

Multicultural Education and Religious Moderation Education: Strategies For Harmony Education in Schools

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Abstract. Instilling an understanding of the diversity in society can start with educational institutions, including formal schools. Students become subjects in the teaching and learning process; thus understanding the diversity in society in the social environment is critical. Hence, forming this understanding can produce social practices that lead to harmony. One way is to implement multicultural education and religious moderation education in schools. This paper employed the literature study method. This paper aims to describe the characteristics and implementation of two harmony education strategies, namely multicultural education and moderate religious education in schools. The research results indicated differences in characteristics between multicultural education and religious moderation education based on the definition context. Furthermore, the overall implementation of these two educational strategies has similarities in integrating various values through subjects, local wisdom, and various school programs.

Keywords: Multicultural Education, Religious Moderation Education, Educational Strategy, School

1. Introduction

Education has an essential role in people's lives in improving knowledge, attitudes, and skills. Students who receive education at school institutions aim to gain more improvement. The desired changes in education are intellectual changes experienced by students and attitudes in understanding the diversity of identities and backgrounds. Educational institutions are no longer places for transferring knowledge but also for forming attitudes, behavior, character, and youth leadership [1]. Respect for others and constructive interactions amongst diverse student groups should be taught in educational institutions [2].

Education is the best medium for building a nation into a great nation in all fields [1]. As a rich country with diverse identities such as religion, ethnicity, culture, language, and customs, Indonesia certainly needs educational institutions as a medium for character building, especially for students. Through education, the government can encourage a sense of nationalism towards the country [3]. Education in Indonesia should be able to address the challenges of diversity in

its society, such as understanding the harmony of a multicultural society. Understanding of harmony can begin when individuals gain knowledge at school, i.e., students. Harmony is a peaceful life and a willingness to accept all kinds of differences believed by each community [4]. Instilling an understanding of harmony in schools must be supported by government policies that serve as a reference for school achievement indicators. Two institutions regulate the education system in Indonesia, i.e., the Ministry of Education and Culture and the Ministry of Religious Affairs (responsible for religion-based schools) [5]. These institutions oversee schools based on the categories of public schools and religion-based schools.

Indeed, educational policies are flexible by adapting to each country's political, economic, social, and cultural situations and backgrounds [6]. Indonesia is built based on sources of philosophical values, including religion, culture, ethnicity, race, identity, various islands, and different geographical locations [7]. Hence, Indonesia as a nation should have an educational strategy that can build a mindset regarding harmonious living together. The direction of Indonesia's education strategy is based on National Education Law Number 20 of 2003. Paragraph 4 explains education is conducted in a democratic, equitable, and nondiscriminatory manner by respecting national diversity, religious and cultural values, and human rights.. Additionally, it is based on the principle of multiculturalism originating from the motto 'Bhinneka Tunggal Ika', which means "different but still one" [8]. This educational strategy can be implemented in schools by instilling various values of harmony in various subjects at school. Two educational strategies commonly provide students with an understanding of harmony in society, i.e., multicultural education and religious moderation education.

Principally, the two harmony education strategies, i.e., multicultural education and religious moderation education, have various similarities, such as instilling an attitude of tolerance and mutual respect; thus, the role of these two educational strategies cannot be ruled out. There are various reasons for implementing two harmony education strategies in every educational institution in Indonesia. For instance, multicultural education is a necessity because the social and cultural conditions of the Indonesian nation and state are very diverse [9]. Likewise with religious moderation education, Indonesia, which is naturally diverse, has quite strong cultural roots and social capital as a basis for religious moderation [10]. Various SARA-related (Ethnicity, Religion, Race, and Intergroup) cases in Indonesia indicate that it is vital to understand the diversity in society, especially the Indonesian nation, to produce an attitude of mutual tolerance and mutual respect in fostering social harmony. Likewise, for students at school, various cases that occur in schools, such as cases of elementary school students becoming victims of SARA-related bullying in Jakarta [11], confirm that cases of intolerance can also apply to students at school. Since we move into the internet age, violent extremist networks that fuel terrorism are becoming more active, which has led to an increase in the number of young people, including students, who are involved [2].

