



# Religious Literature Management in Catholic Senior High School with Multireligious Students

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**Abstract.** The government has warranted the rights of getting religious education services for students based on their religion. In public school under specific religion which has multireligious students, the religious learning service has not been served entirely. Religious learning service is just one of the religious education services in school. The other service is religious literature for student of different religions with their school affiliation. This article aims to describe religious literature management in one of the Catholic senior high schools in Semarang which include three aspects, namely procurement policy, availability, and its utilization. Using qualitative approach and supported by interview, observation, document study, and FGD, the research results in some findings. SMA Marsudirini Sedes Sapientiae Semarang, as research focus which has students who adhere to 6 religions, has provided various religious literatures for their student. The procurement policy is using fund from BOS and foundation, and also donation. The religious literature is utilized in religious literacy activity (learning and non-learning activity).

**Keywords:** Catholic · Religious Education · Religious Literature · Senior High School

## 1 Introduction

Indonesian government provides serving for six official religions, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism [1]. The presence of religious education in school is very important in order to help students in recognizing, understanding, internalizing, and implementing its doctrines. The implementation of religious values in every life aspect is expected to lead on the religious harmony and peaceful life. Religious education must be provided in all education institution in every grade and every type [2].

Religious education subject, in primary and secondary levels, is given under the name “Pendidikan Agama dan Budi Pekerti (Religious and Character Education)”. The core and basic competencies of Religious and Character Education have been explained clearly in Ministry of Education and Culture regulation. Curriculum for religious education is implemented according to Standar Nasional Pendidikan (SNP/National Education Standard), and being taught in order to support students carry out their daily worship

obediently, and make religion as the basic of ethical and moral in private, family, society, and nation life [2]. Therefore, religious education has to be provided to all students according to their religion and being taught by teacher with the same religion with them.

There was a case in 2013 when some Catholic schools in Blitar (East Java) were rejected to provide Islamic religious education to the Moslem students in their school. This Catholic school actually did not only have Catholic and Moslem students, but also Protestantism, Hinduism, Buddhism, and Confucianism students. Then, Research and Development Center for Religious Education, Ministry of Religious Affairs (Puslitbang Penda Kemenag) conducted research and noted about six Catholic schools which rejected providing religious education beside Catholic [3].

Government has published regulation about serving religious education in school, which was written clearly in Minister of Religious Affairs Regulation Number 16 Year 2010 about Religious Education Management in School. In the article (4), it is stated that if there are 15 students with same religion or more in a classroom, then the religious education must be held according to their religion. If in a classroom the amount of student with the same religion is not more than 15, then it can be added with students from another class and they grouped in some parallel classroom. Then, if the total of the students with the same religion in one school is 15, then the religious education according to their religion need to be held. But if it's not more than 15, then the religious education can be provided by making a group of students with another school or religious institution [4].

In 2015, Puslitbang Penda Kemenag was conducted another research in which the focus was to reveal the religious education service was given to the students according to their religion. This study was conducted in public and private senior high school (SMA) in Denpasar, Manado, Ende, Bogor, Bekasi, Jakarta, Pangkal Pinang, Singkawang, and Ambon. As a result, it was found that religious education was served well in school with diverse students [5].

The schools which became the locus of Puslitbang Penda Kemenag study are school under religious foundation/institution. Management of school under religious foundation is being regulated under Indonesian Constitution No. 20 Year 2003 article 55. In article 55 verse (1), it is stated that society may provide society-based education in formal and nonformal education, based on religious peculiarity, social environment, and culture for public interest. Institutionally, schools under religious foundation are under the Ministry of Education and Culture (MoEC). However, the supervision of religious education remains under the Ministry of Religious Affairs (MoRA) [6].

Schools under religious education have the right to provide education according to the government curriculum and develop additional curriculum as long as it's still in accordance with SNP. To be accepted as a new student in this school, usually there are special requirements mentioned at the submission period, and one of them is the religion of the new student candidate. But, it is possible that not all schools provide this requirement to the student candidate, so it is likely if the religion of the accepted student is different with the school background. Schools under religious foundation, autonomously, have the right to provide religious education according to their foundation background and they are not allowed to join religious education which is different with their religion [7].

