

## STRENGTHENING RELIGIOUS MODERATION THROUGH MULTICULTURAL EDUCATION

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### Abstract

Religious plurality is a gift of God and the wealth of the Indonesian State. Being said to be a gift of God certainly has the basis that the values contained in it as a principle for his followers to behave and behave where they are. In the context of religious plurality, interfaith relations must be positioned within the framework of humanitarian relations because interfaith relations that are positioned regardless of interfaith relations result in religion losing its meaning. The biggest threat in dividing the nation is conflict with a religious background. Religious moderation is not limited to resolving religious conflicts, but also to foster an attitude of national commitment; tolerance; nonviolent; and accommodating to all local cultures in the community. To create religious moderation in Christian Universities can be done through a multicultural educational learning model. This article was written using a literature study, with a descriptive qualitative approach. The results of the study found that religious moderation in Christian Universities is categorized as good, but it still needs to be improved. These improvements can be made through multicultural educational learning models, namely: content integration, scientific construction, prejudice reduction, equal/fair education or equality in education, empowerment of higher education culture and social structures.

**Keywords:** Religious Moderation, Multicultural Education, Christian Religious Education

### INTRODUCTION

Religious plurality is a gift from God and a wealth owned by the State of Indonesia. It is said to be a gift of God, of course, has the basis that the values contained in it are the basis for its followers to behave and behave where they are. In general, religion aims to bring peace, tranquility, harmony, and justice for the creation of common welfare. This is supported by the opinion of John B. Cobb, Jr. in (Nofry Puttileihalat, 2020) which explains that when viewed from the meaning contained in religion, namely something that can bind life together as well as a way to organize all life.

In the perspective of religion, the values intended are humanitarian values, respecting and honoring everyone as a whole human being regardless of differences in origin, ethnicity or religion. Therefore, true humanity is the supposition of true religion and true religion is the fulfillment of true humanity (Hans Kung in (Nofry Puttileihalat, 2020). The attitude of religiosity refers to the values of goodness that are embedded in the heart and expressed

in noble attitudes and behaviors in accordance with these religious values (A. A. Yewangoe in (Nofry Puttileihalat, 2020). Thus, the religious value of "goodness" will reveal a good religious person, the religious value of "justice" will reveal a just religious person, the religious value of "love" will reveal a religious person who loves even forgives enemies (A. A. Yewangoe in (Nofry Puttileihalat, 2020).

In the context of religious plurality, inter-religious relations must be positioned within the framework of humanitarian relations because inter-religious relations that are positioned apart from cross-human relations cause religion to lose its meaning. Religion is also a tendency that cannot be avoided by humans, because religions contain teachings and guidelines for life for their adherents. Religiosity then becomes a benchmark for personal recognition of how a person reaches a certain level of depth in living and practicing the teachings of the religion he adheres to (Hans Kung in Nofry Puttileihalat, 2020).

But if you look at the history of the journey of religions from the past until today, relations between religions are always colored by conflict, tension and hostility (Sumanto Al Qurtuby in (Nofry Puttileihalat, 2020). Beridiansyah in (Dongoran et al., 2020) explains that the reality of religious plurality often triggers friction or conflict for the Indonesian nation. One of the biggest threats in dividing us as a nation is conflict with a religious background. According to Suryan A. Jamrah in (Siahaya et al., 2021) that religion also has the power to destroy unity, so that it can break the bonds of blood brotherhood. It should be emphasized here that it is not religion that triggers conflict but individuals who do not understand well and correctly how the values contained in their religion.

Budi Ichwayudi and Moh Yardho in (Dongoran et al., 2020) this conflict arises because of the rise of extreme and radical groups who want to disrupt and threaten the integrity of the Republic of Indonesia. A wrong understanding of the reality of diversity will give birth to a radical and intolerant attitude towards followers of other religions, so it needs to be based on mutual respect and tolerance with followers of other religions. Extreme and radical religious views do not only occur in the social, political and religious aspects, but also in the world of education (Muhammad Saekan Muchith in (Dongoran et al., 2020). Religion and violence are actually two things that are very contradictory and contradictory like light and darkness, but in reality it is found that religions are faced with the problem of violence between the two religious adherents (Olaf H. Schumann in (Nofry Puttileihalat, 2020).

Seeing the increasing inter-religious tensions in society, the Ministry of Religious Affairs emphasizes the importance of implementing religious moderation in all institutions, including Christian universities. Religious moderation is present not only to resolve religious conflicts, but also to foster an attitude of national commitment; tolerance; anti-violence; and accommodating to all local cultures that exist in society. Creating a generation of

religious moderation in higher education can be done through a learning model that is in accordance with current demands as in Article 11 Paragraph 1 Permenristekdikti No. 44 of 2015 concerning National Higher Education Standards mandates that the learning process must consist of interactive, holistic, integrative, scientific, contextual, thematic, effective, collaborative, and student-centered characteristics. The scientific nature of the learning process in higher education is a process that prioritizes a scientific approach so as to create an academic environment based on a system of values, norms, and rules of science and upholds religious and national values (Tarmidzi, 2019).

