e-ISSN: 2656-7997
p-ISSN: 2775-3425

Modify Indonesian Catholic Religious Education from Mono-Religious to Interreligious Education

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Submitted: 16-01-2023 | Accepted: 16-03-2023

Abstract

Catholic religious education is an educational process that helps Catholic students grasp the knowledge of the Christian life and identity. In Indonesia, national education law pushes students to learn their religion. Religious education then becomes a mono-religious education that does not suit the Indonesian plurality. It will elevate exclusivism. Indonesian Catholic religious education promotes respect, dialogue, and collaboration between religious adherents. The foundation for this effort is Catholic respect toward other religions, explicitly stated in the declaration of Nostra Aetate. Every grade has a topic that introduces different cultures and religions. It is the application of Indonesian Catholic religious education to educate students to respect other beliefs. It is a good start for multicultural education, and at the same time, it raises questions about the probability of modifying a mono-religious education into an interreligious one. This research was conducted in the diocese of Surabaya, while Jombang, Blitar, and Surabaya were chosen as the diocese's representatives. Interviews with Catholic

DOI: https://doi.org/10.24071/jaot.v5i1.5744
Web: http://e-journal.usd.ac.id/index.php/JAOT | E: jaot@usd.ac.id

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religious teachers used a semi-structured mode. These are some findings from this research. Practices of Catholic religious education in Indonesia open the possibility of modifying a mono-religious education becomes interreligious education. It needs teachers' commitment and school policy that allows the teacher to modify the curriculum. The teachers' creativity to alter the curriculum needs the principal's goodwill. It also needs reformation from every aspect of school as a social system to support multicultural education. On the other side, the environment outside the school is hoped to give positive support for the reformation by giving broader experience. Through this process, Catholic religious education in Indonesia fulfill its destiny to cultivate faith and promote respect toward other religions.

Keywords:

multicultural, interreligious, Catholic religious education

Introduction

The new Directory for Catechesis of 2020 stated that Catholic religious education is an education process intended to help students understand Christian life and identity with an open dialogue on culture and knowledge. Catholic religious education aims to cultivate faith and students' human maturation.[1]

In the context of plurality in Indonesia, it is bizarre that religious Education in Indonesia does not fit with its plural characteristic. Indonesian students learn their religions and rarely study other religions. Even Catholic religious education can be classified as mono-religious.[2] During religious education, from primary school until university, they learn their morals, law, rituals, and traditions. It

[1] Pontifical Council for the Promotion of the New Evangelization, *Directory for Catechesis* (Washington: United States Conference of Catholic Bishops, 2020), art 313.

[2] Zainal Abidin Bagir, "Interfaith Dialogue and Religious Education," in *Religious Pluralism and Religious Freedom* (Yogyakarta: CRCS, 2013), 174–90.

makes them illiterate with other religions in Indonesia.[3] This condition will elevate exclusivism and conservativism between religions. It will lead to the generalization view of other religions, which will create stereotypes toward other religions. The lack of understanding of other religions' doctrines, rituals, and points of view, will make students only trust their religious doctrine and never be able to trust other religious doctrines.[4] It increases positive attitudes toward their religions and negative sentiment toward other religions.

Amid Indonesian religious education segregation, Catholic religious education gives little chance of diminishing segregation. It is because of the declaration of Nostra Aetate of the Catholic Church to receive and respect truths from many other religions. Catholic religious Education in Indonesia has a general goal as ordinary Catholic religious education to nurture students' faith, but at the same time has specific goals due to the plurality in Indonesia. It wants to promote students' respect toward other religions.[5] This goal was written in the introduction of the book of Catholic religious education in the 2013 curriculum.[6]

In the curriculum of Catholic religious education, in every grade, from primary until high school, there is a topic that invites students to learn, respect, dialogue, and collaborate with other cultures and religions. In high school, there is a specialty because of the amount and duration of discussion on this topic. It is an interesting program for developing harmony between religious people in Indonesia. It raises a question: to what extent is the process of Catholic religious

[3] Dicky Sofjan, "Learning about Religions: An Indonesian Religious Literacy Program as a Multifaith Site for Mutual Learning," *Religions* 11, no. 9 (September 2020): 433, https://doi.org/10.3390/rel11090433.

[4] Suhadi et al., *The Politics of Religious Education: The 2013 Curriculum and The Public Space of The School* (Yogyakarta: CRCS, 2015), https://crcs.ugm.ac.id/download/the-politics-of-religious-education/.

[5] Kementerian Pendidikan dan Kebudayaan Republik Indonesia, "Peraturan Menteri Pendidikan No. 59Tahun 2014 tentang Kurikulum Sekolah Menengah Atas/Madrasah Aliyah" (Kemendikbud RI, 2014), sec. II.

