

The Contribution of John Rawls' and H. A. R. Tilaar's Thoughts to the Development of Multicultural Christian Religious Education in the Industrial Revolution 4.0 Era

Christy Monica Momongan

Universitas Kristen Indonesia

Received: 5 Juni 2024
Revised: 10 Juni 2024
Accepted: 13 Juni 2024

Abstract

In the formation of a healthy multicultural society, efforts must be systematic, pragmatic, and continuous. One of the most strategic steps in this regard is through multicultural education conducted by all educational institutions. Multicultural education is also a process of developing the full potential of individuals who appreciate their plurality and heterogeneity as a consequence of cultural, ethnic, tribal, and religious diversity. Sometimes, these differences can trigger conflicts. Therefore, multicultural-based Christian religious education is present to minimize such conflicts. The aim of this research is to analyze the concepts of John Rawls and H.A.R. Tilaar regarding multicultural education and how the implementation of multicultural-based Christian religious education is applied in the era of Industry 4.0. This research uses a literature study method with a qualitative approach. The final result of the research is that multicultural Christian religious education plays a very important role in developing patterns to build justice and peace based on multiculturalism as a means to build trust, mutual respect, giving and receiving, and adapting to each other based on local wisdom and culture.

Keywords: John Rawls' and H. A. R. Tilaar's Thought, The Development of Multicultural Christian Religious Education, Industrial Revolution 4.0

(*) Corresponding Author: christymomongan.cm@gmail.com

How to Cite: Momongan, C. (2024). The Contribution of John Rawls' and H. A. R. Tilaar's Thoughts to the Development of Multicultural Christian Religious Education in the Industrial Revolution 4.0 Era. *International Journal of Education, Information Technology, and Others*, 7(3), 227-238. <https://doi.org/10.5281/zenodo.13689072>

INTRODUCTION

Indonesia is known as one of the largest multicultural or pluralistic countries in the world because it is rich in linguistic, ethnic, cultural, and religious diversity. In 2019, Indonesia had 17,504 islands, about 714 ethnic groups, and 1,001 different regional languages. Indonesia also has a variety of religions and beliefs, including Islam, Catholicism, Hinduism, Buddhism, Protestant Christianity, Catholicism, Confucianism, and various indigenous beliefs (Rosada, 2019). On one hand, the diversity that Indonesia possesses is something beautiful and a national treasure that must be preserved, developed, nurtured, and passed down. This diversity should even become a significant potential for the creation of the Unity of the Republic of Indonesia. Differences are the strength of the Indonesian nation. These differences create the motto "Bhinneka Tunggal Ika," which means "Unity in Diversity," enabling every Indonesian citizen to maintain and respect diversity for the integrity of Indonesia. The Indonesian nation is strong if its society or every diverse individual has an attitude of mutual acceptance, respect, and cooperation to build a better country (Stefanus, 2009).

Discussing multiculturalism, it is the cultural diversity that arises from natural events where one culture meets another. The meeting of two or more cultures results in diverse interactions between them, leading to ways of life that influence individual and group behaviors. This diversity can include cultural, religious, ethnic, and group differences (Febrianto et al., 2023). Indonesia, as a multicultural and pluralistic country, is rich in culture but also has a high potential for conflict. Indonesia's significant conflict potential stems not only from its various races and ethnicities but also from many other differences in beliefs and cultures (Department of Culture and Tourism & UNESCO, 2009).

As time progresses in the Industrial Revolution 4.0 era, the diversity of ethnicities and identities within society can lead to various attitudes such as fanaticism, exclusivity, the decline of social humanities values, consumerist lifestyles, unlimited freedom, and intolerance in societal life, which can undermine the nation's cultural values. Additionally, there have been instances of violence in several regions of Indonesia, such as the case in Bitung, North Sulawesi. This clash occurred between the Manguni Makasiouw indigenous community organization, accused of being pro-Israel, and the Barisan Solidaritas Muslim (BSM) mass who held a pro-Palestine rally. This happened due to misunderstandings related to religious sentiments (Sudirman, 2023).

