



MAINSTREAMING INTERFAITH EDUCATION: COUNTERING RADICALISM BY THE INNOVATION OF MODEL INTERFIDEI SCHOOLS

PENGARUSUTAMAAN PENDIDIKAN ANTAR IMAN: PENANGGULANGAN RADIKALISME DENGAN INOVASI SEKOLAH MODEL INTERFIDEI

Arhanuddin Salim

Institut Agama Islam (IAIN) Manado, North Sulawesi

email: arhanuddinsalim@gmail.com

Naskah Diterima: 1 November 2021; Direvisi: 27 Maret 2022; Disetujui: 15 Desember 2022

Abstract

This paper evaluates interfaith education in Indonesia through a case study of Interfidei's school program in Yogyakarta. Interfaith education is one of Indonesia's most common ways of addressing interfaith tensions. This qualitative research uses a comparative descriptive method with data collection techniques using in-depth interview techniques, observation, and documentation. The research location is in Yogyakarta, observing the implementation of the Interfaith School at the Interfidei Foundation, Yogyakarta. Interfidei school is an excellent interfaith school in Indonesia. The form of interfaith education developed by Interfidei focuses on interfaith community activities and is booming with the interpersonal approach to reduce prejudice between participants. However, interreligious education focusing on interpersonal relations fails to bring about significant inter-religious understanding because it avoids discussing fundamental theological issues and differences. The results showed that theological and philosophical approaches are needed to bring about a profound change in interfaith knowledge in Indonesia rather than the current focus on interpersonal relations.

Keywords: *Interfaith dialogue; Interfaith education; Interfidei*

Abstrak

Tulisan ini mengevaluasi pendidikan lintas agama di Indonesia melalui studi kasus program sekolah Interfidei di Yogyakarta. Pendidikan lintas agama adalah salah satu cara paling umum di Indonesia untuk mengatasi ketegangan antar agama. Penelitian kualitatif ini menggunakan metode deskriptif komparatif dengan teknik pengumpulan data menggunakan teknik wawancara mendalam, observasi, dan dokumentasi. Penelitian dilakukan di Yogyakarta, pada Sekolah Lintas Agama di Yayasan Interfidei. Sekolah Interfidei adalah sekolah unggulan antar-agama di Indonesia. Bentuk pendidikan lintas agama yang dikembangkan oleh Interfidei menitikberatkan pada kegiatan komunitas lintas agama dengan pendekatan interpersonal untuk mengurangi prasangka antar peserta. Namun, pendidikan antar-agama yang menitikberatkan pada relasi interpersonal menghasilkan pemahaman antar-agama yang signifikan karena menghindari pembahasan persoalan dan perbedaan teologis yang mendasar. Hasil penelitian menunjukkan bahwa pendekatan teologis dan filosofis diperlukan untuk membawa perubahan mendalam dalam pengetahuan lintas agama di Indonesia daripada fokus hubungan interpersonal saat ini.

Kata kunci: Dialog lintas agama; Interfidei; Pendidikan lintas agama

INTRODUCTION

Dialogue and tolerance are an essential part of efforts to create a vision of religious education on the existence of other religions. Religious education is taught in schools today; doctrinal monologues with formalities deny the reality of plural in faith. According to (Katherine Marshall, 2010), religion and religious institutions have an essential role in advancing the education system in the present era. Still, they are often underappreciated because, in the teachings of a religion, there is a debate that was never completed, and religious leaders themselves represent it. However, the actual implementation of education involving the interfaith community is a priority and the agenda for every government in a plural society today, but efforts like this are usually full of tension and challenges (Tan, 2010)

Studies on interfaith religious education are minimal, especially in the specific analysis of religious education and interreligious perspective phenomenological approaches. The works of John Hick (1973) are essential in this research because of the conception of ideology-pluralism as an integral part of the analysis formulation of interfaith education. For Hick, it means creating transcendental unity of religions and theology creation universality of divinity. Hick wants to create a religious atmosphere in the community that is not mutually negated and claims the truth of one's religion is normative (John Hick, 1979).

The work by Denise Cush and Catherine Robinson, titled "Developments in Religious Studies: Towards a Dialogue with Religious Education". This paper describes the development of dialogue between religious discourse in religious education, which the college popularized in the U.K., and involved academics, teaching and teachers at school. Efforts to strengthen the concept of dialogue among religions in the dimensions of religious learning in the school allow the creation of an atmosphere of spiritual understanding which is not mutual suspicion, justifies their own belief, is in-tolerant and far from the value of diversity and respect for differences. This study further reviews the phenomenological perspective of interfaith relations and the changes that occur in every religion in today's society (Cush, Denise

& Robinson, 2014), (Cristian Kastner, 2012), (Rito V. Baring, 2011; Teece, 2010).

