

The Dilemma of Religious Education Model in Indonesia Affected to Inter-Group Attitudes: From an Online Survey

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ABSTRACT

Legally, Indonesia adheres to religious education preferences with a mono-religious model. Ideally, every institutionally registered religious believer in Indonesia has the right to get religious education according to their respective religions. This is also in accordance with international human rights law. The method used for data collection in this study used questionnaire-virtual. The questions on the questionnaire begin with the choice questions and are followed by open-ended questions. This study found that not all religious people get religious education by their religion. From the results of this study, some respondents had experienced following religious education by their faith, viewed other groups negatively, and were disturbed by the activities of other religious groups. However, in general, this study showed that those in diverse religious groups did not have difficulty in inter-group contact efforts.

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1. INTRODUCTION

Religious education in Indonesia adheres to a mono-religious model (Yusuf and Sterkens 2015). Divides religious education into mono-religious, multi-religious, and inter-religious models. First, the mono-religious model provides knowledge and insight into its religion when viewed from the cognitive aspect. Through this model, learners are directed at constructing religious identity by their respective religious traditions. A religious believer is expected to grow more profound beliefs and become more assertive through spiritual and religious education in specific religious communities. Communication is done only for conversion purposes, not to propagate mutual understanding. Affectively, the mono-religious model aims to strengthen one's interest and involvement in a particular religion. Attitude, this model is intended to instill motivation to participate in the religious practices of its own religion. The mono-religious model focuses only on a particular religion. However, this does not necessarily mean a complete disregard for other religions; they can be discussed from the perspective of one's own traditions, aiming to affirm the traditions (content) of their own religion. The mono-religious model is taught through the internalization of beliefs, values, and rituals of one's own religious traditions without critical thinking (methods).

Second, the multi-religious model, the emphasis of the multi-religious model is the need to face religious plurality. Cognitively, this model aims to introduce a person to many religions. Different religions are presented in their sense. Affectively, this model seeks to stimulate interest in studying other religions. Attitude-wise, the multi-religious model fosters respect for people of different faiths. The presentation of the multi-religious model consists of information about various religious traditions presented in their terms. Other religions are not viewed from the point of view of other religions because each religion is described according to its intentions. The multi-religious model emphasizes the accumulation of information about the beliefs, values, and rituals of different religious traditions (methods).

Lastly, the inter-religious model focuses on a dialogue between adherents of different religions. This model seeks to express the uniqueness of each religious tradition while positively assessing religious plurality. Affectively, this model aims for effective dialogue between one's religion and the traditions of adherents of other religions. Attitudeally, this model stimulates respect and a willingness to dialogue between religions. The inter-religious model deals with different religions from the point of view of a particular religion and another religion (meaning). The interfaith model is taught through internalizing one's religion and clarifying other religions through dialogue (methods).

The Indonesian government registers six religions. Such religions are Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, Confucianism, and other religions or beliefs categorized as "Beliefs." Based on 2018 statistical data from the Ministry of Religious Affairs the Republic of Indonesia sourced from the Ministry of Home Affairs of the Republic of Indonesia, the data of religious people in Indonesia is spread by 86.7% of Muslims; 7.6% of Protestant Christians; 3.12% Catholics; 1.74% of Hindus; 0.77% Buddhists; 0.03 Confucians; and 0.04% of other Religions or Beliefs (Statistics of Religious People in Indonesia, 2018).

This article questions and analyzes the idealism of the Indonesian government contained in the law and its derivative regulations on certain types of religious education compared to the conditions of its implementation in the equalization of spiritual and religious education for each of its adherents. In addition, this article analyzes the attitude of inter-groups of respondents as religious believers through survey questionnaires taken during the beginning of the Covid-19 pandemic. From the analysis and conditions in the community, this article is expected to be a reference for the government in propagating Indonesia's diversity practices as a pluralistic nation.

2. METHODS

The study used a virtual questionnaire method for data collection. The questions on the questionnaire begin with the choice questions and are followed by open-ended questions. According to (Hadi 2015), the select type questionnaire question item only asks respondents to choose one or more of the many answers (alternatives) provided. At the same time, the fill-in type questionnaire with open questions gives complete freedom to respondents to respond to questions. This research provides an option question to determine what religious education is followed by respondents during education starting from elementary school to college, which will be accommodated with the religion adopted. To understand the attitude-inter-group of respondents towards religious education that is followed either by their faith or not, provide open questions.

