



UNIVERSITAS  
ISLAM  
INDONESIA



UNIVERSITAS  
GADJAH MADA



INTERNATIONAL INDOONESIAN FORUM  
FOR ASIAN STUDIES

# PROCEEDING

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**The 3<sup>rd</sup> International  
Indonesian Forum for Asian Studies**

## BORDERLESS COMMUNITIES & NATIONS WITH BORDERS CHALLENGES OF GLOBALISATION

Universitas Gadjah Mada & Universitas Islam Indonesia  
Yogyakarta

# PROCEEDING

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February 8-9<sup>th</sup> 2017 | Gedung Lengkung UII Yogyakarta

# WELCOME ADDRESS

## International Indonesian Forum for Asian Studies

The International Indonesian Forum for Asian Studies (IIFAS) is an organically grown academic network to enhance the study of the Asia-Pacific region. It was initiated by several doctoral students from Indonesia, Australia and several other countries with the aim to provide an opportunity for young academics in their start-up phase of their career and established academics to meet together in academic exchanges. Sharing research findings and opening discussion in an interchange of knowledge at renown academic venues was the desire for the founding members. Building on a series of successful conferences and public lectures of some of its initial members has made IIFAS grown considerably.

After receiving a keen invitation from two hosting partners, Universitas Gadjah Mada (UGM) and the Universitas Islam Indonesia (UII), IIFAS has come to Yogyakarta in 2017. The Forum is dedicated to friendly and open exchanges in a truly academic tradition, thus actively welcoming participants from Asia, the Pacific and the rest of the world. The call for papers was circulated in May 2016 and by request extended till the 15th of January 2017. IIFAS is aware of the difficulties some far away students might face to present a paper in person at the conference venue in Yogyakarta. As a result of those difficulties, some presenters have been permitted to prepare a poster or absentee presentation at the conference.

I wish to thank the generous UII and UGM rectors, deans, heads of departments, lecturers, staff and volunteer students for the outstanding facilities granted and services provided at this 3rd IIFAS Borderless Communities and Nations with Borders: Challenges of Globalisation Conference. I encourage all delegates and guests a constructive time in creative exploration of innovative interdisciplinary research ideas. I wish you an enjoyable time at the conference, a wonderful experience meeting the Yogyakarta residents and visiting the magnificent sites of interest that virtually stretch between the beach of Parangtritis and the top of Mount Merapi volcano. Welcome and thank you for your endeavours meeting here together.

**Johan Richard Weinré**  
Chairperson of the Forum

# FOREWORD

Center for Southeast Asian Social Studies (CESASS),  
Universitas Gadjah Mada

We are pleased to welcome all the honourable speakers, guests, and participants to the heart of Java in Yogyakarta, Indonesia, a city of arts surrounded by traditional ambience as a source of Southeast Asian treasure.

Universitas Gadjah Mada, through its CESASS, promotes a social transformation in Southeast Asian epistemic community based on how Southeast Asian see themselves, and to be a hub for its studies network in global scale. CESASS was also pointed as a Center of Excellence (PUI) in social science by Ministry of Research and Higher Education of the Republic of Indonesia since 2016. By this mandate, the Center prioritizes to develop advanced research management and to promote inclusiveness in reconstruction of Southeast Asian studies.

In regard to those roles, the Center aims to bound an epistemic community of Southeast Asian studies for knowledge transfer and scholars networking. 3rd IIFAS Conference is one of the significant agendas from CESASS, as well as our partners; IIFAS and UII, to deliver that purpose. By gather all the scholars to discuss a discourse in the studies, it might be useful for our research development near future. I do hope that you will take this opportunity to explore the potential knowledge and broadening your network.

We are glad for meeting you in this Conference and wish you have fruitful forums. Hopefully, it can contribute to the development of Southeast Asia and Social Studies.

**Hermin Indah Wahyuni**  
Director of the Center



# FOREWORD

International Relations Department,  
Universitas Islam Indonesia

Welcome or selamat datang to the 3rd International Indonesia Forum for Asian Studies (IIFAS). This year the 3rd IIFAS Conference is held in Yogyakarta and co-hosted by the Department of International Relations of Universitas Islam Indonesia (UII) and the Center for Southeast Asian Social Studies of Universitas Gadjah Mada (PSSAT UGM). We are delighted to share with you the city of Yogyakarta, a well-known academic magnet for many students of the Indonesian Archipelago and international visitors alike who visit Indonesia every year. The city is a host to several hundred institutions of higher education and also truly one of the most important centers of Javanese culture. Therefore, Yogyakarta ought to be a perfect spot for this conference event and for us to meet at this occasion.