Religion has proven to be a powerful weapon in dividing the unity and cohesion of a nation. The multicultural condition, which has led to conflicts, has begun to draw attention in Indonesian education. The diversity of society, including diversity (*diversitas*), pluralism (*pluralitas*), and heterogeneity (*heterogenitas*), is a reality. Substantively, multiculturalism in education has long been developed in advanced countries such as America, Europe, and other nations. In the formation of a healthy multicultural society, Azyumardi Azra's view is that it cannot be taken for granted or approached with trial and error. Efforts must be systematic, pragmatic, and continuous. One of the most strategic steps in this regard is through multicultural education conducted by all educational institutions, both formal and non-formal, and even informal within the broader community (Azra, 2005).

Education is one of the crucial ways to prevent and counter the negative influence of radicalism. Education empowers students to be independent, critical, open-minded, intellectually adventurous, and capable of addressing and solving the problems they face. The task of education is to bring individuals into critical contact with the world. Education aims to awaken awareness of reality. Education can foster critical attitudes and prevent irrationality. Naive awareness does not give individuals the confidence to participate in societal changes. Only education facilitates the shift towards transitive awareness. Therefore, education is an essential way to instill multicultural education.

Multicultural education is then formulated as an awareness of cultural diversity, human rights, and the reduction or elimination of prejudices for a just and advanced society (Lestari, 2015). The focus is on developing an educational model that can accommodate the many differences in a harmonious, tolerant, and respectful manner to create unity in Indonesia. Tilaar (2004) argues that a multicultural-based educational process is needed to accommodate these differences. The need for multicultural-based education has led to a strategy and concept called multicultural

education. Religious education is one of the subjects expected to have a multicultural perspective.

The issue that needs attention in understanding multicultural education is that it is a process, which requires formulation, reflection, and action for its implementation. Additionally, experts are needed to sharpen the multifaceted concept of multicultural education (Tilaar, 2009). In the current global context, the thoughts of John Rawls and H.A.R. Tilaar on multiculturalism are relevant and need to be highlighted to find alternative solutions to various human problems in the era of the Industrial Revolution 4.0. One of the concepts of multiculturalism from John Rawls' perspective is expressed in the "theory of justice." The application of this theory aims to reduce conflicts and, if possible, eliminate potential conflicts. John Rawls' thoughts on multiculturalism affirm the need for justice and equality in life. Meanwhile, according to Tilaar (2017), multicultural education is education to enhance appreciation of the ethnic and cultural diversity of society. This is in line with W. Robert Houston's idea that education is inseparable from its culture and historical period. Houston even describes it as a unity deeply embedded in the technology of its time, and it radically changes as the culture changes (Houston, 2009).

In relation to this, it is crucial to provide multicultural Christian religious education for the younger generation, where the concept of multicultural Christian religious education can offer a framework for building justice and peace based on multiculturalism as a means of fostering trust, mutual respect, giving and receiving, mutual adjustment, and so on, based on local wisdom and cultural values. Christian religious education should be presented within the framework of diversity without being polarized by religious, ethnic, cultural, and caste boundaries. Multicultural Christian religious education must engage in dialogue and synergy to address struggles and comprehensively respond to the various needs of human life adaptation, not only from the perspective of life benefits but also in terms of academic responsibility. In this context, the author aims to delve into the contributions of experts, namely John Rawls and H.A.R. Tilaar, where, in principle, multicultural Christian religious education must affirm the existence of humans as learners and cultural beings responsible for passing on culture while embracing diversity. The development of multicultural Christian religious education in the era of the Industrial Revolution 4.0 is also examined. Therefore, the questions to be answered in this paper are how the development of multicultural-based Christian Religious Education can be applied in the era of the Industrial Revolution 4.0 and what strategies are used in building a multicultural society.

RESEARCH METHOD

This research is structured using a literature study method with a qualitative approach (Zaluchu, 2020). The literature used includes books, journal articles, and other literature that support the theme. The literature approach is employed in this research to gain a clear understanding and picture of the thoughts of John Rawls and H.A.R. Tilaar on multiculturalism and how multicultural-based Christian Religious Education can address the issues arising in the era of the Industrial Revolution 4.0. The data sources in this research are obtained through a library

study where the researcher does not acquire direct knowledge from the field but instead deals directly with texts referred to as secondary sources (Zed, 2008).