[6] Daniel Boli Kotan and Leo Sugiyono, *Buku Guru Pendidikan Agama Katolik Dan Budi Pekerti: SMA/SMK Kelas XI* (Jakarta: Kemendikbud RI, 2014).

education elaborated so that a mono-religious education becomes an interreligious dialogue? Is it probable that a mono-religious education is modified to be an interreligious education?

This research is important because of the goal of education, especially religious Education in Indonesia. In Catholic religious and character education, especially in senior high school, many topics are dedicated to growing students' respect, dialogue, and cooperation with other religious adherents. This research aims to improve the Indonesian Catholic religious education approach. It will allow minor modifications to the teacher's strategy to promote respect, dialogue, and cooperation with many other religious adherents because the teachers and school leaders play a significant role in creating interreligious practice and discourse in the school.[7]

The Diocese of Surabaya becomes the place of this research because Surabaya is one picture of Indonesia with the pluralism of society in it. Specifically, Blitar was chosen as the place of research. Blitar represents the center of the Catholic mission, and Jombang represents the area with the Muslim majority and its big pesantren and tradition. Surabaya represents the area with the most significant number of Catholics in the diocese of Surabaya. This research was conducted from March to August 2022.

This research investigates the concept and effort of senior high school Catholic religious teachers to promote respect, dialogue, and collaboration between religious people. Specifically, it researched Catholic religious education in the 2013 curriculum. This research uses semi-structured interviews with Catholic religious teachers.

Due to the pandemic situation, this research has two interview modes. The first mode was held in the virtual meeting through google meet and WhatsApp video calls. It was recorded through the online screen video recorder between https://www.acethinker.com/free-screen-recorder and https://www.apowersoft.com/ free-online-screen-recorder. Interviews were also recorded with a handycam by shooting the screen of the researcher's laptop. The second mode was held offline or face-to-face when the pandemic had lessened.

[7] Anna-Leena Riitaoja and Fred Dervin, "Interreligious Dialogue in Schools: Beyond Asymmetry and Categorisation?," *Language and Intercultural Communication* 14, no. 1 (January 2, 2014): 84, https://doi.org/10.1080/14708477.2013.866125

The offline interview was recorded through the mobile phone audio recorder.

The recording data is then transcript into the word processor. The transcript data was then reduced through the coding process and finding the pattern codes from the data. The data pattern will be dialectic sources to search the probability of sharing life and faith between religious people in religious education.

Literature Review and Method

Some literature about religious education, multicultural education, school as microculture, and curriculum reform is vital to be slightly seen to give a context for this research. The new Directory for the Catechesis of 2020 clearly states that religious education in school aims to provide knowledge about Christian identity and life. The Word of God meets the culture and is reflected critically and systematically. Religious education gives contribution to the value of education and social development.

Thomas Groome stated his approach to religious education as the shared Christian praxis that consists of five steps: sharing present action, reflecting present action, reflecting the sources of faith, the dialectic between the participant's stories and vision, and the Church's Story and Vision, and the decision for the lived Christian faith.[8] It is a process that confronts the participants' experience with the faith and formulates a new action. Groome simplified his approach with the term "bring life to faith to life."[9] This term explains the basic flow in the shared Christian praxis.

Openness and dialogue become the basic foundation in religious education when the doctrine of faith meet with many other cultures, ideology, paradigm, and religion. In Indonesia, Catholic religious education meets with a plurality of cultures and religions. Its status as Catholic religious education does not prevent it from addressing

[8] Thomas H. Groome, *Sharing Faith: Comprehensive Approach on Religious Education and Pastoral Ministry* (Broadway: Wipf and Stock, 1998).

[9] Thomas H. Groome, *Will There Be Faith: A New Vision for Educating and Growing Disciples* (San Fransisco: HarperOne, 2011).

other religions in its curriculum.[10] It creates a curriculum in every education stage that invites students to learn and respect other cultures and religions.

In plurality, education is ideally constructed to be a multicultural education. James Banks stated that multicultural education is a school reform by which students from every gender, race, and culture have equal opportunity to learn in the educational institution.[11] In the context of Catholic religious education in Indonesia, it is not about giving equality in education for every race and religion because Catholic religious education is only a tiny subject in the curriculum of Indonesian education. In its context, Catholic religious education in Indonesia, though it is a mono-religious approach, allows students to learn about other cultures and religions. That is why Indonesian Catholic religious education always states that it develops students' faith while cultivating students' attention and respect for other religions.

Agostino Potera divides multicultural education and intercultural education.[12] Multicultural education starts from the reality that there is more than one culture. It recognizes and respects the diversity in society and does not intend to change, modify, or even blend it with other cultures. The next phase is intercultural education. Intercultural education respects the plurality of cultures and invites them to have equal relationships and dialogue. There are dialogue, exchange, and interaction between people from different cultures, races, religions, skin color, and many others. It will make them move from chauvinism or egocentrism and develop cultural changes for the community's goodness.

