (2014) stated that in the development of learning instruments, character values do not stand alone but are directly integrated into sentences compiled by the teacher in making lesson plans, especially the part of the learning steps. The teachers develop characters based on four Core Competencies, namely spiritual, social, knowledge, and skill attitudes. Mason (2018) found that the best way to teach the value of tolerance is by actively engaging students with a series of arguments and examples of tolerant behavior that are easily understood based on their level of educational development.

3.3 Content of Tolerance Education Values in Short Story Teaching Materials

Based on the questionnaire results, there were three ways the teacher chose short stories as teaching material, namely: 78% of teachers stated that they taught short story appreciation teaching materials that are available in textbooks without addition from other sources, 11% of teachers stated that they chose short stories listed in textbooks plus short stories from other sources, and 11% stated that they chose short stories from multiple sources and often overrode textbooks. The data show that the short story teaching materials in textbooks are the main source for the majority of teachers. Therefore, the short story teaching materials analyzed in this study are the short story teaching materials listed in the Indonesian language textbooks for high school.

The results of the search on Indonesian language textbooks used by teachers in senior high schools in Surakarta for grades X, XI, and XII found 18 textbooks with 15 textbooks (83%) contained short story lessons, while three books did not contain short story lessons. Of the total textbooks, there are 8 (44%) that contain short story teaching materials with tolerance values. This percentage is visualized in Figure 2.
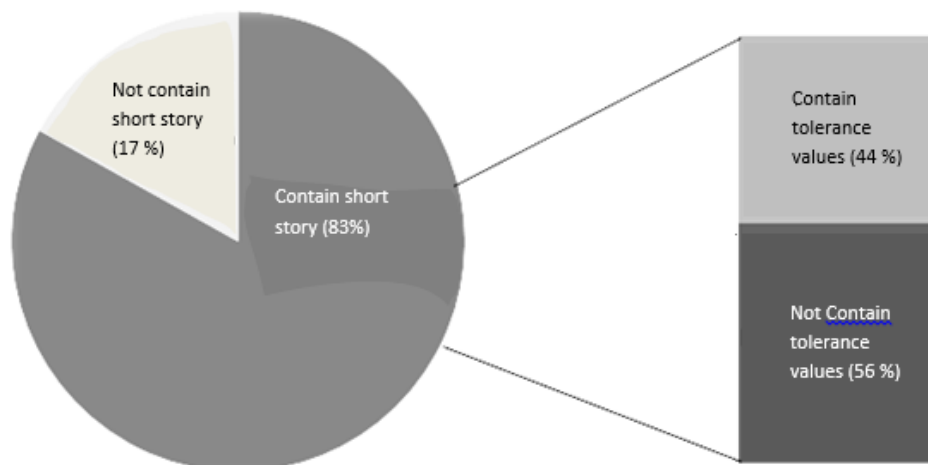

Fig. 2 The Chart of Indonesian Language Learning Materials Containing Tolerance Values

Based on the number of topics, the 15 Indonesian language textbooks containing short story teaching materials consist of 148 topics in cognitive, affective, and psychomotor domains. Of the 148 topics of teaching material, 13 topics (9%) contains the tolerance values. Examples of topics that contain the character of tolerance are: "Reading short stories made, taking turns with friends."

Based on the textbook analysis, 27 short story titles have the potential to be used as teaching materials with character education. Table 3 is a list of short stories contained in Indonesian high school textbooks with dominant character values.