RESEARCH RESULTS AND DISCUSSION

John Rawls' Concept of Thinking

John Bordley Rawls was born in Baltimore, Maryland, United States on February 21, 1921. During his teenage years, Rawls attended public school in Baltimore for a while before transferring to a religious school in Connecticut. He was an American moral and political philosopher in the liberal tradition. Rawls received the Schock Prize for Logic and Philosophy and the National Humanities Medal in America in 1999. According to John Rawls, justice is the primary policy in social institutions, akin to truth in systems of thought. Therefore, justice is a consciousness in human social life that reflects balance, both material and spiritual. Justice pertains to the needs, rights, and obligations of every individual in society. In Rawls' perspective, justice is understood as the primary virtue that must be upheld and serves as the fundamental spirit of various basic social institutions in a society. According to Rawls, justice is the first and foremost virtue of social institutions, similar to truth in thought; and as the primary virtue of every human action, truth and justice are inviolable. He views justice as a value that manifests balance between parts within a whole, between individual goals and collective goals (Namang, 2020).

The philosophy of multiculturalism fundamentally revolves around fostering empathy and solidarity among all human beings without discrimination. It serves as an alternative to minimize or prevent conflicts that arise in interactions among individuals in diverse societies. The emergence of awareness regarding the necessity of solidarity in multicultural societies greatly aids in finding common ground amidst differing social, economic, and political perspectives. In every culture, there exist sets of values that shape and color the worldview of that culture. These value systems represent the highest and most abstract levels of cultural identity. It is this concept of value systems that forms the focus of John Rawls' thinking. Rawls' conception of justice through the lens of multiculturalism offers a cultural-political proposition encapsulated in his book "A Theory of Justice." According to Rawls, a just society does not merely ensure "the greatest happiness for the greatest number," a principle well-known in democratic theory. Rather, a just society entails recognition and acceptance of differences and diversity (Rawls, 2001). Rawls' theory of justice is relevant for explaining the concept of justice in multicultural societies. In explicating his theory of justice, Rawls critiques utilitarianism and intuitionism, which he views as the philosophical foundations of justice thus far. Utilitarianism, according to Rawls, fails to achieve social justice because it measures individual well-being against societal well-being, often reducing individual welfare and imposing sacrifices for the greater good. Meanwhile, he argues that intuitionism lacks rational foundations (Rawls, 2001). Therefore, Rawls' concept of justice leans towards "justice as fairness," a theory that generalizes and elevates the traditional conception of social contract to a higher level of abstraction. Rawls aims to present a theory of justice that can serve as an alternative to doctrines or philosophical foundations that have dominated multicultural societies thus far (Rawls, 2001). Rawls' Theory of Justice is

significant because it breaks the deadlock of utilitarianism and intuitionism that has underpinned previous theories of justice. Justice, according to Rawls, is the primary virtue within social institutions and the foremost criterion in distributing the basic structure (economic, social, and political) of society.

There are several key ideas formulated by John Rawls regarding multiculturalism philosophy related to justice.

1. Justice as Fairness

Justice as Fairness is a concept of justice about the necessity to distribute social values in society fairly, thus providing benefits to all parties involved based on agreements reached through deliberation among them. According to Rawls, what everyone seeks to achieve together is referred to as primary goods, not natural primary goods. The social primary goods Rawls refers to include income, wealth, opportunities, power, rights, and freedoms. Natural primary goods, on the other hand, include health, intelligence, strength, imagination, and natural talents (Pettit, 1980). Rawls is concerned with social primary goods because these are directly distributed, influenced, and controlled by the basic structure of society (Ahida, 2008).

2. Veil of Ignorance

This concept is described by Rawls in a society that possesses rationality, freedom, and equality. In this condition, everyone assumes that they lack knowledge, have no interest in dominating each other, and no desire to prioritize oneself and one's group. Each person is confronted with the complete absence of facts and circumstances about oneself. In such conditions, they then enter into a reciprocal "social contract," benefiting all parties involved in that social contract (Rawls, 2001).