Charlene Tan wrote an article about "Dialogical Interreligious Engagement in Education for a Plural Society". This article discusses the Singapore government's efforts to promote religious harmony in schools. Religious education uses the phenomenological approach, in which multi-religious subjects are taught in schools. This article explains that the concept of inter-religious dialogue can be included in all areas of the school curriculum, furthermore as to create a situation and a spirit of mutual respect so that students can develop a sense of empathy with a reflective approach to the various religions (Katherine Marshall, 2010), (Tan, 2010), (Anna Halafoff, 2013), (M. English, Leona, 2010).

The literature cited above would be a first step in further analyzing the themes raised in this research. This strengthens the basis of philosophical arguments about interfaith education formulations. This study differs from the research results stated above; this study is expected to find a new formulation of the interreligious dialogue model applied in the teaching system in schools with the formulation of the cross-faith religious education system (interfaith education). This has become an integral part of the anxiety intellectual researchers in formulating religious education across the faith that the eraser religious communities in Indonesia can accept.

This tension occurs due to the lack of interaction between religious communities. In contrast, the interaction between religious communities in harmony with our situation can lead to a "conscious process" in understanding the meaning and religious beliefs of others (R. Urbano, 2012), (D. Seljak, 2009), (Knitter Paul, 1995). Even more than that, inter-religious dialogue is a place to merge and eliminate prejudice against conviction and other religions. (Smock, 2009), (Yusuf al-Qaradawi, 1996). Dialogue between religions is also a serious effort as a way to fight a hostile attitude toward other faiths and keep awareness intact to get out of your comfort zone so far (Marzuki et al., 2020), to find new inspiration from a different faith from religion believed (Mews, 2006).

Interreligious dialogue does not occur in a vacuum, nor is it a matter of casual conversation. Inter-faith dialogue is a phenomenon that is debated, recommended and supported on one side but avoided and hated on the other hand (Pratt, 2007). This occurs because the format of religious education is more focused on teaching doctrine and rituals. Therefore, Religious education emphasizing the importance of dialogue is a significant need at this time, as a model of religious education is part of an effort to harmonize interfaith relations—today, re-experiencing the crunch with many religious conflicts. Practice violence in the name of religion, fundamentalism, radicalism, to terrorism has lately become more and more prevalent in the country (Marzuki et al., 2020), (Muhammad Nasiru al-Din al-Albani, n.d.).

Various indicators show signs of disintegration, with transparency and ease of reading. The conflict in Ambon, Papua and Poso, like fire in the hull, at times, can explode, although many times can be muted (Magnis-Suseno, 2006). The incident has not only widely claimed lives but also destroyed hundreds of places of worship (mosques and churches). (Zainiyati, 2016), (Achmad, 2001). The most cutting-edge that can be seen is violence, and religious conflict in Myanmar, Rohingya Muslim communities (The Jakarta Post, 2015), (Ribut Lupiyanto, 2015), expelled from their own country by conflict is religion and race. This condition is a view of hard against dynamics of religious harmony in the world in the 21st century.

Ironically, such an attitude and behaviours systematically developed through education, including religious education, which tends to produce human absolute (Zakiyuddin Baidhawy, 2005). This was confirmed by the results of research PPIM IAIN (now UIN) in Jakarta in 2001 and then to countries that predominantly Muslim, including Indonesia, that the more "virtuous", instead there is a tendency the more is intolerant, not even rarely justifies the action anarchists such as the destruction of places of worship and beating other people he considered heretical (Arif, 2011). Violence in the name of religion, which is justified in the interpretation of religious

scriptures, be it Jewish, Christian, Muslim, and others in various parts of the world, is a phenomenon of "faith intolerant" that justify violence and murder in the name of God.

METHODS

This paper employs a qualitative research methodology. I begin with a review of existing academic literature on interfaith education both in general and specifically in the context of Indonesia.

