Interreligious Education: Development of Religious Moderation in The Education Sector

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Abstract: Recently there have been many cases of intolerance in educational institutions, such as the state school policy that requires all students to wear Muslim uniforms including non-Muslim students, there have been cases of terror experienced by non-Muslim students by Rohis organizations, and several other cases that have occurred in educational institutions. This in turn will damage the harmony between religions, and eliminate attitudes of respect for the truth of other religions and conflict with the principle of diversity which is the motto of the pluralistic Indonesian state. This research is qualitative literature research with a socio-cultural approach. The results of the study show that interfaith education is part of intercultural education which aims to build understanding, tolerance an,d social attachment to actively form relations between people of different religions. Interfaith education is positioned as an additional supplement to support and enrich the teaching practice of Religious Education in educational settings. This is in line with the new policy of implementing the Pancasila Student Profile in the Independent Curriculum. The existence of Pancasila Student Profile policy in an independent curriculum is expected to instill tolerance values in the life of diversity in the world of education.

Keywords: education; interreligious; religious moderation; independent curriculum

INTRODUCTION

Indonesia is one of the countries with the largest plurality in the world. This fact can be seen from the socio-cultural conditions that are so diverse. Indonesia as a multicultural nation, inhabited by various races, ethnicities, cultures and religions. This natural and natural diversity will be a valuable manifestation when it can be directed properly toward conducive situations and conditions. On the other hand, when not directed with the right pattern, this diversity will cause a clash of civilizations which will later create division and social disintegration.

With the diversity of race, ethnicity, culture and religion, education is needed that is able to provide a contextual picture and ideal of religious morals. In the educational process, a review is needed regarding religious doctrines that are rigid and less humanistic during implementation.

The plurality of religions and beliefs is no longer understood as a potential for riots, but as a potential to be invited together to carry out teachings for humanitarian purposes. Thus all religions must build civilization, peace, and human benefit. The conflict in Indonesia shows that this nation has not yet understood the meaning of diversity and difference.

However, in reality, religious education in the education sector, both in public schools and religious schools, is more exclusive in nature, namely

religion is taught by denying the life of other religions, as if only their own religion is right and has the right to life, while other religions are misguided and threatened. right to life, both among the majority and minorities. A religious education curriculum that is more rigid and exclusive in law-oriented (nomos-oriented religion), rather than on love (eros-oriented religion), which is moderate and inclusive.

Whereas Islam is a teaching that is very oriented to the teachings of love (eros). In the Qur'an, there are five times more asthmatic Jamaliyyah than Jalaliyyah. Allah Most High Himself presents Himself with a gentle and loving face(Nurhakiky & Mubarok, 1970, p. 112). Therefore, religious education should be used as a vehicle to develop universal morality that exists in religions as well as develop inclusive and pluralist theology.

The statement above is based on the results of a survey conducted by the Institute for the Study of Islam and Peace (Institute for the Study of Islam and Peace-LaKIP) conducted from October 2010 to January 2011 involving 590 respondents from a total of 2639 PAI teachers and 993 Muslim students from a total of 611,678 junior and senior high school students. in 59 private schools and 41 public schools in Jakarta, Bogor, Depok, Tangerang, and Bekasi (Jabodetabek) showed that 41.8-63.8% of respondents supported intolerance and violence against non-Muslims.

In addition, 62.7% of respondents from Islamic religious teachers do not agree that non-Muslims build a place of worship in their neighborhood. Meanwhile, students who did not agree 40.7%. The survey results also stated that 57.2% of teachers and 45.2% of students disagreed if non-Muslims became school principals(Suhadi, 2016, p. 75).

Moreover, cases of intolerance in educational institutions are still being found in various schools. These forms of religious intolerance are not only in the form of discrimination in the treatment of religious minorities but also coercion to follow school rules to follow certain religious cultures (Ihsan, 2021, p. 2). The first and second cases occurred in Bali 2014. At that time there was a case banning the use of the hijab (hijab) at SMPN 1 Singaraja and SMAN 2 Denpasar. Furthermore, in June 2019, there was a circular at SD Negeri 3 Karang Tengah, Gunung Kidul, Yogyakarta, which caused controversy.