One of the MoRA responsibilities in serving religious education in school is by providing textbooks of religious education as the main book. Textbook and non-textbook usage in learning process is regulated in different laws and regulations and it has to be declared by MoEC. Including one of them is religious and character education books which its contents were prepared by the appointed author.

The policy of using religious and character education textbook at the school under religious foundation has not been widely studied. The prior studies were concerned more on the religious education services provided by schools, not on the literature. The history and importance of religious education provided in school had already been written by Supriyono [8]. Some schools which are under certain religious foundations, in fact, only provide religious education services according to the foundation background [9–15]. Asih's study explained that religiosity education has been taught in her school research target, but the religiosity education for Moslem student was taught by non-Moslem teacher [16].

Student who has different religion with the school background is permitted to get religious education outside of school. The previous studies also reported that students are required to take religious lessons as provided by the school even though they are not in accordance with the religion of the students [9–15].

It is different with public or private school which are not under religious foundation. Averagely, they have provided religious education according to the students religion, even though the number of students is not that much [17–21]. It is applied both in regular senior high school and vocational senior high school. In fact, according to Hayadin's study, there was school under certain religious foundation which have provided religious education for the students who have the different religion with the school foundation [22].

The previous mentioned studies do not specifically focus on religious literature management in school under religious foundation. The studies about religious literature in school have been carried out previously targeted public and private schools under Islamic religious foundations. Two of them are study conducted by the researcher in Office of Religious Research and Development in Semarang (MoRA) in 2014 and 2017. In 2014, the study was focused on mapping religious literature in public senior high school and in 2017, the study was focused on religious literature and its relation with intolerance discourse [23, 24]. A similar study was conducted by Iswanto which focused on religious literature used by Islamic youth organization (Rohis) in SMA [25]. Meanwhile Nur study was focused on the reception of Rohis SMA member towards Islamic religious reading materials [26].

The previous studies have not been devoted to the religious literature management in school under certain religious foundation. When discussing about literature in school, we can't separate it with the concept of textbook and non-textbook. Textbook is the main reference of learning process in school while non-textbook is a kind of enrichment book to support learning process in school and also other books which was provided in the school library [27].

By knowing the types of religious literature used in SMA under religious foundation, it will lead to the finding of the usability of the textbooks provided by MoEC and MoRA. This study focuses on the religious literature management used by SMA under

Catholic foundation in Semarang City and the management itself is explained in three aspects: procurement policy, availability, and its utilization. The research question of this paper, namely, how is the religious literature management at SMA Marsudirini Sedes Sapientiae Semarang? Then, this study aims to describe the religious management at SMA Marsudirini Sedes Sapientiae which is a Catholic Senior High School with a multireligious students.

Semarang city was chosen as the research location because this city has the highest number of schools under Catholic foundation among other areas in Central Java. There are around 8 schools under Catholic foundation in Semarang. The city of Semarang is also an area in Central Java which has the highest number of Catholics, as many as 116,747 [28].

## 2 Research Method

The study was conducted using qualitative research method which the result is a description of the religious literature management in school under Catholic foundation. The data collecting techniques that is used are observation, interview, documents study, and focus group discussion (FGD). Qualitative interview is done to gather some information about subjective meaning related with focus of the study [29]. Interview was conducted by meeting some informants, such as: school principals, teachers of Catholic Religious and Character Education subject, school librarian/library coordinator, and some officials related to the policy of providing religious literature in SMA (MoRA and local Education Department). Observation and documents study also used as one of the techniques in collecting data from teachers, students, and library.

Data analysis was done after the data collection process has finished. The results of the document study are integrated with observation and interview data. The meaning gathered from interview transcript coding were then analyzed to obtain information about policies in providing religious literature in school. Likewise, the qualitative analysis of school policy data which has been collected will be reduced to draw conclusions.

