

A reorientating Religious Education In Creating Antidiscriminating Individuals

Cerly Mariana Damanik, S.Th., M.Pd.K¹, Marihot Sirait, M.Th, Yuda Morado Marbun, M.Th³, Ridwan Marbun, S.Pd.K., M.Th⁴, Ebenezer Parulian Dabukke, M.Pd⁵
cerlydamanik@ymail.com¹, siraitmarihot6@gmail.com², yudamorado@gmail.com³,
medan.sttbethel@yahoo.com⁴, ebenezerdnk@gmail.com⁵

sekolah Tinggi Teologi Bethel-Medan

Abstract. Religious education can be an instrument to shape and unify the nation within society. Religious education must constantly be improved to adjust to the changing times; making people aware of science and technology, creative, innovative, and possessing high solidarity; sensitive to the context of national education, the struggles of the nation and answering the needs of believers. Religious education in schools must result in transformation in knowledge (cognitive) and in faith (spiritual) which will give rise to transformation of attitude (affective). This is because one of the goals of religious learning in schools is to enable students to live in harmony with people around who are of various religions and ethnicities. If this is not maximally done, it will cause unexpected problems. One of the issues that arise is the rise of a different understanding of the nature of human beings. There are a number of attitudes that must be avoided in order to foster harmony in multiculturalism and anti-discrimination, namely: Primordialism, Ethnocentrism, Discrimination, Stereotypes, which are completely negative. The research methodology used is literary study and the field observation in Sultan Iskandar Muda High School. From the results of the study it was found that there is no religion in Indonesia that teaches discrimination and intolerance because all religions are aimed at good deeds that can be felt by everyone even those who are different. To anticipate discrimination, an educator has a role that must be fulfilled. Religious education and ethics in multicultural education can be applied by holding unity classes, in which all religious teachers, namely Islamic, Christian, Buddhist and Hindu teachers teach in one class and teach general materials which are taught by all religions. If this is done effectively in an effort to nurture a sense of unity in diversity, the researcher assumes that a sense of togetherness will be created harmoniously as expected by all parties. Through religious education as a fellow creation, the Almighty must realize that it is God Almighty who creates diversity or diversity of tribes, nations, races, cultures, geographies, religions, customs and habits. Diversity certainly influences a people's perspective on life with each other in the environment in which they lives. When fellow human beings become individuals who love unity without seeing differences amid diversity, we will have realized the true Indonesian citizens with "*Bhineka Tungga Ika*". Because living together and sharing with others has been the lifestyle of the Indonesian people.

Keywords: religious education, antidiscriminate, individuals

1. Introduction

During the election of the mayor of the city of Medan in 2010, an article in Kompasiana stated that Mr. Sofyan Tan, the "Mayor of the people" would be a mayor believed to be able to lead and win the elections. But that hope was not realized. It is believed the implementation of the elections was fraught with fraud. But an interesting thing that needs to be stated is the

experience of researchers who have seen a banner on the A.R. street. Hakim, Medan who stated one statement namely "Don't Choose a Fire Worshiper" and according to the testimony of one teacher who was also a research friend who taught at Sultan Iskandar Muda High School, had also seen a banner that read "Don't Choose a Leader Who Is Not One of Your Religion". At first the researcher saw that it was understandable in the election campaign situation, but when researchers tried to think of it as someone who bears the title of Religious Teacher in this case the Christian Religious Teacher. This raises its own unrest for researchers as religious educators because the words in the banners above are words that do not educate the people and even provoke them to look at someone subjectively only when choosing leaders and not their competence, because in reality, dr. Sofyan Tan is still trusted by the Medan city community and even most of the people of North Sumatra especially the Electoral District I namely Medan, Deli Serdang, Tebing Tinggi and Serdang Bedagai chose and entrusted him as the people's messenger in parliament as the Legislative Member of the PDI Perjuangan who now sits on the Commission X of the Republic of Indonesia DPR which deals with education.

Events or events that may be almost similar also occurred at the time of the election of leaders namely the Candidate governor and vice governor elections in Jakarta which are full of debates over religious and ethnic issues. There are indeed many factors that allow religious and ethnic issues to become a warm discussion at these people's parties. But what researchers want to point out is that the religious issue is still a trend setter. According to researchers, things need to be considered well, it cannot be denied that in politics there are always problems that arise, but do not justify any means let alone use religious / religious issues that are actually sacred and aim to create people who behave properly and correctly and have a sense of togetherness and brotherhood that is good and right. In this case the task of educators including Religious Education educators to raise a serious awareness to achieve "multiculturalism and pluralism education." In order to understand proportionally, inevitably Religious Education must expand its area of study by working together with other educators including educators of other religious teachers such as Islamic religious teachers, Buddhist teachers, Hindu religious teachers and even Gama Kong Hu Chu teachers if possible.