That's because it requires students to wear Muslim uniforms. Intolerance also occurred at SMAN 8 Yogyakarta, because the school principal required his students to attend camp on Easter Day. This made Catholic and Christian religious teachers protest, but the principal did not respond. Then in early 2020, an Islamic Spirituality (Rohis) activist student at SMA 1 Gemolong, Sragen, bullied another student for not wearing a hijab.

Departing from the above reality, a new paradigm is needed in educational institutions to respond to the problems of intolerance in these educational institutions. Inter-religious education is part of intercultural education which aims to build understanding, tolerance and social attachment to actively shape the relationship of people of various religions. The position of interreligious education is not intended to shift the established religious education subjects in schools. However, interreligious

education is positioned as an additional supplement to support and enrich the teaching praxis of Religious Education in the educational environment. Education must be directed to the process of independence, not to tame culture and religion that are all exclusive. A moderate attitude in someone who behaves inclusively, tolerantly and humanely will become the character of moderate people who are in line with the new policy of the Ministry of Education, Culture, Research, Technology and Technology (Kemendikbudristek) which is about the implementation of the Pancasila Student Profile in the Merdeka 2022 curriculum. Therefore, the author took the initiative to conduct this research with the title Interreligious Education: Efforts to Develop Islamic Moderation in the Education Sector.

RESEARCH METHODS

This study uses a qualitative method. Qualitative research is research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually and in groups (Sukmadinata, 2011, p. 60). This study focuses on the paradigm of interreligious education in the behavior of members of educational institutions so that the approach used is a socio-cultural approach. Sociocultural emphasizes how a person incorporates culture into their reasoning, social interaction, and self-understanding (Bukhari, 2016, p. 3).

The data collection techniques used in this research are literature study and triangulation. Triangulation is defined as a data collection technique that combines various data collection techniques and data sources that have been obtained. The use of triagulation carried out aims to collect data as well as test the credibility of the data, or check the data with various data collection techniques and various data sources (Sukmadinata, 2011, p. 221).

This effort is made in order to realize an effort to understand the basic concepts, prospects, and forms of interreligious education in the development of religious moderation in the education sector and is no longer temporary. Because religious life in Indonesia today often occurs as a monopoly of truth and allergies to thoughts outside of their religion, an exclusive, rigid, and self-confident religious attitude emerges.

RESEARCH RESULTS and DISCUSSION
Religious Education in a Pluralist Society

The religious education system in a plural society is required to provide management of religious, ethnic, and cultural diversity. Especially in religious education in Indonesia, Zakiyuddin Baidhawi in his book Religious Education with Multicultural Insights mentions that religious education in public and religious schools is more exclusive in nature - teaching their own religious system as true and the only way of salvation (salvation and truth claim) while demeaning other people's religion. More than that, he said that religious education is more presented through an approach to teaching religion (teaching religion) rather than teaching about religion (teaching about religion). The first approach involves historical and comparative or

comparative approaches, while the last approach involves dogmatic indoctrination of children/students (Baidhawy, 2005, p. 31).

Religious education in Indonesia is an education that must be given to every student. This is based on Law Number 20 of 2003 concerning the National Education System, specifically article 13, which states that every student has the right to receive religious subjects according to his/her religion and by teachers of the same religion. In accordance with the recognized religions in Indonesia, namely Islam, Christianity, Protestantism, Hinduism, Buddhism, and Confucianism, religious learning in each of these religions must give recognition and respect to one another. Religious education is directed at providing the values of harmony and peace between religious communities in addition to instilling faith and piety. This is in accordance with the contents of the Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious and Religious Education, in chapter 2 article 2 it is stated:

"Religious education has the function of forming Indonesian people who believe and fear God Almighty and have noble character and are able to maintain peace and harmony in inter and inter-religious relations."

Moreover, based on the government regulation, the purpose of religious education is not only to provide students with religious teachings or rituals, but to balance their ability to understand, appreciate, and practice religious teachings with their mastery of science, technology, and art.