The research was conducted on September-October 2019 in SMA Marsudirini Sedes Sapientiae Semarang. The school was chosen as the research target because this school is under Catholic foundation and also has multi-religious students, namely there are Muslims, Christians, Hindus, Buddhists, and Confucians.

## 3 Results and Discussion

### 3.1 Socio-religious Setting of SMA Marsudirini Sedes Sapientiae in Semarang

SMA Marsudirini Sedes Sapientiae Semarang is one of the senior high schools under Catholic foundation located in Semarang City, Central Java. This school has a long history. The school building was originally the Bangkong Monastery (1910) then later due to the war impact in 1942, the monastery was closed by the order of the Japanese who ruled in Indonesia at that time. After went through several monumental events during the war and Indonesia post-independence period, SMA Kolese Loyola was then established on May 1949 (the original name of SMA Sedes Sapientiae was SMA Loyola

II) and was devoted only to female students with their first principal was Sister Leontine. Since 7 July 1982, the name of SMA Loyola II was changed to SMA Sedes Sapientiae, which means Throne of Wisdom. Since 1990/1991 academic year, SMA Sedes started to accept male and female students and this continues until now [30].

SMA Sedes Sapientiae Semarang was established under the Marsudirini Foundation whose head office is also in Semarang City. That's why the full name of this school is SMA Marsudirini Sedes Sapientiae Semarang. The school has three main values which must be lived by all school members, namely Sapientiae (wisdom), Conseguemento (achievement), and Fratellanza (brotherhood) [31]. Besides carrying three main values, this school also has a vision, namely: "SMA Marsudirini Sedes Sapientiae Semarang City develops intelligent individuals, believes in God, love others and His creation". While the missions of the school are [31]: 1. Actualizing honest and wise attitudes and behaviour. 2. Actualizing an excellent school in achievement, character, cultural art, and love for the environment. 3. Actualizing the ability to absorb, select, and process information. 4. Actualizing the spirit of hard work, perseverance never giving up, and discipline in pursuing achievement. 5. Actualizing an active, creative, innovative, reflective, and fun learning nuance and able to develop life skills. 6. Realizing the spirit of brotherhood with God, others human, and nature. 7. Actualizing sensitivitiy, caring, and solidarity. 8. Practicing a sympathetic, friendly, and fast services.

The principal of the school since 1990 until 2016 was a sister. From 2016 until 2019, the head principal of SMA Sedes Sapientiae Semarang was Dra. MM Lenawati Winarno, who was originally a teacher in the school. One of the reasons for choosing SMA Sedes Sapientiae Semarang as the research locus is because this school, even though was held under Catholic foundation, has students of various religions. This school even has students from six religions which are officially served by the state. In addition to this, the conditions of the teachers and school staffs are also quite diverse. The second reason is because of this school library has already provided multi religious literature even though they are under Catholic foundation. The religion diversity of the teachers, school staffs, and the students can be seen in Table 1 and Table 2.

According to Table 1 and Table 2, it can be seen that SMA Sedes school members has religion diversity. Based on the data in Table 2, it appears that 53% of the students are Catholic and the Christian students are 38%. While the remaining 9% are students who are Moslem, Hindu, Buddhist, and Confucian. The diversity of religions adopted by students certainly affects the socio-religious conditions in the school.

The students in SMA Sedes Semarang came from various kind of junior high school, both public and private junior high school. Those from private junior high schools came from Catholic schools which were on the same foundation with SMA Sedes, and others were from Catholic schools with different foundation, schools under Christian foundation, and national private junior high school. The students also came from various regions, not only from within Semarang City, some even from outside Java Island.

