

# LSCAC 2018

INTERNATIONAL CONFERENCE



## PROCEEDINGS

**THE 5<sup>th</sup> INTERNATIONAL CONFERENCE**

**Language, Society, and Culture in Asian Contexts (LSCAC 2018)**

**Hue city, Vietnam, May 25-26, 2018**

**Organized by:**

- University of Education, Hue University, Vietnam
- Mahasarakham University, Thailand
- University of Hyderabad, India
- Universitas Negeri Malang, Indonesia



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LANGUAGE, SOCIETY, AND CULTURE  
IN ASIAN CONTEXTS (LSCAC 2018)

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Huong Giang hotel, Hue city, Vietnam



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SOCIETY, AND CULTURE IN ASIAN CONTEXTS  
(LSCAC 2018)

Penulis :

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Editor :

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Desain Cover & Penata Isi

**Tim MNC Publishing**

Cetakan I, Mei 2019

Diterbitkan oleh :



**Media Nusa Creative**

Anggota IKAPI (162/JTI/2015)

Bukit Cemara Tidar H5 No. 34, Malang

Telp. : 0812.3334.0088

E-mail : [mncpublishing.layout@gmail.com](mailto:mncpublishing.layout@gmail.com)

Website : [www.mncpublishing.com](http://www.mncpublishing.com)

**ISBN 978-602-462-248-0**

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### **Keynote Speakers**

Professor Theodore Morrissey, Lindenwood University, United State

Professor Prabhakara Rao Jandhyala, University of Hyderabad, India

Professor Yazid Basthomi, Universitas Negeri Malang, Indonesia

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# THE POLITICS OF RELIGIOUS EDUCATION HAVING MULTICULTURALISM IMPROVING THE SOCIAL CAPITAL AT SCHOOL

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**Abstract:** This research explores the theme of religious education and multiculturalism in the context of school communities in Senior high school1 Ambon. The issues being the topic research base on the fact that the environment of that is a multicultural society related to the religion and ethnics. Religion being the most important things to be consider post the conflict and violence in Maluku and Ambon specifically some years ago, and that school being the place for Muslim and Christian student studies there. Base on the argumentation above the issues of research is the politic of religious education having multiculturalism improving the social capital at school. The aim of this study is firstly to describe the context of the school and its religious education models. Secondly, it is purposed to reveal whether the implementation of religious education supports multicultural concept in this school. Thirdly, it is designed to understand the interconnecting and the political impact of multicultural religious education toward the students' attitude, behavior and views. The research was conducted through qualitative methods. Firstly, bibliographical study was done by determining a theoretical frame work as a tool to analyze data and literature review related to other researches' results was used to contribute on this research. Secondly, in-depth interview was carried out focusing on the State Senior High Schools I Ambon. The interview process was useful in tracking the implementation process and the political impact of the multicultural religious education. The data was also gathered though observation. The result of the investigation analyzed the implementation of religious education based on the 2013 curriculum at school which has impact on the student knowledge about the multiculturalism concept. In addition, they use the



knowledge to understand the social phenomenon. This can be seen from their critical awareness related to some cases such as dehumanization, stereotyping, ethnocentrism, discrimination, conflict and violence in society on macro and micro level. Furthermore, the Politic of religious education having multiculturalism help the student to improve the social capital at School.

**Keynote:** *Politic of Religious Education, Multiculturalism, Social Capital at School.*

## Introduction

Historically, education has been an important aspect for this nation since the colonial era. It is mentioned in the preamble of the 1945 Constitutions of the Republic of Indonesia, in paragraph four, as the evidence that Indonesian government put great consideration toward national education. In particular, religious education has been implemented in the schools based on the decree of the People's Consultative Assembly year 1966 no. XXVII/MPRS/1966, on religion, education and culture. This decree has changed the direction as well as the purpose of education from the old order era to the new order era by implementing *Pancasila* (the five principles) as the foundation and the spirit of national education. As stated in the 1945 Constitution chapter 1 article 4 that education and religion are strongly related in light of the effort to construct morality, mentality, and intellectuality of the Indonesian youth, particularly by improving their intelligent and skills as well as building strong physical state. Therefore, based on the decree, the 1945 Constitution, the Law no. 4 year 1950 and the agreement of the Ministry of the religious affairs, the religious education is implemented in schools.

