

# Women and the Development of Inclusive Religious Education in the Srikandi Lintas Iman Community of Yogyakarta

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## **Abstract**

*The involvement of women in acts of intolerance and radicalism disturbs religious harmony in Indonesia. The phenomenon of the Surabaya bombing involving women as the main perpetrators of acts of terrorism proves that acts of terrorism, which initially had a patriarchal masculine face, later made use of women with their feminine approaches. In such anxiety arises the Srikandi Lintas Iman Community in Yogyakarta, Indonesia. This community is an alternative for women in sowing the values of diversity, tolerance, and peace among the people. For this reason, it is important to research this community. This study aims to determine the construction and implementation of inclusive religious education built by the interfaith heroine community and the role of women in the development of inclusive religious education. This type of research is qualitative research. The research approach used is the educational sociology approach. The results of the study show that the construction of inclusive religious education in the Srikandi Lintas Iman Community in Yogyakarta stands on the principles and implementation of humanism and democratic values, which include pluralism, justice, equality, doing good to others, and honesty which is manifested in community activities. The implementation of inclusive religious education is classified into several activity groups; religious studies, interfaith dialogue, and interfaith cooperation while the role of women in the development of inclusive religious education in the Srikandi Lintas Iman Community includes the domestic role of the family and the transition role of social and religious communities.*

**Keywords:** *The Role of Women, Inclusive Religious Education, Srikandi Lintas Iman.*

## Abstrak

*Keterlibatan perempuan dalam aksi-aksi intoleransi dan radikalisme meresahkan kerukunan umat beragama di Indonesia. Fenomena bom Surabaya yang melibatkan perempuan sebagai pelaku utama aksi terorisme membuktikan bahwa aksi terorisme yang awalnya berwajah maskulin patriarki, belakangan memanfaatkan perempuan dengan pendekatan feminimnya. Ditengah kegelisahan tersebut muncul Komunitas Srikandi Lintas Iman di Yogyakarta, Indonesia. Komunitas ini menjadi alternative bagi perempuan dalam menyemai nilai-nilai keberagaman, toleransi dan perdamaian di kalangan masyarakat. Untuk itu maka penting dilakukan peneltian terhadap Komunitas ini. Penelitian ini bertujuan untuk mengetahui konstruksi dan impelementasi pendidikan agama inklusif yang dibangun oleh Komunitas srikandi lintas iman dan peran perempuan terhadap pengembangan pendidikan agama inklusif. Jenis penelitian ini merupakan penelitian kualitatif. Pendekatan penelitian yang digunakan adalah pendekatan sosiologi pendidikan. Hasil penelitian menunjukkan bahwa konstruksi pendidikan agama inklusif Komunitas Srikandi Lintas Iman Yogyakarta adalah berdiri di atas prinsip dan implementasi dari nilai humanisme dan demokratis yang meliputi pluralisme, keadilan, kesetaraan, berbuat baik terhadap sesama, serta kejujuran yang diwujudkan dalam kegiatan bermasyarakat. Implementasi pendidikan agama inklusi diklasifikasikan menjadi beberapa kelompok kegiatan; studi-studi agama, dialog lintas iman, dan kerja sama antar agama. Sedangkan peran perempuan dalam pengembangan pendidikan agama yang inklusif dalam Komunitas Srikandi Lintas Iman meliputi peran domestik keluarga dan peran transisi masyarakat sosial beragama.*

**Kata Kunci:** *Peran Perempuan, Pendidikan Agama Inklusif, Srikandi Lintas Iman.*

## Introduction

In the last decade, the involvement of women in acts of terrorism is a bad record in the history of women in Indonesia. The domestic role of women has been able to influence the mindset and behavior of children in carrying out these anarchist actions. It becomes urgent to equip Inclusive Religious Education to the community, especially to women as the first school for children and families. Inclusive religious education is defined as open religious education, which recognizes the existence of truth values in other religions for the sake of harmony and peace of the people.

Religious education which not only introduces the religious doctrines that it follows but also invites its followers to live and understand the social visions of humanity in the teaching of the religion. This inclusive religious education has a significant role in dealing with multicultural-pluralism

problems so that people of different religions are not stagnant in viewing nationality exclusively-parochialistically<sup>1</sup>. The inclusive nature of the teachings is expected to be able to answer global issues such as humanism, pluralism, gender, and so on.