The two host universities of this year's conference have both their own uniqueness. It is not very well known but UII holds the title of the oldest national private university in Indonesia, while our partner in this conference, UGM, holds the title of the oldest state university here in Yogyakarta. UII has committed itself to provide study opportunities in the many fields of sciences and the religion of Islam for the benefit of the society. This IIFAS conference is one of UII efforts to fulfill its commitment in sciences and to provide a greater understanding of our particular religious' feelings. The conference has opened an opportunity for a greater interaction among academics and guests. As the conference theme indicates, we hope in these two days to explore and share ideas on how borderless communities interact in a field of nations with fixed borders. We hope that the conference will expose significant results for the development of knowledge and society.

**Irawan Jati**

The Head of the  
International Relations Department

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## **Religious Education Having Multiculturalism**

**Flavius Floris Andries**

# Religious Education Having Multiculturalism

Flavius Floris Andries

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## ABSTRACT

This Research explores the theme of religious education and multicultural in the context of school communities in senior High School in Ambon reviewed through approach of religion and educational sciences. The aim of this study is first to describe the context and religious education model. Second, is to know whether the implementation of religious education supports multicultural conception in those schools. Third, to know any relation and impact of implementing religious education having multicultural conception to attitude, behavior and views on student. The writers assume that the school communities in executing the education process have or support and awareness for multicultural conception influenced by contextualizing of multicultural discourse developed at social community.

The research was conducted by qualitative method such as: first, bibliography study was done by determining a theoretical framework and review literature. Second, in-depth interview focus on SMA Neg 3 in Ambon. The interview process at school is useful in tracking process of multicultural religious education implementation through views, observation. The result investigation analyzed by describing implementation of religious education at school especially for Grade XII has found that the content of Islamic religious education curriculum has oriented for theological dogmatism such as faith, moral, Aqeedah and Fiqh. Inversely Christian religious education especially for grade XII is not based on theological dogmatism oriented but the content of curriculum relating to the socio cultural phenomenon such as HAM, democracy, science, art culture, humanity and multiculturalism. The impact of Islamic religious education curriculum on Islam-Christian student relationship in school, describes the fanaticism, distrust, suspicion regarding to the halal-haram. It also disturbs the multicultural attitude, behavior and views on students.

Keynote: Religious education, Multicultural, Attitude, behavior and view of student.

## INTRODUCTION

Religion is one of the aspects of culture that aims not only to satisfy a physical and mental wellness of its adherents but also to touch their welfare aspects which become the core reason of its presence in the world. On the basis of this assumption, can be said that the existence of the presence of religion in the world is semantically and pragmatically emphasized on the aspect of humanity through which all religious teachings are directed not only to emphasize the intellectual abilities of his followers of transcendent things, but also to touch on physical things through humanitarian relations.

Unluckily, the concept of humanity as a part of religious teachings is unable to repress the conflicts and violence as part of a daily fact of Indonesian plural society. Despite the core aim of religious doctrine and practices of providing happiness and welfare of mankind, it turns out that religion has been blamed as a source of conflict. On this account, various conflicts and violences have emphasized religion as implying to have great potential of conflict and violence in society. It also confirms that the humanitarian problems in the end have been labeled and stereotyped religion as the root of conflict and violence.

In this line, Marx considered the conflict and violence in the society as part of the social dynamics attributed to the difference in the society. Simmel, on the other hand, believed that plurality or differences in particular can create a model of antagonistic culture as shown in a culture that is full of inconvenience, the model of ambivalent culture which is mainly shown in the cultural tragedies, which is thus for Simmel, conflict and violence are rooted out of the perspective of culture in society (Widyanta, 2002, 120).

In reality, the religion on the one hand is placed as one of the tools of identity, functioning as triggers, mobilizing and controlling the emotions of the masses in order to achieve certain political objectives in the society. On the other hand, for the believer, religion is placed in the exclusive context thus creating segregation between communities due to ideology and indoctrination as the substance of the religion itself. Hence, religion loses its social functions to tighten the society, to articulate justice, and to foster prosperity and harmony in the society. Even worse, religion has become an exclusive institution, thus creating a barrier between people.

Religion has been laden with ritual affairs and with rhetorical indoctrinating messages of ideology that has made religion to be seemingly exclusive and ultimately counteract reality.