In the new Orde era rezim, the Law no.2 year 1989 chapter 39 states the decree of the Ministry of basic education which mentions that schools should include ten subjects including religious teaching. It is aimed to build the Indonesian who are obedient with strong faith to God. In the reformation era, religious education is also implemented under the government regulation through the Law no.20 year 2003 on



national education system which also consists of religious teaching. Through this, religious education is accomplished through formal education. (Mahupale, 2007: 77). The implementation of Religious education at school has been controversial for many scholars due to two aspects namely external and internal. External aspect includes conflicts happened everywhere, human right crisis, and mass conflict involving students. Meanwhile, the internal aspect relates to the segregation of separated school community. In fact, this is the portrayal that religious education has become the source of conflict because of the orientation on dogmatism aspects as the focus of religious education. It is explained clearly by Asyarie in Mahupale, (2007) that doctrinaire religion no longer opens space for differences and change, thus, since there is no more room for emergence of the dynamic of change and difference terms of religion, it has worked against reality and rejected multiculturalism. The reality of Indonesian diversity or Indonesian multicultural society has depicted some hostile acts and action against the multiculturalism paradigm and reality that is loaded with a various conflicts of ethnic violence in terms of religious violence such as was happen in Ambon, Maluku, sexual violence and other abuses.

Education at school is one formal medium that allows a social space that contributes to multiculturalism, School in their daily live had prepared spaces for school communities improving social values stronger. Principal, education having multicultural dimension as learning place, meeting place and invite the school communities to dialogue one and other. Religious education should give space to spell out the multicultural values. This means that religious education at school in Indonesia must have multicultural conceptions to reflect Indonesian multicultural society.

Based on the explanation above, the problems that will be discussed in this article is the political of religious education having multiculturalism improves the social capital at school. In particularly, the focus research is also connected to the Religious education having multiculturalism conception on the 2013 curriculum for grade XII of



senior high school. This problems consisted of some particular research question such as:

What are the teachers and students opinion related to the religious education applied in school?

How are the method and strategy to teach the religious education having multiculturalism?

What are the impacts of religious education having multiculturalism can help the student to improve the social capital at School area and out sight?

To answer the research question, this research was conducted by qualitative method, by using in depth interview, observation participated and review literature. The in-depth 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. In-depth interview is also done to the student of both religions to know their opinion on the content and implementation of religious education regarding to the human relation in school area and oversight. The participated observation was done to see the student daily activity, attitude, behave as implication of religious education having multiculturalism. The literature view regarding to the setting of the theoretical frame work as the tools to analyzing and interpretation of data.

### **Finding and Discussions**

#### **Teacher and Students' Opinion on Religious Education in Schools.**

Religion is the foundation of faith which is based on the religious teaching and doctrine. In principle, the aim of religion is to guide the followers to understand and know the God sovereignty and to teach them to live together and to preserve the nature. Therefore, religious education to facilitate people to learn about religion is important. However, is it important to teach this at School? The response of the informants on the question includes:

Religious education is important to be implemented in school, because students must learn about the knowledge of the religion which delivers teaching about the masterpiece of God in a form of salvation to all people without looking for differences. Students must learn about religious doctrine which involves ethics and morality. The other reason why religion is important to teach in school is because it never teaches people to hate and to find enemies, conflict and war between one and others.<sup>30</sup>

The teacher's statement above is similar to the students' argument affirming that religious education is important because they can learn to know God will by His teaching written in the Bible. Moreover, they can learn how to love others even if they embrace different religion.<sup>31</sup> Both of the argumentations above show that teachers and students are aware and understand that religious education is important to be applied in schools in relation to the development of the students' faith, attitude, morality and characters.

Further reason related to the implementation of religious education in school is obtained from Islamic religious education teachers who said that students must learn about God order by studying *dalil naqli*.<sup>32</sup> In addition, students also assert that the implementation of religious education in school is considered as the enactment of the concept of One God mentioned in the first principle of *Pancasila*. It is also measured as evidence that Indonesian government arranged the regulation on religious education in school to assist those who cannot learn well on their own way.<sup>33</sup>

The explanation indicates that schools become the arena to indoctrinate as well as to internalize religious ideology, in the sense that, the content of the religious education

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<sup>30</sup> Result interview with the Christian religious education teacher in SMA Negeri I Ambon, Initial, M, October, 26<sup>th</sup>, 2016.

<sup>31</sup> The result interview with the Christian students level XII of Senior High school I Ambon November, 5<sup>th</sup> 2016.

<sup>32</sup> The result interview with Islamic religious education teacher initial H , October, 2016.

