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## From an online survey: the dilemma of religious education model in Indonesia affected to inter-group contact

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### ABSTRACT

Legally, Indonesia adheres to a preference for religious education with a mono-religious model. Ideally, every adherent of an institutional religion registered in Indonesia has the right to receive religious education according to their respective religions. This study aims to determine the dilemma of the model of religious education in Indonesia that has an impact on contact between groups. This study uses a qualitative approach, the method used for data collection in this study is a virtual questionnaire. This is also in accordance with international human rights law. Through this study, it was found that not all religious adherents received religious education according to their religion. Although there are respondents who have experience following religious education in accordance with their religion, view other groups negatively and feel disturbed by the activities of other religious groups, in general this study shows that those who belong to diverse religious groups do not experience difficulties in inter-group contact.



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## Introduction

(Yusuf & Sterkens, 2015) divides religious education into mono-religious models, multi-religious models, and inter-religious models. First, the mono-religious model provides knowledge and insight about one's own religion when viewed from the cognitive aspect. Through this model, students are directed to the construction of religious identities according to their respective religious traditions. Through religious and religious education, a person who adheres to a religion is expected to grow deeper beliefs and become stronger in certain religious communities. Communication is done for conversion purposes only, not to propagate mutual understanding. Affectively, the monoreligious model aims to strengthen one's interest and involvement in a particular religion. Attitude-wise, this model is intended to instill motivation to participate in religious practices from one's own religion. The monoreligious model only focuses on a particular religion. However, this does not necessarily mean total abandonment of other religions; they can be discussed from the perspective of their own traditions, aiming to emphasize their own religious traditions (contents). The monoreligious model is taught through internalizing beliefs, values and rituals of one's own religious tradition, without critical thinking (method).

Second, the multi-religious model, emphasizing the multi-religious model, namely the need to face religious plurality. Cognitively, this model aims to introduce a person to many religions. The different religions are presented in their own sense. Affectively, this model aims to stimulate interest in studying different religions. In attitude, the multi-religious model tries to foster respect for people of different religions.

The presentation of the multi-religious model consists of information about different religious traditions, presented in their own terms. Other religions are not seen from the point of view of other religions, because each religion is described according to its own intent (content). The multi-religious model emphasizes the accumulation of information about the beliefs, values and rituals of different religious traditions (methods).

Finally, the inter-religious model, this model focuses on dialogue between followers of different religions. This model seeks to reveal the uniqueness of each religious tradition, while at the same time assessing the plurality of religions positively. Affectively, this model aims at effective dialogue between one's own religion and the traditions of followers of other religions. In attitude, this model stimulates respect and a willingness to dialogue between religions. The inter-religious model deals with different religions from the point of view of certain religions and other religions (meaning). The interreligious model is taught through the internalization of one's own religion, and the clarification of other religions through dialogue (methods).

There are six religions registered by the Indonesian government. These religions are Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, as well as other religions or beliefs that are categorized as "Beliefs." Based on 2018 statistical data from the Ministry of Religion of the Republic of Indonesia sourced from the Ministry of Home Affairs of the Republic of Indonesia, data on religious communities in Indonesia are spread by 86.7% of adherents of Islam; 7.6% adherents of Protestant Christianity; 3.12% adherents of the Catholic Religion; 1.74% adherents of Hinduism; 0.77% adherents of Buddhism; 0.03 adherents of the Confucian Religion; and 0.04% Religion or Other Beliefs (Negeri, 2018).

This article questions and analyzes the ideals of the Indonesian government as stated in the law and its derivative regulations for certain types of religious education compared to the conditions of its implementation in equal distribution of religious and religious education for each adherent. In addition, this article presents an analysis of the inter-group attitudes of respondents as followers of a religion through a survey questionnaire taken during the early days of the COVID-19 pandemic. From a critical analysis and conditions that exist in society, this article is expected to be a reference for the government in the propagation of the practice of Indonesia's diversity as a pluralistic nation.

## Method

The method used for data collection in this study was a virtual-questionnaire. Questions on the questionnaire begin with optional questions and continue with open-ended questions. According to (Hadi, 2015), the question items of the choice type questionnaire only ask the respondent to choose one answer or more from the many answers (alternatives) that have been provided. Meanwhile, the filled-in type questionnaire with open-ended questions gives the respondents the widest possible freedom to respond to questions. This study provides optional questions to find out what religious education the respondents have followed during their education starting from elementary school to university level which will be compared with their religion. In order to gain an understanding of the inter-group attitudes of the respondents towards religious education, whether it is according to their religion or not, open questions are provided.