In contrast to this, Asy'arie (2003) argued that doctrinaire religion no longer opens space for differences and changes, and thus since there is no more room for the emergence of the dynamics of change and difference in terms of religion, it has worked against reality and rejected multiculturalism. No wonder when religion seems to incessantly create conflict and violence that ultimately indicated an absence of meaning and appreciation of the multicultural reality. By the end of this decade, the reality of Indonesian diversity or Indonesian multicultural context has depicted some hostile acts and actions against the multicultural reality that is loaded with a various conflicts of ethnic violence in terms of religious violence, sexual violence and other abuses. When it is not widely, objectively, and transformatively addressed, it will turn to be a destructive force against the nation's unity.

School as a public sphere is one of the formal state media shaping the character of human intellect. School becomes a social space which can contribute to the efforts of the meaning-making of multicultural facts. Charles Taylor (1994) argued that education becomes one of the media to support and appreciate the multicultural facts based on cultural recognition, equality and equity. Therefore, the author places education in a strategic place to express critical thinking in addressing the reality of the social context loaded with issues such as violence, social injustice, poverty, and other conflicts. Thus, education is directed to develop a multicultural dimension.

In line with this, the curriculum of religious education in Indonesian schools, including that in Maluku Province is oriented towards ideological and theological aspect. This is extremely different from the education provision of developed countries like The United States which provides a secular religious program without indoctrinating students at school (Nord, 1998: 165). Hence, Asy'arie articulated that religious education in the school curriculum generally does not enliven the multicultural nuances of global reality, and even worse, it tends to be directed towards the opposite. The frequent social conflicts are legitimated by religious law taught through religious education at schools. In short, there is an ambiguity in the form of expression and application of religious values in the national education because students are taught to learn separately. School has been practicing social segregation (students) through religious education owing to the particularist claims of truth that is exclusive and ideologically dogmatic. Therefore, schools not only serve as a place to educate the society but also serves as a place to foster the nature of religious fanaticism.

Thus, it is essential that Indonesian schools apply religious education system of diverse multicultural context and diverse phenomenon which takes into account the contemporary situation and globalization. This becomes the underlying reason to study religious education in Indonesia, particularly in Maluku, in relation to religious education with multicultural vision in particular towards several schools in the city of Ambon.

This research addresses the issue of religious education of a multicultural vision, by including the issue of interaction between teachers and students, among the students themselves, and between the students and teachers at school and out of school after they learn religious education. The author also examines the delivery and development of government policy on religious education and understanding of the educational community in the understanding of religious education in the transformation efforts of religious values in multicultural society. This research focus on SMA negeri 3 Ambon which is Geographically located in the subdistrict of Teluk Ambon, SMA Negeri Tiga lies at the heart of education center of Ambon city, nearby Pattimura University of Ambon. Therefore, it bears exceptional significance towards the progress of education in the city of Ambon. In addition, as history notes, SMA Tiga which is located in Rumah Tiga village used to be an area of conflict from which there had been mass of exodus of Christians since 1999. When the conflict ceased, some inhabitants of Rumah Tiga returned to their village. However, the incident has left its mark on the culture and dynamics of social life, including life at school.

The subdistrict of Rumah Tiga villages consists of diverse Muslim and Christian society labeled as diaspora communities with inhabitants who have just returned from refugee camps during the conflict. These diverse inhabitants have colored the social life of SMA Negeri Tiga Ambon which is eventually referred to as a multicultural school. In addition, the administration of the religious and moral education of the school curriculum is also based on the nationally acclaimed 2013 curriculum.

This study focus on the fundamental issues whether it is feasible for schools to run the multicultural vision of religious education that respects diversity Specially for XII level. Such underlying research question is formulated into the following questions:



1. How does the Christian and Islamic religious education teacher response to religious education curriculum work on the process of implementation of multicultural education at school?
2. What is the impact of religious education for the development of attitudes and behavior of learners in understanding multicultural values such as, conflict, violence, peace, justice, trust, and other social values?

To answer the research question, this research was conducted by qualitative method, by using indepth interview, observation participated and review literature. The indepth interview was done to teacher of Islamic religious education and Christian religious education to know what they understand and opinion about the content of religious education curriculum. Indeepth interview is also done to the student of both religions to know they opinion on the content and implementation of religious education regarding to the human relation in scholl area and oversight. The participated observation was done to see the students daily activity, attitude, behave as implication of religious education having multiculturalism. The literature review regarding to the setting of the theoretical frame work as the tools to analyzing and interpretation of the data.