3. Maximin Rule

Rawls defines Maximin as an effort to address existing inequalities in society. The Maximin rule aims to ensure equal benefits and basic freedoms for all individuals in society, whether fortunate or not. This concept underscores the necessity of "sharing" among individuals. Those who are fortunate do not feel disadvantaged, while those who are less fortunate also gain benefits (happiness is a right for all individuals).

4. Reflective Equilibrium

Reflective involves confirming considerations and premises about the origin of various principles or theories. Equilibrium refers to balance after considering various principles or theories, ultimately reaching a point of convergence. The equilibrium of principles is not necessarily stable because these principles may be critiqued and revised due to situations encountered in the field. This method is necessary because it assumes that people in their "original position" or in a "social contract" have diverse thoughts based on everyday life realities—some consider a policy fair while others deem it unfair. From these considerations, more adequate and appropriate principles of justice are formulated compared to existing theories (Rawls, 2001). Rawls adopts the social contract theory because it gives each party involved in the contract a voice; no policies are implemented without agreement from all parties. The idea of a contract is not to legitimize what exists but to provide an understanding of how to arrange what should exist. In a social contract, each member agrees to justify the principles they have chosen, considered as principles

of justice. Reflective Equilibrium implies that conditions are always changing. What is considered good today may not be good for the future.

5. Principle of Equal Liberty and Difference Principle

Two principles of justice that concern Rawls are the principle of equal liberty and the difference principle. These principles cannot be understood separately because they are interconnected and form a coherent understanding. Rawls emphasizes equality in the distribution of social primary goods in societal life (Corlett, 1991). Treating people equally does not mean abolishing the life achievements of individuals (e.g., rich and poor). According to John Rawls, inequalities that should be eliminated are those that do not benefit society. However, if these inequalities actually generate energy and dynamic movement in society, then they are considered positive and acceptable.

H. A. R. Tilaar's Concept of Thinking

Henry Alexis Rudolf Tilaar was born in Tondano, North Sulawesi, on June 16, 1932, and passed away on October 30, 2019. In his journey as an education expert, Tilaar pursued his education at the University of Indonesia and graduated with a Bachelor of Education cum laude in 1961 (Tilaar, 2012). In 1964, he received a scholarship from US-AID and studied at the University of Chicago (1964-1965), and later at Indiana University, Bloomington, where he earned a Master of Science of Education (1967) and a Doctor of Education (1969). He further pursued various postgraduate programs at several universities in the United States and the United Kingdom, as well as training at United Nations institutions.

As an education expert, H.A.R. Tilaar was deeply involved in fundamental ideas about education through the concept of education as a process of cultural cultivation and liberation of humanity from narrow ideologies that he believed cast a shadow over Indonesia. He viewed the task of education as a historical and cultural effort to unveil the veil of dehumanizing situations and transform them into humanistic situations that liberate humanity. In the context of a multidimensional society, there is a need for what is known as appreciation and maximum management of diversity. Diversity can become a strength if managed properly. It is further clarified that in the discussion of the concept of multicultural education, there is a core idea that includes democracy, humanism, and pluralism. In Tilaar's concept of education, the focus of multicultural education is on various levels, both normative and descriptive, discussing issues and problems related to multicultural societies. At a broader level, it involves understanding considerations for educational policies and strategies within multicultural societies (Mkmun, 2016). At the descriptive level, multicultural education encompasses various subjects such as tolerance, themes of ethnocultural and religious issues, dangers of discrimination, conflict resolution and human rights mediation, democracy and pluralism, multiculturalism, universal humanity, and other relevant subjects.