The form of interfaith education developed by *Interfidei* focuses on interfaith community activities and is booming at the interpersonal level to reduce prejudice between participants. However, interreligious education focusing on interpersonal relations fails to greater intellectual engagement and understanding between different faith communities. This research aims to understand better the nature and purpose of interfaith education in Indonesia. Focus on "interfidei schools," regarded as exemplary interfaith schools in Indonesia. I argue that the interfaith school programme successfully creates interpersonal understanding between people of different faiths. However, it fails to bring about significant inter-religious knowledge because it avoids discussing fundamental theological issues and differences

RESULT AND DISCUSSION

Interfaith Education in Indonesia: Generally Problem Indonesia Record

Many challenges are faced in building inclusive religious attitudes, which are still strong "fikih" (Islamic rituals), which introduces a less optimistic outlook towards people of other religions. Some "fikih" tend to contain ideas that discriminate against people of other faiths (Abd. Moqsith Ghazali, 2009). In the tradition of jurisprudence, relations between religions, Muslims and non-Muslims, presumably obtained just solution because it is motivated by several reasons, namely (1) jurisprudence is written in a time where relations between Muslims with non-Muslims are not so conducive, (2) jurisprudence is written in the internal situation of Muslims is not so solid, and (3) the presence of religious

symbols implicitly advocated a tough stance towards other religions (Sirry, 2012).

For religious people, faith is a fundamental issue and a human. Essential for every religious community must have faith and be human because they are the basis of diversity. For believers, religion is the upstream of all life (M. Yudhie Haryono, 2005) (Kranti Saran, 2014). Therefore, the urgency of the problem of faith becomes the beginning for everyone who wants to follow a religion (Nurcholish Madjid et al., 2005). Faith is the source of motivation for a person to receive the shade of all aspects of their responsibility in the running order of religious faith (*hanif*) (Zuhairi Misrawi, 2007); *it* could be a meeting point between religious groups in a community of peace and familiarity. In the context of religious education, making inter-religious dialogue a fundamental basis of complete understanding for each of its adherents (students) will be the main requirement for the settlement of the creation of social unity today (Rito V. Baring, 2011).

Religion is not only positioned as a base faith alone, but more than that, religion has become the foundation of social cohesion. Various factors determine the occurrence of life harmony between followers of different faiths; internal factors include their own religious, historical, and positive regard for each other's religions. Their dialogue, in turn, will strengthen harmony and mutual understanding (Adib, 2008; Diana Eck, 2014). God sent down various religions to save humanity and his life from destruction (Asep Saefullah, 2007). The coercion of religious teachings to others, of course, is contrary to the mission of religion itself and leads to conflict and human suffering and destruction on earth (Tobroni and Syamsul Arifin, 1994). The religious is the same, believing in a tangible manifestation of the metaphysical and the perfect.

This paradigm gives reference attitude of diversity necessary to be possessed by believers in the country (Al-Munawar, 2003). The religion that comes from God and loaded teachings and fundamental values that became a lifeline for humans can not be separated from the problem of interpretation, which in turn gave rise to the diversity of views (Muhaimin,

2003). The conflict between religions, which brings discord, violence, anarchism, and even vandalism (destruction), is the fact that indeed ironic and concerning (Muhammad Ali, 2003). In the absence of dialogue between religions, then certainly will happen "hegemony belief" (Yasin al-Wurzadi, 2013). This can lead to conflicts of interest in justifying the teachings of their respective religions, which of course, is hazardous to interfaith relations in the future.

Interfaith School Regarding Interfidei

The organization is named the Institute of Interfaith Dialogue in Indonesia (Dian) or the Institute for Interfaith Dialogue in Indonesia (Interfidei) Yogyakarta. In the literature on the socio-religious organization that is concerned with the promotion of pluralism and interfaith dialogue. The authors found that Interfidei Yogyakarta was the first organization in Indonesia after independence, specifically pursuing the field of interreligious dialogue and promoting religious pluralism. The trademark of Interfidei Yogyakarta is its ability to collect inter-faith networks throughout Indonesia. This is done to participate in the quality role in promoting the values of pluralism. Pluralism, for Interfidei accurate as the basis of dialogue in building inter-religious harmony in Indonesia (Arhanuddin Salim, 2018). The main argument of sub-Chapters is that Interfidei Yogyakarta has gone through a phase of history and remains consistent in enforcing the values of pluralism and interfaith dialogue to reduce conflict and foster engagement and a peaceful heart among religions in Indonesia.