The role of women does have its context. In Pakistan, the development of women's studies is still struggling in the area of increasing women's honor<sup>2</sup>. ven worse, as explained by Alam et al. that women in Bangladesh have not been able to actualize themselves well. They are only considered as agricultural assistants rather than referred to as farmers. Amid the conditions, the Srikandi Lintas Iman Community Yogyakarta was present. They are one of the interfaith activist institutions in Yogyakarta, engaged in community empowerment, especially for peace. The community that stands on the awareness of women in building harmony, harmony, comfort, justice, and peace in the pluralistic life of Yogyakarta society. Srikandi Lintas Iman or commonly known as Srili stands for the care of women of interfaith who live in Yogyakarta to share and exchange ideas and interfaith activities to manage religious and socio-cultural diversity in society<sup>3</sup>. Srili Yogyakarta was formed in 2015 under the coordination of Wiwin Siti Aminah.

Women who in terms of social status are still seen as the second class, but Srikandi Lintas Iman can prove that not only men can carry out social activities across faiths. Even the Wahid Foundation survey results, as published by Media Indonesia, say that Indonesian women have the potential to be agents of 'peacemakers.' The survey results stated that 80.7% of Indonesian women agreed to the right of freedom in carrying out religious rituals and their beliefs. Also, women (80.8%) will not be willing to be radical compared to men (76.7%), and women who tend to be intolerant (55%) are less in number than men (59.2%). Women (53.3%) also had fewer dislikes than men (60.3%). This was also confirmed by Wiwin Siti Aminah - the head of Srikandi Lintas Iman Yogyakarta - that women have a synergistic role in building peace.

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<sup>1</sup> Nurcholis Madjid, *Islam, Doktrin Dan Peradaban* (Jakarta: Yayasan Wakaf Paramadina, 1992).

<sup>2</sup> Anam Fatima, "Representations of Women' s Role in Pakistan: A Critical Analysis through Drama Serials," *Journal of International Women's Studies* 20, no. 3 (2019).

<sup>3</sup> Srikandi Lintas Iman, "Profil Srikandi Lintas Iman Yogyakarta - Srikandi Lintas Iman," 2017.

The role of women as peacemakers is not always a step in strategic political positions. Another view put forward by Sharma is that women's public sphere is instead obtained from community welfare services, legal reform, and traditional authority<sup>4</sup>. Women must be able to develop their abilities in reconstructing conditions that are more inclined to patriarchy<sup>5</sup>. With the emergence of the interfaith women's community, it is expected to be able to become an alternative for women in sowing the values of diversity, tolerance, and peace in a society where the repositioning of domestic and public women is important to do a review.

Departing from this background, it is important to know and understand the construction and implementation of inclusive religious education developed by the Srikandi Lintas Iman Community and the role of women in the development of inclusive religious education. This type of research is qualitative research. The research approach used is the educational sociology approach.

### **Construction of Inclusive Religious Education in the Srikandi Lintas Iman Community**

Religious education is learning that talks about religious issues, both divinity and those related to humans with other humans, tolerance and religious harmony, and love for each other<sup>6</sup>. Glock and Stark, as quoted by Djamaludin Ancok, stated that there are five dimensions in religious religion. These dimensions include (1) dimensions of belief/faith (ideological), (2) dimensions of worship or religious practices (ritual), (3) dimensions of appreciation (experimental), (4) dimensions of experience (consequential) and (5) dimension of religious understanding (intellect)<sup>7</sup>.

Inclusive religious education in the Cross-Faith Community of Srikandi is an implementation process of interfaith dialogue to become a

<sup>4</sup> G. Amarjit Sharma, "Politics of the Informal: Women's Associational Life and Public Space in the Hills of Manipur - PRIO," *Economic and Political Weekly* 53, no. 8 (2018): 48-55.

<sup>5</sup> Pinar Tank, "Kurdish Women in Rojava: From Resistance to Reconstruction," *Welt Des Islams* 57, no. 3-4 (2017): 404-28, doi:10.1163/15700607-05734p07.

<sup>6</sup> Imron Rosyidi, *Pendidikan Berparadigma Inklusif: Upaya Memadukan Pengokohan Akidah Dengan Pengembangan Sikap Toleransi Dan Kerukunan* (Malang: UIN Malang Press, 2009).