Multicultural education is defined as education used for people of color. It can be interpreted that multicultural education is a form of education whose pedagogy focuses on exploring various diversities and differences, as diversity and difference become absolute. Multicultural education is also a process of developing the full potential of humans that values its pluralism and heterogeneity as a consequence of cultural, ethnic, tribal, and religious diversity. Multicultural

education can be said to be a space for transforming knowledge that is able to provide multicultural values demonstrated by attitudes of mutual respect and respect for diverse differences. In the concept of multicultural education offered by Tilaar, how to interpret multicultural education is a discourse across boundaries. In multicultural education, it relates to issues of social justice, democracy, and human rights (Tilaar, 2010). Tilaar also discusses multiculturalism from a cultural perspective, where well-implemented and formulated multiculturalism will foster respect and tolerance among different cultural groups (Tilaar, 2004). Tilaar's thinking is based on the assumption that fundamentally, society, education, and culture are a single unity. Culture forms the basis, while society provides various means and education serves to preserve and develop values that bind communal life together; on the other hand, society owns that culture.

In Tilaar's concept of multicultural education, there are three factors driving the rapid development of multicultural education: human rights, globalization, and the democratic process.

1. **Multiculturalism and Human Rights.** There have been times when human rights were suppressed or not valued, purely due to power and authority centralized for self-interest or specific groups (Tilaar, 2012).
2. **Multiculturalism and Globalization.** The phenomenon of the global village, facilitated by advancements in communication technology, has opened up human life globally, fostering both a sense of fraternity and, admittedly, occasionally hostility. The likelihood stems from increasingly interconnected global relations, which fundamentally in economic life create an open market, solidify relationships between people, races, and also between governments. Globalism strengthens the emergence of multiculturalism in both a simple understanding and in philosophical perspectives on communal life (Tilaar, 2012).
3. **Multiculturalism and Democracy.** Information technology enables humans not only to recognize and exercise their political rights but also to acknowledge their cultural rights, including group and other cultures. In the process of democracy and multiculturalism, there is mutual reinforcement. Democratization fosters the recognition and acknowledgment of diverse cultures, thereby affirming human rights within cultural life. Multiculturalism supports pluralism, the existence of equally valued cultures within a pluralistic society. Such a concept could be seen as perfect democracy, encompassing not only political rights and individual rights but also cultural rights within a community. Thus, multiculturalism aligns with the development of human rights, globalization, and democracy.

Concept of Multicultural Christian Religious Education

Religion fundamentally plays a crucial role in a person's life. This is said because religion itself relates to spiritual life and a person's beliefs in God. Additionally, religion acts as a guide in striving to achieve a meaningful, peaceful, and dignified life. Consequently, education, as a conscious effort for human beings to develop their potential through learning processes and ways recognized by society, aims not only to enhance a person's spiritual potential but also to shape individuals into faithful and noble human beings (Utomo, 2017).

Multicultural education is more directed towards a necessity as a tool to nurture a safe and prosperous world, where ethnic groups within a country or nations worldwide can sit together, respect each other, and assist one another. Essentially, multicultural education values differences, meaning these differences do not become sources of conflict and division. This attitude of tolerance will ultimately make dynamic diversity, cultural richness that defines identity, and character worth preserving. Multicultural education is therefore formulated as a manifestation of awareness regarding cultural diversity, human rights, and the reduction or elimination of prejudices for a just and progressive society (Lestari, 2015). According to Tilaar (2017), multicultural education aims to foster respect for ethnic and cultural diversity within communities. This indicates that the concept of multicultural Christian religious education can illustrate that it plays a role as religious education, participating in patterns of development to build justice and peace based on multiculturalism. It serves as a means to build trust, mutual respect, reciprocity, adaptation, and others based on local wisdom and cultural values, involving churches, mosques, schools, youth institutions, and communities as strategic platforms in preparing individuals as peace agents and actors in forming interfaith communities through collaborative activities.