Many studies have been conducted on multicultural and religious moderation education in Indonesia. Those studies covered concepts for implementation in educational institutions, such as implementing multicultural education in schools based on lesson materials and routine school programs [12]. Likewise, the implementation of religious moderation in schools through school activities and teaching materials in subjects [13]. However, studies regarding the characteristics of multicultural education and religious moderation education in schools were still rare. Thus, various questions arose about whether multicultural and religious moderation education was the same. This paper aims to determine the characteristics of multicultural education and religious moderation education implemented in the education curriculum in Indonesia by considering the characteristics and implementation of multicultural education and moderation education in schools for students.

2. Method

The research employed a literature study method; thus, various kinds of research results and books related to this theme are used to answer each research statement that has been formulated. The literature study is a collection method based on various types of literature by reading each library, recording, and managing various types of library materials that have been determined [14]. To select various types of literature to be used as research data, researchers carried out a library study based on three steps: identifying the kind of literature that is required, examining and collecting library resources, and presenting the literature study [15]. The type of data used came from scientific articles, books, and news related to the theme of this article on multicultural education and religious moderation education in schools. After obtaining appropriate literature material, it reviewed the various results displayed, collected various kinds of findings, and presented the findings based on the established methods.

This paper used several criteria in determining each research result, such as the results of literature and field research, both qualitative and quantitative research, to obtain the accuracy of the data used in the results. Various field research results were selected based on the context of the problem formulation used in this article. For instance, the findings regarding the characteristics of multicultural education and moderate education varied using data from literature and field research. Meanwhile, the findings regarding implementing multicultural education and religious moderation education used the results of field research to obtain accuracy based on the context of implementing multicultural education and religious moderation education in schools for students.

3. Results and Discussion

Characteristics of Multicultural Education and Religious Moderation Education in Indonesia

Multicultural education in Indonesia is a new term that emerged in the 20th century. However, multicultural education practices in society have existed since the Majapahit era with the motto 'Bhinneka Tunggal Ika' [16]. Multicultural education is a development of intercultural studies and multiculturalism [17]. In addition, the discourse on multicultural education has emerged in Indonesia since the 2000s, motivated by the impact of globalization on national culture [18], as well as the end of the New Order government, giving rise to decentralization and regional autonomy in Indonesia; thus, it could have counter-productive effects if viewed based on a unitary perspective and national integration [16].

Conceptually, multicultural education can be understood as education that is carried out based on the context of the wider community due to various ethnic, geographic, and religious backgrounds [19]. An educational strategy to guarantee equity for every student is multicultural education [7]. Multiculturalism education is also an educational transformation to make people aware of the importance of understanding cultural relativism [20]. From several definitions, multicultural education is education provided to understand the diversity in society based on various identities such as ethnicity, religion, culture, customs, and the economic level of students, as well as access to education that is not limited to certain groups.

Multicultural education for students has several dimensions that are emphasized. There are two dimensions in multicultural education: (1) Multicultural education seeks to develop an open

understanding for students regarding cultural diversity, and (2) Multicultural education creates a school atmosphere and environment as a forum for students from various backgrounds to receive the same quality of education [21]. It makes multicultural education for students not only provides an open understanding of students' cultural diversity but also provides educational services for students without considering the various statuses of each student. Hence, education is provided fairly and equally to all students. The main goal of multicultural education is equal distribution of education for various groups, races, ethnicities, and social classes [22].

In Indonesia, multicultural education can be understood as the need for the Indonesian people to know, respect, accept, and appreciate various existing cultures. Students face the reality of cultural diversity around them so that they can understand its diversity. Multicultural education invites people to see differences naturally [8]. However, multicultural education emphasizes cultural and religious issues [21] and mutual respect based on different ways of life and socio-economic status from others [23]. Multicultural education helps students build the knowledge, attitudes, and abilities they need to interact and communicate in a pluralistic society [8]. Multicultural education provides students with the ability to understand various kinds of realities that commonly originate from society.

Multicultural education in educational institutions offers a broad perspective on seeing the various realities that exist in social life. Hence, as a renewal movement and a process to realize equal distribution of education for all students, it should contain the principles: (1) multicultural education is part of a political movement. It aims to achieve social justice for all citizens without distinguishing their backgrounds; (2) consists of two dimensions: learning in the classroom and institutions or schools which cannot be separated; (3) a critical analysis of the education system via educational reform; (4) provides guarantees to maximize students' abilities; and (5) an educational model that does not distinguish students' backgrounds to get better education [24]. Multicultural education also aims for students to build knowledge, attitudes, and skills. In the aspect of knowledge as a basis for students to recognize the differences around them, after knowing diversity, students can behave tolerantly and respectfully towards each other and practice skills in behaving under the goals of multicultural education [25].