<sup>7</sup> Djamaludin Ancok, *Psikologi Islam: Solusi Islam Atas Problem-Problem Psikologi* (Yogyakarta: Pustaka Pelajar, 1995).

human being who better understands the other topics that accompany it, by then bringing the dialogue into social life. Inclusive religious education in Indonesia must use the "at" and "beyond" the wall models. This model can be used to face the multiculturalism challenges it faces. Both of these models will help students to accept, respect, and appreciate religious differences. Religious education is directed not to antagonize adherents of other religions. Religious education must be directed to face poverty, corruption and ignorance, violence, and so on. Religious education must be directed to direct life to be more advanced and progressive.

Srikandi Lintas Iman also emphasized the urgency of the government in maintaining the peace of religious communities in Indonesia. There are several possible relationships between religion and power (government). Both of these processes are referred to by Max Weber as hierocracy and caesaropapism. Unity of political and religious power is possible in social teachings that do not distinguish between the powers of both<sup>8</sup>.

Inclusive religious education is interpreted as education that introduces religion from a social perspective with the main goal of living together, namely to understand the essence of religion not only as a ritual but also from its social perspective. Inclusive religious education is intended to spread religious missions to the closest people without feeling better than other religions<sup>9</sup>. Religious understanding, which is understood to be limited to ritual worship alone, it is feared it will lead to prejudice that considers his religion better than other religions. To be able to form inclusive religious attitudes, it is necessary to improve prejudices against other religions<sup>10</sup>, by getting to know each other, having dialogues, and making friends - with others. It is interesting to read what Elbelazi et al. How to bring about inclusive religious education in America. Research shows that poetry can heal and empower Muslim women in America who receive cultural dominance from "the others".

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<sup>8</sup> Nor Hasan, "Agama Dan Kekuasaan Politik Negara," *KARSA: Jurnal Sosial Dan Budaya Keislaman* 22, no. 2 (March 12, 2015): 260, doi:10.19105/karsa.v22i2.532.

<sup>9</sup> Interview with Nofa Safitri, At Sanata Dharma Library, 2018.

<sup>10</sup> Elga Sarapung, "Pelatihan Kader Perdamaian Pemuda Gereja, Pemuda Lintas Iman Dan Budaya Di DIY," 2019.

Michael Grimmit in Elihami classifies the meaning of religious education into several types. According to him, religious education can be divided into 3 meanings, namely 'studying religion', 'learning about religion', and 'learning from religion'. First, study religion. Religious education as religious learning means that there is a transmission of beliefs, culture, and values of religiosity from one generation to the next. According to this view, the function of religious education is as devotion and transformation of certain religious values and traditions (multicultural). Second, learn about religion. Religious education as 'learning about religion' means that studying religion objectively and descriptively, that is, not only accepting religious values but also as a form of religious teaching that is in line with certain religious beliefs. Third, learn from religion. Religious education as 'learning from religion' refers to the following assumptions: What are the advantages for individuals who study religion; How to contribute to religion to overcome human problems, and how religion can shape the character/character in society. Based on the above classification Grimmit argues with 'religious education as learning from religion.' Thus, people will still try to look for religious values, especially those related to multiculturalist-pluralist realities and religious diversity<sup>11</sup>.

From a Christian perspective, Paul F. Knitter distinguishes the concept of diversity into two types, namely exclusiveness, and inclusivism. First, according to the exclusivism group, adultery against God is when believing the truth or the power of the savior of a religion or religious leaders. Exclusivism groups dialogue with adherents of other religions is an invitation to repent and follow the religion that is believed by them. They also have the belief that God has a goal to change and gather the world's religions into a unity<sup>12</sup>.

The inclusive group is of the view that the existence of religions in the world - apart from its distortion is a means of God's love and presence. The theological basis of the inclusive model is their view of understanding Jesus Christ. Many of them think that the Lord Jesus is constitutive of the salvation

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<sup>11</sup> Elihami, "The Challenge of Religious Education in Indonesia Multiculturalism," *Journal of Education and Human Development* 5, no. 4 (2016).

<sup>12</sup> Paul Knitter, F, *One Earth Many Religion: Multifaith Dialogue & Global Responsibility* (Jakarta: Gunung Mulia, 2003).

of the people, meaning that the will of God of absolutes and the gift of salvation has been done or made possible by the life, death, and resurrection of the Lord Jesus. Therefore, whatever truth in other religions is "anonymously Christian".