<sup>33</sup> The result interview with Islamic student of SMA I Ambon initial S, I, October, 2016.





curriculum does not only discuss about social dimension of religion, but it also discusses about religious doctrine which in fact covers a big percentage in the religious education curriculum. This phenomenon is responded by Christian students, offering critical statement that one of the implications of the religious education subject in schools which involves doctrinal nuanced material is the separation between Moslems and Christian students in regard to class distribution.<sup>34</sup>

The other critical statement comes from other student who said that even though the aim of religious education in school is to teach students about good will, it can be mistaken because religion dogma that is internalized to be true and false claiming which potentially creates the conflict. According to the student, the Moluccas' conflict in 1999 was the evidence that religion can be mistakenly exploited to support conflict and violence, which is the impact of religious dogma has been describe in fanaticism, and militant attitude of religious followers.<sup>35</sup>

The students' argument shows their reflection, based on their experience, that religion contributes not only to the encouragement of humanistic attitudes but also to conflict and violence which becomes inevitable part of the religious followers' actions. This explanation supports Baum's concept that religion is ambiguous (Baum, 1975). Religion has positive and negative dimension, in which the followers are taught to live together in harmony, yet it also brings latent potential to push the followers to kill, burn, and to commit other dehumanization actions. Nonetheless, according to the informant, the 2013 Curriculum has included multiculturalism subject which is important since it will bridge students' awareness on the God's Supreme Being and the reality of being religiously divergent within society.

### **Method and Strategy to Teach Religious Education Having Multiculturalism**

<sup>34</sup> The result interview with the Christian Students initial A, A, October, 2016

<sup>35</sup> The result interview with the student initial G, October, 2016.

Both method and strategy are important in teaching process and it would be the indicator of the success of subject matters including religious education. Therefore, in this part, the discussion about teacher's method and strategy in religious education class is delivered.

### **Teaching Method and Strategy in Christian Religious Education Class, XII, State Senior High School I Ambon.**

Method and strategy are important to improve academic achievement. Teacher must prepare the method and strategy before teaching process is begun in class. Based on the interview, the teacher said that:

The teaching method in religious education class is similar to other subjects i.e., discussions, lecturing, question and answers, etc. Especially on the multiculturalism concept, I use two methods namely lecturing and case study, in which at first, I explain the concept of multiculturalism in relation to its etymology, scope and content. It is must be considered by the teacher because this term is new and students need the explanation as the enlightenment for them. Later, students are assigned to discuss the cases about social, politic and other aspect connected to the topic of multiculturalism.<sup>36</sup>

The statement shows that the notion of multiculturalism as part of religious education on the 2013 curriculum is novice concept that needs to be explained etymologically and scientifically. This is indeed to differentiate between the term multiculturalism and the term of pluralism, heterogeneity, which have appeared in advance. Thus, the scientific explanation on multiculturalism conception using lecturing method is important to help students' understanding on this particular concept and to use this to analyze social phenomenon occur within society.

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<sup>36</sup> The result interview with the Christian religious education teacher, November, 5<sup>th</sup> 2016..



The result of field observation conducted at Christian religious education class shows the quality of students when they discuss about multicultural problems using case study method. The class was divided into six groups and each group was free to select a case to discuss. It was noted that there are some problems discussed such as ethnocentrism and stereotyping as appeared in Ahok<sup>37</sup> case; segregation between Moslem and Christian people in Ambon in post conflict era; and the issue of identity taken form of bullying practices in class.

The class atmosphere shows the quality of students which can be seen from their argumentation and explanation of the selected cases. It was explained by the teacher that:

The students of the State Senior High School I Ambon possess decent aptitude. As teachers, we must prepare material, strategy and method well. My experience when I wrote the topic in the whiteboard, the students raised questions and usually I use the question as discussion topic in the class.<sup>38</sup>

According to other informant, the students of the State Senior High School I Ambon have wide knowledge because the learning process carried out in the class is not taken only from the packaged book, but they are also suggested to search information by various media and books including internet which connect to the topic discussion in class.<sup>39</sup>

The explanation indicates that Christian religious education learning process needs many facilities to support the students to get information to improve their knowledge. In this sense, strategies and media do not function merely as the complement, but it will be the core of the learning process. Class discussion has been the place to facilitate students to improve their academic skills such as critical thinking which

<sup>37</sup> Ahok is a political actors and also who is an ex Governor of DKI Province, Indonesia. Who is Indonesian Chines and Protestant.

<sup>38</sup> The result interview with the Christen religious education Teacher, October, 26<sup>th</sup>2016.

