The Model of Inter-Religious Education in the Perspective of Moderation of Religion: A Case Study at the University of Defense

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Abstract

After the rolling reform era, Indonesia was once considered a model of a tolerant country. A place where religion and democracy can coexist. However, over the last five years that image has been called into question. The emergence of various phenomena, such as the burning of the house of worship in Tanjung Balai and the mass mobilization to protest the former Governor of DKI Jakarta Basuki Tjahja Purnama (BTP) or who is more familiarly called Ahok, shows the tendency of intolerance in society to spread to several parts of Indonesia. The State Revenue and Expenditure Budget is allocated 20% for education. Ministry of religion, in 2021 allocates 55.88 trillion (83.46%) for education (ed.: religion and religion). With a budget of this size, people often ask whether such a large budget can have a positive impact on Indonesia's progress, especially from the harmony and harmony of the Indonesian people in building the Indonesian nation. Indonesia itself adheres to a mono-religious view which regulates religious and religious education. However, there are also schools or colleges that carry out religious education with an inter-religious model. This article offers a comparison of the views of religious moderation with the views of the managers of the Religious Education course at the Defense University who study religion using an inter-religious model.

***Keywords**: Freedom of Religion or Belief, Model of Religious Education, Inter-Religious, Mono-Religious.*

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A. INTRODUCTION

Post-reformation, Indonesia was once considered a model of a tolerant country. A place where religion and democracy can coexist. However, over the last five years that image has been called into question. The emergence of various phenomena, such as the burning of the house of worship in Tanjung Balai and the mass mobilization to protest the former Governor of DKI Jakarta Basuki Tjahja Purnama (BTP) or who is more familiarly called Ahok, shows the tendency of intolerance in society to spread to several parts of Indonesia.

The anthology edited by Cahyo Pamungkas et al. (2020) analyzes intolerance and the current phenomenon of Indonesian identity politics. There are many forms of intolerance, but religious intolerance is the focus. Their argument is based on Martin van Brusen's view that religious life in Indonesia is experiencing a "conservative shift" or returning to conservatism. According to the Setara Institute, Wahid Foundation, and Komnas HAM, so that the problems of tolerance and identity politics in the field can be understood. They explained the term "intolerance" and continued with case studies in nine of the most intolerant regions in Indonesia between 2012 and 2017.

These provinces include: West Java, DKI Jakarta, Central Java, Aceh, East Java, North Sumatra, South Sulawesi, Special Yogyakarta, and Banten.

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B. LITERATURE REVIEW

1. Religious Intolerance and Moderation

"Intolerance" seems to have become an arbitrary term since the events of 212 and the various movements that followed. This term is often used to generalize to people with different views on a particular issue, but community tolerance or intolerance differs greatly in this area. A 2019 Potpourri Center study shows that people's attitudes towards various issues form a spectrum rather than a polarization between tolerance and intolerance. For example, they may be "liberal" in matters of finance or education, but behave "conservative" when faced with issues of LGBT or polygamy (Cahyo Pamungkas et al., 2020). This means that the terms "tolerance" or "intolerance" need to be understood contextually and cannot be generalized as a general trend across Indonesia.

The government is mainstreaming the strengthening of religious moderation (MB) which is a national priority program. Religious moderation is a perspective, attitude, and religious practice in shared life, which embodies the essence of religious teachings that protect human dignity and values and build mutual benefit based on the principles of justice, balance, and adherence to the constitution as a national agreement. People need to know that religious moderation is a way for religious people to protect Indonesia. Of course, they do not want to experience the fate of their brothers and sisters in a country where people's lives are chaotic and even their country is threatened with dissolution due to socio-political conflicts with different religious interpretations. Therefore, multicultural society must learn from existing experiences. The purpose of this study is to describe moderation in religion in the era of society 5.0 and multicultural society: a study based on legal, religious and social reviews. This research is a qualitative-research with descriptive method. The approach used is phenomenal, while the data collection technique uses observation, interviews, and distributing questionnaires. Data is collected by means of collection and selection. The processed data is interpreted based on socio-multicultural techniques. Based on the results of the study, it shows that religious moderation includes (1) the nature of religious moderation: as a basis for understanding religion in the wider community,