In the Resolution activity at the beginning of the year, some video clips were presented on issues relating to religion, such as: The construction of three churches in Surabaya. Maria Immaculate, GKI Diponegoro and Surabaya Central Pentecostal Church, Burning of several Temples and Temples in Tanjung Balai, Closing Mosques in Tolikara and granting permits for the establishment of temples for Hindus. After watching some of the videos, the researchers saw the expression of displeasure and disagreement about what had happened. After watching the video the students are asked to write their opinions and after gathering and checking the answers of all students, it can be concluded that all of them do not agree with these events and not a few of those who hope that the incident does not happen again in the State Unity of the Republic of Indonesia and expects all citizens to live in peace, compassion and very anti-discrimination. This is an indication of the success of the implementation of Multicultural Learning in terms of Religious Education. It should be understood that in essence there is no religion that does not teach goodness. Specifically in religious education the focus is love that must be expressed to all people regardless of differences even though differences cannot be avoided between one another.

2. Research Methods

The research methodology used in this research is the Literature Study Method and Field Observation Method at Sultan Iskandar Muda High School. From the results of the study it was found that there is no religion in Indonesia that teaches Antidiscrimination and intolerance because the estuary of all religions is a good deed that can be felt by everyone even though it is different from him.

3. Discussion

3.1. Trigger of Antidiscrimination Attitude

Seeing the existence of Indonesian people who have heterogeneity, both religion, ethnicity, and groups, it is necessary to review the direction of Religious Education in a plural society. It is hoped that by teaching Religious Education in the context of a plural society, students will be able to attend and practice their faith in the midst of their environment without compromising the dogma of their faith. This must be understood with the right attitude by every human being. There are several aspects that must be avoided in realizing a harmonious and unified multicultural and anti-discrimination, namely:

1. Primordialism

Primordialism means excessive tribal feelings. Considering his own superior tribe, advanced, and good. This attitude is not good to be developed in a multicultural society like Indonesia. If this attitude is present in the citizens of a nation, then they are less likely to accept the existence of other ethnic groups.

2. Ethnocentrism

Ethnocentrism means attitudes or views that originate in the community and its own culture, usually accompanied by attitudes and views that underestimate other communities and cultures. Indonesia can progress with the provision of togetherness, because without it what arises is social integration that produces disharmony. If these attitudes and views are ignored, provincialism will emerge, namely regionalism or exclusivism, which is a tendency to separate from society.

3. Discrimination

Discrimination is an attitude that discriminates the treatment of fellow country people based on skin color, class, ethnicity, economy, religion, and others. This attitude is very dangerous to be developed because it can trigger the emergence of anticipation towards fellow state characters.

4. Stereotypes

Stereotypes are conceptions of the nature of a group based on subjective and inaccurate prejudices. Indonesia does have a diversity of ethnic groups and each ethnic group has its own characteristics. Not right if the difference is we really to form a hatred. In theory, some understandings or attitudes above are believed to be entirely a bad thing and should be avoided. But in certain events or conditions especially if they are events or conditions that are not expected to occur then these attitudes will appear by themselves.

3.2. Responsibilities of Religious Education

Religious Education is one of the subject matter which is believed to be able to create a person who loves togetherness. However, one of the problems that is often very sentimental and

used as a reason for the emergence of multicultural problems is about differences in religion and belief. Religious education carried out in schools is very important in upholding and realizing a peaceful and peaceful society. In the reality of community life there are still many problems that arise with various conflicts that occur that are often associated with religious issues. Religious education is present and presented in the midst of society is to carry out the great commission as in the Word of God. Religious Education which is part of the goals of national education can realize the goals of national education through students. The presence of Religious Education can also be a tool for forming and unifying nations in the midst of diverse societies of different religions, ethnicities, races, classes, etc. In addition, the presence of Religious Education can participate to improve the quality of Indonesian people. Religious Education must continue to develop along with the times; enable humans to be aware of science and technology, be creative, innovative, and have high solidarity; sensitive to the context of national education, the nation's struggle and responding to the needs of believers. Religious education in schools must lead to change (transformation) both in knowledge (cognitive) and in the transformation of faith (spiritual) which will also result in attitude transformation (affective). Because one of the goals of religious learning in schools is to enable students to live together with other people around them who have a diversity of religions, ethnicities, and ethnicities. If this is not done to the maximum, it will cause problems that are not expected. One of the issues that emerges is that there is a different understanding of human nature. the diversity of views on humans causes differences that are increasingly apparent theoretically and also practically in everyday life. This phenomenon becomes more apparent when the managers of educational institutions have a very strong attitude of fanaticism, and they assume that the paradigm is the most correct and the other party is wrong, so it must be straightened out. Religious Education and Character Learning in is one of the subject matter that is believed and expected to be able to carry out Multicultural education properly and correctly. This is very possible because at the Sultan Iskandar Muda School Foundation, it has been proven that in supporting the continuity and success as well as the achievement of religious education, which has been well facilitated and provided excellent and comfortable places to study and worship such as mosques, churches, temples and temples or also called a temple. So this is also a big capital for religious teachers to carry out their duties as educators and carry out multicultural learning processes.