<sup>39</sup> The result interview with informants, who is the Christian religious education Teacher, initial N, November, 5<sup>th</sup> 2016.



relates to cognitive, psychomotor and affective aspects. Hove (2011) in his research asserted that the explicit learning process implementing critical thinking awareness can help students to sharpen their academic performance in order to spread out their skills to compete in the global context. In his research, it is proven that students' critical thinking experiences in the learning process at school will result in high academic achievement on the final. In short, in this cyber era, electronic media such as internet has been the primary function in the teaching and learning process, and so, teachers must prepare material, method and strategy, content, as well as teaching and learning facilities (technology) appropriately. Teachers must also have interdisciplinary knowledge as the requirements of teaching process.

In short, critical thinking can be implemented by considering the elements such as the target of the teaching, the problem faced, issues, assumption and concepts, empirical role of learning and data as the result. Critical awareness at school should be balanced with consciousness of cultural diversity as an effort to build students' character.

Students are free to select the issues as well as the teaching and learning method. This gives opportunity for students to explore their academic achievement, to analyze and interpret the topics of the discussion. In addition, they also find the space within the teachers' method and also in the curriculum to act independently and at the same time to take responsibility on the chosen topic based on their rational argumentation. This context shows new culture and tradition in teaching-learning process in which cultural recognition, equality and equity take place in the class between teacher and students (Cf. Taylor, 1994). Teacher does not the only knowledge resources but both students and teacher are considered as the subject and the object of knowledge.

**Teaching Method and Strategy in Islamic Religious Education Class, State Senior High School I Ambon**



The teaching and learning process in Islamic religious education class in grade XII is based on the 2013 curriculum which delivers four aspects namely *akhlak*, *adab*, *fiqh*, and *tauhid*. This influences the teacher to select the teaching method and strategies. Usually, the teacher implements various methods to teach in religious education class such as lecturing, case studies and discussion. Furthermore, hermeneutic and interpretation method is also employed to explain how the Qur'an speaks about tolerance, pluralism, multiculturalism, etc.<sup>40</sup>

The above explanation indicates that, in the process of the teaching Islamic religious education, teacher has important role by implementing various methods and strategies to guide the students to understand the teaching material well. According to the teacher, the multiculturalism as part of the content of the 2013 curriculum is still new for the students, thereby; teacher must be qualified in comprehending theoretical knowledge including the mastery of methods and strategies to explain the materi to facilitate students' understanding of the topic being explained.<sup>41</sup>

### **The Impact of Politics Religious Education having Multiculturalism Improving the Social Capital at School.**

As mentioned before, religious education in school has gained controversy among many scholars. It has been described that religious education receives considerable concern from people which signifies the need of great attention and care from people of different background such as, government as the policy maker of the national education curriculum, education practitioners and theorists, teachers, education stakeholders, etc. All of them should build structured network to support religious education to be able to solve multicultural problems in Indonesian context, especially in public schools. The discussion topic about the political impact of the multicultural religious education having multiculturalism improving the social capital will be

<sup>40</sup> Result interview, with the Islamic religious education teacher, October, 26<sup>th</sup> 2016.

<sup>41</sup> Ibid.

discussed in this paper particularly in terms of tolerance, networking, and students' understanding of social and political context.

### **The Impact of Political Religious Education Having Multiculturalism in Building Tolerance and Interaction among Students with Different Religion.**

Multicultural religious education is critical to build tolerance and cultural interaction among students with different religion in State Senior High School I Ambon. The result of the interview with one of the student discloses that:

The environment of the State Senior High School I Ambon is supportive for student to build tolerance and friendly interaction and tolerance among students even though we have different religion, social class, status etc.<sup>42</sup>

The same argument also comes from Moslem student who said that:

Building relationship and friendly interaction is not based on the identity such as by seeing who I am, but everyone can build relationship based on the spirit of humanity as the fundamental reason. Al-Quran, Surah Al-Maida verse 147 has emphasized this. However relationship should not diminish our own identity. To build relationship we must also trust others. I am Moslem and I trust my Christian friends related to the halal-haram, I do believe in those who put tolerance for my religious doctrine.<sup>43</sup>

These above explanations emphasizes several concepts i.e., trust is important to build relationship and friendship; different identity such as religion should not be the reason to make segregation among one and others; religion become the root to build relationship and that identity will not loose on behalf of friendship.

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<sup>42</sup> The result interview with the Christian student initial, H, November, 5<sup>th</sup> 2017.

<sup>43</sup> The result interview with the Moslem Student initial R, November, 5<sup>th</sup>, 2016.