The Learning Process in Higher Education is currently expected not only to provide material, topics or concepts, but also to provide learning experiences and innovations that allow the development of student independence to learn, find and improve learning outcomes. One of the factors that can support student independence in learning is the availability of media, adequate learning resources and the use of methods / models or learning approaches used by lecturers that are appropriate and in accordance with the competencies to be achieved (Suvriadi Panggabean, 2018).

To create religious moderation in Christian universities can be done through a multicultural education learning model. Parekh in (Nurcahyono, 2018) said that the implementation of multicultural education is considered one of the right ways to be able to instill the ability of people to live in diversity and a sense of mutual tolerance among others, multicultural education in Christian universities can be done with Content Integration, Knowledge Construction, Prejudice Reduction, Equal Education, School Empowerment and School Structure (Ramadhani, 2019).

This article is written using a literature study, with a descriptive qualitative approach. The author conducts a study of various literature sources and then describes them in a description framework. The analysis starts from the concept of religious moderation. Furthermore, it describes creating religious moderation through a multicultural education learning model. The author uses books and journals that are relevant to the topic according to the principle of *literature review*. The author also explores various sources that can complement articles that are still considered to be supporting articles (Moleong, 2012).

This article is supported by the results of previous research that discusses religious moderation specifically in a Christian perspective. Research conducted (siahaya et al., 2021), with the title, The role of Christian Religious Education in the spirit of religious moderation for the sake of NKRI. Finding religious moderation is important in building a civilization of humanity that is dignified by its religious beliefs. In this case, the role of Christian Religious Education provides a sincere understanding that will make people able to live side by side and in peace and understanding with one another. Thus, the integrity of the Unitary State of the Republic of Indonesia (NKRI) will continue to be maintained. (Anjaya & Arifianto,

2021), with the title *Developing the Church's Mission in the Frame of Religious Moderation*. Finding religious moderation Religious moderation in the context of the church's mission is based on the main principle: peace. Its actualization can be applied through; Acting as witnesses of God who dare to express their identity as disciples of Christ in the midst of the plurality of society; The church needs to rise to be a solution or provider of solutions to social problems regardless of differences through collaboration; The church forms various Christian communities to build a common culture in society; Conducting dialogue between church denominations in order to create unity of heart in conveying the truth of God's word. (Siagian, 2022), Jesus' words about "be happy" in Matthew 5: 1-12 as the spirit of religious moderation. Finding the church can teach the material of Jesus' sermon on the mount, about the saying "be happy" in order to build a spirit of religious moderation among Christians.

In the previous research, the author saw that religious moderation in the Bible review has been done but to create religious moderation in Christian universities through multicultural education learning model has never been done. The questions in this study are how is religious moderation in Christian universities? how is the design of multicultural education learning models, especially the reality that can create religious moderation in Christian universities? should create religious moderation in Christian universities? Why can the multicultural education learning model create religious moderation in Christian universities? How can the elements in the multicultural education learning model create religious moderation in Christian universities? These issues become the subject matter that fills the sections of this research.

## **THEORETICAL FRAMEWORK**

### **Religious Moderation**

The word moderation comes from the Latin *moderatio*, which means *moderation* (neither excess nor deficiency). It also means self-mastery (from extreme excess or deficiency). The Big Indonesian Dictionary (KBBI) provides two definitions of the word moderation, namely: 1. in the reduction of harshness, and 2. in the avoidance of extremes. In English, the word *moderation* is often used in the sense of *average*, *core*, *standard*, or *non-aligned*. In general, moderation means promoting balance in terms of beliefs, morals, and character, both when treating others as individuals, and when dealing with state institutions (RI, 2019).

By analogy, moderation is like a movement from the edge that always tends towards the center or axis (*centripetal*), while extremism is the opposite movement away from the center or axis, towards the outer and extreme sides (*centrifugal*). Like the pendulum of a clock, there is a dynamic motion, not stopping at one extreme outer side,

but moving towards the center. Borrowing this analogy, in the context of religion, moderation is thus the choice to have a perspective, attitude and behavior in the middle between the existing extreme options, while religious extremism is a perspective, attitude and behavior that exceeds the limits of moderation in religious understanding and practice. Therefore, religious moderation can then be understood as a perspective, attitude and behavior that always takes a position in the middle, always acts fairly, and is not extreme in religion (RI, 2019).