#### **A. Teachers' Response towards Education Curriculum**

##### **1. Teachers of Islamic Education Subject**

Opinions of teachers towards the 2013 curriculum-based religious education vary widely. Islamic education teachers of SMA Negeri Tiga have the same understanding related to what the curriculum of religious education should comprise: faith, the moral, Aqeedah and Fiqh.<sup>74</sup> The explanation of those religious teachers is still emphasized on dogmatic religious content dominating religious subjects. Upon being asked, these Islamic education teachers of SMA Negeri 3 affirmed that:

Dogmatism is essential because it is the foundation for children to know the rules of God, the textual proposition (dalil naqli) that children should have.<sup>75</sup>

This information confirms that the element of dogma does exist in the curriculum of Islamic education and is considered positive for XII class students in demonstrating their existence as a cautious person and the socially and environmentally related person. In principle, Dogma does not make students become a closed person; in contrast, they learn not only to live in relation with God but also to live with other mankind.

This indirectly confirms the existence of identity problems of a person who rely on religion and dogmatic aspects as the basis of their formation of identity. Dogma turns into a set of tools for a person to know their personal and communal identity.

##### **2. Teacher of Christian Education Subject**

In relation to the 2013 based religious education curriculum, the Christian Education teachers in SMA Negeri 3 have this say:

The 2013 curriculum on religious education, in this case is Christian, is more open and not oriented towards dogma. The content of 2013 Christian education curriculum is more contextual, thus leading the students to inquire and discover what they deem as positive in relation to the very subject.<sup>76</sup>

The aforementioned saying indicates that the 2013 religious education curriculum in terms of Christian education has aimed at training the students to learn religious values out of a dogmatic base; instead they learn to relate themselves socially and environmentally.

#### **c. Religious Education Curriculum: Segregation Practice of School Community**

The segregated social pattern is an inevitable social fact which also affects the social context of the Moluccas in the aftermath of the conflict. Geographically, Batumerah, Kebun Cengkih, Galunggung, and its surrounding were only inhabited by Moslem society. The same also applies in Batu Gantung, Kudamati, Benteng, OSM and other areas which were only inhabited by the Christians. The socially segregated condition

<sup>74</sup>Interview of the Islamic education teachers of SMA Negeri III on October 8<sup>th</sup> 2016, and Islamic education teachers of SMA Negeri Satu on November 5<sup>th</sup> 2016.

<sup>75</sup>Interview with the Islamic Education teachers of SMA negeri 3 simply known as 'H' on October 8<sup>th</sup> 2016.

<sup>76</sup>Interview with the Christian Education teachers of SMA negeri simply known as L in October 2016.

has grabbed the attention of the society, politicians, observers, and researchers since social segregation has a severe social impact which inhibits the pattern of social relation.

Serious attention of the whole society has been paid towards the gaping social segregation, however none touches the social segregation at school due to the religious education at school. The whole society and teachers have seen their students to sit together, learn together, discuss together, or even do assignments together in the house of students with different religion. However, this culture turns out to be different when they have religious education.

Upon being asked, the Islamic education teacher of SMA Negeri 3 says:

Segregation culture at school is mainly attributed to religious education containing dogmatic elements which 30% deals with human relation to God as automatically seen from Islamic perspective. Initially, this context has led to difficulties in building multiculturalism. Students prefer to be seated with those of the same religion and there are many fights in the name of religious differences. However, such situation no longer prevails since the introduction of multicultural education.<sup>77</sup>

The aforementioned saying has genuinely portrayed the difficult implication of multiculturalism in SMA Negeri Tiga Ambon mainly owing to the fact that the students and teachers resided in conflict areas; just like those Christian part of the diasporic society students who were forced to flee during the conflict. Interestingly, this experience and historical conflict have laid a foundation to mingle with those of different religion at school.

The Christian religious education teachers of SMA Negeri Tiga said that they separated the students based on religious difference because of dogmatic aspect as the foundation of religious education, in which Moslem students should learn Al Quran whilst the Christians should learn the Bible, making it impossible to unite them during the study. However, 2013 curriculum has contained materials which requested both students and teachers to appreciate diverse facts in all aspects of life.<sup>78</sup>

The informants of SMA Negeri Tiga considered religious education as the root of social segregation among students at school. Luckily, the 2013 religious education curriculum of multicultural nuance 2013 has allowed both teachers and students to appreciate differences as a gift from God.

#### **d.2. Teachers' and Students' of SMA Negeri 3 Understanding on The Importance of Religious Education at School.**

An interview with the teachers of SMA Negeri Tiga highlights the importance of education to be taught at school since they are demanded to know and understand rules of God or known as *dalil naqli*.<sup>79</sup>

An informant known as S emphasizes on the importance of religious education at school as an implementation of the first principle of Pancasila. In addition, religious education's significance lies on the fact that not all people are provided with good religious education, thus, no wonder that the government has set policy of religious education at school.<sup>80</sup>

The foregoing elaboration indicates that school serves as an arena of indoctrination and ideological process in terms of religion. This is owing to the fact that religion is taught on the dogmatic dimension, instead of its social dimension. Thus, dogmatic aspect dominantly overwhelms the teaching of religious education despite the fact that the social context of the society is also set as a reference for the religious education at school by making it in line with the Holy books.