Other inclusive see Jesus as a representative (representative) truth and love of God the Savior. He does not cause God's love to exist because love is a manifestation of the manifestation of God's existence, but the Lord Jesus revealed and manifested His love and therefore represents the love of God that saves fully in human life. Although such "sectarian" inclusive are reluctant to talk about Buddhists as anonymous Christians, they tend to regard Buddhists as "potential Christians"; that is, what Buddhists have gained through transformative or representative truth is best represented by and therefore gained fullness, in Jesus Christ<sup>13</sup>.

From an Islamic perspective, the teachings on inclusivism have been taught by the Messenger of Allah. When he led the city of Medina. Medina is one concrete example of the harmony of the life of the nation and religious life. The Madaniah Charter - borrowing the term democracy - is a consensus of an association between various groups, namely between races, tribes, and even religions, which is the most democratic. The Medina Charter teaches the strongest basics in upholding a harmonious and harmonious pluralist-multiculturalist society. More than that, the importance of reconstruction and social convergence in the community to have a strong moral foundation and religious morality<sup>14</sup>.

The values of humanism and democracy, which include pluralism, justice, equality, doing good to others, as well as honesty that is manifested in community activities, become a force that can be developed. These values can accept opinions and other understandings that have a divine and human basis. It also can erase stereotypes, attitudes, and self-centered, individualistic, and exclusive views among members of the Srikandi Lintas Iman Community.

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<sup>13</sup> Ibid.

<sup>14</sup> Lutfi Lukman Hakim, "Demokrasi Dalam Piagam Madinah," in *Demokrasi Madinah: Model Demokrasi Cara Rasulullah* (Jakarta: Republika, 2003).

## **Implementation of Inclusive Religious Education in the Srikandi Lintas Iman Community**

Amin Abdullah said that each religion has typical values that are not shared by other religions. This value is called the particular value. Also, each religion has a universal value that can be trusted by all religions. Discussions about multiculturalism do not have the potential to erase specific principles from religion, because this is something that is not possible. However, the discourse is limited to trying to keep the special value in the position of the exclusive locus<sup>15</sup>.

Whereas for some people who do not believe in these special values, universal values are applied. Thus, the exclusivity of the values of certain religions, moreover, the specificity of religious rituals, is only applied to followers of that religion alone, and there is no compulsion for adherents of other religions. In dealing with other religions, values that must be applied are general or universal in the form of human values, equality, justice, kindness towards others, honesty, and so on<sup>16</sup>. Universal values are then implemented in activities Srikandi Lintas Iman Yogyakarta.

There are three stages in the implementation of inclusive religious education in the Srikandi Lintas Iman Community, namely planning, implementation, and evaluation. Wening Fikriyati said that all Srikandi Lintas Iman activities are an implementation of inclusive religious education. The series of activities is a process to foster inclusive attitudes for all members of the Srikandi Lintas Iman<sup>17</sup>.

First is the planning stage. In this stage, it starts with the planning contained in the vision and mission of the organization. This vision and mission contain a logical framework that will guide the organization's journey. The Srikandi Lintas Iman Community has four main missions, namely (1) Strengthening the bonds of brotherhood among members of the Srikandi Lintas Faith, (2) Building and increasing the capacity of members and the Community for interfaith dialogue and cooperation, (3) Developing

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<sup>15</sup> M. Ainul Yaqin, *Pendidikan Multikultural : Cross-Cultural Understanding Untuk Demokrasi Dan Keadilan* (Yogyakarta: Pilar Media, 2005).

<sup>16</sup> Ibid.

<sup>17</sup> Interview with Wening Fikriyati, "Head Officer," 2018.



and strengthening members and cross networks faith, and (4) Responding to social problems, especially issues of women and children, through alternative activities, critical education and adult education.<sup>18</sup> The vision and mission are translated into four divisions consisting of the Study Division, the Media and Network Division, the Empowerment Division, and the Fundraising Division.

Second is the implementation phase. The implementation of inclusive religious education in the Cross-Faith Community can be classified into three groups, namely religious studies, interfaith dialogue, and interfaith cooperation.

#### 1. Religious Studies

The study of religions is directed to the interests of publicity in the sense that people must experience and deepen their religion and the religion of others, also for the sake of nationality in the sense of strengthening the pillars of religious harmony within the framework of fostering national stability and integrity<sup>19</sup>. Some of the activities carried out according to this classification such as matriculation (training activities to bring perspectives and knowledge of new members), Serial Study of Interfaith Dialogue Study in Indonesia, Interfaith Pilgrimage, Conflict Resolution Training, *Public Lecture The Role of Interfaith Women*.