In addition, according to Hairus Salim HS, apart from providing knowledge and skills, religious education is an arena for socializing moral values. Religious teachings are seen as leading to moral values and the source of moral teachings. Thus, it is appropriate that religious education, especially in a plural religious society, is directed as a vehicle for the socialization of values-oriented to inter-religious dialogue. Religious education should not tend to emphasize the teachings of one's own religion and ignore or negate the existence of other religious teachings. This is to avoid the so-called 'truth claims' against the teachings of one's own religion, which can be narrowed down again, to the teachings of the 'school' of their own religion. According to Hairus Salim HS, of course, obtaining religious education is believed to be very important and is also a right. But simply getting their own religious teachings, and ignoring and even getting rid of knowledge about other people's religions and beliefs, will only form individuals who always feel self-righteous, are easily prejudiced, closed off, and find it difficult to cooperate with others (Noor, 2015, p. 25).

In line with Hairus Salim's concept of religious education, Michael Grimmit as quoted by Khasan Bisri suggests several meanings of religious education. He distinguished religious education as "learning religion", "learning about religion", and "learning from religion". First, learning religion means the transmission of culture, religious beliefs, and values from one generation to the next. The function of religious education in this perspective is to capture and transfer religious values and traditions (multicultural). Second, religious education as meant by "learning about

religion" is that religion is studied purely, objectively and descriptively, not just absorbing or accepting religious values. This approach can be referred to as a form of religious teaching objectives. Third, is learning from religion" which refers to the following: what are the advantages that will be obtained by individuals who are studying religion; how religion can contribute to overcoming human problems, and how religion can shape character in students? From the classification, Grimmit prefers to "learn" from religion". With this categorization, people will try to find religious values, especially those related to the reality of multiculturalism and social diversity(Bisri & Karwadi, 2019, p. 66).

According to Zakiyudin Baidhawi, religious education in a religious pluralist society can be implemented by orienting education in terms of content, students, and society towards multicultural education.

a. Load Orientation

Content-oriented multicultural education can be developed in several ways. According to J.A Banks as quoted by Zakiyudin Baidhawi, curriculum reform can be approached through several approaches: First, the contributive approach, in the context of religious education, the main purpose of the contribution approach to the content of this curriculum is to include materials on the diversity of religious groups – including religious groups. cultural groups and ethnic groups – in education and educational subjects with the aim of increasing students' knowledge of the diversity of these groups.

Second, the additive approach, with an affinity approach, the religious approach utilizes typical multicultural content as an enrichment of teaching materials; the concept of harmony and coexistence among religious believers provides nuances to break the ice in responding to the existence of other religions; themes of tolerance, co-existence, pro-existence, cooperation, mutual respect, mutual understanding among adherents of different religions. Third, the transformative approach, the application of this approach in religious education means creating a new curriculum in which the concepts, issues, themes and problems that are the content of the curriculum are approached with a comparative approach. Namely, opening the perspective of outsider religious groups to provide comments and explanations on the material discussed.

b. Student Orientation

This program is designed to help students culturally and religiously make the transition into mainstream education. In this way, the program needs to look at the cultural and religious backgrounds of the students. By itself this program can take several forms: 1) a program that uses research on learning styles based on religious culture in an effort to determine which teaching methods can be used for certain groups of students; 2) cross-border programs; interreligious joint study, interethnic joint study; co-study between genders.

c. Social Orientation

This program is designed to promote all forms of interreligious, interethnic and intercultural contact and encounters. This program provides support for minority groups in schools, minimizes biases that grow in the

community and affect student interaction, and emphasizes learning together. This type of educational orientation emphasizes human relations (Baidhawy, 2005, pp. 108–116).

The life of a pluralist society like Indonesia should be based on a sense of tolerance as a form of mutual respect for human diversity. Thus, bridging these differences can be pursued through the implementation of inclusive religious education in order to create religious life that creates an attitude of mutual respect and appreciation between religious communities.

The conception of Interreligious Religious Education

The term interreligious stems from one of the models in the study of religions. According to Achmad Munjid as quoted by Muh Irfan, there are three models in studying religions, namely: a) Monoreligious, is a model of religious studies that only studies the religion adopted; b) Multireligious is a model of religious studies that does not only study the religion adopted, but also other religions; c) Interreligious, namely a model of religious studies that emphasizes the aspect of dialogue between religious communities (Irfan, 2019, p. 3).

In Munjid's view, the three models of religious studies do not mean favoring one over the other, because apart from having different goals, the application of the three models has a different context. The mono religious model, for example, is very effectively applied in Islamic boarding schools, seminaries, and the like, because it aims to explore the religion being embraced. The other two models, namely the multireligious and interreligious models, at first glance look the same, but

have essential differences.