On the basis of an interview with the students, the researcher came to know the critical questions of the students regarding the followings:

Why were the Moslem students and Christian segregated during the religious education? However, they eventually realized of the dogmatic aspects of religious education at school, which serves as border.<sup>81</sup>

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<sup>77</sup> Interview with Islamic education teacher simply known as H on October 20<sup>th</sup> 2016.

<sup>78</sup> Interview with religion teacher of SMA Negeri 3 Ambon simply known as L on October 20<sup>th</sup> 2016.

<sup>79</sup> Interview with Islamic education teacher, simply known as H in October 2016.

<sup>80</sup> Interview with Islamic education teacher simply known as S in October 2016.

<sup>81</sup> Interview with a student simply known as A, in October 2016.



Other insights derived from students were the fact that religious education at school is aimed at casting light on the students on the values of goodness which may fail due to the religious dogmatism claiming on what accounts to be true or false, thus seemingly causing religion as a source of conflict. The conflict of the Moluccas serves as a fact that religion can easily lead to conflicts and violence owing to dogma and militance and the fanaticism of religion believers.<sup>82</sup>

The foregoing explanation depicts the way the student reflects the existence of religion and its role and how they reflect their religious experience in a simple manner. They seem to imply that religion poses ambiguity, containing both positive dimension of asking people to live peacefully and love each other, and negative dimension of asking them to act fiercely for the sake of religion. Conflicts and violence in terms of religion become a social fact of the double side of religion. This notion of the ambiguous aspect of religion is clearly emphasized by Gregorio Baum.

Thus, the informant highlights on the multiculturalism aspect of religious education bridging all religions in one understanding of diversity and existence of each person in this world.

In terms of teaching and learning process at school, method and strategy lie as the most essential substantive factor to guarantee the success of learning for all materials including religious and moral education.

### **1.2. Learning Method and Strategy of Christian Education of Multicultural Vision at SMA Negeri Tiga**

The religious education of multicultural vision has become part of the 2013 education and moral curriculum which is dominated by multicultural learning materials. The multicultural issues ranging from human rights, multiculturalism, and democracy constituted the religious and moral education of XII grade students.<sup>83</sup>

The interview reveals that SMA Negeri Tiga Ambon refers to 2013 curriculum as a learning guideline. The research document confirms the foregoing information based on the interview with the teachers. On the account of learning method and strategy they simply put it:

I always encourage students to explore and find something related to the subject. By and large, I tell them to learn from other identity groups to discover the characteristics, culture, traditions, and more and that is where students are taught to appreciate it as a gift of God.<sup>84</sup>

The interview indicates the creativity of teachers in applying the learning method and strategy by stimulating students to explore and discover something in relation to the subject materials. The explanation of the teachers reveals that the students have successfully addressed the challenge of their teachers by presenting their works in front of the teachers who also learned from what they presented.<sup>85</sup>

This stage clearly signifies the implementation of the multicultural concept in the process of learning since the teachers did not position themselves as patron and students as clients, instead both were given the equivalent position in terms of knowledge sharing. This is in line with what is brought by Taylor (1994) related to equality and cultural recognition. What is meant by equality is that students are not served as the object of teaching and learning process, but they act as the subject or actor of knowledge. In this line, what is meant by cultural recognition in this research refers to the acknowledged students' identity as the source of knowledge through what they share with the teachers and other students. Behind this, there appears two things namely the existence of mutual trust and mutual understanding in the process of transformation of knowledge.

#### **1.2.2. Learning Method and Strategy of Islamic Education of Multicultural Vision**

To live peacefully, honestly, with justice and tolerance is the reflection of multicultural principle. As a multicultural barometer of Ambon city, SMA Negeri Tiga and its whole education environment are entitled to apply multicultural principle amply in all activities including the religious and moral education teaching and learning. A good thing is that multicultural material is constituted in the religious and moral education based on the 2013 curriculum. Thus, as the Islamic education teacher, the researcher and other religious teachers including Christian education teachers are liable with a huge responsibility to actualize the curriculum.<sup>86</sup>

<sup>82</sup> Interview with a student simply known as G in October 2016.

<sup>83</sup> Interview with a religious education teacher simply known as W on October 20<sup>th</sup> 2016.