There are several reasons expressed by students and teachers about motivation in applying to SMA Sedes Sapientiae Semarang, namely: 1) looking for a school which is still in the same foundation as the previous junior high school; 2) SMA Sedes is one of the favourite schools in Semarang; 3) for geographical reason (near with student's house); 4) this school has excellent extracurricular program; 5) getting suggestions from

**Table 1.** The Numbers of Teachers and School Staffs of SMA Marsudirini Sedes Sapientiae Semarang in 2019

Number	Occupation Notes	Religion					
		Catholic		Islam		Christian	
		Male	Female	Male	Female	Male	Female
1.	Teacher	20	21	3	0	1	3
2.	School Staffs						
	a. School Principal	0	1	0	0	0	0
	b. School Vice Principal	2	1	0	0	1	0
	c. Administration department	3	5	0	2	0	0
	d. Librarian	0	1	0	0	0	0
	e. Office boy and security	3	0	6	4	0	0
	<b>Total</b>	28	29	9	6	2	3
	<b>Total</b>	<b>57</b>		<b>15</b>		<b>5</b>	

Source: The Profile of SMA Marsudirini Sedes Sapientiae Semarang (2019)

**Table 2.** The Numbers of Students in SMA Marsudirini Sedes Sapientiae Semarang in 2019/2020 Academic Year

Number	Class Grade	Religion											
		Catholic		Islam		Christian		Hindu		Buddhist		Confucian	
		M	F	M	F	M	F	M	F	M	F	M	F
1.	Grade X	86	89	8	8	48	69	0	0	4	3	0	0
2.	Grade XI	74	70	4	7	39	68	0	0	7	7	0	0
3.	Grade XII	71	63	8	8	41	58	0	1	4	4	0	2
	<b>Total</b>	231	222	20	23	128	195	0	1	15	14	0	2
	<b>Total</b>	<b>453</b>		<b>43</b>		<b>323</b>		<b>1</b>		<b>29</b>		<b>2</b>	

Source: The Profile of Marsudirini Sedes Sapientiae Semarang (2019)

parents, siblings, and peers; and 6) because students were not accepted at the first choice school.

In the 2019/2020 academic year, the school organizes an active six days school, from Monday to Saturday. In some active school days, the lesson hours took until 01.30 pm. With these lesson hours, there were some Moslem students who has to carry out noon prayer while still at school. SMA Sedes Sapientiae Semarang provides an empty room for non-Catholic students so they can pray inside, and they named it ruang doa (the

prayer room). The room rarely used by Moslem students because students prefer to pray on the mosque near the school, in their home (after lesson hours is finished). The prayer room can be used not only for Moslem students but also students of other religions who wants to do prayer based on their belief. (Interview with School Principal and Catholic Religious and Character Education teacher, 2 October 2019).

The school stated that they provide freedom to all students from any religions to pray during school time but they only provided Catholic Religious and Character Education as a religious subject. This subject is given 3 h a week and is added with Marsudirini subject (special subject in accordance with foundation background). The religiosity matter can be taught by the teachers in Catholic Religious Education lessons hours. The school has informed their policy about religious education served by school during the admission of the new student period. The school also provided a statement letter about no objection of the religious education served by school and was signed by parents or student's guardians who is a non-Catholic. So, the policy was conveyed at the very first process of student admission period. (Interview with school principal and Catholic Religious and Character Education teacher, 2 October 2019).

Students who are non-Catholics were given freedom by the school whether they want to participate or not in the Catholics religious rituals. The school also provides religiosity education which is packaged by visiting worship place of various religions. Another religiosity education activity is staying at the homes of non-Catholic residents, which is called live-in program. (Interview with Catholic Religious and Character Education teacher, 5 October 2019).

Live-in is one of the religious literacy practices in SMA Sedes Sapientiae Semarang. The other religious literacy activities are: Mass, recollection, marsudirini, religiosity education, and reception of the sacraments. Every September, which is proclaimed as the National Holy Book Month, there was a school literacy program related with religious theme. Every day, they do a daily routine prayer readings three times, namely morning prayers at the start of the first lesson, angels of God prayers (read at 12 pm), and noon prayers when the school lesson is over. (Interview with Catholic Religious and Character Education teacher, 5 October 2019).

The focus of this paper is the religious literature management in school. So, the religious service is not explain clearly in this paper.