Questionnaires were distributed virtually using google-form, through social media groups such as facebook and whatsapp. Questionnaires were distributed in religious-based social media groups ranging from Buddhists, Christians, Catholics, agnostics, and atheists. A similar method was used (The SAGE Handbook of Social Media Research Methods, 2016) for a digital feminist activism project, partly involving an online survey (surveyMonkey) with qualitative answers to questions about experiences of online feminist activism. Twitter has been identified as a useful platform for conducting qualitative research into "located knowledge" because it is "based around curated and developed identities ... and their interactions with other entities." Other researchers (Mendes et al., 2018), since 2014, have studied how feminists are increasingly turning to digital technology and social media platforms to dialogue, network, and organize against contemporary sexism, misogyny and rape culture. Likewise (Puron-Cid et al., 2015) claim that studies based on data collected using traditional statistical approaches such as censuses, surveys and questionnaires are expensive and difficult to implement in many countries.

Therefore, in addition to the COVID-19 pandemic, the survey method using Google-forms distributed in religious-themed social media groups was used to make it easier to capture respondents about their experiences of receiving religious and religious education in the vast territory of Indonesia and would be expensive if done traditionally. In this article, the choice questions given are first about the religion they follow, with the choices of: Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism, Adherents of the Faith, and others with 100 respondents. Second, the question of choice regarding data on religious and religious education followed from elementary school to university (undergraduate) levels, as well as types of schools consisting of public and private. Third, the question of the choice of religious education between

mono-religious and inter-religious models that are suitable for respondents as part of Indonesia's diversity. Finally with open questions as follows: As someone who believes in the minority or majority; how do you perceive a person or group that is different from or outside your beliefs.

## Results and Discussions

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

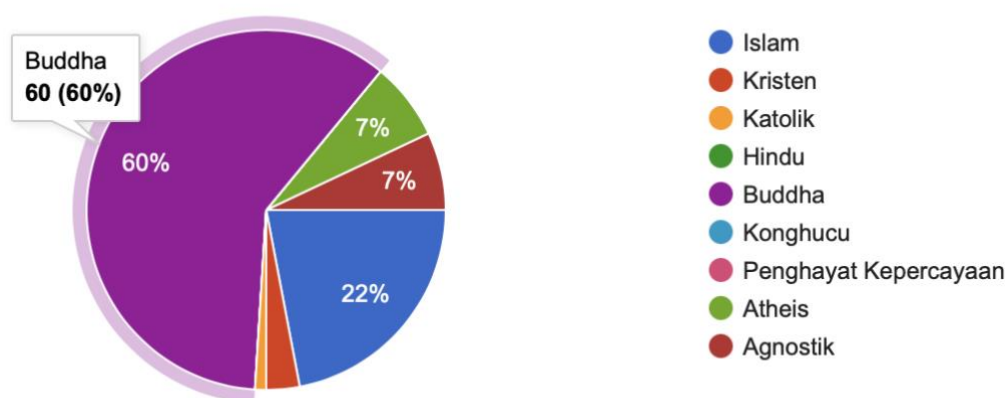


Figure 1. Respondent's Religion

Table 1. Respondent's Religion and Religious Education Followed

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

### Application of the Religious Education Model in Schools

According to the 1945 Constitution of the Republic of Indonesia, that everyone has the right to have their own religion and belief. In line with this (Franken & Bertram-Troost, 2022) in their study states that according to the ECHR (European Convention on Human Rights) parents have the right to educate their children according to their own religious and philosophical beliefs. They analyze how passive freedom of education is provided in the Belgian (Flemish) and Dutch education systems, both of which are characterized by substantial

funding from non-governmental (mainly Christian) schools. Take a closer look at the diversity among denominational schools as well as the diversity within these schools, with a particular focus on their school identity and their policies on Religious Education. In addition, attention is paid to the organization of Religious Education classes in public schools, which is also considered as a means of guaranteeing the passive freedom of education. Concludes that, despite similar legal and financial frameworks, the current Dutch constellation is best able to guarantee passive freedom of education for all in today's secular and pluralistic context.