<sup>84</sup> Interview with a religious education teacher, simply known as W, on October 20<sup>th</sup> 2016.

<sup>85</sup> Interview with a religious education teacher, simply known as W, on October 20<sup>th</sup> 2016.

<sup>86</sup> Interview with a religious education teacher, simply known as H, on October 20<sup>th</sup> 2016.

The mostly referred learning method to apply in teaching and learning process of Islamic education is specifically dogmatic materials of religious teaching. In particular I always use real examples in line with social relation of the society such as how to appreciate others.

It is the Americans of Christian religion who firstly invented airplanes, and it is us Moslem who utilize it to go on pilgrimage for haj or umrah.<sup>87</sup>

Such statement implies the students to appreciate others not only of different religion, but also others of different ethnic and different country. It is principle that all mankind on earth need each other.

In the case of SMA Negeri Tiga which is set as the multicultural barometer of Ambon city, through the students' organization, OSIS, they created a mental development program aiming at both Moslem and Christian students. The mental development program for the students is initiated with an introduction of religious concepts teaching to live peacefully through tolerance by referring to religious texts implemented in human relation. As an example, the Moslem students are presented with surah Al-Kafirun of verse 6 —*For you is your religion and for me is my religion.* Islam highly emphasizes the value of tolerance since principally Islamic tenets forbid a Moslem from entering the heaven owing to the mistake he has done to others.<sup>88</sup>

The foregoing information obviously indicates the fact that religious texts are still mostly referred for religious guideline since there is no religion without religious texts. The understanding of the informants mainly lies on religious texts and dogma which is why they never consider the social aspect of the religion as part of religious teachings.

**a. The Impact of The Provision of Religious Education of Multicultural Vision for Students of SMA Negeri Tiga Ambon**

As a multicultural barometer of Ambon city, SMA Negeri Tiga through its learning method and strategies has influentially affected the insight and behavior of its students in the internal interaction at school across students of diverse religion, diverse ethnic, as well as with the students of diverse school.

**1. The Impact of Religious Education on Social Interaction and Tolerance towards Students of Diverse Religion**

Principally, every man is created as a social creature that relies a lot on each other through individual, group, or a wider scale of communal social relation. Unluckily, over and over again do we find such social relation is destroyed by ideological reason, both due to religious ideology, ethnic ideology, as well as other ideologies. Such reasons have disrupted or moved apart the social relation due to ideological differences thus making the social relation be fulfilled with suspicion, prejudice, watchfulness, which eventually may lead to the dying out social relation.

The social interaction of students of diverse religion may be disrupted by religious symbols setting as a border between Islamic versus Christian students. The following quote is derived from an interview: The Moslem friends who visit our house usually rejected the offer of food for halal-haram reason. Thus, we can say that such suspicion is still growing between us, a feeling of fear owing to religious reasonings which draws the line in the social relation. Thus, for me myself, getting close to religion means growing fanaticism which may lead to a conflict.<sup>89</sup>

The statement clearly indicates how the student realizes his religion as the root of the loose knit of friendship between him and his friends. In addition, he also considers religion as a source of fanaticism which may lead to social conflict. It is thus he believes religion as having both positive and negative aspect.<sup>90</sup> The religious ideology has led the social interaction of students of SMA Negeri Tiga Ambon into a relation of tolerance. However, upon dealing with the issue of halal-haram, as a Moslem I still feel suspicious or even afraid to be offered with haram food when visiting the house of a Christian friend.<sup>91</sup> Halal-haram reason is considered as the most sensitive and fundamental reason for the Moslem student since it has been regulated in the Islamic tenet. The consequence of such tenet is the feeling of being cautious, suspicious, and self correction.<sup>92</sup>

<sup>87</sup> Interview with an Islamic education teacher simply known as H in October 2016.

<sup>88</sup> Interview with an Islamic education teacher simply known as H in October 2016.

<sup>89</sup> Interview with a Christian student simply known as A in October 2016.

<sup>90</sup> Interview with a Christian informant simply known as S in October 2016.

<sup>91</sup> Interview with a Moslem student simply known as A on November 5<sup>th</sup> 2016.

<sup>92</sup> Interview with a Moslem student simply known as A on November 5<sup>th</sup> 2016.



The student's saying indicates the fact that religion in terms of ideology has led its followers to the religious doctrine from which the feeling of suspicion and fear against those of different religion may root out. In some ways, it is important to maintain their identity and to know deeper on the identity of a Moslem as an individual and as a group. On the other hand, such ideology will lead a person to become a fanatic, exclusive, and even worse to a potential conflict. It is thus possible to consider religion as a symbolic capital or according to Bordieu is what termed as cultural mode which may turn from symbolic capital into symbolic power and eventually may lead to symbolic violence.