Institute for Interfaith Dialogue in Indonesia or (Interfidei) Yogyakarta, referred to Interfidei Yogyakarta. Interfidei Yogyakarta is a Non-Governmental Organization (NGO) engaged in interfaith dialogue and promoting the values of religious pluralism in Indonesia. "linking hearts through dialogue" or "converging hearts through dialogue" (Interfidei Yogyakarta, 2015). The symbols of the sublime are the identity of Interfidei Yogyakarta. Efforts to establish a good relationship, cooperation between religious communities and encounter shades of greeting each faith are essential to establishing Interfidei Yogyakarta. Meeting religious people warm and full of intimacy is the primary mission of

any activities performed by Interfidei Yogyakarta.

The foundation is located in Banteng Utama Street Number 59 Sleman, Yogyakarta. The foundation was born from the intense discussion of the students studying in the Netherlands, led and initiated by a priest named Th. Sumartana. Sumartana was accompanied by some of his colleagues, including Abdurrahman Wahid, Franz Magnis Suseno, Buyung Nasution, and Elga Sarapung. They were actively engaged in a serious conversation about the future of religion and peace in Indonesia in 1991 (Elga Sarapung, 2015). As a result of intense discussions and meetings, they agreed to establish a religious institution whose role is to bridge the space that had been forgotten and considered vacant by stakeholders that focus on education and poverty. Education and poverty have become a patron of this institution and are perceived to be an acute problem in Indonesia then. The institute is prepared to encourage Christian churches to live together in peace with other religions.

So after a couple of people mentioned above reunited in Indonesia, on December 20, 1991, by notarial deed no. 38 (de jure) and officially published as an institution to the public on August 10, 1992 (de facto) in Yogyakarta (Elga Sarapung, 2015). This institution was formally established and did not have a branch; until now only relies on the inter-faith network across Indonesia. Interfidei Yogyakarta's vision is to create a pluralist civil society that is civilized and rooted in the values of humanity, democracy, justice, and product integrity. Its mission is to: 1) Increase community awareness of the relevance of social life in Indonesia pluralist. 2) Raising awareness of the community's relevance of religious life in the reality of humanitarian issues, Indonesian social nation. 3) Provoking the inter-faith group to be a social movement rests on ways- way of peace, non-violence, and democracy. The strategy adopted by Interfidei Yogyakarta in running its programs is a. Develop activities such as studies of intense education interfaith and research that fosters awareness of the constructive community in religion. b. Establishing cooperation networks between groups of honest, open as well as critical on

local, national, and international levels. c. Enhancing the empowerment of citizens in terms of independence to manage the plurality of society for the sake of the nation of Indonesia (Interfidei Yogyakarta, 2015).

Interfidei Yogyakarta, formally an institution founded by Th. Sumartana, Daniel Dhakidae, Zulkifli Lubis, Johan Efendi. The founders of this do not directly represent themselves conformed to the background beliefs of their religion. Their backgrounds are Protestant, Catholic, and Muslim. As for the selection philosophically, the word "interfaith dialogue" has a meaning: a) Faith is an authentic expression of the correction between belief and reality of life and is closely related to concrete everyday life experiences. Therefore "faith" can always be debated and discussed in an atmosphere of free and open; b) Faith is the essence of religion or belief, encouraging the dialogue conducted by each person individually and personally and not as an institution or system of theology; c) The conference is not aimed at removing differences, but it is a concrete step ensures communication and expression of consciousness for mutual listening, respect, and openness; d) Dialogue implies solving the conflict inherent in human relations while promising an end more mature to confront and resolve the dispute (Interfidei Yogyakarta, 2015).

Interfidei Yogyakarta has been regarded as a pioneer of essential program interfaith activities in Indonesia. Due to various interfaith activities in different regions in Indonesia, mainly on the initiative and the propaganda of Interfidei Yogyakarta. Further, Interfidei opens space for all religions and beliefs to jointly build a network in increasing the participation of interfaith dialogue in Indonesia. Therefore, precisely, Interfidei Yogyakarta uses the term "interfaith" or cross faith, not the term "inter-religious" (Jae Bong Park, 2012).

Interfidei's use of the term "interfaith" is part of an effort to link the word of faith [do not use the term religion], but more on strengthening the authenticity of the reality of religious experience appreciation of someone-self personal experience. Therefore, for any person or citizen who has faith, Interfidei happily opens space to get together to explore

an inclusive faith for dialogue and good relations between religious communities in Indonesia (Hefner, 2009). Interfidei Yogyakarta has become intermediaries and unifying to develop friendly spiritual insight, tolerance, and respect for difference and diversity. Interfidei takes the initiative very significant in building the foundations of an inter-faith dialogue basis. The natural step is done by carrying out seminars, interfaith workshops, and publications on issues of pluralism and religious freedom in Yogyakarta and various regions in Indonesia. Interfidei undertakes activities during a marker that interreligious dialogue is needed. Conversation and sustainability causing interfaith relations in Indonesia will further lead to the horizon of unity in diversity. Interfidei has taken that role as the provocateur for Indonesia's interreligious network.