(2) religious moderation in the local context, (3) religious moderation in the context of nationality, and (4) religious moderation in the context of global human civilization (Abdul Syatar, 2020; Apriani & Aryani, 2019; Cahyo Pamungkas et al., 2020; Girivirya et al., 2022; Ministry of Religion of the Republic of Indonesia, 2020; Paelani Setia, Heri M. Imron, Predi M. Pratama, Rika Dilawati, Awis Resita et al., 2021; RI, 2019; Subchi et al., 2022; Suprapto, 2020). The case studies of intolerance in nine regions of Indonesia can explain the role of Ulama and Ulama Daya in Aceh politics, especially after the conflict between the TNI and the Free Aceh Movement in 2005. The grassroots mass base plays an important role in influencing the interpretation of the implementation of Aceh's Sharia law. The increased role of post-reform Ulama can be one of the efforts to replace reformist Ulama who tend to be associated with the new order. Similar to the role of Nawallatul Ulama in East Java, Ulama Daya also plays an active role in reconciling the people of Aceh in the post-conflict era.

The struggle for the 2018 Pilgub in North Sumatra imitated the religious sentiments used in DKI Jakarta the previous year. It can be clearly seen that tactics that promote religious sentiments can also be used in North Sumatra. In line with this, Amin Musakkir (2020) describes the phenomenon of political Islam in West Java before and after the shift in the 212 movement. Indonesia's tendency, which was formerly called Citizen Islam by Robert W. Hofner, is conservative Islam which is often referred to by observers.

2. Mono-Religious and Inter-Religious

The aim of the monoreligious model is to build a religious identity that is in line with one's own religious tradition. Through this model, students can grow deeper in their faith and sense of belonging to a particular religious community. Cognitively, the mono-religious model provides knowledge of, and insight into, the religious traditions with which students identify. Although this model focuses primarily on one religion, it does not necessarily imply a complete disregard for other religions; they may be discussed — albeit from the perspective of the tradition itself, and with the aim of affirming that tradition (cf. Sterkens 2001, 50).

Affectively, the monoreligious model aims to increase students' interest and involvement in a particular religion. As for the attitude aspect, this model encourages students to accept the beliefs and values of their own religious traditions, and live according to them. It also motivates students to participate in religious practices, such as performing prayers, etc. The monoreligious model is also known as the transmission model, because it aims to transmit certain religious traditions. According to Hermans (2003, 337), 'transmission' means the appropriation of religious values, which implies a personal interpretation of the meaning of religious traditions in relation to students' existing knowledge.

The normative foundation of this model is the claim of certain religions for absolute truth. This truth claim has two variations: exclusivism and inclusivism (cf. Sterkens 2001, 50ff.). Exclusivism views other religions positively only in so far as they show similarities to one's own religion. Inclusivism views other religions positively as

long as they show signs of divine revelation; other religions mediate salvation through the common endowment of their own traditions.

The inter-religious model focuses on the formation of religious identity through dialogue between adherents of different religious traditions. The aim of this model is to construct a personal religious identity (in the Indonesian context, most are still in line with one's own religion), but in dialogue with other religious traditions. Cognitively, this model aims to critically analyze knowledge about the beliefs, values and rituals of one's own religion and that of other religions through dialogue. Affectively, the interreligious model aims to teach effective communication between one's own religion and other religious traditions. This model also encourages students' interest in thinking critically about different religions, through dialogue. Students are expected to be able to learn to communicate dialogically between their own religion and other religious traditions. In terms of attitude, this model aims to create respect and a willingness to dialogue with people of different religions. In such dialogues, students engage their own and other religions from both auto and allo perspectives (see Sterkens 2001). Dialogue is a hallmark of the interreligious model. Hermans (2003, 344) divides dialogue into two models: the simple and parallel dialogic models.