Religious moderation must be understood as a balanced religious attitude between practicing one's own religion (*exclusive*) and respecting the religious practices of others with different beliefs (*inclusive*). This balance or middle way in religious practice will undoubtedly prevent us from excessive extremes, fanatics and revolutionary attitudes in religion. As hinted earlier, religious moderation is a solution to the presence of two extremes in religion, the ultra-conservative or extreme right pole on the one hand, and the liberal or extreme left on the other.

Religious moderation is actually the key to creating tolerance and harmony, both at the local, national and global levels. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the maintenance of civilization and the creation of peace. In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option, but a necessity (RI, 2019). The basic principle in religious moderation is to always maintain balance. Balance in religious moderation is closely related to being fair and balanced in viewing, responding to, and practicing all concepts in pairs. In the KBBI, the word "fair" is defined as: 1) impartial; 2) in favor of the truth; and 3) proper/non-arbitrary. Second, balance, is a term to describe the perspective, attitude, and commitment to always be on the side of justice, humanity, and equality. Balance can be thought of as a way of looking at doing things in moderation, neither too much nor too little, neither conservative nor liberal. Furthermore, moderation is a virtue that promotes social harmony and balance in personal, family and community life and in wider human relations. These two values, fairness and balance, will be more easily established if a person has three main characters in him: *wisdom*, *purity*, and *courage*. In another formulation, it can be said that there are three conditions for the fulfillment of a moderate attitude in religion, namely: having broad knowledge (knowledgeable), being able to control emotions not to exceed limits (virtuous), and always being careful (RI, 2019). To recognize how strong the religious moderation practiced by a person can be seen from four Indicators, namely: 1) national commitment; 2) tolerance; 3) non-violence; and 4) accommodating to local culture (RI, 2019). National commitment is a very important indicator to see the extent to which a person's religious views, attitudes and practices have

an impact on loyalty to the basic national consensus, especially related to the acceptance of Pancasila as the state ideology, his attitude towards ideological challenges that are opposite to Pancasila, and nationalism. Part of the national commitment is the acceptance of the principles of nationhood enshrined in the 1945 Constitution and its regulations.

Tolerance is an attitude of giving space and not interfering with the rights of others to believe, express their beliefs, and express their opinions, even if they are different from what we believe. Thus, tolerance refers to an open, airy, voluntary, and gentle attitude in accepting differences. Tolerance is always accompanied by respect, accepting different people as part of ourselves, and positive thinking. As an attitude in dealing with differences, tolerance is the most important foundation in democracy, because democracy can only work when a person is able to hold his opinion and then accept the opinions of others. Therefore, the maturity of a nation's democracy can be measured by the extent of its tolerance. The higher the tolerance for differences, the more democratic the nation tends to be, and vice versa. The aspect of tolerance is actually not only related to religious beliefs, but can be related to differences in race, gender, differences in sexual orientation, ethnicity, culture, and so on. Religious tolerance consists of inter-religious tolerance and intra-religious tolerance. Through inter-religious relations, we can see attitudes towards followers of other religions, willingness to dialogue, cooperate, establish places of worship, and experience interacting with followers of other religions. Meanwhile, intra-religious tolerance can be used to address minority sects that are considered deviant from the mainstream of the religion.

Radicalism, or violence, in the context of religious moderation is understood as an ideology (idea) and understanding that wants to make changes to social and political systems by using violent/extreme methods in the name of religion, both verbal, physical and thought violence. The essence of radicalism is the attitude and actions of a person or group that uses violent means to bring about the desired change. Radical groups generally want these changes in a short time and drastically and against the prevailing social system. Radicalism is often associated with terrorism, because radical groups can do whatever they want to achieve their goals, including terrorizing those who disagree with them. Although many associate radicalism with certain religions, radicalism is not only associated with certain religions, but can be inherent in all religions. Radicalism can arise because of the perception of injustice and threat experienced by a person or group of people. Perceptions of injustice and feelings of threat do not necessarily give birth to radicalism. It will be born if it is managed ideologically by generating hatred towards groups that are considered to be the perpetrators of injustice and those who threaten their identity. Injustice has broad dimensions, such as social injustice, economic injustice, political injustice, and so on. Injustice and feelings of threat can occur together, but they can also be separate.

Perceptions of injustice and feelings of threat can lead to support for radicalism, even terrorism, even though the person is not necessarily willing to commit radical and terrorist acts.