The Interfaith School Program

Interfidei is an interfaith organization concerned about the issues of inter-religious relations in Indonesia. Interfidei carries out various activities to encourage interfaith relations and equally appreciate the atmosphere's differences. Therefore, the method of interreligious dialogue is the essential part of the strategy Interfidei brings together and discusses issues of cross-faith from the moment it was first established until today.

One model of interfaith dialogue that is popular by Interfidei is a school of an interfaith, ordinary abbreviated interfaith school program. The interfaith school program is the program interfaith dialogue model "dialogue in action". The interfaith school program began in 2009 and was followed formally by the three religious universities in Yogyakarta: The State Islamic University of Sunan Kalijaga, The Christian University of Duta Wacana, and The Catholic University of Santa Darma. *"Interfaith school program was first made in 2009, and each year remains to be implemented. In 2013, formally made a memorandum of understanding with three educational institutions in Yogyakarta"* (Elga Sarapung, 2015). Expressions Elga Sarapung also makes it clear that the interfaith school program is part of the collaboration of three universities representing the three major religions, namely Islam, Christianity, and Catholicism. Both

Christian and Catholic universities have made this interfaith school program elective courses that must be taken by the end of the university students. All three universities have become the locomotive of the interfaith school program.

The interfaith school program emphasizes the importance of articulating faith in every person of a different religion. Therefore, good faith is the faith that can greet the difference in diversity. The program's primary objective in interfaith school is to bring distinction, which has been the separation between religious communities, especially Muslims and Christians. Their school programs across faith, followed by young people and students from communities with different religions, are expected to create an emotional node for realizing religious harmony in the future. Interfidei as an institution interfaith initiating school program has a purpose: to create a dialogue and greet each other in the difference. The model was of religious education interfaith on Interfidei Yogyakarta using the model of educational exchange in action, with the approach of "live in" the visits to several places related to the theme program schools across faith each year.

The interfaith school program begins by determining the theme, which will be the core of the faith traffic school program. It can be seen from the statement board of Interfidei Yogyakarta; she said that: *"Before the implementation of the interfaith school programs, Interfidei facilitated conduct a thorough investigation of the theme of what would become a staple in schools across the faith that will run for one semester to the next, discuss the curriculum, learning resources were live in, and speakers who will participate in cross-faith schools. This is something we talk about and discuss with facilitators from three universities"* (Sugandi, 2015).

On the other hand, from the above statement, it is clear that the interfaith school program was initiated by one agency or interreligious organizations and three formal institutions of religious education. The interfaith school program has been running for seven years. This is presented by one of the facilitators of The Catholic University of Santa Darma, *"The interfaith school program is*

continuous we perform every year because we are all aware that the programming schools across this faith we need, as part of efforts to encounter religious people of different belief" (Romo Prasetya, 2015). What was delivered by Prasetya is part of the commitment of religious leaders to start a theological encounter in an interfaith educational program jointly. The existence of this interfaith school would not be separated from dialogue commitment to equally shared talk and discuss important issues of religion occurring in Indonesia. What was done by Prasetya and another facilitator in schools across this faith is like a turned glimmer of candlelight knowledge framed religious dialogue in the interfaith dimension of religious education; it is probably still in the scale and spectrum of small, but indeed a significant impact on the relationship religious people in Indonesia in the future.

On the other hand, Prasetya said, *"In simple terms, the interfaith school program is the principal teaching base on experience or popularly called "dialogue in action". This concept is important because it is "connected with the fact and conditions of today's society, which requires not only within the conception of discourse but people need real action from every program that we do"* (Romo Prasetya, 2015). Therefore, from this statement, we can see that schools across this faith be directed to address challenges and the actual conditions of those experienced by religious people today.