The simple dialogic model considers dialogue based on a particular religion, and aims to develop a specific religious identity. The parallel dialogic model refers to dialogue based on different religions, and aims to develop different religious identities. According to Hermans (2003, 346), the simple dialogical model presupposes a certain point of view, from which one engages with another. In the simple dialogical model, this point of view is a particular tradition, such as Islam or Christianity. To engage in dialogue, students must first have knowledge, insight and engagement with their own religious traditions. The interreligious model that uses a simple dialogic model has the same goal as the mono-religious model.

But the inter-religious model also seeks knowledge and insight into other religious traditions. He tries to understand and reflect on religious traditions both from the perspective of his own religion (auto-perspective), and from self-understanding from other religious traditions (allo-perspective). Parallel dialogue means that students adopt individual perspectives from various religious traditions (cf. Van der Ven 2000, 40; Sterkens 2001, 75-109). In such a dialogue, for example, a Muslim student will engage with other religions (eg Christianity or Hinduism) from a Muslim perspective, and with Islam from a Christian or Hindu perspective. The interreligious model seeks to express the uniqueness of each religious tradition; and at the same time, positively evaluate religious plurality. The normative foundation of this model is known as 'pluralism', which looks for ways to commit to one's own religion while recognizing religious plurality.

From the framework of the inter-religious model, meeting people of other religions offers an opportunity to develop a more complete religious self. The inter-religious model implies a desire to speak from the richness of personal religious experience and to testify to the values and truths one has found within one's own religious tradition, while at the same time seeking to understand other religious

traditions in terms of their own premises, and with process critical self-reflection (cf. Sterkens 2001; Ziebertz 2007).

C. METHOD

This study uses a qualitative case study design. This research was conducted using standard qualitative research methods, including interviews and observations. Qualitative designs in religious research as well as research (Court, 2008) explore the interaction between the work and life of five qualitative religious researchers who conduct their studies to investigate culture and religion. How their background, experiences, and personal values influence their choice of research topics and their relationship with research participants and with the data, is revealed through the stories they tell about their work. The implications are drawn both for the conduct of qualitative, cultural studies and for religious education (see also Bowie, 2019; Kallioniemi, 2003; Phillips, 2021; Ratcliff, 2009; The, 2019; Von Der Lippe, 2011; Zhao, 2021).

The researcher also designed semi-structured interviews for Cadets (Student Officer Candidates/Taruna) to document and compile stories of their experiences with the religious education model that they had attended, both mono-religious and inter-religious, after the learning session. The interviews discussed various relevant issues, including how they study religion with mono-religious and inter-religious models (at the Defense University). All interviews were recorded and transcribed prior to analysis. According to (Arthur, 2011; Brifkani, 2021; Burns & Cervero, 2002; Kienstra et al., 2019; Rackley, 2021; Rich & Iluz, 2003; Von Der Lippe, 2011) interviews and observations provide various perspectives on learning experience and motivation religion in schools and in higher education.

D. RESULTS AND DISCUSSION

The interfaith religious education model requires an individual's willingness to accept and respect the perspectives of other religions through dialogue between the religious views studied. Alternately, a religious point of view was adopted. Each religion will be studied through a dialectical process of "seeing" and "seeing", "speaking" and "hearing", "internalization" and "clarification" in the dialogue process (Sterkens & Yusuf, 2015). The cross-religious study model can reduce prejudice and negative perceptions of other religions. Therefore, applying this model at least starting in high school will create an intellectual understanding of other religions. In primary and secondary schools and higher education, religion is studied as a subject. This model is suitable for encouraging interreligious dialogue. Thus, there is no prejudice that leads to intolerance.

Religious education based on universal values equips students with the ability to evaluate their behavior towards diversity. According to (Walshe & Teece, 2013), such an evaluation can distinguish between religious expressions that encourage human development and those that hinder it. In addition, according to this perspective, personal evaluation "begins as an effort to confront and evaluate religious

beliefs and values and becomes a process of self-evaluation". According to him, to gain knowledge from religion requires an assessment of what he has learned objectively and subjectively. to discern and critically evaluate the truth claims, beliefs, and practices of various traditions and religions constitutes an impersonal evaluation.In addition, such a personal evaluation may involve applying what students learn from religion to develop a critical worldview.