Table 3. List of short stories in Indonesian high school textbooks

No	Title	Author	Dominant Character Values
1.	Gak Tahu Malu	Anonymous	Honest
2.	Prosesi	M. Shoim Anwar	Responsible, religious
3.	Duduk di Tepi Sungai	Seno Gumira Ajidarma	Religious
4.	Robohnya Surau Kami	A.A. Navis	Religious, social
5.	Matahari Tak Terbit Pagi Ini	Fakhrunnas MA Jabbar	Peace-loving, friendly
6.	Darmon	Harris Effendi Thahar	Honest, independent
7.	Tukang Pijat Keliling	Sulung Pamanggguh	Social, friendly
8.	Setrum	Yusrizal KW	Responsible, disciplined
9.	Sungai	Nugroho Notosusanto	Responsible, hardworking.
10.	Bertengkar Berbisik	M. Kasim	Tolerant, democratic.
11.	Di Atas Kereta Rel Listrik	Hamsad Rangkuti	Social, hardworking, and religious.
12.	Jurdil	Yudhistira Anm Massardi	Nationalist and honest.
13.	Dua Ratus Rupiah	Rosfita	Social
14.	Pertemuan di taman Hening	Helvy Tiana Rosa	Religious, peace-loving
15	Perenungan Golda	Happy Salma	Tolerant, honest, peace-loving
16	Ketika Surat Lamaranku Terbang	Vina Rohmawati	Hardworking and curious.
17	Lempengan-Lempengan Cahaya	Danarto	Religious, peace-loving
18	Bendera	Siti Mukaromah	Friendly, peace-loving
19	Maafin Nisa, Bi ...	Reny Nurliana	Responsible.
20	Dayu Komang	Padma Sustiwi	Peace-loving, religious, tolerant
21	Rumah untuk Kemenakan	Iyut Fitra	Hardworking, nationalist.
22	Kembang Dewaretna	Yanusa Nugroho	Nationalist, democratic
23	Cinta Tak Harus Memiliki	Bintang	Social, friendly
24	Lelaki yang Memberi Saya Uang	Ida Ahdiah	Religious
25	Saksi Mata	Seno Gumira Ajidarma	Religious, nationalist
26	Salam dan Pesan Paman	Iskasiah Sumarta	Curious, responsible
27	Gadis Pemulung Masuk Televisi	Gola Gong	Stern, appreciative, responsible

Of the 27 short story titles in Table 3, there are three short stories (11%) that have the potential to become teaching materials for short story appreciation containing tolerance education. Those short stories are *Bertengkar Berbisik* by M. Kasim, *Perenungan Golda* by Happy Salma, and *Dayu Komang* by Padma Sustiwi.

The three short stories can be used as teaching materials to strengthen the character of student tolerance because there are stories of diversity. In the story of *Bertengkar Berbisik,* there is a mandate to always appreciate the opinions of others through deliberation, not selfishness. The potential value of tolerance in the story of *Perenungan Golda* is that there are characters who have different skin colors, namely white and black skin. The *Dayu Komang* story has the potential to become a teaching material for tolerant characters because there are figures of different castes, namely Brahmana and Sudra. The diversity or differences in the short stories provide opportunities for teachers to teach character education for the value of tolerance and tolerance management in social life.

Based on the data on how the teachers chose the short story teaching materials above, it was found that 78% of the teachers chose short stories that were available in textbooks without addition

from other sources. The data show that teachers have a high dependence on textbooks. Jo (2019) found that teachers' education experience has a significant effect on curriculum reorganization and dependence on textbooks.

Teachers use textbooks as learning resources because they are practical and effective. Textbooks are practical because they are easy to use in teaching and learning activities. Textbooks are able to provide motivation to students and stimulate the personal activities of students who use them (Putri, 2019). Textbooks are also effective because the content of textbooks is in accordance with the applicable curriculum so that they meet standards. Davis (in Efendi, 2009) suggested that a good textbook contains content or material, according to the curriculum, prepared by competent authors, adjusted to the age and maturity of students, pays attention to illustrations and formats. There is the relevance between learning achievement, the availability, and quality of books, as well as reading habits and abilities with language learning (Efendi, 2009).

The use of textbooks is a common condition that also occurs in various schools. Acosta and Cajas (2018) found that most of the learning resources used by lecturers to teach English at Ecuadorian universities were not created by lecturers themselves but were produced by foreign publishers. Atjonen (2012) found that teachers and educators in Finland use textbooks to support teaching and learning because textbooks are seen as a structured pedagogy and a key to the success of PISA (Program for International Student Assessment). This finding is confirmed by Harjanne, Larenas, and Tella (2017) through a survey of 147 teachers showing that teachers in Finland use a lot of textbooks because, in Finland, there is a strong tradition of producing textbooks for national schools. Maijala (2020) states that teachers in Sweden cannot be separated from textbooks since they feel obliged to follow textbooks and have to do exercises in books. In the use of textbooks, teachers integrate and adapt them to student activities as interactive media (Guendet, 2016).