The two polar opposites on the issue of religion, between the emergence of extreme religious identities and the decline in the popularity of institutional religions resulting in an increase in the number of non-religious people, and the new model of spirituality in a highly diverse society has resulted in the need to re-conceptualize religious diversity as a diversity of views. world, and critically examines the increasing call for the provision of worldview education in schools. In line with (Yusuf, 2020) states that Indonesia is dominated by a mono-religious education model. Indonesia prefers a mono-religious education model, as indicated in the country's law on education and the practice of religious education in schools. In contrast to previous studies which mostly describe the practice of certain models of religious education, Yusuf's research offers a conceptual understanding of the practice of religious education according to Durkheim's notion of mechanical solidarity. The monoreligious model is a social fact because it consists of norms and values that are practiced by and commonly found in all members of society. Comparative studies on the practice of religious education in Muslim countries may be needed because this mono-religious education model is a common practice in Muslim societies.

Different from Yusuf's statement in his research, even though it is legally legal and in general the monoreligious model is practiced in many places in Indonesia, but from the results of this study, as shown in table 1 below, that not all adherents of a particular religion follow appropriate religious education. with his religion.

From this table, it can be seen that the religious education of registered religious people in Indonesia is incompatible with their religion. The most varied percentages for not being able to attend religious education in accordance with their religion are Buddhists. Ideally, religious education in Indonesia is set forth in one of the legal laws issued by the Government.

In (Regulation of the Government of the Republic of Indonesia Number 55, 2007) Article 4 reads: (1) Religious education and formal education programs as well as educational programs of whatever is carried out in the form of religious subjects or courses; (2) Every student in the education unit in all paths, levels and types of education has the right to receive religious education according to the religion he adheres to and be taught by educators of the same religion; (3) Each educational unit provides a place to organize religious education; (4) Educational units that cannot provide a place to organize religious education as referred to in paragraph (3) may cooperate with educational units of the same level or religious education providers in the community to organize religious education for students. (5) Each educational unit provides a place and opportunity for students to carry out worship based on the religious provisions adopted by students. (6) The place of worship as referred to in paragraph (5) can be in the form of a room in or around the educational environment that can be used by students to carry out their worship.

In reality, not all religious adherents can follow religious education according to their respective religions. In fact, Respondent (F.100) as the majority religion in Indonesia, has attended religious education that is not in accordance with their beliefs. Thus, it can be interpreted that the implementation of religious education in Indonesia is not always followed by religious adherents according to their beliefs. In fact, there are formal schools that cannot provide religious teachers according to their beliefs and ask the parents to sign an agreement to attend certain religious education according to the characteristics of the school. Regarding the mono-religious religious education model adopted in Indonesia, public schools that should provide religious teachers according to the student's religion, often fail to fulfill the students' right to study religion according to their beliefs. To the government, researchers suggest that religious education can be accommodated in the form of religious studies (religious studies) by taking the inter-religious model, not just comparative religion, starting from junior high school to higher education (bachelor).

What is broader than the inconsistency in the fulfillment of religious education is the issue of recognizing the right to believe in adherents of other faiths other than the six religions registered by the state, even though at this time citizens can include their right to believe in their identity cards (KTP) outside of the registered religion. officially by the state. Similarly (Arifin, 2010, p. 74) questions what role should the Indonesian state play in relation to freedom of religion or belief? Undoubtedly, the state must guarantee the right of every Indonesian to freedom of religion or belief without discrimination. However, the position taken by the

Indonesian state at times appears inconsistent, raising questions about its real commitment to human rights. The 1945 Constitution and Law No.39/1999 on Human Rights guarantee freedom of religion. However, in practice only six religions are "recognized" and there are institutions that provide official interpretations of each religion's teachings. As a result, the Indonesian state ignores "belief" and defines "religion" very narrowly, limiting it to a certain number of traditional religions. The impact of narrowly defining religion and how to interpret it, as well as of ignoring beliefs are numerous, and result in the denial of other civil and political rights. Thus, the role of the state in religious freedom does not only guarantee the right of every Indonesian to freedom of religion or belief.

### Contact Between Groups

Based on research (Tausch, 2009) which presents a meta-analytic test of intergroup contact theory. The 713 independent sample of 515 studies from the meta-analysis found that intergroup contact usually reduces intergroup prejudice. Several tests have shown that these findings do not appear to be the result of participant selection or publication bias, and that more rigorous studies produce larger mean effects. These contact effects are usually generalized across the out-of-group, and they appear in a variety of out-of-group targets and contact settings. Similar patterns also emerged for samples with racial or ethnic targets and samples with other targets. These results suggest that contact theory, which was originally designed for racial and ethnic encounters, can be extended to other groups. Allport's global indicator of optimal contact conditions indicates that contact under these conditions usually leads to a greater reduction of prejudice. Closer examination shows that these conditions are best conceptualized as an interrelated set of factors rather than as independent factors. Furthermore, meta-analytic findings suggest that this condition is not essential for prejudice reduction.