Trust lessens suspicion, minimizes fear of and anxiety toward others. Furthermore, relationship and friendship in differences involves the chance to show the existence of one or community identity. Jenkins (2008: 18) affirmed that identity is human capacity to see themselves and others. This also relates to others' ability to see us and them. This argument highlights that identity is the social product which is close to social relation and social construction around us. Therefore, identity is structured from interconnection among individuals in certain society. In other words, interaction process results in identity which further turns out to be distinguishing and leveling aspect between one and other. Therefore, friendship and relationship among Moslems and Christian students in State Senior High School I Ambon has been the arena to express their identity, including the opportunity to recognize their self and others too. It is described in the interview result as follows:

In friendship, as Moslem, I still obey five times prayers, and I also eat the lawful food. Our Christian friends understood it very much, so they will not give us illicit food to eat, and they also permit me to go out for pray.<sup>44</sup>

Religion as identity also constitutes cultural symbol that is embedded on human body and is still preserved to be sustainable. Identity awareness or religious awareness can help people to understand and be tolerant towards the norm of each religion. Based on the narrative, we can see the trust bounds the students' circles. It can be seen from the following interview result:

Halal and haram are considered to be obligatory guidance in Islam. Therefore, every Moslems should protect themselves from haram substances. Then, it is common that carefulness typically appears regarding food consumption. But, as Moslem who has relationship and friendship with Christian students, we do believe that they will not cheat us or trick us with unlawful matters.<sup>45</sup>

<sup>44</sup> The result interview with informant initial R, November, 5<sup>th</sup> 2016.

<sup>45</sup> Scn, no. 2.

This argument describes the culture of tolerance among the students which results in trust. They do not put religion and religious doctrine as the constraint wall to build friendship and relationship. The similar statement is also emphasized by other informant who asserted that:

Trust between us does not only appear in school, but it also happens outside the school. We visited our friend's house in Galunggung, Batu Merah at night to celebrate our friend's birthday and we did not feel scared.<sup>46</sup> .

This shows that the segregation between Moslem and Christian community after Moluccas conflict, especially in Ambon society, does not become barrier for the students of State Senior High School I Ambon to show the essence of friendship which is represented by visiting friend's house to celebrate religious rituals or other activities to connect Moslem and Christian students.

This fact shows the multicultural characteristic as stated by Farely:

*"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".*

Farely argument is similar to one of student's statements, stating that different identity is not debatable problem. Instead, it constitutes a starting point to support the values of tolerance to learn to recognize cultural differences. This fact is proposed by Taylor (1994) with the term of cultural recognition as the practical dimension of the multicultural concept at State Senior High School I Ambon, which further becomes the ideology and the identity of the school. The students can create harmonious living in diversity in the school. Citing Karenga's opinion, 1997: 196, Heywood, 2002: 119) it can be said that the culture of tolerance, trust and harmony are the form of appreciation for multiculturalism.

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<sup>46</sup> The result interview with the Moeslem Student initial K, November 5<sup>th</sup> 2016.



The effort to build the multicultural awareness which involves cultural recognition is a long process. The result of an interview with Moslem student reveals that the growing of multicultural awareness starts with suspicious feeling around the school community, particularly within Moslem community related to the issues of the food that are *halal* or *haram*. However, by the time, the issue began to vanish because the multicultural awareness has grown within the school community. This happens not only in school environment but also outside the school setting. Moslem students or teachers do not ask whether the food is *halal* or *haram* when they come to the Christian student house.<sup>47</sup>

The Christian students respond in positive way to the Moslem student's statement, because they consider this as having strong relation to religious doctrine. Thereby, there are three important points to be highlighted in building relationship and friendship i.e., identity, tolerance and trust. This is also emphasized by informant with initial S who said that living together badly needs tolerance and trust but the most important thing is that we must protect our identity as Christian and simultaneously build trust to others.<sup>48</sup>

Moslem and Christian students understand that identity is the most important principle in one's live. However, it should not hinder people to build relationship with others. The phenomenon of the social identity construction within the school is in line with Steph Lawler (2008: 5) who perceive identity (true self or true identity) as not merely given and embedded within inner side of human body without any intervention. Instead, it is said that true self or true identity is a social product or the result of construction through social negotiation. Thereby, the process of social identity construction involves intervention and connection to the others.

<sup>47</sup> The result interview with initial Q, November, 5<sup>th</sup> 2016.

<sup>48</sup> The result interview with the Moeslem student initial S, November, 5<sup>th</sup> 2016.