James Banks argues that in order to create multicultural education, educational equity is necessary where there is no discrimination, racial issues, issues related to ethnicity, gender, religion, etc. Schools should meet the needs of students from different cultural, ethnic, religious, racial backgrounds, etc. Students require various resources to understand different cultures, religions, and ethnicities (Kurniawati, 2014). There are several theological foundations in Multicultural Education: 1) The Bible as a Statement of God: It presents human multiculturalism in the context of human culture, where the Old Testament was written in the context of Jewish-Palestinian or Hebrew language and culture, and the New Testament in the context of Greco-Roman culture. 2) Genesis 1:26-28: God as the creator of diversity or differences in the first human beings (Adam and Eve). God created these differences beautifully and nobly so that humans can love one another and realize God's love. Regardless of religion or ethnicity, all are equal before God. 3) Exodus 20:1-17: Humans are called to live in good love toward God and toward fellow humans without regard to differences in ethnicity, nationality, or religion. 4) Deuteronomy 6:4; 4:35; Isaiah 43:10-11: God declares Himself as the only God for all nations. Jesus heals the Samaritan woman's daughter (John 9:1-6). 5) Human as a Servant of Human Togetherness: The New Testament does not find the uniqueness of the Church or Christians referring to the uniqueness of the statement in the Lord Jesus Christ. Jesus' statements are always universal. For example, the Sermon on the Mount in Matthew 5-7 is directed to anyone willing to accept that humans must relate to each other (Singgih, 2000).

Multicultural Christian Religious Education in the Industrial Revolution 4.0 Era

The current paradigm shift influenced by the Fourth Industrial Revolution has brought both positive and negative impacts on the education system's advancement. Christian religious education, in particular, engages in multicultural foundations as a basis for understanding faith grounded in local wisdom, aiming to

effectively use cultural instruments to revitalize and transform local wisdom values as a cultural process essential in guiding the nation's younger generation towards comprehensive development (Triyanto, 2014). Alongside advancements in science and technology, education and its systems are undergoing inevitable changes. For instance, traditional face-to-face classroom learning has shifted to online platforms due to the Fourth Industrial Revolution, aided by social media and other supporting mediums. Despite the benefits, technological advancements in education also introduce negative impacts and new challenges hindering educational processes in Indonesia. An evident issue is the declining direction of character education among the youth, leading to a loss of national identity, especially among school-age children, manifested in school conflicts, discrimination against minority groups, and issues like fanaticism, radicalism, lack of tolerance, cultural or ethnic stereotypes, promiscuity, and juvenile delinquency (Dwintari, 2018).

Facing the future challenges of the nation's youth in the era of the Fourth Industrial Revolution, education must conscientiously strive to create an active learning environment that fosters critical thinking and enables young generations to develop their full potential (Wedan, 2016). In alignment with these ideals, Christian multicultural religious education becomes crucial as a form of learning that directs young generations towards forming characters capable of recognizing their unique identities as ancestral legacies. Thus, Christian multicultural religious education serves as a tool to develop knowledge, skills, habits, and attitudes that nurture individuals towards becoming exemplary figures based on Christian teachings and the cultural wisdom passed down by predecessors (Sudrajat, 2011). This highlights that education content not only carries local significance but also adapts values suitable to religious life contexts. Implementing Christian multicultural religious education aligns knowledge to innovate efforts in instilling local wisdom values, harmonizing with Fourth Industrial Revolution technology advancements while preserving cultural and religious values as ancestral heritages of unity, peace, and mutual respect in multicultural and pluralistic contexts.

Strategies of Christian Religious Education in a Multicultural Society

1. Collaboration Among Schools, Teachers, and Parents Parents play a crucial role in fostering multicultural education within families by promoting tolerance towards diversity. They provide national insights by introducing the richness of Indonesian traditions and cultures. Teachers educate about the values inherent in diversity, both on a personal and societal level, to develop communication and cooperation skills among students. Each teacher creates an inclusive learning process where mutual respect and appreciation for differences are emphasized. Teachers not only impart knowledge but also instill attitudes of respect and appreciation among students.
2. Employing Approaches Education within a multicultural society requires time and deliberate approaches. Panggabean argues that through various approaches, educators can better understand the dynamics within their environments. Practical theological approaches, as explained by Antone, impact human responses towards pluralism, fostering understanding, openness, and commitment to embracing new discoveries and transformations (Antone, 2010). These approaches aim to guide educators in designing Christian

religious education that aligns with Biblical teachings. The principles guiding Christian Religious Education approaches include: a) Teaching Content: Spiritual growth leads individuals to apply love in their lives, following Jesus' example. Therefore, every Christian respects others regardless of habits, language, values, ethnicity, culture, etc., as all are equally valuable in God's eyes. Love unifies differences within a multicultural society. b) Transformational Learning: Educators emphasize spiritual transformation in students, helping them understand God's plans in their lives. Students learn that God created diversity, as seen in the Tower of Babel story. Implementing Christian teachings allows students to fulfill God's promises in their lives and comprehend the purpose behind His designs (Ismail, 2020).