The goal of Catholic religious education to promote students' attention and respect toward other cultures and religions is the

[10] Ruth Vilà Baños et al., "Head Teachers' Attitudes towards Religious Diversity and Interreligious Dialogue and Their Implications for Secondary Schools in Catalonia," *British Journal of Religious Education* 42, no. 2 (April 2, 2020): 190, https://doi.org/10.1080/01416200.2019.1584742.

[11] James A Banks and Banks, Cherry A. McGee, eds., *Multicultural Education: Issues and Perspectives* (John Willey & Sons, Inc., 2016).

[12] Agostino Portera, "Intercultural and Multicultural Education: Epistemological and Semantic Aspect.," in *Intercultural and Multicultural Education: Enhancing Global Interconnectedness* (New York: Routledge, Taylor & Francis Group, 2011), 12–32.

actualization of multicultural education. Not only stop the respective phase, but the education process also invites students to dialogue and collaborate with other religious adherents.[13] There is a hope that Catholic religious education, in some part, becomes a process of intercultural and interreligious education.

James Banks gave some important concepts concerning multicultural education. The first is the school as a social system because it has many aspects and variables.[14] All of these aspects will contribute to multicultural education. James A. Banks gave factors that correlate with curriculum reform, such as policy, culture, hidden curriculum, mode of learning, language, dialectics, participation, counseling, assessment, testing, instruction, formal curriculum, course of study, teaching method, staff attitude, staff perception, and staff actions. All these factors contribute to multicultural education in school because school is a social system that constructs the people inside the education community.

In the curriculum reform, James Banks stated four stages of content integration: contribution approach, additive approach, transformation approach, and social action approach.[15] The contribution approach is the first approach by which teachers insert stories, artifacts, or heroes from the local or marginalized culture into the curriculum without any attempt to change it. Teachers do not modify the goals and characters of the curriculum.

The next stage is the additive approach. In this stage, teachers insert concepts, themes, content, and perspective from non-mainstream cultures into the mainstream curriculum without any intent to change the structure of the curriculum. In this stage, students learn about other cultures with their mainstream cultures as the lens.

[13] *Buku Guru Pendidikan Agama Katolik Dan Budi Pekerti: SMA/SMK Kelas XII* (Jakarta: Kemendikbud RI, 2015).

[14] James A. Banks, "Multicultural Education: Characteristics and Goals," in *Multicultural Education: Issues and Perspectives*, vol. Ninth Edition (New Jersey: Wiley, 2016), 1–40.

[15] James A. Banks, "Approaches to Multicultural Curriculum Reform," in *Multicultural Education: Issues and Perspectives*, Seventh Edition (New Jersey: Wiley, 2010), 229–58.

In the transformation approach, teachers try to reconstruct the curriculum to help students understand the issues, paradigms, events, and themes from the lens of other cultures. Teachers prepared many different perspectives to enable students to use another lens than their standard lens. The teacher should thoroughly learn about another culture and use authoritative sources to diminish the possibility of misinterpretation.[16]

The last stage is the social action approach. In this stage, teachers invite students to take social action concerning social issues they learned. Teachers empower students with moral values and urge them to be critical of values that exist in the mainstream and non-mainstream and decide what values they choose to solve the problem that exists in society. According to Banks, every student in every stage of education can make social action.

This research uses the qualitative method. The researcher collected the data through interviews, whether online or online. The interview was recorded through an online screen recorder for the online interviews and audio recording for the offline interviews.

This research's respondents are twenty high school teachers of Catholic religious education. Nine teachers are from Blitar, two from Jombang, and the last from Surabaya. Those respondents spread among the junior, intermediate, and senior teachers, ranging from the teacher of Catholic public schools and non-religious private schools. Through this sample, researchers want to grasp the holistic situation of religious education.

This research used a semi-structured interview. This interview mode enables the researcher to get the main point of the research and explore further. There are five questions concerning this research. The first question concerns teacher effort to reach the goal of Catholic religious education. The second question explores teacher efforts to modify Catholic religious education to promote students' respect, dialogue, and collaboration toward other religious adherents. The third question investigates the habituation of teachers and schools to promote dialogue, respect, and collaboration. The fourth question

[16] Christine E. Sleeter, *Un-Standardizing Curriculum: Multicultural Teaching in The Standards-Based Classroom*, Multicultural Education Series (New York: Teachers College Press, 2005).

examined the network used by the teacher to develop students' respect, dialogue, and cooperation toward other religious adherents. The fifth question explores the teacher's possibility to collaborate on Catholic religious education to develop students' respect, dialogue, and collaboration with other religious adherents.

Research Findings

Teachers' Efforts To Reach The Goal of Catholic Religious Education

Catholic religious education cultivates faith and promotes respect toward other religious adherents. Teachers emphasize the students' involvement in church activities by following the mass, local church prayer, and even following the Catholic student association. Catholic students should become aware of their responsibility to follow Church activities. The teacher always asks about students' activities in the Church. In some schools, students should alternately lead the worship in school. If on Sunday there are school activities, religious teachers always remind their students not to forget to join the Sunday mass.