Friendship based on inter-group contacts makes the respondents in this study choose an inter-religious model of religious education, provided they first understand or have strong beliefs about the religion they follow. Likewise, according to (Pettigrew, 2015) the non-recursive model showed that the predicted friend-to-less-prejudice causal path was larger than the intergroup prejudice-to-few-friends path. This effect is generalized in two ways: for immigration policy preferences and for various outgroups. To explain this generalization, three mediating processes are proposed that can override many cognitive barriers to generalization: empathy and identification with the outgroup and ingroup reassessment (deprovincialization). Therefore, the "friendship potential" of a situation is indicated as an important condition for optimal intergroup contact. According to contact theory, religious diversity gives people the opportunity to interact with (members of) other groups. Many studies have shown that more contact between groups, particularly high quality contacts, corresponds to lower levels of prejudice. Inter-group contact reduces in-group/out-group differences and induces out-group solidarity.

In addition, (Girivirya, 2022) stated that the negative relationship between contact and prejudice tends to be weaker among members of minority groups than among members of majority groups. They found that minority group members and majority group members viewed contact between groups differently. Majority group members are usually concerned about being perceived as prejudiced by those in the minority, whereas minority group members are concerned about being the target of prejudice from those in the majority. People who belong to the majority are less likely to contact other group members. In contrast, those belonging to minority groups usually have (and furthermore, create) more contact opportunities with out-group members. Because of this, they have more opportunities to overcome their initial hesitation to make contact, and to overcome ignorance about out-group members. Also, (Tausch et al., 2009) found intergroup anxiety to be a mediating variable between intergroup contact and prejudice. Thus, contact is associated with reduced anxiety; and anxiety mediates the relationship between contact and prejudice. The proposed relationship to different groups of respondents who adhere to the majority religion in Indonesia does not experience any doubts, as expressed as follows:

Respondent (#Z.17), Islam is the religion of rahmatan lil alamin. All religions teach goodness but I believe in eternal life after death which has only two choices. ...Socially, it is natural to associate with anyone, regardless of religion. But not when the social has entered the territory of faith. I stick to the truth of my religion. The responses of respondents who adhere to one of the minority religions in Indonesia are as follows:

Respondent (#Z.41), Being in a group as a minority, I have learned the meaning of diversity and togetherness. The diversity that we must accept and the togetherness that we must increase. Meanwhile, the bigotry that leads to an outward extremism makes one response feel disgusted (ed.: meaning uncomfortable). The responses of respondents who adhere to one of the minority religions in Indonesia are as follows: Respondent (#Z.65) Depends on the situation. If the other groups turn out to be fanatics, I feel disgusted to see things like that. Moreover, being present near the group. But if the group is normal and relaxed, then I can be quite comfortable in that situation.

Studies conducted (Abanes et al., 2014) reveal that unlike in the West, identifying people with religion remains significant in the political and social arenas in ethno-religiously stratified Filipino society. At the height of peace talks to end the protracted conflict between Christians and Muslims in the Southern Philippines, this study examines the relationship between ethno-religious categorization, identification and social distancing by examining the mediation of out-group beliefs. It has been found that the salience of religious identification affects willingness to maintain social distance with out-groups. The relationship between ethno-religious categories and social distance is explained by out-group beliefs. This main finding highlights the role of out-group beliefs in ethno-religiously stratified societies with collectivist cultures. Similar to what happened in Indonesia, the emergence of cases of religious blasphemy, the peaceful protest movement and the rise of identity politics in the Pilkada for the Special Capital Region (DKI) Jakarta 2017 (Fautanu et al., 2020), DKI in particular, and even Indonesia seems to experience grouping based on fellow community groups. Muslims and between Muslims and non-Muslims. The government is one of the important instruments to maintain the unity of the Republic of Indonesia through the application of ideal inter-group contacts, and identity politics that leads to the division of the nation. The good news, according to (Girivirya et al., 2022) the government through the ministry of religion continues to propagate religious moderation programs.

## Conclusions

This study found a number of dominant respondents with religious education (religious) with an inter-religious model. Despite being in a diversity of religions, avoiding conflict requires an open mind. An open mind to differences is to study one's own religion proportionally and still see the similarities that exist in other religions. Do not widen the distance from religious differences that exist in a community. Religious education with an inter-religious model at the junior high school to university level is considered more ideal for building deep understanding and reducing conflicts and conflicts outside of religion. Intense and meaningful inter-group contacts will provide inter-being between human beings and in particular for the unity and integrity of the Republic of Indonesia.

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