The result of the social construction process at the State Senior High School I Ambon context emerges on tolerance, trust and cross-religion cooperation. It can be seen from the following result of interview:

The students and teachers' tolerance is high and it appears in religious rituals and celebrations. For instance, Christian students arranged a committee and made effort to collect money to buy buffalo or goat to celebrate Moslem's sacrifice ritual in school. This also happens the other way around for Christian religious celebration. The Moslem students structured a committee and proposed initiative to pioneer the celebration too. It represents the interpretation of tolerance and living together in school.<sup>49</sup>

In the multiculturalism paradigm, the above fact not only describes Taylor's concept about cultural recognition, but it also proves the equality atmosphere at between Christian and Moslem students at the school. The cultural recognition and equality are reflected through the form of cross-religion cooperation which further becomes a field to express their cultural identity and eventually forms cultural contact. School, as the education medium, functions to promote multicultural values. This is not limited only for the cognitive forming process but also for psychomotor as well as affective development process which will contribute more for the implementation of multicultural values. The 2013 curriculum which includes multicultural religious education has contributed to promote students' multicultural characteristic at the State Senior High School I Ambon. The content of the multicultural religious education is the path way to eliminate any form of discrimination and injustice acts in society. It is also expected to change people's mindset on their understanding about multiculturalism. This should be carried out based on the terms of humanity and dignity (cf: Apiah, 1994, Rockefeller, 1994: 88). Taylor (1994: 25) asserted that identity is formed by the recognition. Without recognition, misrecognition of others will emerge. Cultural

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<sup>49</sup> The result interview with the Christian Student initial C, November 5<sup>th</sup> 2016.



recognition is important to support inter-cultural relationship and friendship and it also gives space to show the existence of each culture to survive as well as provides media for learning process to see the each other's values.

### **The Impact of Politics Religious Education Having Multiculturalism to Improve the Social Knowledge At School**

It can be said that multicultural religious education in the State Senior High School I Ambon, in particular in grade XII is successfully conducted. It appears not only in students' daily-basis social activity in terms of cross-cultural-cross-religion team work but also in the students' mindset formation in understanding the dynamic of the social movement and the development of society. Based on the observation in grade XII of social class (IPS), the class discussion was connected to conversation about the politics and identity. One group saw Ahok case as representing certain political identity which became basic reason for some political actors to disrupt Ahok's reputation in regard to Jakarta province political contestation.

According to the group, which was represented by informant initialed F, it was stated that there are two important aspects being discussed under the topic of Ahok cases i.e., ethnocentrism and stereotyping. In addition, the group stated that Ahok case shows Jakarta's political actors' failure in take advantage of the issues as the attribute to join in the political contestation. Regrettably, the Jakarta society was considerably provoked by the political interest of the political actors. Moreover, religion and ethnic were taken as the symbolic capital to enter the political arena.

According to the group, Ahok represented Indonesian Chinese and Christian, and herewith the issue developed into harmful matters in which multi interpretations to Ahok statement raised overwhelmingly.<sup>50</sup> Meanwhile, Moslem students' responded to

<sup>50</sup> Result observation in Class XII (IPS) on the religious education class October, 26<sup>th</sup> 2016.



Ahok case as being full of political interest. Thereby, religion was not solely about *aqidah*. It had been misused as political interest to block Ahok reputation.<sup>51</sup>

Other issue which emerged as discussion topic was about bullying practices among students with different ethnic background to physical differences such as skin color and straight or cruel hair. Some students make use of the symbols to bully their friends. Even though it appears as a joke at the beginning, some students seem aggrieved giving cynical smile impression.<sup>52</sup> The Multicultural case was also arisen as debating topic regarding the term provocation as the sources of Moluccas conflict and segregation as the impact of conflict. According to the groups, an actor had played as hidden player which set the conflict. It is also stated that residential segregation between Christian and Moslem in which people living separate in partition after the conflict has raised consideration for Moluccas government to develop Moluccan society. The students are aware that religion has been potential to raise conflict. Moreover, it is proven that that religion should function not only as the bridge to achieve vertical relationship between man and God but also to touch horizontal relationship among human being as well as assigned to political channel.

Based on the above information, it can be seen that the students of the State Senior High School 1 Ambon have possessed the knowledge and perspective to explain multicultural topic and problems around it. This, in fact, describes that multicultural religious education which is based on the 2013 curriculum has been successfully applied at school. According to Taylor (1994) multiculturalism is not only related to the cultural recognition, equality and equity. It also relates to political and social factors as well as education as the media to internalize society's understanding on multiculturalism. Schools are also considered as arena to teach the society (students) to understand, recognize and put tolerance to others' rights even though the cultures

<sup>51</sup> Result interview with the Moeslem student initial R Nophember, 5<sup>th</sup> 2016.