Meanwhile, religious practices and behaviors that are accommodating to local culture can be used to see the extent of willingness to accept religious practices that accommodate local culture and traditions. Moderate people have a tendency to be more friendly in accepting local traditions and culture in their religious behavior, as long as it does not conflict with the main teachings of religion. Religious traditions that are not rigid, among others, are characterized by a willingness to accept religious practices and behavior that do not solely emphasize normative truth, but also accept religious practices that are based on virtue, of course, again, as long as the practice does not conflict with the principles in religious teachings. Conversely, there are also groups that tend not to accommodate traditions and culture, because practicing traditions and culture in religion will be considered an act that pollutes the purity of religion.

### **Multicultural Education**

Education in multicultural insights in the formulation of James A. Bank in (Andaryuni, 2014) is a concept, idea or philosophy as a set of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in shaping lifestyles, social experiences, personal identity, educational opportunities of individuals, groups and countries.

According to Sonia Nieto in (Andaryuni, 2014), multicultural education is a comprehensive and fundamental educational process for all learners. This type of education opposes all forms of racism and all forms of discrimination in schools and society by accepting and affirming the plurality that is reflected among learners, their communities and teachers. According to Sonia, multicultural education should be embedded in the curriculum and teaching strategies, as well as in every interaction between teachers, students and families and the overall teaching and learning atmosphere. This type of education is a critical, reflective pedagogy and a basis for action for change in society, so multicultural education develops democratic principles of social justice.

Yaqin states that multicultural education is an educational strategy that is applied to all types of subjects by using cultural differences that exist in students such as differences in ethnicity, religion, language, gender, social class, race, ability, and age so that the learning process becomes effective and easy. Multicultural education is also to train and build the character of students to be able to be democratic, humanist, and pluralist in their environment (Yaqin, 2005: 25) in (Yustina Sri Ekwandari, Yusuf Perdana, 2020).

One of the important objectives of the concept of multicultural education is to help learners to acquire knowledge of, and respect for, others with different ethnicities, cultures and personal values. Through the cultivation of multicultural spirit in schools, it will be a medium of training and awareness for the younger generation to accept differences in culture, religion, race, ethnicity and needs among others and to live together peacefully. In order for this process to run as expected, we should be willing to accept that multicultural education is socialized and disseminated through educational institutions, and, if possible, established as part of the education curriculum at various levels in both public and private educational institutions.

The multicultural paradigm is also implicitly one of the concerns of Article 4 of Law No. 20 Year 2003 National Education System. The article explains that education is organized in a democratic, non-discriminatory manner by upholding human rights, religious values, cultural values and national diversity. In this context, it can be said that the main purpose of multicultural education is to instill an attitude of sympathy, respect, appreciation, and empathy towards adherents of different religions and cultures. According to Yusuf al Qardhawi 2001: 79) in (Amin, 2018) multicultural education aims to uphold human dignity by presenting universal human values, namely, the values of equality, tolerance, pluralism, and democracy.

The basic principles of Multicultural recognize and appreciate the diversity of community groups such as ethnicity, race, culture, gender, social strata, religion, differences in interests, desires, visions, beliefs and traditions that will be very helpful for the realization of conducive and very promising behavioral changes in the midst of a pluralistic society and nation. Thus, the multicultural approach is not actually based on ownership that implies owning or being owned by a particular culture but is based on awareness to appreciate and respect (Novianty, 2019).

According to Iis Arifudin (Andaryuni, 2014) there are several approaches in the process of multicultural education, including the following: First, a paradigm shift in viewing *education* with *schooling* or multicultural education with formal school programs. Second, avoiding the view that equates culture with ethnic groups. In the context of multicultural education, this approach is expected to inspire multicultural education program developers to eliminate the tendency to stereotype learners according to their ethnic identity, and will promote the exploration of a greater understanding of similarities and differences among learners of different ethnicities. Third, since the development of competence in a new culture usually requires initiative interaction with people who already have competence, it can be seen even more clearly that efforts to support ethnically segregated schools are antithesis to the goals of multicultural education. Maintaining and extending group solidarity is inhibiting socialization into the new culture.