In the context of public school, some respondents also clearly stated that Catholic students should dare to show their Catholicity. Though they are small, it should not be a shame to show that they are Catholics. One important sign of Catholicism is to make the sign of the cross when praying. To support the education process for faith, teachers and the school create a book report by which Catholic students report their activities in the liturgy, basic ecclesial community prayer, and even students' reflections on biblical readings. This effort is because teachers know this subject should develop students' faith and spirituality as Catholics. Teachers also collaborate with parents to monitor and support students' faith activities.

In the context of promoting respect, dialogue, and collaboration with other religious adherents, teachers have the most crucial role. Teachers push moderation and tolerance. Teachers encourage students to respect friends of different religions and build good relationships with them. The teacher also encourages Catholic students to wish them a happy holiday on religious holidays. Not only encouraging, but the teacher also plays an active role as an example for students

in realizing religious tolerance. It can be seen, among other things, when teachers stay in touch, learn about other religions from the religious teacher concerned, and even exchange teaching hours.

Catholic schools highly value plurality by providing space and time for non-Catholic students to worship, celebrate religious celebrations, and offer opportunities for faith-building. Public schools promote respect and tolerance. On several occasions, interfaith worship activities were held in school. It is a moment of appreciation between religions and knowing how to worship each religion. Furthermore, the school also encourages students to take part in interfaith communities.

From what was developed by teachers and schools then emerged a tolerant and respectful attitude towards students of other religions. Catholic students try to open up to others. They have a dialogue with friends of different faiths. When there are celebrations of other religious holidays, Catholic students congratulate them and even participate in implementing these activities. Even better, even if there are students who are fanatical toward Catholic students, the teacher continues to teach them to be kind to Catholic students. In the context of plurality, this is the advantage of Catholic children who attend state schools compared to children who attend Catholic schools.

Teachers' Efforts to Modify Catholic Religious Education to Promote Students' Respect, Dialogue, and Collaboration

The second question investigates teacher efforts to modify a mono-religious education into an interreligious education. The basis for this question is the existence of multicultural goals and subjects in the twelve grade about respect, dialogue, and collaboration with other religious adherents.

The precious thing is interreligious religious education in the class, especially in the 12th grade. Teachers explain that there are discussions that present perspectives from many religions. These moments happened on many occasions that the Catholic religious teacher saw.

Many questions and discussions arise concerning other religions

in a mono-religious class where teachers only teach Catholic students. Students read the material in the student's book, and they asked many things about other religions.

The most common way the teacher modified it to be interreligious was by inviting other religious teachers or leaders to explain their religion, asking their good friends about their beliefs, or assigning students to visit different religious leaders to learn about their religions. In a moment of *Pondok Romadhon*, a short lecture or worship for the Moslems students during the *Ramadhan* or Moslems fasting month to deepen their faith, Catholic, Christian, and Hindu religious teachers gathered their students to share fasting traditions in their beliefs. It was interesting and raised many questions and sharing among students of different religions. It made them understand and respect other religions.

Dialogue happens in the class, consisting of students from many different religions. It happens in Catholic schools where parents agree that their non-Catholic children get Catholic religious education classes. The teacher divides the students into some groups according to their religion and should explain their faith. The presentation will always be limited according to the knowledge of students. Usually, this method happens only in the twelve grade on the subject of "Dialogue and collaboration among religious adherents."

There is two most exciting interreligious dialogue that arose during our interview. The first happens in the Catholic school, which consists of many students from different religions. It occurs in the city of Blitar. The teacher is aware of the plurality of faith in class. She can not only teach them about Christianity. "I want them to be not only religious people but true believers. … Be 100% Muslim, 100% Indonesian. Catholics too." Though it is Catholic religious education, because the students come from many religions, she tries to find the universal value of Catholicity and use it for the lesson.

In interreligious dialogue, the teacher prepares the subject according to the national curriculum of Catholic religious education. Actual problems or cases in society, mass media, or social media become the starting point of the lesson. Those subjects are then discussed according to the perspective of each student's religion. Students can comment on the cases based on their religious points

of view. Examining the cases involves sharing interreligious rituals, beliefs, symbols, and Holy Bible. The teacher will usually return to the universal value of Catholicity that every student can receive as the lesson's conclusion. This kind of lesson is exciting for the students. They always want the discussion to continue though the time is up.

The teacher always uses this approach during religious education. This awareness arose because the school did not want to be accused as a school that Christianized its non-Christian students. They are aware of the problem with the national education regulation in Indonesia that every student should get their religious education.[17] They believe that this approach, together with the concern given by the parents when submitting their children to this Catholic school, will make them avoid the offense toward that regulation. As the impact, the school will always be interesting though it is Catholic.