3.3. Implementation of Multicultural Education in Religious Education Organizing Togetherness Classe

Religious education and manners in multicultural education can be applied by holding togetherness classes, where all religious teachers, ie teachers of Islam, Christianity, Buddhism and Hinduism, enter one class and teach together, of course, in general material which of course all religions teach it. All participants from each religion will sit in one class together regardless of religious background, ethnicity, race and who are in the class. However, the implementation is not as easy as imagined. The challenge experienced when conducting learning is the existence of indifference from students of different religions when those who deliver the material are religious teachers who are different from their religion. This also results in questions that sometimes go beyond the material limit specified for delivery. The next challenge is that when the religion teacher conveys general material, all students still feel comfortable to pay attention, but it cannot be denied that sometimes conveying material in terms of each religion will reduce the attention of students to pay attention.

The material in religious education subjects is taken from the material with the theme "Love". Love is seen in accordance with the concept of Multicultural learning of all religions,

because love is one of the material taught from every religion that is applied by doing good. There is some relevant material but this material is considered sufficient to represent other materials. This material is also seen as the reality of pluralism of plural Indonesian people who are in accordance with the principles of each religion, that is teaching love, even though the terms and basis of the books are different from each religion, but it will certainly lead to a point that is to bring every people in this case is a student pastor to live in goodness and show good deeds in his daily life. Holding a class together is an interesting thing to do, if in the school there are several different religious teachers, the class together is the right choice to work on fostering a sense of anti-discrimination, but if the school does not have several different religious teachers then this can serve as a reference in developing anti-discriminatory feelings. The researcher's experience of holding a joint class with friends of religious teachers such as Mr. Agus Rizal, SH.I, M.Pd.I who is a teacher of Islam, Mr. Berlim M.Pd as a Buddhist teacher and Mr. I Wayan Sura, S. Ag as a teacher of Religion Hindu. In the Togetherness Class, each religious teacher took turns giving material in the form of motivation.

Mr. I Wayan Sura, S Ag as a Hindu religious teacher stated that the teachings of love in Hinduism can be found in Chess Paramita and Tri Parartha. Chess Paramita consists of two words namely Chess and Paramita, chess means four and Paramita means noble / noble character. So Chess Paramita means; four noble morals / four virtues. While Tri Parartha consists of the words Tri and Parartha, tri means three and Parartha means happiness, so Tri Parartha means: three virtues that can make other creatures happy. The Paramita Chess section consists of: 1. Maitri, 2. Karuna, 3. Mudita and 4. upeksha. Tri Parartha consists of: 1. Dear, 2. Having and 3. Devotion. In this case the Hindu religion teacher will convey love according to the teachings of the Hindu religion but at the same time also convey that the teachings of love are also taught by other religions. Explanation of the Christian teacher, the researcher himself, teaches AGAPE, which is written in Matthew 22:37 -39, which says Jesus answered to him: "Love God, your God, with all your heart and with all your soul and with all your mind. That is the first and foremost law, and the second law, which is the same, that is: Love your neighbor as yourself, in this case the Christian religious teacher will emphasize that living in love is a responsibility that must be done wholeheartedly because this is God's commandment, love which is also the core of teachings in Christians must really be applied in human life without distinguishing whoever the person is and the background of his life. In this case the Christian religion teacher will emphasize that love does not distinguish gender where both men and women are equal before God and have the same duties and responsibilities in manifesting and love for everyone. This learning ended with the way all religious teachers namely Hinduism, Islam, Buddha and Christian stood in front of the class and said one greeting together, namely SALAM KERUKUNAN and students answered SALAM.

4 Conclusion

The implementation of the unity class is an effort to foster a sense of togetherness in diversity. It can be concluded that a sense of togetherness will be created and harmony will be achieved as the hope of everyone. Through religious education students become aware that God Almighty is the author of diversity or diversity, namely tribes, nations, races, cultures, geographies, religions, customs and habits. Diversity undeniably influences outlook of the surrounding environment. However, the dignity of all humans before the Almighty God is equal. Therefore, everyone is called to accept and appreciate the various differences that are reasonable

and rational. In responding diversity, the reference is the doctrine of love and kindness where all religious teachings promote it and every human being longs for a harmonious atmosphere and also creates a humane individual by maintaining friendships regardless of the various differences that contain feelings sympathy and empathy for fellow human beings who are brothers and sisters in life wherever they are. When fellow human beings love togetherness without seeing differences in diversity, they have become true Indonesian citizens according to the "*Bhineka Tungga Ika*" as living together and sharing with others has long been the lifestyle of the Indonesian people. This can be done by visiting friends with different beliefs. On Idul Fitri, Muslims and Christians, Hindus and Buddhists visit and greet Muslim friends and vice versa on Christmas, Depavali and Imlek which are the feasts of Christianity, Hinduism and Buddhism, during which, people of Islamic faith may visit and greet. One of the keys is the courage to listen to and declare other people as brothers in the Indonesian extended family. Religious security is undeniably an issue in the multicultural problem. However, this should not be used as an excuse to withdraw from social interaction. On the contrary, the existence of religion, taught religious educators should enable every individual to be responsible and humane.

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