## RESEARCH RESULTS

### Religious Moderation in Christian Religious Universities

IAKN Ambon recognizes differences in religion, belief and ideology

216 jawaban

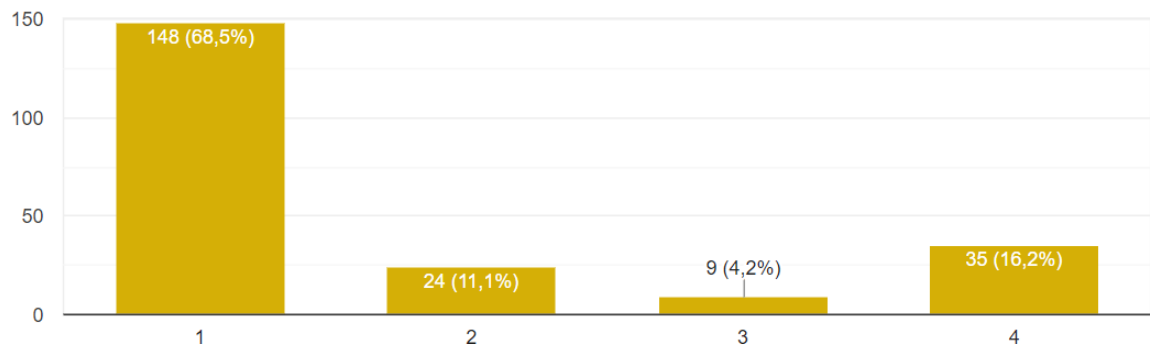


Diagram 1. Recognizing differences in religions, beliefs and ideologies

Based on diagram 1, it shows that out of 216 respondents 146 (68.5%) answered that IAKN Ambon always shows recognition of differences in religion, belief and ideology, 24 (11.1%) answered that IAKN Ambon often recognizes differences in religion, belief and ideology, 9 (4.2%) answered that IAKN Ambon sometimes recognizes differences in religion, belief and ideology, and 35 (16.2%) answered that IAKN Ambon never recognizes differences in religion, belief and ideology.

IAKN Ambon shows democracy in social justice

216 jawaban

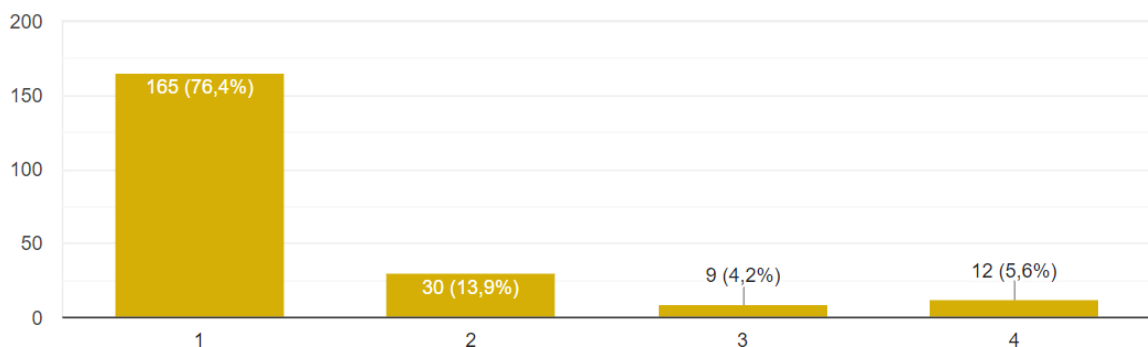


Diagram 2. Democracy in social justice

Based on diagram 2, it shows that out of 216 respondents 165 (76.4%) answered that IAKN Ambon is always democratic in social justice, 30 (13.9%) answered that IAKN Ambon is often democratic in social justice, 9 (4.2%) answered that IAKN Ambon is sometimes democratic in social justice, and 12 (5.6%) answered that IAKN Ambon has never been democratic in social justice.

IAKN Ambon proves that every ethnic and cultural group is aware of the differences between them but can live together

216 jawaban

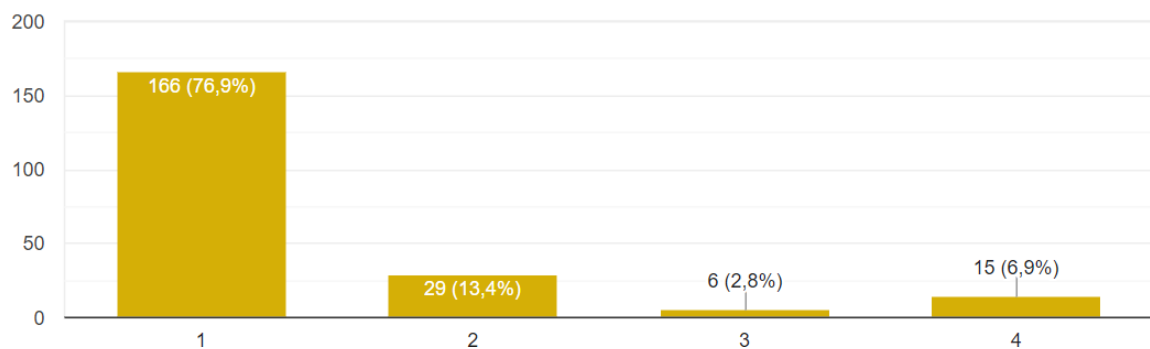


Diagram 3. Fostering mutual harmony

Based on diagram 3, it shows that out of 216 respondents 166 (76.4%) answered that IAKN Ambon always fosters mutual harmony, 29 (13.4%) answered that IAKN Ambon often fosters mutual harmony, 6 (2.8%) answered that IAKN Ambon sometimes fosters mutual harmony, and 15 (6.9%) answered that IAKN Ambon never fosters mutual harmony.