The other exciting experience happens in a non-Catholic private school with an almost complete religious education teacher. Each student gets a religious education. One interesting interreligious dialogue during religious education is when teachers of religious education assign the students to make a podcast that discusses the teaching about tolerance in every religion. It becomes the assessment of religious education practice before their final exam in high school. That assignment was interesting. The Catholic students even commented, "Islam is a religion that loves peace." They arrived at that conclusion because the task urged them to meet Moslem's teacher and friends, asking about the dogma of tolerance in the religion and reflecting on it together with the doctrine of other religions. Interreligious dialogue in this school is a collaborative initiative and the work of multiple religious teachers.

An excellent unexpected experience happened in a public school. The Catholic religious teacher saw that the class was very harmonious. It was because the class consisted of students from every religion: Muslims, Catholics, Christians, Hindus, and Buddha. They were almost equal in the number of students from many faiths. In the beginning, this class was constructed to give a simple schedule for religious education. Unexpectedly, it turned out to be such a

[17] "Undang-Undang Republik Indonesia No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional," accessed July 16, 2022, https://www.regulasip.id/book/1393/read.

superior class. The harmony in the class existed between students from different religions. They shared with the religious teacher that they usually ask and share about their faith. They wanted to know other religions through their classmates. It made them respect each other. They were usually to give greetings when there were religious holidays. Together with their classmates, they visited their teachers when Christmas, Eid Al-Fitr, *Nyepi*, and Vesak.

Other religious teachers, despite their limitations, always encourage and order their students to give respect to other religious adherents. They push their students to be open to other religions. "Do not be a stupid Catholic. Do not be a narrow-minded Catholic because, in our environment, we live in a non-Catholic environment. If you choose to hang out with Catholic friends, you will be a stunted and stupid child." It strongly encourages students to recognize, interact with, and respect other religious adherents.

In Catholic religious education characterized by interreligious dialogue, universal values become the main points. According to Catholics and Moslems, talking about Holy Mary or Maryam raised awareness that they are close. There is a conviction that every religion preaches goodness, and truth also exists in every religion. Interreligious dialogue is intended to find goodness in every religion. "When it comes to religious dialogue, I always advise, if you ask questions, do not ask about religious teachings, but what are the virtues of goodness according to your religion? We must emphasize that to children. If we do not emphasize issues like that, we become blind fanatics, intolerant, not recognizing diversity."

Teachers' and schools' efforts to promote respect, dialogue, and collaboration in the class positively impact interreligious relations in school. Generally, interreligious relations and mutual respect between religious people in school are going well. In Jombang, a district with Moslems as the majority, there is no bullying or mockery toward other Catholic students. In the district of Blitar, interreligious relations and mutual respect are also going well. Good relations are powerful in urban areas such as Wlingi and Resapombo. There is a good tradition in Resapombo. "They are the same class 3. The young Catholics enter the Catholic Youth, and the young Hindus enter *Pecalang*. They are equally involved in their respective religious communities and meet on holidays." They help to secure the celebration of the religious

holiday consecutively.

There is a good habit among Catholic students in public schools. Because the majority of students in public schools are Moslems, Catholic students always try to participate in the Moslems' charity movement and *halal bi-halal*. The Catholic students helped keep the class safe when the Moslems friend was praying. They also usually visit their Moslems friend and greet them during religious holidays. Some teachers said that when they "entered public school, they are taught about multiculturalism because the students and teachers are multi-religious."

All the processes of creating and promoting respect, dialogue, and collaboration between different religious adherents in Catholic religious education need the teachers' active role as the designer, leader, and example. The religious teacher should be a living example of respect, dialogue, and collaboration with other religious adherents.

There are some limitations in the interreligious dialogue. Sharing faith that happens between students is still at the lowest level. It is understandable because they are senior high school students and do not know much about their religion and belief. "It happens because of one factor, limited material, space, hours, and because the dialogue material itself only appeared in the even semester of the 12th grade."

The Habit in Class and School to Grow Respect, Dialogue, and Collaboration

The third question concerns the habit of interreligious respect, dialogue, and collaboration in the school. One aspect of habit in school is the relationship between students. There is a slogan: smile, greet, and hello in many public schools. Every day students welcome their teachers and give respect them. Although the teachers come from different religions, students always respect their teachers and greet them.

In the plural school, Catholic students have friends from many other religions. There is a culture of collaboration and cooperation between students. Feelings of awkwardness usually also occur for Catholic children entering public schools for the first time, but after

the process, they can get along with anyone. Even a Muslim student asked a Catholic religious teacher to join the Catholic pilgrimage because he wanted to experience outdoor activities.

During the religious holiday, in the plural school, greeting other religious adherents is usual. It happens among teachers, students, and between students and teachers. In rural areas, students usually visit their teachers at home, while in the city, students generally send messages through their mobile phones. Students usually greet their teachers and friends after a religious holiday on the first day of school. If there is a ceremony for a religious holiday, students also invite other religious teachers and principals.

Good relations also clearly exist in schools. A public school has a complete house of worship for every religion. The other school also always allows the Catholic students to hold worship, reflect on their faith through recollection and retreat, and carry out social activities.