Questionnaires are distributed virtually using google-form, through social media groups such as Facebook and WhatsApp. Questionnaires were distributed on religious-based social media groups ranging from Buddhists, Christians, Catholics, agnostics, and atheists. Similar methods are used by (Stewart 2016) for digital feminist activism projects; some of the procedures involve online surveys (SurveyMonkey) with qualitative answers to questions about the experience of online feminist activism. Twitter has been a valuable platform for conducting qualitative research into "located knowledge" because it is "based around curated and developed identities... and their interactions with other entities." Other researchers (Mendes, Ringrose, and Keller 2018), Since 2014, have studied how feminists are increasingly turning to digital technology and social media platforms to dialogue, network, and

organize against contemporary sexism and misogyny, and rape culture. In line with that, (Puron-Cid et al. 2015) claimed that studies based on data collected using traditional statistical approaches such as censuses, surveys, and questionnaires are expensive and difficult to implement in different countries.

Therefore, in addition to the Covid-19 pandemic, the survey method using the google-form spread in religious-themed social media groups is used to make it easier to attract respondents to their experiences of receiving religious and religious education in a large area of Indonesia and will cost much money if done traditionally. In this article, the selected questions are first about the religion embraced, choosing Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism, Believers, and others as many as 100 respondents. Second, the question of choice about religious and religious education data followed ranging from elementary school level to college (undergraduate) and the types of public and private schools. The third is the question of religious education choices between mono-religious and inter-religious models suitable for respondents as part of Indonesia's diversity. Finally, with the following open-ended questions: As someone who believes in a minority or majority, how do you view a person or group that is different or beyond your beliefs? (as in Appendix A).

3. FINDINGS AND DISCUSSION

Ongoing global issues related to the decline in popularity of institutional religions, the increasing number of non-religious people, and new models of spirituality in highly diverse societies have resulted in the need to re-conceptualize religious diversity as a diversity of worldviews and critically examine the increasing calls for the provision of world religions' education in schools. In this survey, the participation of respondents from various religions that the state and there have registered is 14% claim to be atheists or non-religious and or agnostics, as in the following chart image.

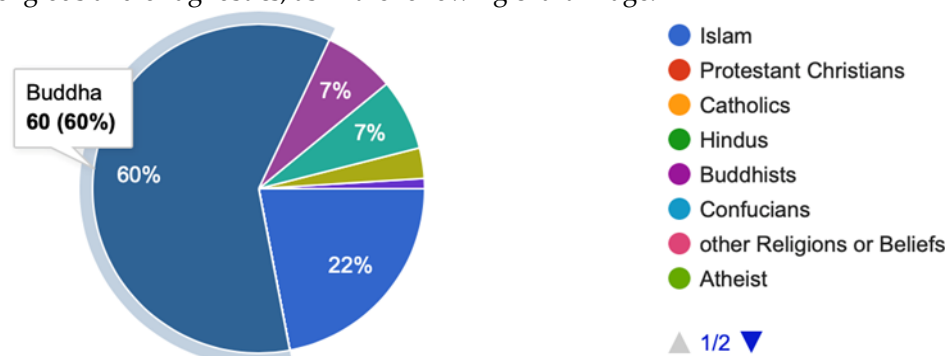


Figure 1. Profile of Respondents by Religion

3.1. Application of Religious Education Model in Schools

According to the constitution of the Republic of Indonesia number 1945, everyone has the right to have their religion and beliefs (See also Bayefsky and Waldman 2010; Arifin 2010; Franken and Bertram-Troost 2022). In particular, (Franken and Bertram-Troost 2022), in their study, stated that according to the ECHR (European Convention on Human Rights), parents have the right to educate their children on their own religious and philosophical beliefs. They analyzed how passive education freedom was granted in the Belgian (Flemish) and Dutch education systems, both characterized by substantial funding from non-governmental (predominantly Christian) schools. Please take a closer look at diversity among denominational schools and the variety within those schools, with a particular focus on their school identity and their policies on Religious Education. In addition, attention is paid to the organization of Religious Education classes in public schools, which are also considered a means to guarantee the passive freedom of education. Conclude that, despite similar legal and financial frameworks, the Dutch constellation is currently best able to guarantee passive freedom of education for all in today's secular and pluralistic context.

The two opposing poles on religious issues, between the emergence of extreme religious identities and the decline in popularity of institutional religions resulting in an increasing number of non-religious people, and a new model of spirituality in a very diverse society have resulted in the need to re-conceptualize religious diversity as a diversity of worldviews, and critically examine the increasing call for the provision of worldview education in schools. Aligned with it, (Yusuf 2020) Indonesia is dominated by a mono-religious education model. Indonesia prefers a mono-religious education model, as shown in the country's laws on education and religious education practices in schools. Unlike previous studies that more described the practice of specific religious education models, Yusuf's research offered a conceptual understanding of the practice of religious education according to Durkheim's mechanical solidarity sense. The mono-religious model is a social fact because it consists of norms and values practiced by and commonly found in all members of society. Comparative studies of religious education practices in Muslim countries may be necessary because this mono-religious education model is a common practice practiced by Muslim communities.