IAKN Ambon proves that every ethnic and cultural group is aware of the differences between them but can live together

216 jawaban

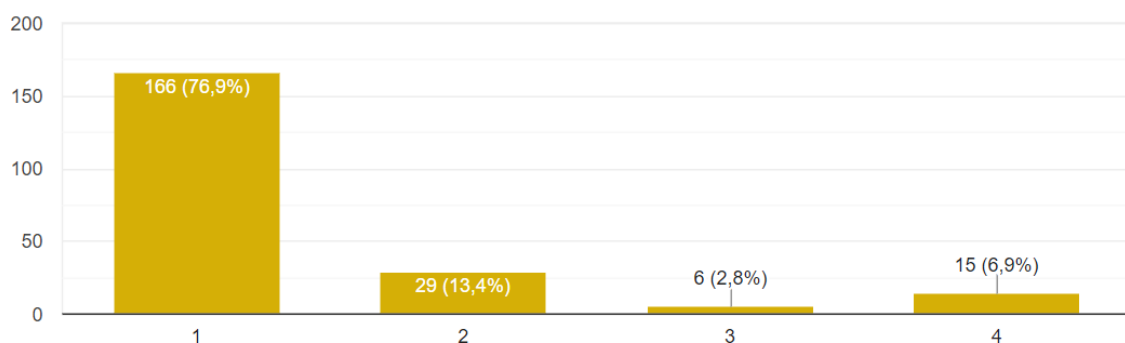


Diagram 4. Tolerance Attitude

Based on diagram 4, it shows that out of 213 respondents 162 (76.1%) answered that IAKN Ambon always shows a tolerant attitude towards cultural differences, 23 (10.8%) answered that IAKN Ambon often shows a tolerant attitude towards cultural differences, 8 (3.8%) answered that IAKN Ambon sometimes shows a tolerant attitude towards cultural differences, and 20 (9.4%) answered that IAKN Ambon never shows a tolerant attitude towards cultural differences.

IAKN Ambon participates in developing taste sensitivity, positive appreciation and creative power

213 jawaban

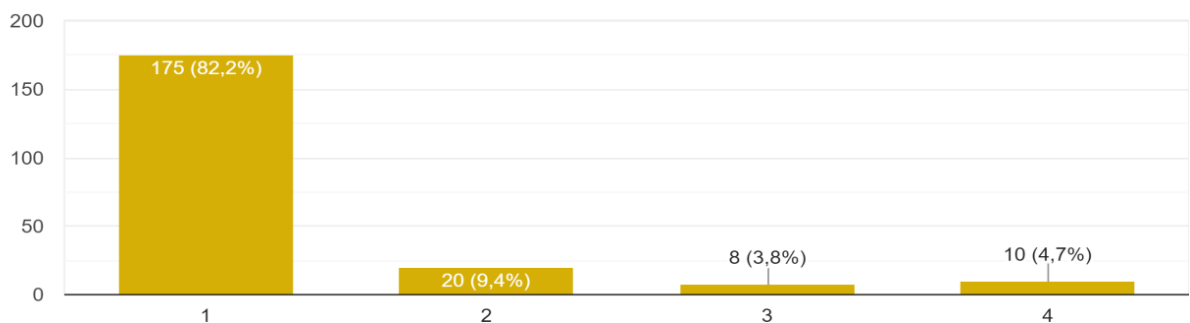


Diagram 5. Development of sensitivity, positive appreciation and creative power

Based on diagram 5 shows that out of 213 respondents 175 (82.2%) answered that IAKN Ambon always participates in developing a sense of positive appreciation and creative power, 20 (9.4%), answered that IAKN Ambon often participates in developing a sense of positive appreciation and creative power, 8 (3.8%) answered that IAKN Ambon sometimes participates in developing a sense of positive appreciation and creative power, and 10 (4.7%) answered that IAKN Ambon never participates in developing a sense of positive appreciation and creative power.

## DISCUSSION

### Religious Moderation in Christian Universities

Moderation is an attitude of virtue that helps create social harmony and balance in life and personal, in the family and society along with broader human relations (Azra, 2020) in (Khusnun Nisa et al., 2021). Religious moderation is implementing religious teachings universally in accordance with the teachings and beliefs of each period. Universal in the

sense that humans consistently practice religion well with fellow believers and religious behavior across religions and beliefs (Muhammad, 2020).

Religious moderation is actually the key to creating tolerance and harmony, both at the local, national and global levels. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the maintenance of civilization and the creation of peace. In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option, but a necessity (RI, 2019).