In the less pluralistic school, interreligious relation is limited. It usually happens in the big city and the school with Christian and Catholic as the majority of the students. Sometimes, they also have limited relationships with their neighbor at home. In this situation, Catholic schools, though limited, always try to involve students in social activities that will enable them to interact with other religious adherents.

Although bullying rarely happens, sometimes arise questions and jokes that satirize Catholic students. Catholic religious teachers give emphasize the culture of love in Christianity. They should love their friends though they hurt them. An excellent and communicative approach to responding the bullying is preferable. There is a short slogan: "Catholic students should be a minority with quality." Catholic religious teachers often state this kind of sentence. They want their students to be known by non-Catholic teachers as polite, diligent and accomplished. Catholic religious teachers do not want to see Catholic children said to be lazy, naughty, disrespectful, and less intelligent.

The Network Used to Promote Respect, Dialogue, and Collaboration

This question explores how teachers use networks to promote respect, dialogue, and collaboration. It is essential because the perspective of Catholic religious education sometimes prevents them from explaining other religions as it is. Furthermore, active mingling with other religious adherents will always be better than only a recommendation from the teacher.

The first activity usually asked is about visiting other religious places of worship. From the sharing of the Catholic religious teacher, this activity does not happen. Some teachers always assign their students to visit different religious sites. However, many others rarely assign their students to do it. There are many problems here. The most common problem with visitation is because this topic is taught in the second semester of 12th grade. Students are busy preparing for the national final exam and many preparations to choose their university. Sometimes the schedule for the second semester is compressed and allocated in the first semester. The precious subject becomes very cramped and poor because they are often not given the space they deserve.

Just like the assignment to visit other religious places of worship, Catholic religious teachers rarely assign their students to meet with other religious leaders and interview about their religion. Some Catholic schools invited ustad to speak for the whole school about pluralism and respect for other faiths.

Some Catholic religious education teachers assign their students to visit other holy places of worship and interview religious leaders. The most precious thing for the student is when the religious leaders welcome them. This experience is unforgettable; it is clear when a senior high school student shared their experience visiting other holy places of worship during kindergarten. A school also assigned non-Moslems students to visit pesantren, and they learned *hadrah* to make video greetings for the Eid Al-Fitr, while the Moslems teachers and students made video greetings for Christmas.

The little experience of visiting other religious leaders happen when Catholic religious teachers assign their students to interview

other religious teachers in the school. Students will choose the humorous religious teacher. Of course, Catholic religious teachers ask other religious teacher permission before they assign students to interview them. Unfortunately, some religious teachers did not permit students to interview them. There is the problem of busyness and uncomfortableness because the religious teachers are not the same age.

There were also some bad experiences when the religious leaders rejected the Catholic students. They stated that learning and dialoguing about other religions is not at the level of senior high school students.

Catholic students also experience the encounter with other religious adherents and leaders through the other moment outside the school. There is a meeting with Gusdurian. There are moments of helping each other, visiting and greeting during other religious holidays, and many general social encounters.

The Topics Used to Promote Respect, Dialogue, and Collaboration

Promoting respect, dialogue, and collaboration with other religious adherents is not a single process. It is a continuous process of education and habituation. This part explores how Catholic religious teachers elaborate on the topics in Catholic religious education in senior high school. Do they elaborate it so it can be a way to promote respect, dialogue, and collaboration?

From the 10th grade, Catholic religious teachers usually use the topic of humans as the image of God and human beings as unique people to recommend their students to respect others because all people are human beings created in the image of God. The other interesting topic used in this grade is fraternity between human beings and Jesus as a true friend. This topic elaborates on Catholics' duty to build genuine fraternity between different religious people. The other topic is being critical and responsible with the mass media and ideology.

From the 11th grade, the topic was about the Church and the world that, discussed the duty of the Catholic Church amid the world's

problems. Teachers use the subject of human rights to explain the right of every people to choose their religion. *Kerygma* and *diakonia* explain the duty of the Church to the world. Some teachers explain that teachers can use every topic in Catholic religious education to promote respect, dialogue, and collaboration. It depends on the teacher as the designer of the lesson.

The discussion moves to the problem of the curriculum of Catholic religious education. The majority of the teachers follow the curriculum. Many of them feel that the curriculum is too broad and full of material. Some teachers select the vital subject and omit the less because of the lack of time. The teachers insert interreligious topics during the usual topic. Sometimes teachers urge students to see the existence of similar teaching or ritual in other religions. They also try to contextualize the issues in daily life.

The other teachers try to build flexibility in using the curriculum. Flexibility happens because the school has a policy that allows every teacher to arrange the curriculum. Other teacher feels it necessary to adjust the curriculum to reality.

Discussion

This part wants to discuss the research findings with the literature review and fundamental question about the probability of modifying Catholic religious education; a mono-religious education becomes a multicultural education.