Before and after closing the religious education class, the researcher provided an overview of the inter-religious model that is being applied by Defense University students in class based on the findings of this study. On average, they choose religious education with an interfaith model to familiarize themselves with one another, internalize universal values, and clarify concepts they do not fully understand. As a subject, religion has the characteristics of the learning domain, namely changes in affective attitudes that refer to spiritual and social values, as required by the 2013 curriculum. Their choices are depicted in Figure 1; 83.7% of students chose the inter-religious model compared to the mono-religious model of 12.2%, emphasizing the introduction of each of the values contained in the existing religion.

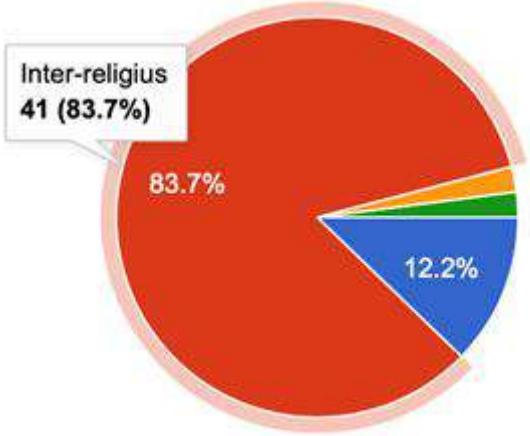


Figure 1. Choice of Model of Inter-Religious

In Indonesia, provocations on religious issues often escalate into burning houses of worship and massive mass mobilization, as happened in Jakarta, Governor BTP. The phenomenon of hate spin (Shah, 2017) (George, 2016) is referred to as offense-making, especially when the perpetrator accused of blasphemy does not feel or intend to commit an offensive act on purpose. For public order, don't use religious symbols to incite hatred in the name of freedom of speech. The community enjoys this wealth as a nation of various ethnicities, religions, races and customs. Similar to admiring the various beautiful flowers in a flower garden. It would seem that people, as members of a great nation, are not tired of unnecessary chaos? The people must improve Indonesia through development. Learning from religion (about universal values) and applying the model of interfaith religious education (through dialogue) can provide wise reflections to examine differences with wisdom (not easily ignited). As indicated by the response of Candidate Cadets/Officer 01:

> "In my opinion, in elementary school, children should be taught to recognize and explore their religion as a way of life first. However, in high school, students should be introduced to other religions to understand how other religions are and increase tolerance towards other religions. He can also prevent someone from thinking that their religion is the most valid and reject other religions into preventing actions that cause the nation's destruction due to religious problems. In addition, learning Like this can make students understand how to punish people who have other religions so that conflicts will be minimized and a sense of unity will emerge from the six religions in Indonesia. This unity will develop into solidarity to overcome the existing threat of national disintegration".

Based on interviews with study program managers who organize religious education courses with an interfaith model at the Defense University, the religions taught to cadets are only six official religions. However, the contents of these six religions emphasize divine dialogue and inspire tolerance from each religion. Even though the Defense University does not provide sub-materials for "worshippers of the One and Only God". However, they emphasize maintaining harmony from the point of view of the six religions registered in Indonesia. Until this research was conducted, there were no cadets who adhered to "devotees."

Religious education in schools must incorporate universal values to promote world peace. As prospective officers who will oversee the defense, they will become the golden generation of this beloved nation, maintaining national harmony. A religion or belief that is fully aware, knowledgeable, and evokes the universal values of compassion. Religious education must foster an attitude of non- favoritism and hostility towards other religions. This educational model should be more suitable to be applied in Indonesia. Both at the higher education level and elementary-secondary education level.

E. CONCLUSION

The Interfaith Education Model is in accordance with the concept of learning from religion and does not conflict with freedom of religion and belief as long as it is taught in a neutral and objective manner, especially in Higher Education as a Religious Studies Program. The interfaith model applied to the religion course at the Defense University teaches all religious views adhered to in Indonesia in general, with two meetings taught by representatives of the six religions registered in Indonesia. Only some religions are accommodated in religious teaching courses. However, management and triangulation state that the learning content is an introduction to the general nature of God and tolerance taught by each religion universally and not to influence other people's beliefs.

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