#### 2. Interfaith Dialogue

In contrast to the nature of da'wah, in dialogue between religious communities there is a spirit that a person has confidence in the truth and salvation offered by his religion, but at the same time respects the existence and freedom that exists in other religions. In dialogue, someone of different faiths wants to know the doctrines and practices taught by other religions, so that there are no claims of truth or claims of error of other religions. The interfaith dialogue in the Srikandi Lintas Iman program is aimed at improving prejudices that exist among religious believers, providing inclusive-multicultural insights and religious understanding to every member of the Community. It also aims to

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<sup>18</sup> Team, "Document of Srikandi Lintas Iman Yogyakarta," 2018.

<sup>19</sup> Aksin Wijaya, *Visi Pluralis-Humanis Islam Faisal Ismail* (Jakarta: Dialektika, 2016).

overcome the possibility of conflict to create harmony in religious life. Some interfaith dialogue activities that have been carried out are Interfaith Dialogue ST Catholic Church. Aloysius Gonzaga Mlati, Dialogue and Break Fasting with the Center for Peace Studies and Development (PSPP) Universitas Kristen Duta Wacana, and Church Youth, Interfaith Youth and Cultural Cadre Training in DIY.

### 3. Interfaith Cooperation

When each religious community already knows and respects the different beliefs and beliefs of their respective religions, it is necessary to carry out a follow-up in a more concrete direction, namely cooperation between religious communities for things that have something in common, which in the al-Qur'an is called "*kalimatun sawa*."<sup>20</sup> Such collaboration will create harmony and harmony in religious life, even though the dialogue partner's Religious Community is from another religion, living in harmony and peace with others. Some forms of interfaith heroine collaboration with other communities such as the Cross of Faith Srawung, Srikwandi Srikandi Lintas Iman, Social Service Petrus, and Paulus Minomartani, Christmas Open House 2018, Clean The City and visits to temples and convent.

The third is the evaluation stage. Srikandi Lintas Iman Community is not a formal institution as a school education institution, so there is no specific format/instrument in seeing its success. The Community Board does not directly evaluate the inclusive attitude towards each of its members. The Srikandi Lintas Iman Community does not carry out individual evaluations of its members, but rather the achievement of the work program it has compiled in the past year. Work program achievement which is an evaluation indicator. An evaluation of the work program is carried out by the Community management at the beginning of the year before the recruitment of new members

The development of inclusive religious education in the Srikandi Lintas Iman Community has been successful. This is seen from the perspective of the multiculturalism barometer, according to the Karuna

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<sup>20</sup> Ibid.

Center for Peacebuilding, which shows that almost all members of Srikandi Lintas Iman are at the sixth level of multiculturalism, namely at the stage of appreciation and difference, and celebrating plurality. This can be proven by the fact that many of each Srikandi Lintas Iman members do not only live in the same social environment, but they have mixed in a pluralist social life. For example, in terms of work, universities, as well as their involvement in the community.

**Figure 1. Multiculturalism parameters**

<b>Multiculturalisme</b>	<b>Monoculturalisme</b>
Coexist peacefully and co-existence	Denial of equal status and access to other groups (restriction)
Openness about the importance of other groups (awareness)	A view that considers other groups inferior (de-humanization)
Introduction to other groups while conducting dialogue (mutual learning)	Neglect of civil, political and economic rights (oppression)
Understanding of other groups (understanding)	Assault and commit murder (the act of aggression)
Respect, acknowledge and contribute to other groups (respect)	Organizing mass killings
Appreciation for similarities and differences, and celebrating plurality (value and celebration)	Extermination based on identity (genocide)

## **The Role of Women in the Development of Inclusive Religious Education**

Talcott Parsons in Mansor Fakhri states that structural functionalism states that society is part of an integrated system-be it education, religion, political structure to the family-and each of these sections seeks harmony in harmony (equilibrium). The integration occurred as a result of consensus. Non-normative patterns are believed to be able to form a turmoil. If this happens, each section will try to hurry to adapt and create a balance as before. Followers of this theory hold that society is evolutionary. So that conflicts that occur in society are not a function of social integration or a function of balance. Thus, integration and harmony are considered as functional, high-value, and must be implemented, in contrast to conflicts must be avoided. The status quo should be maintained. This theoretical view

opposes efforts that can disrupt the status quo, including those relating to relations between men and women in community life.<sup>21</sup>