### **3.2 Religious Literature Management in SMA Marsudirini Sedes Sapientiae in Semarang**

One of the important elements in school literacy is the availability of literature and facilities such as library and reading corner. SMA Sedes already has both of these facilities and there is quite a lot of religious literature available in the library. In terms of managing religious literature, there are three aspects which become the focus of this study, namely the procurement policy, the availability of literature, and utilization of religious literature.

#### **Procurement Policy of Religious Literature**

Each foundation and school has its own policy, including in terms of literature procurement. SMA Marsudirini Sedes Sapientiae Semarang uses BOS (Bantuan Operasional

Sekolah/School Operational Grants) to procure literatures (not only religious literatures). As much as 20% from BOS funding were used by school to buy any kind of literature used in school, both textbooks and non-text books. This includes the purchase of novels and motivational books which are popular among students. (Interview with school principal and Catholic Religious Education teacher, 2 October 2019).

SMA Sedes Sapientiae Semarang still provides foundation funds, if it is necessary, to purchase some literatures. The main religious literature provided using BOS funds is the Catholic Religious and Character Education subject book. Then, if there is any specific religious literature from the teacher and student, it can be purchased using BOS budget. If there are teachers who have bought some non-text books using personal budget, they are allowed to exchange the invoice of purchasing with BOS budget (if the BOS budget is still available). BOS funds are also being used to buy books at educational or religious exhibitions, including the procurement of Bible. (Interview with school librarian, 1 October 2019).

The procurement of religious textbooks in SMA Sedes Sapientiae Semarang which are lent to all the students is the Catholic Religious and Character Education subject published by Ministry of Education and Culture and Kanisius. Two textbooks by these two publishers were chosen as the main textbooks by the teachers because the content of the books is very representative of the core competencies and basic competencies of 2013 Curriculum. According to the teachers, textbook by Kanisius publisher has more contemporary and up-to-date example than other textbook published by Ministry of Education and Culture. One of the examples of non-text book is Students Worksheet (LKS/Lembar Kerja Siswa) which is considered as an enrichment book, and not a compulsory one. One teacher used this LKS while the others were not because the textbook itself has already contain complete assignment. The teachers prefer to give an analysis question to the students, so they made their own assignment for students rather than used LKS. (Result of FGD, 9 October 2019).

The use of the Bible also depends on the teachers. In SMA Sedes Sapientiae, all the Bible stored in the library were bought using BOS funds and intended to be borrowed by non-Christian students during Catholic Religious Education class. One teacher required students to bring Bible in every classroom meeting, so the Christian students have to bring it for home while the non-Christian students were allowed to borrow from library. (Result of FGD, 9 October 2019).

The religious literatures beside textbooks, LKS, and bible also used sources from the internet. There were three website which was recommended by the teachers, namely [www.imankatolik.or.id](http://www.imankatolik.or.id), [www.katolisitas.org](http://www.katolisitas.org), and [www.dokpenkwi.org](http://www.dokpenkwi.org). These three websites are considered as the most reliable website in case of the content/substance, so it is recommended by the teachers to access news or additional information about Catholic doctrines. One of the teachers even created a blog containing the knowledge of Catholic faith. The students of him were asked to open his blog and working on the worksheet he prepared on his blog. (Result of FGD, 9 October 2019).

The procurement of non-Christian religious books which are available in the library, so far come from donations, both from students and Ministry of Education and Culture. SMA Sedes Sapientiae Semarang still stores some non-Christian books which was clearly written "Donations from the Education Office" inside. Nowadays, this school no

longer asks graduate student to donate any kind of books when they are graduate from high school because the library room is space is very limited. Therefore, the student book donation policy has been temporarily suspended.

### **The Religious Literature Availability**

Library in SMA Sedes Sapientiae Semarang has used the DDC classification code to arrange the books by its subject/theme. But in 2019, they still use manual method in making note and recording the collection. So, there was no softcopy data saved in the computer or laptop and then the total amount of the books couldn't be counted accurately. The librarian in this school had just started registering and recording their books collection one by one. Including all religious books published in the 1950-1990s which were still coded using the old classification code. Some books were also being revised its classification. (Interview with the school librarian, 1 October 2019).