The indicators of religious moderation are used to recognize how strong religious moderation is practiced by someone in Indonesia, and how much vulnerability they have. These vulnerabilities need to be recognized so that we can identify and take the right steps to strengthen religious moderation, namely: 1) national commitment; 2) tolerance; 3) non-violence; and 4) accommodating local culture (RI, 2019).

Based on diagram 1 shows out of 216 respondents 146 (68.5%) answered that IAKN Ambon always shows recognition of religious differences, Based on diagram 2 shows out of 216 respondents 165 (76.4%) answered that IAKN Ambon always democracy in social justice, Based on diagram 3 shows out of 216 respondents 166 (76.4%) answered that IAKN Ambon always fosters mutual harmony, Based on diagram 4 shows from 213 respondents 162 (76.1%) answered that IAKN Ambon always shows tolerance for cultural differences, Based on diagram 5 shows from 213 respondents 175 (82.2%) answered that IAKN Ambon always participates in developing a sense of positive appreciation and creative power,

Based on the research results above, religious moderation in Christian universities is categorized as good. But there is still a need for continuous improvement, because it is still found from 216 respondents that 35 (16.2%) answered that IAKN Ambon has never recognized differences in religion, belief and ideology, 12 (5.6%) answered that IAKN Ambon has never been democratic in social justice, 15 (6,9%) answered that IAKN Ambon never fostered mutual harmony, 20 (9.4%) answered that IAKN Ambon never showed tolerance for cultural differences, 10 (4.7%) answered that IAKN Ambon never participated in developing a sense of positive appreciation and creative power.

### **Multicultural Education Learning Model Design**

*First*, Content integration. The effort to integrate multicultural education in the curriculum and where or what part of the curriculum the integration is placed. The content of the curriculum, among others, relates to the issue of how to reduce various prejudices in the racial treatment and behavior of certain ethnicities and in what materials these prejudices can be expressed. In this regard, the study of the various cultures of ethnic

groups is required. This involves writing and collecting the history of each ethnic group in society.

*Second, Knowledge construction.* In this regard, learners learn about the history of the development of Western society and its treatment, as well as the reactions of other ethnic groups. History contains both positive and negative things that learners need to know in order to understand the condition of their society today.

*Third, Prejudice reduction.* Racial prejudice is brought to life from childhood. In the company of others, positive and negative prejudices against each other begin to be instilled. With intensive inter-group interaction, prejudices can be eliminated and close cooperation and mutual respect can be fostered. Commemorating heroes, regardless of skin color and religion are ways to instill positive attitudes towards certain ethnic groups. These values are incorporated into the curriculum without changing the structure of the curriculum itself. Finally, the knowledge possessed by learners is transformed into action, for example in commemorating the holidays of each ethnic group in the school or community.

*Fourth, Equitable pedagogy* (equal education or equality in education). Ethnic groups are excluded due to unfair attitudes in society. Therefore, education is needed that takes into account, among others, the poor who do not get the same opportunities as children from the middle or upper classes. Similarly, there is a link between children's intelligence and their social life. Children from poor communities are usually hindered in their intellectual development and therefore, more attention needs to be paid to the socio-economic improvement of learners who are mostly from forgotten ethnic groups.

*Fifth, Empowering school culture and social culture.* The four approaches mentioned above all lead to the empowerment of school culture. If the above approaches to multicultural education can be implemented, a strong school culture will automatically emerge in the face of social problems in society. The school should be a driving force in changing the structure of society that is unequal due to poverty or exclusion in the culture of society.

### **Creating Religious Moderation in Christian Universities through Multicultural Education Learning Model**

Multicultural education teaches that discrimination is morally unacceptable and that people from different cultures should be treated with respect (Verkuyten & Thijs, 2013) (Geerlings et al., 2019). This dimension of Multicultural teaching has also received attention in the development of Christian higher education programs. Various authors (e.g. Bank & Bank, 1995; Gay & Howard, 2000) in (Geerlings et al., 2019) have mentioned that multicultural education is largely conceptualized and studied in terms of explicit curriculum, although, to be successful, multicultural education must also entail pedagogical practices

that enact its message. Instructing students about diversity and positive interethnic relations requires educators to 'teach by example', by engaging in positive intergroup interactions in their own classrooms. Students' inter-ethnic attitudes may be influenced not only by the diversity norms that lecturers communicate in their teaching, but also by the behavioral examples they set through their relationships with students from diverse ethnic backgrounds.