In social theory, John Scott, in Indah Ahdiah 'role' is an organized expectation that relates to a particular interaction and seeks a motivational orientation towards someone else. The meaning of 'role' can be explained as follows: (1) The role is interpreted as a dynamic aspect and has been patterned and is at the level of certain rights and obligations; 2) The role has a relationship to the status of individuals in the group and certain social conditions that are influenced by other individuals' expectations of the behavior that the individual should be manifesting; (3) In its implementation, the role is influenced by the image or image realized by the person. So that 'role' in all forms of culture related to a particular personal status; and (4) Evaluation of the diversity of a role concerning good values and also bad, high or low or many and little values. The gender role was given to a particular person or group in a society that is determined by their condition as a woman or man includes aspects of the assessment<sup>22</sup>. The status and rank of a person in society influence the role that will be carried out by him. In carrying out their role, women are confronted with the values determined by society for a woman; these values are sometimes discriminatory when faced with differences in gender types with men.

Srikandi Lintas Iman as a community that empowers women to make a major contribution to the process of developing inclusive religious education. The process of developing the values of inclusive religious education is realized in every behavior of its members, which then impacts the surrounding community. Women have a significant role in creating, caring for a harmonious, safe, and peaceful life in society.

Viewed from a social perspective, the role of women in the Cross-Faith Community of Srikandi can be categorized into two groups, namely the domestic role of women and the role of women's transition in religious, social life. Domestic roles include the role of women as a wife and also a mother

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<sup>21</sup> Mansour Fakh, *Analisis Gender & Transmormasi Sosial* (Yogyakarta: Pustaka Pelajar, 1996).

<sup>22</sup> Indah Ahdiah, "Peran-Peran Perempuan Dalam Masyarakat," *Ahdiah, Indah. "Peran-Peran Perempuan Dalam Masyarakat." Jurnal Academica Fisip Untad 5, No. 4 (2013). Jurnal Academica Fisip Untad 5, no. 4 (2013).*

who regulates the family. While the role of women's transition is the role of women as workers, citizens, and people who are the drivers of change.

#### 1. The Domestic Role of Women

The process of religious education carried out in the family will greatly influence the formation of strong religious behavior. What they get from their family then they bring it to the surrounding social environment, such as in the environment of friends and small communities. The social agent who has the largest share in influencing the educational process of children in families is Mother. Mother is the first madrasa in the process of human education. When a mother is not right in guiding and internalizing morals (behavior) in children, then it can certainly be a bad start for the next generation. The role of a mother in educating and shaping a child's religious personality can be categorized into three important tasks, namely the Mother as meeting the needs of her children, the mother as an example of her children (imitation), and the mother as a motivator for the growth of her children.

This is the same as what was described by a scholar named Saleh ashore. He tried to offer a new perspective. Women's domestic work is valued more highly and has spiritual significance. Women are also allowed to take part in economic activities.<sup>23</sup> On the other hand, the efforts that a mother can make in educating her children about religious inclusiveness are as follows.

First, introduce self-identity. The introduction of self-identity as the initial foundation for the introduction of religion, 'who are we', and 'how are we.' The introduction of identity is doctrinal from parents to their children by instilling the values of religious teachings adopted by their parents. The internalization process aims to make children have a strong religious foundation for their beliefs - to know, practice, and understand the teachings of their religion, such as teaching their children to pray five times a day. And for Christians by teaching regular worship to the Church and letting children see and understand religious activities

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<sup>23</sup> Sri Suhandjati and Hamdan Hadikusuma, "Reinterpretation of Women's Domestic Roles Saleh Darat's Thought on Strengthening Women's Roles in Indonesia," *Journal of Indonesian Islam* 12, no. 2 (2018): 195-218, doi:10.15642/JIIS.2018.12.2.195-218.

as a natural part of life. They introduce the ritual values of their religion as well as provide an understanding of the interpretation of these religious values in social life because a strong religious foundation will be able to form attitudes that show caring behavior to other people who are different from it.