3. Teaching in Contextualized Approaches

Often, differences become triggers for debates and disputes among individuals. In this regard, Christian Religious Education teachers must educate their students that these differences represent a unique richness created by God, which should be preserved and cherished collectively. It's important to note that Christian religious education isn't exclusively for Christians but for anyone willing to seek truth. Sumarno and Paruntung assert that similar to secular education, Christian religious education implements various teaching models aimed at enlightening and educating students, firmly rooted in Biblical truth. A teacher must understand each student's personal background, making it easier to reach them in ways that suit their needs. Similarly, in the context of multicultural students, Christian religious education teachers need to be aware of their students' ethnic, racial, or cultural backgrounds to effectively tailor their teaching methods accordingly (Sumamo & Parantung, 2019).

According to Zamroni (2007), to create multicultural awareness in religious education, there are several things that schools need to consider: 1) Transformative Religious Education: Religious education should be transformative, capable of fostering change that emphasizes a sense of community and tolerance. 2) Reflective Teaching Process: Teachers should always engage in reflective teaching, integrating or synthesizing learning materials with the specific conditions and backgrounds of students. Teachers should also be able to engage in dialogue so that students can adeptly analyze various issues and provide arguments respectfully, ultimately fostering mutual understanding of existing differences. 3) Caring Teacher Approach: Teachers should exhibit a caring approach, akin to being nurturing parents who are attentive to the needs of their students. 4) Developing Awareness in Religious Education: Religious education should cultivate awareness in students about the nature of pluralistic societies, thus instilling the understanding that differences are a blessing and nurturing genuine tolerance. These are the key principles identified by Zamroni (2007) for fostering multicultural awareness in religious education.

The diversity within Indonesian society is a richness and pride for the nation. Therefore, this diversity must be respected and valued. If diversity is not respected and valued, it can lead to conflicts and problems, fostering intolerance, hatred, and ongoing violence within Indonesian society. Hence, one crucial and urgent matter for Indonesian society is how it can build dialogue and trust in communal life. This ensures that differing points of view and cultures embraced through religion,

culture, and ethnicity do not become sources of conflict that can damage and destroy.

CONCLUSION

Education plays a pivotal role in introducing and guiding communities on how to thrive amidst diversity. The presence of diversity among different groups often triggers conflicts, which is a reality. Culture is a manifestation of the success of education. In the context of multiculturalism, Christian religious education plays a role in the development pattern in building justice and peace based on multiculturalism as a means to foster trust, mutual respect, reciprocity, and adaptation based on local wisdom and culture. Multicultural Christian religious education serves as an alternative to minimize or prevent conflicts that occur in interactions among individuals in a diverse society. The emergence of awareness about the necessity of togetherness in multicultural societies greatly aids in finding common ground when there are differences in social, economic, and political views.