Analysis of the Goal of Catholic Religious Education in Indonesia

Discussing the goal of Catholic religious education should be met in the awareness between catechesis and religious education. The new Directory for the Catechesis of 2020 clearly states that catechesis is a form of Church service to deliver the Word of God to nurture their faith so people come to the union with Christ. Telaumbanua said that catechesis has the maturation of faith as the central point.[18]

[18] Marinus Telaumbanua, *Ilmu Kateketik: Hakikat, Metode Dan Peserta Kursus Gerejawi* (Jakarta: Obor, 1999).

Catholic religious education in Indonesia is a mixture between catechesis and religious education. On the other side, the curriculum urges students to understand the Church's dogma, morality, and ritual and discern it scientifically, just as the other course in the school. Through religious education, students understand how Catholic teaching encounters cultures and societal problems. However, on the other side, it is clear that the effort to cultivate faith in the union with Christ also exists. The teacher often assigns students to participate actively in church activities and asks for the report as a part of the evaluation. They repeatedly stated that it is an education of faith, so students should encounter the bible, go to mass, join the basic ecclesial community prayer, and many others. Religious education in Indonesia is education in faith and for faith. It is affirmative with the research from Tabita that religious education in Indonesia emphasizes the formation of ethics and identity.[19] Catholic religious education in Indonesia lives in a dialectic between becoming a catechesis and religious education.

In the multicultural education discussion, James Banks discusses equality for education. In the context of Indonesian Catholic religious education, multicultural education promotes respect for other religions while at the same time cultivating their faith. There are three essential words in the curriculum of Catholic religious education: respect, dialogue, and collaboration.

Catholic religious teachers are fully aware of this goal. They always advise their students to respect, dialogue, and collaborate with other religious adherents. Even some Catholic schools give much space for non-Catholic students to do their worship. It is equality in doing religious rituals. They know the reality that Catholics live together with many other religious adherents. They also try to become an excellent example for their students about interreligious relations in the school because they are aware that they will always become the example for the students' attitude toward other religious adherents.[20]

[19] Tabita Kartika Christiani and Handi Hadiwitanta, "Indonesian Students' Perceptions on Doctrines, Ethics and Identity in Religious Education," in *The Bloomsbury Handbook of Religious Education in the Global South* (London: Bloomsbury, 2022), 177–94, http://dx.doi.org/10.5040/9781350105850.ch-9.

[20] Eckhard Zemmrich, "Making Sense of Shifts in Perspectives: Perceiving and Framing Examples of Interreligious Learning in Indonesia," *Islam and Christian–Muslim Relations* 31, no. 2 (April 2,

From the perspectives of curriculum reform toward multicultural education formulated by James Banks, Catholic religious teachers try to reconstruct a multicultural reform in their lessons. Though it is a mono-religious approach, they focus on respect toward other religions. The value of respecting other religious adherents is spoken loudly by the teachers.

Catholic schools that give space for other religions also construct a multicultural situation. James Banks sees school as a social system. Every aspect of the school will contribute to multicultural education.

The Transformation from Mono-Religious to Multicultural Education

James Banks stated that multicultural education is a school reform that creates equality for every student. Agustino Portera tried to give differentiation between multicultural education and intercultural education. Multicultural education respects other cultures without any intention to change them. Intercultural education respects others, creating a dialogue space that makes participants voluntarily eliminate some aspects of their cultures to achieve common goals.

In the practice of Catholic religious education, there are three kinds of approaches toward multiculturalism. The first approach is the contribution-addition approach. The teachers use the curriculum of religious education without any modification. When discussing other faiths, the teachers only explain other religions from the Catholic religious education book. However, they always suggest that the students always respect other religious adherents. The relationship between different religious students is good because they live in a multicultural society that builds a good relationships between various religious followers.

The second approach is the addition-transformation approach. In this lesson, especially in the 12th grade, teachers try to elaborate to learn about other religions from other perspectives when discussing the topic of dialogue and collaboration between religions. They assign students to meet other religious leaders or teachers and learn from them about their beliefs. If there are many different religions in the

2020): 160, https://doi.org/10.1080/09596410.2020.1782096.

class, the teacher assigns them to share their religious perspective. There is a simple interfaith dialogue that will changes students' perspectives about other faiths. They learn other religions from their adherents. It will help Catholic students understand other religions' perspectives without bias from the Catholic religious teacher. However, this experience does not expand to other religious education topics.

The third approach is the transformation-social action approach, where there is an awareness that students live in a plural society. Teachers are aware of the necessity to build a multicultural society. Dialogue and collaboration with other religious adherents do not stop only during the topic. It should be a daily mode of students' life. The teacher changes the curriculum and correlates it with the actual situation. Interreligious dialogue has become the daily approach and spirit.

In the school, where there is a mutual agreement between different religious teachers to build an interreligious dialogue, they create projects that push their students to learn about other religions. In this social media era, they make a podcast that promotes the value of tolerance according to each religion.