The key difference between the two is the existence of dialogue. The multireligious model only introduces the differences of each religion. Moreover, according to Munjid, the study of religions with an interreligious model requires a person's willingness to open up and appreciate the views of other religions, by having a dialogue with the religious perspective that is studied with the religious perspective that is adopted alternately (Sya'rani, 2017, p. 2).

Interreligious religious education can be interpreted as a religious education process that prioritizes inter-religious dialogue in the learning process. The Association of Interreligious Education Developers (PaPPIRUS) defines interreligious education as a model of religious education based on Pancasila insights (Pappirus, 2020, p. 1). The interreligious education is religious education that is integrated in teaching and learning activities in religious education subjects by applying the dialogue method between groups (Susanti, 2016, p. 1).

Dialogue here is interpreted as a conversation about a general subject between two or more people with different views, the main purpose of which is for each student to change and grow. In dialogue, each partner must listen to the other openly and sympathetically, so that he or she can try to understand the other's position properly and understand it from within as much as possible.

The process of inter-religious dialogue by taking into account the above matters provides an opportunity for dialogue participants to think critically and rationally. These activities

can also be carried out in education which is manifested in the learning process. According to A Abdool, the core purpose of school is the development or "unlocking" of the logical-cognitive-analytical potential of students. The purpose of the school is to guide students to analyze cognitively, understand and master segments of reality in the form of subjects or areas of learning.

The focus of effective interreligious education is communication between adherents of different religions. Its characteristics are efforts to reveal the uniqueness of religious traditions and evaluate religious pluralism in a positive context. This model aims to foster an open attitude in accepting and dialogue with other religions. In dialogue, each student learns to adopt the perspective of their respective religious traditions. In the dialogues that are built, students discuss their own religion and other religions through various perspectives (Muhammad, 2022, p. 45).

The main purpose of the interfaith education model is to create understanding (the ability to self-awareness and see the values of the common good in faith in sunglasses), to form students who are landscape tolerant, inclusive, pluralism, open, and a form of personal respect for diversity which ultimately creates harmony. inter-religious life (Bisri & Karwadi, 2019, p. 70).

The position of interreligious education is not intended to shift the established religious education subjects in schools. However, interreligious education is positioned as an additional supplement to support and enrich the teaching praxis of Religious Education in the educational environment. Several schools that have implemented interreligious education include SMA BOPKRI 1 Yogyakarta and SMA 1 PIRI Yogyakarta. Both schools carry out interreligious education at the XII grade level which is considered to be capable both cognitively and socially to become part of a pluralist society.

The Urgency of Interreligious Religious Education

Awareness of the multiculturality of society consisting of many tribes and several religions, the search for alternative forms of education is absolutely necessary, namely as a form of education that seeks to maintain the culture of a society and transfer it to the next generation, foster values, foster friendship between students of various ethnicities, race, and religion, develop an attitude of mutual understanding, and work on openness and dialogue. This form of education may be expected by many parties in order to anticipate socio-cultural conflicts towards peace (Maksum, 2011, p. 203).

Efforts to adapt the values of moderation in religious education have actually been carried out by the government. As stated in the 2003 National Education System Law, one of the articles requires every educational institution to teach religious education in accordance with the beliefs of students. One of the subjects of religious education at the educational institution is Islamic Religious Education. Therefore, religious education should also instill open, tolerant, and moderate attitudes in students. Some of the conditions that require this include the following.

a. Religious Education Extremism in

Schools

The phenomenon of education in Indonesia is facing the current of globalization. The wave of democracy demands recognition of differences in the body of the Indonesian nation which consists of many ethnicities and religions. As it is known that the education model in Indonesia is divided into two, namely religious education and national education. The current education tends to use a dichotomous study method. That is, religious education is different from national education. Religious education emphasizes more on scientific disciplines that are normative, established, and far from the realities of life. While national education is more inclined to reason or intelligence. It is feared that normative religious education will produce extreme students who do not appreciate the existence of religious plurality.

b. The Emergence of Conflict as a Consequence of the Dynamics of Social Cohesiveness

Nations with diverse cultures have high resistance to the emergence of conflict as a consequence of the dynamics of the social cohesiveness of society. According to Yaya Suryana, the root cause of conflict in a multicultural society is caused by several factors, including (1) the struggle for resources, means of production, and economic opportunities (access to economic resources and to means of production); (2) social and cultural borderline expansion; and (3) conflicts of political, ideological, and religious interests (Suryana, 2015, p. 225).