<sup>52</sup> Result interview with Christian student initial H, November, 5<sup>th</sup> 2016.



are different. It must be carried out through human dignity and human rights (Parekh, 2008: 9; Rockefeller, 1994: 88).

The research findings at the State Senior High School 1 Ambon show the quantum teaching and thinking beyond conventional style through the effort to analyze social phenomenon, i.e., culture, identity, social, national and local politics. The students had been successful to explain the correlation among political interest, religion, ethnicity and human dignity. The students explained explicitly, how religion had been used as the scape goat to political interest by personal political actors or groups which resulted in discrimination and racism to individuals or groups. School has been the students' laboratory to learn and practice on knowledge and concept of multiculturalism. Eventually, the starting point to teach and learn of multiculturalism concept begins from schools because schools accommodate the people's different culture, strata, class, identity, etc. It is then formed as school society as they learn and recognize each other and live together in harmony (cf: Weeker and Wilterdink, 1988: 44).

## Conclusion

School as formal educational media is an arena which is aimed to develop social capital which is showing by attitude, character and morality and behave. It also constitutes public sphere to accommodate social capitals and community differences. School functions as the media to carry out dialogue and to bridge the school community to increase their knowledge about the concept of multiculturalism. The process to realize this in school context shows the increasing educational procedure. The State Senior High School I Ambon has implemented multicultural religious education which is based on the 2013 curriculum. Even though there is little difference between Islamic religious education and Christian religious education, they connect to the foundation of each subject. For instance, the Islamic religious education does not discuss straightly about human rights, democracy etc. as that of multicultural religious education curriculum.



Teachers own the quality and are prepared to explore the topic in class and students respond them well. It can be seen from their argumentation during class discussion which explored about cases related to the multiculturalism concept. Moreover, the political implication of the multicultural religious education in the State Senior High School 1 Ambon are evidenced by of the students interreligious relationship and friendship which is manifested in activity namely team work to celebrate religious festivals and to carry out religious rituals. Tolerance, mutual trust and mutual understanding have emerged in the school community. However, one interesting point is that multicultural religious education must be started from the changing of the education system on the top level. This means that the government as the policy maker must consider the balance of the content of the curriculum of the Islamic religious education curriculum and Christian religious education curriculum to achieve equal same values and the equivalent topic discussions in class.

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## **HUE UNIVERSITY OF EDUCATION, VIETNAM**

*34 Le Loi St., Hue City, Thua Thien Hue Province*

University of Education was established in 1957. Before 1975, it was a Faculty belonging to the University of Hue. After the reunification of the country in 1975, University of Education was officially founded as an independent institution under Decision No.426/TTg signed by the Prime Minister on 27 October 1976. In 1994, according to Decree No. 30/CP dated April 04, 1994, Hue University was founded and University of Education has become one of the affiliated members of Hue University since then.

### **General objectives:**

The general development objectives of University of Education to the year 2020, vision 2030 is that: Develop the University of Education towards a research and applied institution with complete training majors and levels, an institution for training teachers, researchers, educational management staff, technology transferring, educational advising, meeting the demand of educational innovation in the integrated time.

### **Specific objectives:**

- Innovate the higher education administration, restructure and complete the management system at all levels, meeting the demand of innovation;
- Enhance the capability of the staff, especially teaching staff, satisfying the lecturers' standard in the era of innovation and integration;
- Standardize teaching curriculum and undergraduate, graduate activities;
  - Develop the quality of lecturers' and management staff, meeting the demand of basic and all-sided educational innovation in the integration time;
- Enhance the quality of science-technology activities, especially educational science and international cooperation activities;
- Strengthen the learner and start-up activities;
- Build up an educational environment ensuring quality; enhance the satisfactory of the learners and employers;
- Modernize the facilities serving the teaching, research, and management activities;
- Enhance the effectiveness of the financial management meeting the requirement of innovation and enhancing training quality.





## Universitas Negeri Malang, Indonesia

On October 18, 1954, Prof. Mr. Muhammad Yamin, the former Minister of Education and Culture, officially inaugurated *Perguruan Tinggi Pendidikan Guru* (PTPG Malang), or Teacher Education College. The historical event marked the genesis of the present-day Universitas Negeri Malang (UM), one of the oldest universities in Indonesia. The nascent institution started with 5 departments that housed 127 students and 37 faculty members. The founding of another university in East Java, Universitas Airlangga (Unair) on November 10, 1954, brought some important consequences to the status of PTPG Malang. Since then, PTPG Malang merged with Unair and became one of the university's four faculties.