These practices open up the possibility of modifying Catholic religious education, a mono-religious education, into an interreligious education. Teachers' ability to modify the curriculum will emphasize the effectiveness of the interreligious experience.[21] There are some important notes from the practices. A class with pluralistic students is one of the preconditions for interreligious education. Catholic schools with pluralistic students can implement this approach.

In the non-pluralistic class of religious education, interreligious education will happen if there is a mutual commitment between religious teachers to create projects that push students from many religions to learn, dialogue, and work together. The teachers also can exchange classes. Catholic teachers teach Moslems students, Moslems teachers teach Christian students, Christian teachers teach Hindu students, and so on. This approach is suitable for public schools and non-religious private schools.

[21] Julie C. Brown and Illana C. Livstrom, "Secondary Science Teachers' Pedagogical Design Capacities for Multicultural Curriculum Design," *Journal of Science Teacher Education* 31, no. 8 (November 16, 2020): 821–40, https://doi.org/10.1080/1046560X.2020.1756588.

Those two modes need a reformation of curriculum and learning experiences. Curriculum reform substantially wants to build an interreligious dialogue and collaboration. Learning about religions starts at the beginning of 10th grade. It becomes the foundation for the process of interreligious dialogue. The learning experience is an interreligious dialogue by which students express their religious convictions concerning the topic.

When there are no pluralistic students and mutual commitment between religious teachers, they can help their students have an interreligious encounter outside the school. Some teachers support their students in meeting and dialoguing with GusDurian. Meetings and dialogue with them outside the class will complement religious education.

School as a Social System for Multicultural Education

James Banks stated that school is a social system. Multicultural education requires support from every aspect of the school. The practice of Catholic religious education shows inside and outside aspects of multicultural education.

The inside aspect of the school encourages students to experience active mingling with other religious adherents. This aspect ranges from habituation to school decisions to building places of worship for all religions. In the context of the curriculum and pedagogy, it needs advocacy and political work from teachers, school decision-makers, and even religious leaders.[22] The outside aspect of the school that supports multicultural education is other religious leaders, religious places of worship, and the society outside the school.

The internal and external aspects do not always support multicultural education. Catholic religious teachers sometimes experience difficulty assigning their students to meet and interview some religious teacher or religious leader. There is a thought that interviews and dialogue with other religious leaders are not students

[22] Cf. Jonas Kolb, "Modes of Interreligious Learning within Pedagogical Practice. An Analysis of Interreligious Approaches in Germany and Austria," *Religious Education* 116, no. 2 (March 15, 2021): 152, https://doi.org/10.1080/00344087.2020.1854416.

level. They forget that interreligious dialogue should be familiarized and cultivated continuously. It should not only become a believer's experience when they are old enough.

Bullying and joking about religion also become barriers to interreligious dialogue. It is helpful for teachers to train their students to give wise, assertive, and communicative responses. Students should be good friends to the others who insult them. Catholic students are the minority who have quality good spirits to encounter bullying or mockery.

Conclusion

Practices of Catholic religious education open the possibility that a mono-religious education becomes an interreligious education. Some little experiences in this research proved that. Building an interreligious education needs a reformation curriculum that moves from a contribution-addition approach to a transformation-social action approach. Reformation of the curriculum requires religious teachers' commitment and school policy to give freedom for the teachers to modify the curriculum and lesson experience and to create interreligious projects during the class.

Although the regulation of Indonesian education constructs a mono-religious education, many modalities exist and will enable teachers to build an interreligious education. Whether inside or outside, aspects of the school can be used to reform the curriculum. It is impossible to hope for the ideal condition for multicultural education, but Catholic religious teachers should be creative in improving the curriculum. To achieve it, training in the interreligious practice of teaching is needed.[23] In the context of education policy in the school, teachers' creativity needs the principal's goodwill. Without their good policy, many teachers are afraid to modify and create their curriculum without permission from the principal.

Reformation of the environment of the school as a social system is needed. Bullying, rejection to learn other religions, and mockery

[23] Natascha Kienstra, Monique van Dijk-Groeneboer, and Olav Boelens, "Training for Interreligious Classroom Teaching: An Empirical Study," *Religious Education* 114, no. 5 (October 20, 2019): 594–608, https://doi.org/10.1080/00344087.2019.1652878.

still exist. Unfortunately, many public schools with different religious teachers rarely try to build a mutual commitment to promote interreligious studies. They prefer to give attention to their own identity and ethics. A good experience in many school environments is the habit of greeting teachers and friends in daily life or during religious holidays. It is an excellent start to enforcing multicultural education.

The environment outside the school also needs to give its support for multicultural education openly. Their help is required to provide a broader experience, especially for schools that do not have much plurality.

The process in Catholic religious education is an embodiment of religious education goals to cultivate faith on one side but also reflect it in the plurality of Indonesia. In this tension, many Catholic religious teachers and their school community try to create a multicultural and interreligious education. It opens up the challenge of developing interreligious education in Indonesia.

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