

The Implementation of Multicultural-Based Theological Education in Bengkulu City

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Abstract—One of significant keys that contribute to the success of preserving the unity in cultural diversity of multiculturalism is to build respect and tolerance. This study aims at investigating the implementation of multicultural-based theological education and the barriers of its current practices at Sint Carolus Senior High School. Moreover, the possible efforts in overcoming such issues are also extensively discussed. This study is a qualitative study, a study which produces narrative description as the results of the data collected from the captured phenomenon of people and/ or their behavior both in written and oral form. This study reveals some evidences related to the implementation of multicultural theological education. First, multicultural theological education consists of several dimensions such as dimension of beliefs, dimension of religious practices, dimension of religious appreciation, dimension of religious knowledge and dimension of religious experiences. Meanwhile, the barriers to the multicultural theological education do not appear significantly since its practices do not take side only on one particular religion, yet the classroom instructions are universally made. However, the external barriers are still found such as people with lack of knowledge of multicultural theological education, habits and/or tradition, and low economic level. Therefore, such aforementioned issues can be solved by reemphasizing the multicultural theological education itself during the process of teaching and learning as well as during the process of extracurricular in school.

Keywords—multicultural education; theological education

I. INTRODUCTION

Being multicultural is inevitable in Indonesia, and diversity is national identity. Diversity phenomenon, actually, it stated on national symbol 'Bhineka Tunggal Ika' (it meant 'Unity and diversity') [1].

Multiculturalism seeks a solution to distinctions that engender problems in a modern world in which many cultures are situated in one social space, we maintain that such distinctions are problematic and even erroneous. Modernity did

not give rise to a multiplicity of cultures but rather to extensive cultural and social variation [2].

One of the key words that determines the success or failure of the effort to maintain the diversity and unity of the multicultural Indonesian nation is to build tolerance and respect. In connection with efforts to develop multicultural based education, the role of formal education institutions is very important. Although there have been many dialogues between religious followers to foster mutual understanding among the followers of various religions in Indonesia, effective measures are still needed so that the results are more optimal [3].

Education in the context of national development, essentially has the function of unifying the nation, equalizing opportunities, and developing self-potential. Education is expected to strengthen the integrity of the nation in the Unitary State of the Republic of Indonesia (NKRI), giving equal opportunities for every citizen to participate in development, and enable citizens to develop their potential optimally. Therefore, the value of tolerance is needed as a form of trust in God Almighty [4].

Thus the implementation of religious education in schools is regulated by law, both relating to educational facilities and infrastructure, education costs, teaching staff, curriculum, and other educational components. Even religious education occupies an operationally strategic place, namely religious education is the basis of national education in order to realize Indonesian people as fully as possible according to the Pancasila mandate and the 1945 Constitution [5].

Successful multicultural citizenship education can have real societal implications for it has the potential to render the idealism enshrined in the national motto of 'Unity in Diversity' a lived reality [6].

Facts on the field are still often found in several events related to SARA (ethnicity, religion, and race). One way is by learning multicultural based education. The essence of

multicultural based education is through student learning activities introduced to all religions that are officially recognized by the government. In the context of this learning to students is limited to introduction rather than the spread of religion to people who are already religious. Religious dialogue is only carried out by interested figures so that it does not have a strong effect on the grass root community. Therefore, it is necessary to add supplement in the form of material that introduces the religions in Indonesia and is conveyed by the teachers of each religion so that the delivery will be more objective and unbiased because of certain interests [7].

According to Law Number 20 of 2003 concerning the National Education System, education is a conscious and planned effort to realize a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by him, society, nation and state [8].

Meanwhile the purpose of education contains a picture of good, noble, proper, right and beautiful values for life. Education has two functions, namely giving direction to all educational activities and is something that all educational activities want to achieve.

Tirtarahardja and La Sulo stated that the function of education is not only to educate the life of the nation, but also to function as an intellectual, social, national, even the world [9]. More specifically in Indonesia, education has the function of developing abilities and forming dignified national character and civilization in order to educate the lives of the nation. In addition, Hakim explains that theological is the attitude of one's life based on the values he believes in. Theological is a religious expression that is displayed [10].

According to Agus "Religious expression is found in material culture, human behavior, values, morals, law and so on. There is no aspect of other cultures from religion that have wider influence and implications in human life" [11].