This presentation indicates that interreligious religious education is something that is very urgent and urgent to be implemented in the world of education in Indonesia. This is because interreligious education can function as an alternative means of conflict resolution. Through open (inclusive) learning, students are expected not to be uprooted from their cultural roots. In addition, interreligious education is very relevant to be applied in a democracy as it is today.

c. Religious Harmony in the Perspective of Diversity

The social life cycle of a pluralistic society will be manifested in the basic principles of mutual respect, respect, and care for one another (Suryana, 2015, p. 195). All religions teach harmony, so religion ideally functions as an integrative factor. And in reality, the relationship between religious adherents in Indonesia has been very harmonious. However, in the reform era, which in fact supported this freedom, various expressions of freedom emerged, both in the form of thoughts, political ideologies, religious beliefs, as well as in expressions of human rights. In a climate like this, there are also expressions of groups with radical or intolerant views, even though they are very few in number, but in certain cases in the name of the majority group. Therefore, state policies regarding interreligious relations are among the best and become models in the world, one of which can be done through education.

Based on the phenomena that have been described, at least there needs to be a follow-up in the form of new regulations on education that are able to answer the problems of religious harmony. Because if cases like the above continue, it is feared that the condition

of religious harmony in Indonesia will be damaged. Therefore, strengthening harmony and tolerance through religious education needs to be continuously carried out and also efforts to strengthen national insight and national integration, which include socializing Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia and Diversity.

The Role of Teachers and Educational Institutions in Building Religious Moderation in Schools

In today's era of pluralism and multiculturalism, religious education is being challenged because of its inability to free students from religious exclusivity. Discourses of infidel-faith, Muslim-non-Muslim, heaven-hell are often subject to indoctrination in class. Theological learning materials are taught only to strengthen faith and its attainment to heaven without being accompanied by awareness of dialogue with other religions.

This condition makes religious education very exclusive and far from tolerant. Whereas religious education should be able to carry out a paradigmatic philosophical reorientation on how to build a more inclusive understanding of the diversity of students - pluralistic, multicultural, humanist, dialogical-persuasive, contextual, substantive, and socially active (Zainiyati, 2007, p. 136).

The values of tolerance, pluralism and inclusiveness will be easily realized when the understanding of Islam is tolerant, pluralist, and inclusive based on interreligious-based al-Islam education materials. On the other hand, these students will be exclusive and intolerant when their understanding of Islam is indeed set and does not respect and respect pluralism (Qodir, 2014, p. 210).

The Minister of Religion of the Republic of Indonesia 2014-2019, Lukman Hakim Saifudin emphasized the importance of Islamic religious education that is full of tolerance, spreads compassion, and is moderate in its learning materials in schools. The learning starts from Kindergarten, SD/MI, SMA/SMK/MA levels to public universities. Lukman said that moderation is in accordance with the essence of religion itself. Moderation is a mode of religion in moderation as opposed to extremism (Taufiq, 2021, p. 1).

In line with Lukman Hakim, Kamarudin also said it was important to equip students in schools who would become national leaders with peaceful, tolerant religious understanding, and respect for diversity. This he realized, one of them with the Continuous Professional Development Program for Islamic Religious Education Teachers (PPKB GPAI).

Teachers and schools play a significant role in building an inclusive climate in schools. If in the delivery of learning the teacher has a paradigm of inclusive understanding of diversity, then he will also be able to teach and implement the values of diversity to his students at school. The teacher's role, in this case, includes; First, a teacher/lecturer must be able to be democratic, both in attitude and in words that are not discriminatory.

Second, teachers/lecturers should have a high concern for events. Third, teachers/lecturers should explain that the essence of religious teachings is to create peace and prosperity for all mankind, so bombings, military

invasions, and all forms of violence are prohibited by religion. Fourth, teachers/lecturers are able to provide an understanding of the importance of dialogue and deliberation in solving various problems related to cultural, ethnic, and religious diversity (Daimah, 2018, p. 61).