As Minister of Religious Affairs of the Republic of Indonesia for the 2014-2019 period, Lukman Hakim Saifuddin initially proposed the emergence of the term religious moderation. Based on the terms conveyed then, he was awarded as the Originator of Religious Moderation in Indonesia by the Syarif Hidayatullah State Islamic University (UIN) Jakarta [26]. It indirectly suggests that understanding religious moderation is a Government program that will be implemented. The 2020–2024 National Medium-Term Development Plan (RPJMN) indicates very important and essential it is to pursue this program of internalizing and developing the values of religious moderation [27]. It is due to various cases of discrimination and identity conflicts often occur in people's lives. Religion can be a unifying force that can submerge various tribal and national ties, but it can also be a force that divides harmony [26]. It is the responsibility of religion to realize the essence of religion in social interactions [28].

Religious moderation is positioning oneself to stay in the middle of certain perspectives, determining attitudes, acting fairly, and not being extreme in religion [10]. A balanced attitude toward religion that balances practicing one's own faith (exclusively) with respecting the religious practices of those who hold other beliefs (inclusive) is known as religious moderation [29]. This balanced attitude in practicing religion is the basic attitude of religious moderation. The key to balance is not to act in extreme and liberal ways and aims to provide benefits for maintaining civilization and creating peace [10].

It should be noted that Indonesia is not a religious country, but all aspects of life in society cannot be separated from religious values. It needs to be realized by considering the diversity based on religion and beliefs held by Indonesian society, e.g., the use of various kinds of religious symbols, various kinds of religious expressions, and various kinds of worship places are easy to find in Indonesia. Thus, the Ministry of Religious Affairs attempts to instill the noble values contained in religion so that they become the main inspiration in building the character of the Indonesian nation, which has noble, moral, ethical, cultured, and civilized characters based on the Pancasila philosophy [10]. Therefore, the concept of religious moderation is not specific to Islam. In Indonesia, religious moderation is not only known in one religion. All recognized religions in Indonesia recognize the teachings of religious moderation [29]. The Indonesian Ministry of Religious Affairs clarified that religious moderation is a trait taught by Islam and other religions [30]. It makes religious moderation understandable and practiced by society, including education.

The Ministry of Religious Affairs of the Republic of Indonesia is one of the governing bodies for the education system in Indonesia, such as religion-based schools. Religious moderation education in schools aims to open up space for dialogue. Teachers can convey messages of love, not hate, in conveying religious messages, and the school system is free towards differences [29]. In its implementation, four indicators of religious moderation will be used, namely: 1) national commitment, 2) tolerance, 3) nonviolence, and 4) accommodating to local culture [10]. These four indicators can be integrated with various intracurricular and extracurricular learning. In the national commitment, the emphasis is on nationalism and patriotism in the Indonesian nation from an early age. Meanwhile, the tolerance indicator prioritizes tolerance towards various kinds of diversity around us. The anti-violence indicator explains how to act wisely in daily life by not prioritizing violent behavior. In addition, the accommodative indicator towards local culture can emphasize an attitude of not being extreme towards the developing culture. Many people have considered religious moderation as an attempt to combine religious teachings with national culture to reduce and eliminate various elements that destroy diversity [2].

Implementation of Multicultural Education and Religious Moderation Education in Schools

Instilling students' understanding of the importance of harmony in social life certainly requires a strategy for internalizing the values of diversity, i.e., multicultural education and religious moderation education. The implementation of these educational models in Indonesia for students is generally carried out in schools. Offering a portion of multicultural education in the education system in Indonesia is significant [31]. Schools are a strategic place to implement religious moderation education [32].

Currently, Indonesia has an education program, i.e., a compulsory education program. The compulsory education program in Indonesia is based on regulations in 1984 and 1994 stating that education is compulsory through elementary school and junior high school. Additionally, in 2015, based on the impact of this policy, Indonesia expanded compulsory education to senior high school [33]. Thus, the 12-year compulsory education program was born, a change from the nine-year compulsory education program. The 12-year compulsory education program is a continuation program of the 9-year compulsory education program in Indonesia [5].