This dependence has, on several occasions, been followed by the improvement of textbooks as teaching materials. Gericke, Hagberg & Jorde (2013) showed that textbooks, especially at the secondary level, continue to play an influential role in planning and implementing teaching in many science classrooms in developed countries. The detailed explanation of the instructions presented in the textbooks really helps teachers in carrying out learning activities (Asri, 2017). It can be said that textbooks can be used as learning media.

Learning literature, which only uses textbooks as a single source of learning, causes no literary books to be read in full, thoroughly analyzed, and discussed in the classroom. This condition makes students only able to study and appreciate a literary text that is presented in textbooks, even though textbooks certainly have limited pages to contain long literary works. Short stories published in textbooks are selected (only the short ones). This finding strengthens the findings of Ismail (2008: 158), who stated that in Indonesian high schools, there are no literary books that must be read thoroughly and discussed in class (0 books).

Ismail (2008: 258) compared this condition with cases in 13 countries. The result is that all countries studied require high school students to read a number of literary books. The number of literary books read varies from 5 to 32 literary books. For example, high schools in southern Thailand require students to read five literary works, Canada requires students to read 13 literary books, the Netherlands requires students to discuss 30 titles, and the USA requires students to discuss 32 literary books.

The findings of research conducted by Ismail (2008) have succeeded in encouraging a curriculum that explicitly includes the number of literary books that must be read and discussed at certain levels, namely the 2004 Curriculum and the 2006 Curriculum. The curriculum stipulates that elementary / MI students are required to read nine literary books, junior high / MTs students are required to read 15 literary books, and senior high / MA students are required to read 15 literary books. However, until these two curricula are replaced, this provision has not been implemented properly. The 2013 curriculum that is currently in effect is no longer explicitly stipulated, but teachers are given more freedom and space to determine the instruments and materials as needed.

The character of tolerance in learning short stories is contained in the topics of teaching material and short stories published in textbooks. The data of this study found that 9% of the topics of short story teaching materials have the potential to be developed to strengthen the character of student tolerance. The topic of this teaching material is the provision for the teacher to strengthen the character of tolerance, which is integral in learning short stories. Together with the teacher, students are able to explore the value of tolerance education embedded in short stories in textbooks.

The character content in short story appreciation learning is largely determined by the short story that is appreciated. This study found that 11% of the short stories published in textbooks have the potential to be used to teach the character of tolerance. The teacher can encourage students to discuss various behaviors and circumstances of the characters so as to foster mutual understanding.

Teachers should not only rely on the short stories listed in textbooks but also be able to use stories from other sources, for example, short playful collection books, newspapers, magazines, or stories on the internet. Studies prove many stories contain the content of tolerance. Short stories that have the potential to contain the character of tolerance include the collection of short stories entitled *Senyum Karyamin* by Ahmad Tohari (Suryadi & Nuryatin, 2017), *Gadis Kecil yang Menghafal Lagu Kebangsaan* by Fitriani (Sufanti, Nuryatin, Rohman, and Waluyo, 2016), and a collection of short stories entitled *Dua Tengkorak Kepala* by Motinggo Busye (Hilman, Tjahjandari, and Untari, 2003).

4.   Conclusion

Based on the above explanation, it can be concluded as follows. All Indonesian teachers in high schools in Surakarta have the perception that the value of tolerance education is important to be integrated into general learning and in short story learning. Tolerance characters are always included in the Core Competencies but not explicitly written elsewhere in the lesson plan and syllabus. The character of implicit tolerance is in the caring character and open to others' opinions in 86% of the syllabus and lesson plan documents. This shows that the character of tolerance has become the teachers' attention when teaching short story appreciation. Indonesian language textbooks in high school contain the value of tolerance education. This study found 18 titles of Indonesian language textbooks used by the teacher as a learning resource, which contained 148 teaching materials related to short stories in cognitive, affective, and psychomotor domains. Of the 148 teaching materials, 13 teaching materials have the potential to contain tolerance characters (9%). Obviously, the potential for this tolerance content is reflected in the topics of learning material and short story reading.

5.   Acknowledgement

6.   References

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