Unlike Yusuf's statement in his research, although legally and in general, the mono-religious model is practiced in many places in Indonesia; from the results of this study, as shown in Table 1 below, not all adherents of particular religions follow religious education by their religion. This is where the questionable issue of state idealism is.

Table 1. Religious Education Model in Indonesia

Respondence (R)	Elementary School & Faith-Based School	Junior High School & Faith-Based School	Senior High School & Faith-Based School
Islam 20 R	Is.R.E. 95% Ch.R.E. 5%	Is.R.E. 100%	Is.R.E. 100%
Christian 3 R	Ch.R.E. 100%	Ch.R.E.67% Others 33%	Ch.R.E. 100%
Catholic 1 R	Ca.R.E. 100%	Ch.R.E. 100%	Ch.R.E. 100%
Hindu	0	0	0
Buddha 60 R	Is.R.E. 13% Ch.R.E. 8% Ca.R.E. 5% Bu.R.E. 73%	Is.R.E. 8% Ch.R.E. 10% Ca.R.E. 18% Bu.R.E. 60% Others 3%	Is.R.E. 5% Ch.R.E. 12% Ca.R.E. 13% Bu.R.E. 65% Hindu and Others 3%

* Tables may have a footer.

From this table, it can be seen that the religious education of religious people registered in Indonesia is incompatible with the religion it adheres to. The most diverse percentage of not being able to attend religious education that is under their religion is true of Buddhists. Ideally, religious education in Indonesia is poured into one of the legal laws issued by the Government.

In (Susilo Bambang Yudhoyono, 2007), Article 4 reads: (1) Religious education and formal education programs and educational programs of anything carried out in the form of religious subjects or courses; (2) Every student in the education unit in all pathways, levels, and types of education is entitled to religious education according to the religion they embrace and is taught by religious educators; (3) Each academic unit provides a place to organize religious education; (4) Education units that cannot provide a place to organize religious education as intended in paragraph (3) can cooperate with education units at the same level or organizers of religious education in the community to organize religious education for students. (5) Each academic unit provides a place and opportunity for students to perform worship based on religious provisions embraced by students. (6) The place of worship, as

intended in paragraph (5), can be a room in or around the educational environment that students can use to carry out their worship.

Not all religious believers can follow religious education by their respective religions. Respondents (F.100) as adherents of the majority religion in Indonesia, Islam, had participated in religious education that was not to their beliefs. So, it can be interpreted that religious believers do not always follow the implementation of religious education in Indonesia in accordance with their views. There are formal schools that cannot provide Religious Teachers according to beliefs and ask for the willingness of parents of students to sign agreements to follow specific religious education according to the characteristics of the school. Related to the mono-religious religious education model adopted in Indonesia, public schools should provide religious teachers following the student's religion but often cannot fulfill the right of students to learn religion according to their beliefs. To the government, researchers suggest that they can accommodate religious education in the form of religious studies by taking an inter-religious model, not just religious comparisons starting from junior high school to higher education (undergraduate).

Furthermore, from the impermanence in the fulfillment of religious education is the issue of recognition of the right to the belief of adherents of other beliefs outside of the six religions registered by the state. Although currently, residents can list their right to belief on identity cards (KTP) outside the religion registered officially by the state, the right to get religious learning by beliefs outside religion in Indonesia has not been fulfilled in formal schools. Similarly, (Arifin 2010, 74) questions the Indonesian state's role concerning freedom of religion or belief? Undoubtedly, the state must guarantee the right of every Indonesian to freedom of religion or belief without discrimination. However, the position taken by the Indonesian state sometimes seems inconsistent, raising questions about its fundamental commitment to human rights. The 1945 Constitution and Law No.39/1999 on Human Rights guarantee freedom of religion. However, in practice, only six religions are "recognized," and there are institutions that provide official interpretations of each religion's teachings. As a result, the Indonesian state ignores "beliefs" and defines "religion" very narrowly, limiting it to many traditional religions. The impact of narrowly defining religion and how it is interpreted and ignoring beliefs are numerous and result in denial of other civil and political rights. Thus, the role of the state in religious freedom not only guarantees the right of every Indonesian to freedom of religion or belief. However, access to religious education is still not entirely fulfilled.

3.2. *Contacts Between Groups*

Based on research presented by (Dawkins 2008), a meta-analytic test of contact theory between groups. With 713 independent samples from 515 meta-analysis studies, contact between groups typically reduced prejudice between groups. Some tests showed that these findings did not result from participant selection or publication bias, and more rigorous studies produced more significant average effects. These contact effects are usually generalized throughout the out-group, and they appear in various out-of-group targets and contact settings. Similar patterns also appeared for samples with racial or ethnic targets and examples with other targets. These results suggest that contact theory, initially designed for racial and ethnic gathering, could be extended to other groups. Global indicators of optimal contact conditions indicate that contact in these conditions usually leads to a more significant reduction in prejudice. A closer examination shows that this condition is best conceptualized as an interrelated pool rather than an independent factor. Furthermore, meta-analytic findings suggest that this condition is not essential for prejudice reduction.