The concept of dialogue in action has become a significant feature of the interfaith school program conducted by Interfidei Yogyakarta. The conception of interreligious education appeals to compare what is practised by Interfidei in schools across the faith. Ninian Smart, given the purpose of education interfaith, the smart mentioned that there are at least five main objectives. First, religious education must go beyond general information about a religion's truth. Second, the direction is not the suppression of religious education's doctrine of faith. Still, the initiation understands religion's most profound meaning and questions the truth and value of religious ideology. Thirdly, the approach in religious education should be open, not artificial, and limiting (not artificially restricting understanding) on a thorough

knowledge and choice in attitude. Fourth, religious education must provide a service in helping people understand the history, traditions, and culture of religion or others. This could be a way to break the deadlock in understanding the boundaries of cultures, races, practices, and beliefs of others. Fifth, religious education must emphasize the importance of assessing the historical side of religion (historical side of religion), making it easier to understand the inner dimension of the teachings of a religion. This makes it easier to understand each other in a dialogue of religions in the future (Philip L. Barnes, 2011; Smart, 1968).

Smart, identification five main objectives in religious education interfaith mentioned above, which of course it is understood that religious education should no longer be directed to achieve conventional per se, which is only to develop knowledge skills, skilled in processing verses or the word of God, but do not have a sociological impact amid the congregation. Mainly if religious knowledge skills are directed to hatred and hostility towards the adherents of other religions (Arhannuddin Salim, 2018), religious education should certainly be prepared to be more prudent in dealing with differences in belief, not even radicalize the faith that can not be flexible or resilient when dealing with faith traditions are different.

Thus, that was delivered by Wiwin, from comments about the primary goals of the interfaith school program across the faith, as well as the basic concepts of religious education in the future by Smart view, it can be seen very clearly, as summarized in a few key points as follows: first, religious education should be open, it can no longer contain exclusive and closed the teachings of other scientific approaches. Second, religious education must facilitate learners to communicate with the tradition of different religious beliefs to understand religious dialogue more equitably, prudence, and respectfully. Third, religious education should contribute to building peace and provide creative solutions to the problems of the religious community, state, and nation. The third important point of this could be a way to reconstruct the mechanism and the religious education system in Indonesia.

CONCLUSION

Dialogue is needed to create harmony in different equations. The difference is not a reason to meet in an atmosphere of dialogue. The scaling up dialogue as a whole and touching base on diversity for every religious community can be started from the practice of dialogue between students in the halls of academics in education. On the other hand, religious education is part of Indonesia's education system's curriculum. It can be a vehicle for seedbed meetings with confidence in differences that emphasizes the principles of religious pluralism. Efforts to promote tolerance and respect for diversity and recognition of the importance of religious freedom can be the main point of interfaith dialogue in the dimensions of religious education.

Dialogue among learners representing different religious communities can be essential to finding the values of civility in each side of the truth of religion to understand cultural differences and religious beliefs. Dialogue also can minimize the occurrence of violence and religious movements that lead to interreligious conflict. Therefore, the importance of the school as a miniature society is more broadly to internalize the theoretical values, norms, and culture to strengthen the understanding of the importance of respecting the religious beliefs of others.

School should be a laboratory of dialogue between religions to fertilize the seeds of love of fellow believers' different religious beliefs. The learning system in schools should be able to give a dialogical space for learners to celebrate faith differences in shades of harmony and full of intimacy. Religious education taught in schools is only limited to knowing the difference that Islam differs from Christianity, in contrast to Buddhism, as well as from the Hindu. There is no systematic explanation of why and how differences occurred. This is what makes the difference in the gaps between religions in Indonesia. Learners do not have a comprehensive knowledge of faith other than the religion he believes in, so it sometimes leads to conjecture and incorrect assessment of the religion of others.

Tolerance and respect for differences should be taught continuously since a learner

diving formal education. The goal is to create an atmosphere of a peaceful life without violence. Learners who understand the difference will be easier to understand and realize the importance of respect for fellow people of different religions. System study of religion in schools, mainly Islamic religious education, should be able to develop religious education based on pluralism, democracy, human rights, and the related subject and relevance concerning the difference. In other dimensions learning system of religion, which is based on the effort to plant the values of pluralism, can make more adult learners in the face of turmoil and differences in beliefs in society.

Religious education should now adopt two approaches simultaneously, namely religious education with orientation dimension "into" to increase the faith of learners. While the second approach is religious education with dimensions 'outside', understanding other religions is also fundamental to forming a universal consciousness of me that was in the midst of other people who believe in different faiths. This approach emphasizes the importance of religious education for the open perspective in transforming new ideas of universal religion in mindset learners. Religious education is taught not only limited to knowing own proofing religion but also the knowledge of the truth dialectics of other religions is essential to note learners. This is done to open up new horizons in understanding the dimension of an inclusive religion's truth.

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