The fact that people always suffer from suspicion indicates that psychologically the very person feels uncomfortable and restless. Somebody of such condition may lose control and may do whatever harmful to him and others. The social interaction between Moslem and Christian students in SMA Negeri Tiga as previously explained indicates a telltale of disappointment of the Christian student towards the behavior of his Moslem friend. On the other hand, the cautious feeling inhibits the Moslem student from behaving joyfully with no burden and nothing to lose in the social interaction.

This excerpt has emphasized Gregorio Baum (1975: 62-114) thesis on the ambiguous nature of religion. In some ways, religion has taught us to be friendly, polite, kind and free of suspicion. However, in some other ways, religious doctrine also allows a room for cautiousness in the social relation with those who have different religion. The religious ambiguity in this case is obvious from the effort to build tolerance in the social interaction in one side. On the other side, when dealing with halal-haram issue, the students still bear the feeling of being cautious and suspicious which is made lawful by the religion in order to maintain the purity of the religion based on religious tenets.

From the multiculturalism perspective, the social interaction with others of diverse religion at school which is greatly fulfilled with the feeling of being suspicious and cautious or distrust are the challenge against multiculturalism. Such distrust does not reflect the spirit of multiculturalism as what is explained by Farrelly (2004: 43) who puts:

*—Multiculturalism is not about difference and identity, but about those that are embedded in and sustained by culture, that is a body of beliefs and practices in terms of which a group of people to understand themselves and the world and organize their individual and collective lives.*

Farrelly's argument highlights that in a multicultural society, there is no need to debate about the difference of identity. The emergence of multiculturalism concept provides us with an insight that each different identity can understand each other and appreciate each other's difference to live in harmony in the collective society. In other words, it is possible for those different identities to live together in a social relationship. (Karengga, 1997: 196, Heywood, 2002: 119).

What needs to be highlighted here in the social interaction of diverse religion students in SMA Negeri Tiga is the issue of mutual trust, in which the religious education of multicultural vision implemented in the interreligious relation is not fully educating the students to have mutual trust across diversity. The issue of religion with elements of dogma becomes the fundamental reasons for the students to inculcate suspicious feeling, so the cultural contacts could not walk well at school and out of school. School as a laboratory of multiculturalism has not successfully managed to bring the school community to be fully included in a collective consciousness of multicultural nature which is characterized by the absence of suspicion and excessive religious fanaticism. The same thing applies not only in the social relation out of school, but also in the social relation at school environment. Therefore, the affair of halal-haram is a fundamental issue to watch out for.

Islam is sensitive to the issue of halal-haram, so the bias is the emergence of suspicion.<sup>93</sup> Suspicion is a form of resistance in relation with the construction of identity. Giddens (1994) has a say about the process of dialectics in the construction of identity, in that the nature of the suspicions is one way of resistant against the internal factors for Moslem students on the value of halal-haram of the religious principles. On the other hand, within the framework of the discourse of multiculturalism there seems to be a lack of mutual trust among students.

## **2. The Impact of Religious Education of Multicultural Vision for Students to Understand the Socio-Political Context of the Society.**

<sup>93</sup> Hasil interview dengan informan berinisial, A, 5 November, 2016

An understanding of multiculturalism at SMA Negeri Tiga is not merely on the social interaction of the students at the internal level of the school as an implementation of multicultural values they encounter during the religious education session. It also lies out of the school environment as obviously seen from the external relation between SMA Negeri Tiga and SMA Negeri Satu Piru of Seram Regency of The West Part.

An interview with the students unveils their experience dealing with students fight, smoking, and alcoholic drinking, all of which were things they newly encountered at school. These issues were perfectly addressed at multicultural session. The young generation who should not be mingled with negative things like smoking, drinking, and fighting already developed them as a part of culture in SMA Negeri Satu Piru based on what they experienced.<sup>94</sup>

The culture of SMA Negeri Satu Piru is unlike what is found in SMA Negeri Tiga Ambon. However, they realize it as a part of cultural difference. In one side, they have to acquire it as a fact of diversity despite the potential danger in it. Thus, what is most important is the way to tackle the issue wisely since every decision is not free from consequences. Such awareness is thus essential in the social interaction to avoid any offense. However, it is pivotal that the students do not imitate the negative culture and that they maintain their identity.<sup>95</sup>

In related to the issue of smoking and alcoholic drinking in SMA Negeri Satu Piru during the monthly language program, there was an opinion that smoking was not the wardrobe of a man. Every man should have a future vision and mission for goodness. Thus it is totally wrong to justify drinking and smoking as a part of maleness identity.<sup>96</sup>

The foregoing information indicates a rejection against the issue of male stereotyping attached to smoking and drinking. The utterances express a resistance against the discourse that has been civilized in the society by resisting smoking and drinking as part of the attached maleness identity. The preference to smoke or drink is merely personal and is not related with gender identity neither as a male nor as a female.