Friendships based on inter-group contacts made respondents' choices in the study chose the inter-religious model of religious education, noting they understood or had strong beliefs first in the religion they followed. So it is according to (Pettigrew 2015), Non-recursive models show that the predicted friend-to-less-prejudice causal path is greater than the prejudice-to-slight-friend path between groups. This effect is generalized in two ways: for immigration policy preferences and various outside groups. To explain this generalization, three mediation processes are proposed that can override many cognitive

barriers to generalization: empathy, identification with external groups, and reassessment of the inner group (deprovincialization). Therefore, a situation's "potential friendship" is an essential condition for optimal intergroup contact. According to contact theory, religious diversity allows people to interact with other groups. Many studies have shown that more communication between groups, exceptionally high-quality connection, corresponds to lower levels of prejudice. Intergroup contact reduces in-group/out-group differences and induces out-group solidarity.

Moreover, (Pettigrew and Tropp 2006) said that negative relationships between contact and prejudice tend to be weaker among minority groups than among members of majority groups. They found that members of minority groups and majority groups viewed contact between groups differently. Members of the majority group usually worry about being perceived as prejudiced by minorities. In contrast, members of minority groups worry about being the target of prejudice from those who are the majority. People who come from the majority tend not to contact other group members.

In contrast, those belonging to minority groups typically have (and create) more opportunities for contact with members outside the group. Therefore, they have more opportunities to overcome their initial doubts to make contact and overcome ignorance about out-of-group members. Also, (Tausch, Hewstone, and Roy 2009) found anxiety between groups to be a mediation variable between intergroup contact and prejudice. Thus, communication is associated with reduced anxiety; and anxiety mediates the relationship between contact and discrimination.

In this study, the proposals presented by different groups based on respondents' responses who adhere to the majority religion in Indonesia, Islam, did not experience doubts, as expressed as follows.:

Respondents (#Z.17); "Islam is the religion of Rahmatan Lil Alamin. All religions teach goodness, but I believe there is eternal life after death which are only two choices. Socially it is natural to get along with anyone, with any religion. But not when the society has entered the territory of the creed. I stand by the truth of my religion."

The response of respondents who adhere to one of the minority religions in Indonesia, Buddhist, is as follows: Respondents (#Z.41); "My existence in the group as a minority, so I learned the meaning of diversity and togetherness. The diversity we have to accept and the togetherness that we have to improve."

While bigotry that leads to an attitude of extremism comes out, one of the responses feels disgusted (ed.: meaning uncomfortable). Responses of respondents who adhere to one of the minority religions in Indonesia are as follows: Respondents (#Z.65); "It depends on the circumstances. If the other group turned out to be fanatics, I was disgusted to see such a thing. Moreover, it is present near the group. But if the group is normal and legowo, yes, I can be a bit comfortable in that situation."

Studies conducted by (Abanes, Scheepers, and Sterkens 2014) revealed that, unlike in the West, identifying people with religion remains significant in the political and social arena in ethnoreligious stratified Philippine society. At the height of peace talks to end the protracted conflict between Christians and Muslims in the Southern Philippines, the study examined the relationship between ethnoreligious categorization, identification, and social distancing by testing the mediation of out-group beliefs. It has been found that the significance of religious title affects the willingness to maintain social distancing with out-groups. The relationship between ethnoreligious categories and social distancing is explained by out-group beliefs. This key finding highlights the role of out-group beliefs in ethnoreligious stratified societies with collectivist cultures. Similarly, in Indonesia, the emergence of blasphemy cases, the 212 peaceful action movements, and the rise of identity politics in the 2017 Jakarta Special Capital Regional Election (DKI Jakarta). (Fautanu, M, and Gunawan 2020), DKI in particular even Indonesia seems to experience grouping based on fellow Muslim religious communities and between Muslims and non-Muslims. The government becomes one of the essential instruments to maintain the unity of the Republic of Indonesia through the implementation of ideal inter-group contacts and identity politics that lead to the division of the nation. The good news, according to

(Girivirya et al. 2022), the government, through the ministry of religion, continues to propagandize religious moderation programs.

4. CONCLUSION

The study found that several respondents dominated religious education with an inter-religious model. Despite being in religious diversity, an open mind is needed to avoid conflict. Open-mindedness to differences is studying one's religion proportionally and still looking at the similarities in other religions. It does not open a vast distance from religious differences in a community. Religious education with an inter-religious model from the junior high school to the college level is ideal for building deep understanding and reducing the occurrence of conflict and outside religion. Intense and meaningful contact of groups will provide inter-being between fellow human beings and specifically for the unity and unity of the Republic of Indonesia.

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