BIBLIOGRAPHY

- Ahida, Rida. (2008). *Keadilan Multikultural, Perbandingan Pemikiran John Rawls dengan Will Kymlicka*. Jakarta: Ciputat Press.
- Antone, Hope S. (2010). *Pendidikan Kristiani Kontekstual*. Jakarta: BPK Gunung Mulia.
- Azra, Azyumard. (2005). *Pendidikan Agama: Membangun Multikulturalisme Indonesia, dalam Pendidikan Agama Berwawasan Multikultural*. Jakarta: PT Gelora Aksara Pratama.
- Daniel, Stefanus. (2009). *Pendidikan Agama Kristen Kemajemukan*. Bandung: Bina Media Informasi.
- Dwintari, J. W. (2018). *Urgensi Pendidikan Kewarganegaraan Berbasis Multikultural dalam Pembinaan Keberagaman Masyarakat Indonesia*. Civic-Culture: Jurnal Ilmu Pendidikan PKn Dan Sosial Budaya.
- Febrianto, Sobri, Munfarida, Elya. (2023). *Implikasi Konsep Moderasi Beragama Terhadap Multikulturalisme Di Indonesia*, Jurnal SUARGA: Studi Keberagaman dan Keberagaman, Vol. 2, No.1, 2023 pp.72-96
- Houston, W. Robert. (2009). *Teachers in History in International Handbook of Research on Teachers and Teaching*.
- Ismail, Jeffrit Kalprianus. (2020). *Pengantar Metodologi Penelitian PAK; Contoh Penulisan Tesis Berbasis Korelasional*.
- J. Angelo Corlett (ed.). (1991). *Equality and Liberty*. London: Mac Millan Press.
- Lestari, G. (2015). *Bhinneka Tunggal Ika: Khasanah Multikultural*. Jurnal Pendidikan Pancasila Dan Kewarganegaraan.
- Lestari, G. (2015). *Bhinneka Tunggal Ika: Khasanah Multikultural*, Jurnal Pendidikan Pancasila Dan Kewarganegaraan.
- Mkmun, Rodli. (2016). *Pendidikan Multikultural di SMK Negeri 1 Geger Kabupaten Madiun*. Jogjakarta: Lingkar Media Jogja.

- Namang, Raimundus Bulet. (2020). *Analysis Of John Rawls Perspective Of Justice Value On Barter Market In Lamalera Village*, Social Sciences, Humanities and Education Journal (SHE Journal) Volume 1 (3) 68 –74, September, 70.
- Nuhamara, Daniel. Materi Pokok Pembimbing Agama Kristen, Modul 1-9. Jakarta: Direktorat Jenderal Bimbingan Masyarakat Kristen.
- Pettit, Philip. (1980). *An Introduction to Contemporary Political Philosophy*. Routledge: London.
- Rawls, John. (2001). *A Theory of Justice*. Cambridge: The Belknap Press.
- Rosada, Admila, Doni Kesoema A., et al. (2019). Pendidikan Multikultural. Strategi Mengelola Keberagaman di Sekolah. Yogyakarta: Kanisius.
- Sudrajat, A., *Mengapa Pendidikan Karakter? Pendidikan Karakter*, <https://doi.org/10.21831/jpk.v1i1.1316>, 2011.
- Sumarno, Yuel & Paruntung, Josia Pantja. (2019) *Penerapan Strategi Pembelajaran Kontekstual Dalam Upaya Meningkatkan Minat Belajar Pak*. Edukasi: Jurnal Pendidikan Agama Kristen 10, no. 2. 27–39.
- Tilaar, H. A. R. (2017). Pendidikan untuk Mengembangkan Identitas Bangsa. Abad: Jurnal Sejarah.
- Tilaar, H. A. R. (2004). *Multikulturalisme Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional*. Jakarta: Grasindo.
- Tilaar, H. A. R.. (2009). *Kekuasaan dan Pendidikan: Manajemen Pendidikan Nasional dalam Pusaran, Kekuasaan*. Jakarta: PT Asdi Mahasatya.
- Tilaar, H. A. R.. (2010). *Paradigma Baru Pendidikan Nasional*. Jakarta: Rineka Cipta.
- Tilaar, H. A. R. (2012). *Kaleidoskop Pendidikan Nasional*. Jakarta: Kompas Media Nusantara.
- Triyanto. *Pendidikan Seni Berbasis Budaya*, Imajinasi: Jurnal Seni, VIII(1), 2014, 33–42.
- Utomo, B. S. (2017). *Revolusi Guru Pendidikan Agama Kristen dalam Mentransformasi Kehidupan Siswa*. DUNAMIS: Jurnal Penelitian Teologi Dan Pendidikan Kristiani.
- Wedan, M. (2016). *Pengertian Pendidikan dan Tujuan Pendidikan Secara Umum*.
- Zaluchu, Sonny Eli. (2020). Strategi Penelitian Kualitatif Dan Kuantitatif Di Dalam Penelitian Agama. Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat 4, no. 1 28–38, <https://doi.org/10.46445/ejti.v4i1.167>.
- Zed, Mestika. (2008). Metode Penelitian Kepustakaan. Jakarta: Yayasan Obor Indonesia.