## CONCLUSION

As a formal media to shape the knowledge and noble character of a person, school is also a public sphere which unites the smallest number of multicultural communities. Thus, school is a media for dialogue to bridge the society to develop an understanding of multiculturalism. The process of actualizing multiculturalism at SMA Negeri Tiga Ambon shows a great development. This school provides the students with religious and moral education based on the 2013 national curriculum comprised of multicultural values. What is undeniable is that there has been a greatly dominant orientation of dogmatic theology in the religious education process. Still, the four principle pillars namely morals, Fiqh, Tauheed, and Faith become the basic foundation of the religious and moral education. Thus, the multicultural values are integrated with those four principles. This is what makes Islamic education different from the Christian education, in particular as referred to grade XII. The materials mostly focus on the relevant issues with the concept of multiculturalism such as human rights, democracy, multiculturalism, and so on.

The author understood that the class situation of religious education implementation of multicultural vision in schools for the Islamic education and Christian education were based on the 2013 curriculum by referring to certain ideology thus leading to different spirit of multiculturalism and different implementation of multiculturalism. The implementation of religious education in SMA Negeri Tiga indicates that the Christian students were more opened in terms of the religious materials than the Moslem students. The religious education materials were brought to socio-political issues and the culture at SMA Negeri Tiga.

The implication of the religious education of multicultural vision at SMA Negeri Tiga Ambon by referring to 2013 national curriculum can be obviously seen in the social interaction among students and in the aspect of discourse. Tolerance among students was commonly found as they helped each other and exchanged role as a committee during the religious days. However, in terms of faith, there were still dogmatic ways of teaching leading to a feeling of suspicion between students of diverse religion. At the school context, there was a feeling of suspicion between teachers and students of different religion in regard to halal and haram food, such

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<sup>94</sup>Interview with a student simply known as A on October 26<sup>th</sup> 2016.

<sup>95</sup>Interview with a student simply known as S on October 26<sup>th</sup> 2016.

<sup>96</sup>Interview with a Christian student simply known as P on October 20<sup>th</sup> 2016.



suspicion also took place out of school. The author saw the implication of religious education of multicultural vision implemented in schools based on the 2013 curriculum was due to the curriculum content which did not constitute mutual balancing. Thus, it inhibits the idea of multiculturalism to be in line with the content and the implementation of the religious education so that the teacher can merely implement it particularly for the Islamic religion class. Things are different with the Christian education class in that both students and teachers in SMA Negeri Tiga creatively explored and discovered the values behind the materials which were not merely rooted from the Bible. The students explored and discovered the values from all of media and other references, including the social and political cases both nationally and globally as a learning reference for multiculturalism materials.

The author realized that homogeneous understanding in dealing with discourse of multiculturalism at the level of curriculum making is not equally distributed since limited scope means limitation of perspective. This is obvious in terms of the curriculum content of religious education of both Islamic and Christian education at XII grade which was significantly different. This indicates the government's frailty as the decision maker of the religion aspect. The imperfect provision of religious education of multicultural vision at school leads to the imperfect understanding of the multiculturalism content which eventually inhibits the teachers and students from having a broader perspective in dealing with the concept of multiculturalism.

The provision of religious education which greatly relies on the texts of the Holy Books leads the teachers and students to lack of creativity in exploring the issues regarding multiculturalism. The interview and observation highlight that there has been homogeneous understanding and insight on the issue of multiculturalism in the religious education in grade XII. In the essence, the different religion, ethnic, and culture is always seen as part of discourse of multiculturalism.

Hence, the author concluded that the religious education curriculum of multiculturalism vision has not been implemented at its best to explore the values and issues of multiculturalism openly by touching the political, economic, social, cultural, and other issues. In fact, those issues have become the everyday crisscross of the social life and the life of the students themselves. This is where the failure of the government lies as the curriculum maker which only acts partially since they merely consider the dogmatic aspect of each religion without taking into account the main goal of the religious education of multicultural vision. As a result, it inhibits the room to bridge the curriculum of Islamic and Christian education. All in all, it is just to say that one of the inhibiting factors of the religious education of multicultural vision is the dogmatic curriculum.



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