It was not until four years later that a new status was officially declared, whereby, PTPG Malang became *Fakultas Keguruan dan Ilmu Pendidikan*, Unair (Faculty of Teacher Training and Education, Universitas Airlangga). In 1963, FKIP Unair was converted into an independent institution, namely, Institute of Teacher Training and Education (*Institut Keguruan dan Ilmu Pendidikan Malang*, or better known as IKIP Malang).

The year 1999 witnessed yet another important change to the institution's status, where IKIP Malang obtained a wider mandate and was transformed into Universitas Negeri Malang (UM). Currently, UM is home to eight faculties—Faculty of Education, Faculty of Letters, Faculty of Mathematics and Science, Faculty of Economics, Faculty of Engineering, Faculty of Sport Science, Faculty of Social Science, Faculty of Educational Psychology--and the Graduate Program.





## University of Hyderabad, India

The University of Hyderabad also known as Hyderabad Central University, is an Indian Public Research University located in Hyderabad, Telangana, India. Founded in 1974, this mostly residential campus has more than 5,000 students and 400 faculty members from several disciplines. This large metropolis is unique in its rich architectural glory and blend of diverse linguistic, religious, and ethnic groups, making it an ideal place indeed to locate a Central University.

The University of Hyderabad is regarded as a premier varsity in the country, along with other universities like Jawaharlal Nehru University, Delhi University and the Indian Institute of Technology. The University has been consistently ranked among the top ten Indian universities, especially for research. In January 2015, the University of Hyderabad received the Visitor's Award for the Best Central University in India, awarded by the President of India.

The University opted for a rigorous evaluation by the National Assessment and Accreditation Council (NAAC) of the University Grants Commission. The apex Council of NAAC awarded the top grade of A\*\*\*\*\* to the University (on a five-point scale A\* to A\*\*\*\*\*). The University has also been rated by the NISSAT (National Information System for Science and Technology) of the Department of Scientific and Industrial Research (DSIR), Government of India, as the only University under the 'High Output – High Impact' category among the top 50 institutions in India with publications in citation - index journals. The University is a public research university with vibrant research activities in every department, awarding about 300 doctorates each year. The University receives research funding from UGC, CSIR, DST, DBT, FIST and other funding agencies. The University is known for high quality research output from faculty members and students in the natural sciences, social sciences, and humanities.





## Mahasarakham University, Thailand

Mahasarakham University (MSU) is a Thai public university with approximately 45,000 higher education students in 2013. The university has two campuses, the Old Campus in the city center in Maha Sarakham Province in the northeast region (Isan) of Thailand and the New Campus at Khamriang Subdistrict in the northwest of the city. MSU offers 178 degree programs: 86 Bachelor's degree programs, 58 Master's degree programs and 34 Doctoral degree programs. In 2015, MSU has enrolled 157 international students from more than 10 countries across the globe.

The development of Mahasarakham University can be traced back to March 27, 1968, when it was established as Mahasarakham College of Education for strengthening and expanding higher education in the Northeastern region of the nation. Located in the outer north area of Maha Sarakham Province, a small town right at the center of the region, the college has been responsible for the development of quality educators to serve educational institutions of all levels. In 1974, the college's status was elevated when it became a regional campus of Srinakharinwirot University. At that time, there were four academic faculties: Education, Humanities, Social Sciences, and Science.

In 1988, the Khamriang Campus, known as the New Campus was set up in Kantarawichai District, approximately seven kilometers from the Old Campus. In 1994, the college gained its statutory status through the Thai Higher Education Act and became Mahasarakham University, the 22nd public university of Thailand. Mahasarakham University has since expanded rapidly in academic infrastructure, facilities, and relevant services. It has become a comprehensive university, offering undergraduate and graduate degree programs in three academic clusters: Social Sciences, Pure and Applied Sciences, and Health Sciences.

With 17 faculties and two colleges, the university has been recognized as one of Thailand's fast-growing universities. The total student enrollment has increased from thousands in its earlier years to about 45,000 students in 2010. Many faculty buildings have been constructed on the Khamriang Campus which is now the university's administrative and academic center.



**Media Nusa Creative**  
 Anggota IKAPI (162/JTI/2015)  
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ISBN 978-602-462-248-0



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