Second, introduce differences. Introducing differences aims to provide knowledge to children about the plurality that exists in society. There are differences in religion, ethnicity, race, culture, and language that exist in the environment around children who have the potential to encounter. So the child can see differences that exist outside of him. For example - like what Nina Mariana did - parents send their children to public schools. In public schools, children will find many new things that he had never known in the family environment, such as the differences in religion and culture. Children from Muslim families will know and make friends with children from Christian, Buddhist, Hindu, or Confucian families. Cultural differences, such as how to speak and how to behave. This will make the child experience doubt, so here the importance of strengthening the identity of a mother as the social agent closest to the child.

Third, interact with others. After the child gets experience about plurality in society, then the child is convinced to be able to interact with others - differences with others in their acknowledgment of being. In this case, a mother needs to give concrete experiences to children in social interaction. Mothers as role models or 'models' of child imitation will shape the behavior of children as their mothers do. The child will always see and follow the behavior of his mother, who later he applied in social life. So that the formation of that attitude is not only through words but also in the form of actions, namely educating children through behavior. If a mother behaves socially well in the life of a religious community without distinguishing between ethnicity, religion, and race, a child will also emulate that behavior, and vice versa.

## 2. The Role of Women's Transition in Religious Social Life

Apart from being an important agent in the dissemination of religious values to their children, women have important roles in

religious institutions, which further contribute to the dissemination of inclusive religion. Inclusive religious education is expected to develop insights and beliefs on the religion it adopts, socially, culturally, ideologically, politically, economically, and defense and security appropriately and correctly, to bring progress to individuals, families, communities, and countries to achieve a civil society based on values - the sacred values of religion and culture by respecting differences among social societies.

Srikandi Lintas Iman, as an independent social institution in the education process, cannot be seen comprehensively. This means that substantially, Srikandi Lintas Iman has not been optimal in spreading inclusive values in the wider community. This is because Srikandi Lintas Iman is not a dependent community that has a vision and mission that is recognized by the state - such as the Ministry of Religion. Srikandi Lintas Iman is a women's community that seeks to sow peace through its activities.

The activity carried out by Srikandi Lintas Iman aims to spread the seeds of inclusiveness. Aside from being programmed by the Community, members of the Srikandi Lintas Iman also carry out the inclusiveness in their daily lives, both in the world of work and in the activities of community organizations outside of the Cross of Faith. Not infrequently those who follow religious organizations and also interfaith, for example, Islamic religious organizations include Fatayat NU, 'Aisyiyah Muhammadiyah, and Jemaat Ahmadiyah Indonesia (JAI).

Also, Islamic students are not infrequently involved in Islamic organizations in their respective universities PMII (Pergerakan Mahasiswa Islam Indonesia), HMI (Himpunan Mahasiswa Islam), IMM (Ikatan Mahasiswa Muhammadiyah), KAMMI (Kesatuan Aksi Mahasiswa Muslim Indonesia). From Christian religious organizations include Persatuan Gereja-gereja in Indonesia (PGI), Orang Muda Katolik (OMK), and parishes in their respective regions. Confucius organization is Majelis Tinggi Agama Khonghucu Indonesia (MATAKIN), religious organization

Baha'I, Penghayat and many other religious organizations participated by members Srikandi Lintas Iman.<sup>24</sup>

## Conclusion

Inclusive religious education in the Srikandi Lintas Iman Yogyakarta Community is an implementation of universal religious values that include humanism and democracy, namely the values of pluralism, justice, equality, doing good to others, as well as honesty that is manifested in activities in social life. Universal values of religion that are able to accept the perspectives and understandings of other religions and have aqeedah (hablum minnallah) and muamalah (hablum min an-nas). With these universal values, it is expected to eliminate stereotypes, selfish views, and individualism and exclusivity among members of the Srikandi Lintas Iman Yogyakarta Community. The implementation of inclusive religious education can be classified by the authors into 3 groups, namely religious studies, interfaith dialogue, and interfaith cooperation. The role of women in the development of inclusive religious education in the Srikandi Lintas Iman Yogyakarta Community includes the domestic role of the family and the transition role of social and religious communities. In the domestic sphere, women become the main reproducers of the piety and religiosity of children in the family, while in the realm of community transition, women become agents of social change that are able to show the values of inclusive religious education through their daily activities in society.

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<sup>24</sup> Interview with Wiwin Siti Aminah Rohmiyati, "Staff of Srikandi Lintas Iman" (2018).



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