A cultural approach can also be applied. Local wisdom comes from two words: *arif* means clever, clever and wise (Kamus Besar Bahasa Indonesia). With the prefix "ke" and the suffix "an", it means that the wisdom or wisdom that grows differently from one another needs to be considered. Local wisdom means wisdom or noble values contained in local cultural wealth such as traditions, proverbial pepitih and life motto'. also needs to be considered, so that it becomes an asset in building harmony. By using the *local wisdom* approach, various forms of knowledge, beliefs, understanding and insight as well as customs or ethics that guide human behavior in life within the community also need to be considered (Akhmadi, 2019).

According to Fahrudin, 2019, in an effort to realize the harmony of national and religious life, it requires religious moderation, namely a moderate religious attitude or in the middle and not excessive. It does not claim itself or its group to be the most correct, does not use extreme theological legitimacy, does not use coercion, let alone violence, and is neutral and not affiliated with certain political interests or forces. The attitude of moderation needs to be socialized, educated, and developed by the example of educators (Akhmadi, 2019).

By fostering motivation and taking actions to build awareness and attitudes of religious moderation, educators are expected to function as: 1] informative and educative; religious educators position as religious information and educate the community as well as possible according to religious teachings 2] Consultative function: educators provide themselves to participate in thinking about and solving problems faced by the community, both personally, family and as a general public. 3] Administrative function: educators have the task of planning, reporting and evaluating the learning and guidance they have done (Amirulloh, 2016) in (Akhmadi, 2019).

### **Elements of Multicultural Education Learning Model creating Religious Moderation in Christian Universities**

First, Objectives. The aim is to form "cultural human beings" and create a "cultured society" (civilized), develop self-awareness of community groups, increase community cultural awareness, strengthen intercultural competence of community cultures, eliminate injustice. racism and *negative preassumption*, develop a *sense of belonging* to the earth,

develop availability and ability in community development (Wasitohadi, 2012) in (Susanto, 2021).

The objectives of multicultural education in educational institutions are: 1. Learners increasingly have the insight to be able to understand, appreciate, respect the plurality that exists in the midst of a pluralistic Indonesian society. Learners must be enabled to live well in a pluralistic society. 2. Learners are prepared to be open/inclusive to accept differences and respect differences and build togetherness across religious, social, cultural, racial lines. 3. Making learners participate fully in the midst of social life creatively, innovatively and imaginatively. 4. Creating equal opportunities for learners who come from different ethnic backgrounds, cultures, races, social classes. 5. Helping educators reduce problems related to diversity and maximize opportunities and possibilities in education. 6. Respond creatively and effectively to diversity. 7. Helping learners to develop the specificity or uniqueness of the potential of each different ethnic, racial and cultural group. 8. Learners can have sensitivity in dealing with various symptoms or various social problems that occur due to differences and values that exist in the midst of a community environment. 9. Learners can have a new paradigm for implementing multicultural education in the midst of society and the state (Ginting, n.d.).

Second, Educators. Educators in multicultural education need to understand the complex concepts, principles, theories and practices of multicultural education and develop the pedagogical knowledge and skills needed to enable teachers to effectively serve learners with different racial, ethnic, cultural, gender, social class and religious communications. Education in a democratic society requires that educators respect the rights of learners, and recognize different backgrounds.

Third, learners. In educational activities, students are the target (object) and at the same time as the subject of education, therefore, in understanding the nature of education needs to be equipped with an understanding of the general characteristics of students. At least, in general, learners have five characteristics, namely: 1. Learners are in a state of empowerment to use their abilities, will, and so on. 2. Has the desire to develop towards adulthood. Learners have different backgrounds. 4. Learners explore the surrounding nature with their basic potentials individually (Amin, 2018).

Fourth, teaching materials. The material teaches noble human values, national values, and ethnic group (cultural) values. In other words, culture as a unit of analysis in the learning process.

Fifth, Strategy. In multicultural education, every existing civilization and culture is in a parallel and equal position, there is no culture that is higher than other cultures, dialogue requires equality and equality among the parties involved, the assumption that certain cultures are higher than other cultures will give birth to fascism, nativism and chauvinism,

with democratic dialogue, it is hoped that there will be a contribution of ideas which in turn will enrich the culture or civilization concerned so that later a prosperous, just, prosperous society that respects differences will be realized (Wahyu, 2009: 71).

Sixth, Evaluation. Evaluation is determined by the assessment of students' behavior which includes perception, appreciation, and action towards other cultures (Mahfud, 2006: 187).

## CONCLUSIONS

Religious moderation as one of the priority programs of the Ministry of Religious Affairs invites all religious communities to do so. The program is based on the existence of radical groups and extremism in religion that disturbs peace in society. Christian universities welcome the program as a development of the college curriculum with multicultural education content. The elements contained in the multicultural education model as a learning model development create religious moderation. To create religious moderation throughout society, it is important that all institutions are involved and taught sustainably from an early age.

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