The 12-year learning program is listed in the 2020-2035 Education System Roadmap document prepared by the Ministry of Education, Culture, Research and Technology [34]. Therefore, the 12-year compulsory education program is a program that is being implemented for education in Indonesia. In the 12-year compulsory education program, every level of education that applies in Indonesia can be found, such as primary school education with a duration of six years with six levels: Class 1, Class 2, Class 3, Class 4, Class 5, and Class 6 (Primary School and Madrasah Ibtidaiyah), junior high school education with a duration of three years consisting of Class 7, Class 8, and Class 9 (Junior High School, Madrasah Tsanawiyah), and upper secondary education with a duration of three years consisting of Class 10, Class 11, and Class 12 (School High School, Vocational High School, Madrasah Aliyah). From the level of education that applies in Indonesia, developing students' mindsets starts from the basic level to the top level, which is supported by the learning process obtained according to the level.

Generally, the implementation of harmony values among students is carried out in various learning processes. The values of harmony are inserted in every material taught to students. One of them is using multicultural education strategies and religious moderation education. However, there are differences between schools under the auspices of the Ministry of Education, Culture, Research and Technology and the Ministry of Religious Affairs, such as between public schools and madrasas, i.e., the use of the Islamic religious curriculum is greater than public schools; hence, Islamic religious values and knowledge are higher [35]. Even though there are differences in the curriculum used, the implementation of multicultural education and religious moderation education can be implemented by following the characteristics of the curriculum.

Multicultural education can be applied to students by introducing the diversity of traditional clothing and house forms, each region's vocabulary, and recognizing calls for men and women according to each region [36]. Multicultural education can be implemented from various aspects, such as the subject matter taught to students. For instance, some material in Islamic religious subjects can be integrated into multicultural education, such as the teachings of compassion, the doctrine of brotherhood, the doctrine of peace, and the teachings about benefits [37]. Religious education has been integrated into the public school system from 1975 until now to establish equality between religious and secular educational institutions [5]. However, it is not only limited to religious subjects but also other general subjects such as history subjects using cooperative learning models, discussions and group work and presentations [38], in natural science subject using a game approach [39], and in social science subject [40]. Likewise, it can be done with the local wisdom of local communities such as Gurindam Dua Belas in learning local wisdom [41]. Teachers can provide various teaching materials through multicultural education using various learning models appropriate for students.

Likewise, implementing religious moderation education can be applied to several aspects of schools. At the internalization and implementation stages, these two educational models have similarities. It is because multicultural values and religious moderation values are elements in the form of ideas; hence, they can be implemented in various aspects of schools, such as learning materials and various activities and programs implemented in schools through the integration of values.

Based on the results of a systematic literature review regarding implementing religious moderation education, it can be implemented at the senior high school level through extracurricular activities, school and learning programs, and activities [32]. In more detail, religious moderation values can be implemented in various subjects, such as religious subjects, which contain various kinds of teachings and values based on religious teachings, such as

religious subjects, in public schools, likewise, in subjects applied in Islamic-based schools, such as Al-Qur'an Hadith, Fiqh, Islamic Cultural History, and Aqidah Akhlak subjects. However, the implementation of religious moderation values does not only focus on religious subjects but also on other general subjects, such as sociology, which contain teaching material related to indicators of religious moderation [42]. Therefore, it does not rule out the possibility of instilling the values of religious moderation in other subjects. It can also be implemented with local culture at the high school level [43]. Likewise, in-school religious programs are not only limited to the scope of the Islamic religion but also in interfaith school religious programs, such as imparting faith to students based on their respective religions [13].

4. Conclusion

This article aims to determine the characteristics of multicultural education and religious moderation education used by Indonesia as a harmony education strategy. Multicultural education and religious moderation education implemented in schools aim to provide an understanding of societal diversity and harmony and maintain the unity of the Indonesian nation. Various research results also revealed that, characteristically, multicultural education had a broader object compared to religious moderation education, which placed more emphasis on modern interpretations of religion, such as the diversity of social status, economic status, and physical status of the students. Therefore, it was possible to use them as references for further research. Meanwhile, religious moderation education examined various interpretations prioritizing love and compassion for people across religions. Interestingly, religious moderation education also employed several indicators, including the indicator of cultural accommodation, i.e., it could combine religious integration and local wisdom of the local community to strengthen unity as an Indonesian nation. Implementing multicultural education and religious moderation education indicated that these two educational models could be integrated into various school subjects, local wisdom, and other school programs. Hence, multicultural education and diverse moderation education can be easily implemented by utilizing the various types of access available in schools.

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