Apart from teachers, schools also play an important role in building a pluralist and tolerant educational environment. The steps that can be taken include 1). To build mutual understanding from an early age between students who have different beliefs, schools must play an active role in promoting inter-faith dialogue with the guidance of teachers in the school. Interfaith dialogue of this kind is one of the effective efforts to get students accustomed to dialogue with adherents of different religions; 2). The most important thing in the application of multicultural education is the curriculum and textbooks used and applied in schools.

The orientation in interreligious education in schools should include the following.

a. Humanity Orientation

Humanity or Humanism is a natural value that is the foundation and goal of education. Humanity is universal, global, above all tribes, sects, races, groups, and religions.

b. Togetherness Orientation

Togetherness or cooperativism is a very noble value in a plural and heterogeneous society. True togetherness will also lead to a peace that has no boundaries. The togetherness that is built here is a togetherness that is free from collusive or corrupt elements. The point is that togetherness that is built is togetherness in which each party does not feel aggrieved by himself, others, the environment and the country.

c. Welfare Orientation

Welfare or welfarist is a social condition that everyone hopes for. Welfare has only been used as an empty slogan. Welfare is often said, but never made an orientation by anyone. Consistency towards an orientation must be proven by behavior towards the creation of community welfare.

d. Professional Orientation

Professionalism is a value that is viewed from any aspect as very appropriate. The right foundation, the right process, the right actor, the right space, the right time, the right budget, the right qualitative, the right quantitative, and the right goal.

e. Orientation Recognizing Plurality and Heterogeneity

Plurality and heterogeneity are realities that cannot be suppressed by fascists by giving rise to a fanatic attitude toward the truth that is believed by many people.

f. Anti-Hegemony and Anti-Domination Orientation

Hegemony and hegemonic domination are two very popular terms for the oppressed. However, these two terms have never been used, even avoided by the followers of liberalism, capitalism, globalism, and neoliberalism.

This is in line with the new policy of the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) which is about the implementation of the Pancasila Student Profile. Pancasila students are the embodiment of Indonesian students as lifelong students who have global competence and behave in accordance

with the values of Pancasila (Satria, 2022, p. 1). In accordance with the Regulation of the Minister of Education, Culture, Research, and Technology of the Republic of Indonesia No. 56/M/In 2022 there are six characteristics of Pancasila student profiles: faith, fear of God Almighty, and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity(Kemdikbudristek, 2022, p. 1).

The Pancasila Student Profile is a character and ability that is built in everyday life and brought to life in each individual student through the culture of the education unit, intracurricular learning, projects to strengthen the Pancasila Student Profile, and extracurricular activities. In order to realize the Pancasila Student Profile in the education unit, a Strengthening Project is needed.

The Pancasila Student Profile Strengthening Project provides an opportunity for students to "experience knowledge" as a character-strengthening process as well as an opportunity to learn from the surrounding environment, in this case one of which is the dimension of faith, fear of God Almighty and noble character and global diversity. The dimensions of faith and piety to God Almighty will certainly be strengthened in religious education, while global diversity is the Indonesian dimension.

The character of global diversity is reflective of utilizing their awareness and experience of diversity to harmonize cultural and religious differences. The diversity of ethnic groups, cultures and religions in Indonesia, which is unique and numerous, also allows the formation of prejudices and stereotypes in different cultures. So that the Pancasila Student Profile policy in the independent curriculum is expected to sow the values of tolerance in the life of diversity in the education sector.

CONCLUSION

The life of a pluralist society like Indonesia should be based on a sense of tolerance as a form of mutual respect for human diversity. Thus, bridging these differences can be pursued through the implementation of inclusive religious education in order to create religious life that creates an attitude of mutual respect and appreciation between religious communities.

Interreligious religious education can be interpreted as a process of religious education that promotes inter-religious dialogue in the learning process. The focus of effective interreligious education is communication between adherents of different religions. Its characteristics are efforts to reveal the uniqueness of religious traditions and evaluate religious pluralism in a positive context. This model aims to foster an open attitude in accepting and dialogue with other religions.

The purpose of the concept of interreligious education is in line with the government's policy regarding the project to strengthen the profile of Pancasila, especially the global dimension of diversity which is reflective of utilizing the awareness and experience of diversity to harmonize cultural and religious differences.

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