Library of SMA Sedes Semarang also provides Christian-theme and non-Christian books. According to the librarian notes, here is some religious books stored in the library: 1) around 3,500 textbooks of Catholic Religious and Character Education subject published by MoEC (for grade X, XI, dan XII); 2) around 3,150 books of Catholic Religious Education published by Kanisius publisher (grade X, XI, and XII); 3) around 490 of religious non-textbooks; and 4) 35 holy books (Islam, Christian, Catholic, Buddhist, and Confucian). Besides, there are also Biblical Encyclopedias, Islamic Encyclopedias, Christ Encyclopedias, etc. The number of this books does not include the number of magazine available in the library. The title of the magazines is very various, namely Parahyangan, Panjekar Semangat, Educare, Campus Magz, Genta Marsudirini, etc. With the number of the available religious textbooks in the library, so the ratio of the availability books and the students has met the ratio of 1:1, both MoEC and Kanisius publisher books.

There are two reading corners on SMA Sedes Sapientiae, located on the 1st and 2nd floors of the school. The religious literature stored in the reading corner are supported by the librarian. She put the old editions of magazines previously stored in library to the reading corner place. She didn't put books in the reading corner because she is worried if the students borrow the books from reading corner, then they will forget to return it back to its original place.

All religious literatures available in the library are free to be accessed by all school members, both teachers and students during school hours. The library in SMA Sedes Sapientiae even remains open until the librarian returns from work, which is around 3 pm. Thus, the school library has provided services for all religions as evidenced by the availability of religious literature from various religions.

### **The Religious Literature and Its Utilization**

Utilization of religious literature is divided into two, namely textbooks and non-textbooks. Textbook is always used by teachers in classroom learning process. The teachers in SMA Sedes not only use textbook in every classroom meeting but also Bible, which must be brought during Catholic Religious Education lessons (done by one of teacher in SMA Sedes).

The teachers at SMA Sedes also use some supporting literatures, such as: Vatican 2 council documents, church social doctrines document, canonical law books, compendium of catechism of Catholic church, and other religion holy book/scripture. The holy book of non-Catholic religion was used by one of the teachers when giving homework or assignment which is universal (not about the Catholic faith). The answer of this task can be found in the holy book of each religion. (FGD result, 9 October 2019).

The students use textbooks in learning activities, finishing teachers' task, mid-semester assessment, and final semester assessment. So, they read it because there was a demand from the teacher to read it, not because of self-awareness to increase knowledge. Likewise with the use of religious non-textbooks stored in the library. According to the librarian of SMA Sedes Sapientiae, religious non-textbooks are rarely read or borrowed by students. The religious book which is often borrowed is Bible because one of the teachers requires student to bring a bible in every classroom meeting. So, the students who forget on bringing bible may borrow it from the library. There are many visitors in school library, but the students are prefer reading non-religious thematic books. They choose to read fiction books, novel, and motivational books.

Religious textbooks are also used in religious activities. In SMA Sedes Sapientiae Semarang, religious books are used to read prayers 3 times a day (morning prayer and daily devotion, prayer from the Angel of God, and prayer at the end of school hours), mass, retreats, recollections, marsudirini subject, religiosity education, and when receiving the sacraments. The religious literature which is always been used in those activity is the Bible. (FGD results, 9 October 2019).

## 4 Conclusion

SMA Marsudirini Sedes Sapientiae Semarang, which is held under Catholic foundation, turns out to have students from various religions. One form of services provided by the school to the multi-religious students is providing religious literature of all religions in the school library. Management of the literature includes three aspects, namely procurement policies, availability, and utilization. Religious literature was bought using BOS funds, foundation funds, and also donations (from government and graduated students). In addition to the textbooks on Catholic Religious Education and Character Education, the school library also provides various religious non-text books, such as holy book of various religions, an encyclopedia, and other religious thematic books. The religious literature is used by teachers and students both in daily learning and in religious literacy activities at certain times. Even in learning process in classroom, the teacher has included the content of religiosity which includes all religions. Thus, the management of religious literature in this school is carried out by providing services for all students of various religions.

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