Ancok and Suroso states that the behavior of theological according to psychoanalytic theory is solely driven by the desire to avoid the danger situation that will befall him and provide a sense of security for himself [12]. According to the Islamic perspective, theological is the act of carrying out any economic, social, political or activity activities in order to worship God. In terms of the context of Theological in Islamic religion according to Glock & Stark in Ancok and Suroso, there are five kinds of dimensions of Theological, namely: dimensions of belief, dimensions of religious practice, dimensions of appreciation, dimensions of religious knowledge, and dimensions of experience [12]. Elfahmi defines 'multicultural' consisting of two words. 'Multi' word contains a lot of understanding or diversity and 'cultural' word means culture. So the 'word multicultural' is defined as the diversity or difference of a culture with other cultures. The root word of multiculturalism is culture. So essentially, in that word there is an acknowledgment of the dignity of human beings who live in their communities with their unique cultures [13].

Understanding of multicultural diversity of life in the world or cultural policies that emphasize the acceptance of diversity,

and the various cultures that exist in people's lives. Thus multiculturalism is a group of people who live in a particular environment or region, which has cultural diversity, such as intelligence, trust, art or as a result of human work.

Based on the explanation above, this study was aimed at answering the research questions as follows:

- How was the implementation of Multicultural-based Theological Education at Sint Carolus Senior High School in Bengkulu City?
- What were the obstacles faced in the implementation of multicultural-based Theological Education in Sint Carolus Senior High School, Bengkulu City?
- What were the efforts to overcome obstacles in the implementation of multicultural-based Theological Education in Sint Carolus Senior High School, Bengkulu City?

II. METHOD

This research is a type of qualitative research, which is a research procedure that produces descriptive data in the form of words written or oral from people and observable behavior. Qualitative research has the characteristics of the naturalistic paradigm that reality is dual/holistic. The relationship between the researcher and the researched is interactive, the results of the research are bound to context and time because in all situations simultaneously and not value-free.

Qualitative research is a study aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of individuals. In addition, qualitative research is a research procedure that produces descriptive data in the form of written or verbal words from people and behaviour observed.

III. RESULTS AND DISCUSSION

Based on the results of the study, it was found that the implementation of Multicultural-based Theological Education in Sint Carolus High School in Bengkulu City included: the dimension of belief, dimension of appreciation, and dimension of experience. The dimension of belief includes theory and practice. Each multicultural student is given the opportunity to practice the theory that has been given in the form of discussions and assignments in the field.

Dimension of appreciation. Students are expected to understand and appreciate the knowledge related to their respective religions in Theological Education. Knowledge Dimension, in Theological Education material, students study the holy books of every religion and the doctrine of belief, the founding struggle of religions and beliefs, religious people and believers care and be involved in the renewal of people's lives, cultural chauvinism, religions and trust, the presence of God in the openness of religious people and the belief and presence of God in the struggle to overcome the degeneration of women.

On the dimension of experience. Students are expected to reflect on the experience of religious and belief life itself in order to grow and develop. In Theological Education students

are invited to interpret life according to their respective beliefs and beliefs. Opportunities for dialogue or communicating between different religions and beliefs, both occurring inside and outside the classroom, are expected to foster a spirit of tolerance in students towards the diversity of religious views and beliefs, as well as foster respect for religious students and other faiths.

Barriers to the implementation of multicultural-based theological education are inter-factor, which reflects the experience of religious life and belief itself in order to grow and develop. In Theological Education students are invited to interpret life according to their respective religions and beliefs. Opportunities for dialogue or communicating between different religions and beliefs, both occurring inside and outside the classroom, are expected to foster a spirit of tolerance in students towards the diversity of religious views and beliefs, as well as foster respect for religious students and other faiths.

External Factors, this includes the lack of education and public understanding of the concept of multiculturalism that hinders the implementation of multiculturalism in the midst of society. For example, some Muslims do not accept the presence of people of different religions in daily life. Excessive fanaticism of religion so that there is no mutual tolerance in religion. Social traditions that occur in the community are like the habits of parents that limit the association of children with certain tribes, with certain religions and social order. Economic factors, this is by some people very much determines the way he gets along (socializing) with others, for example restricting children to socialize with the same or more economic strata.

Efforts made by theological teachers to overcome obstacles in implementing theological education are in the learning process, teachers teach the values of theological universally to students so that students can tolerate, cooperate and love each other. Extracurricular activities are giving equal opportunities among students of each religion to learn their religion in the school environment and outside the school environment.

IV. CONCLUSION

The implementation of Multicultural-based Theological Education in Sint Carolus High School included: the dimension of belief, dimension of religious practice, dimension of appreciation, dimension of knowledge, and dimension of experience. The barriers to the implementation of multicultural-based theological education are internal and external factors.

Efforts made by theological teachers to overcome obstacles in implementing theological education are teachers teach the

values of theological universally to students so that students can tolerate, cooperate and love each other. The teachers gave equal opportunities among students of each religion to learn their religion in the school environment and outside the school environment.

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