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RELIGIOUS DISCRIMINATION PRAXIS IN PUBLIC SCHOOLS IN EAST LOMBOK

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RELIGIOUS DISCRIMINATION PRAXIS IN PUBLIC SCHOOLS IN EAST LOMBOK

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Abstract

This article is examining the practice of mono-religious teaching in public school and its influence on students' religious life which tends to mire on exclusive practice in East Lombok. The practice of mono-religious teaching in public schools not merely embark compulsion and religious exclusivity but also create discrimination towards other students for the tendency of applying only one religious practice at school. The impact of the religious praxis in public schools is the force and confinement on the students. Simultaneously, the government keeps producing sharia-based laws that stand for majority notwithstanding the laws fully beneficial for the majority group. Yet the disadvantages for minorities from the laws are obvious. The method used for this research is a qualitative method, the data are collected by interviewing some students from junior public school in East Lombok. There are 10 informants from 4 public schools at the central city of East Lombok, students interviewed are from different gender and religious backgrounds and questioned about their religious experiences at schools. This article comes up with the argument that religious education policy in Indonesia focuses on mono religious study with a vision to build students good morality through religion, however the result of this system is creating the tendency of exclusivity among majority students and restriction for minority students in public school. Mono-religious study and its practice at public schools somehow exceeds religious practice in religious schools and this creates school rules that force students to implement religious activity which is irrelevant with the principal of the public school. And generally, the facility for religious activities only accommodates students who are affiliated with majority belief. The problems that the mono-

religious system causes discrimination towards minorities regarding the right for religious activities at public school. The conclusion will be served together with the critique towards the impact of mono-religious teaching in Public School.

Keyword: *Discrimination, mono-religious teaching, Islamization, public school, East Lombok*

Abstrak

Artikel ini mengkaji praktik pengajaran mono-religious di sekolah umum dan pengaruhnya terhadap kehidupan beragama siswa yang cenderung eksklusif di Lombok Timur. Praktik pengajaran mono-agama di sekolah umum tidak hanya menimbulkan pemaksaan dan eksklusivitas agama, tetapi juga menimbulkan diskriminasi terhadap siswa lain karena adanya kecenderungan hanya menerapkan satu praktik agama di sekolah. Dampak dari praktek keagamaan di sekolah umum adalah timbulnya pemaksaan dan pembatasan terhadap siswa. Bersamaan dengan itu, pemerintah terus memproduksi undang-undang berbasis syariah yang berpihak pada mayoritas meskipun undang-undang tersebut sepenuhnya bermanfaat bagi kelompok mayoritas. Namun kerugian bagi minoritas dari sisi hukum sudah jelas. Metode yang digunakan dalam penelitian ini adalah metode kualitatif, data dikumpulkan dengan cara mewawancarai beberapa siswa SMP Negeri di Lombok Timur. Dalam penelitian ini wawancara dilakukan pada 10 orang informan dari 4 sekolah negeri di pusat kota Lombok Timur, siswa yang diwawancarai berasal dari latar belakang gender dan agama yang berbeda dan ditanyai tentang pengalaman keagamaan mereka di sekolah. Pembahasan dalam artikel ini antara lain: Kebijakan pendidikan agama di Indonesia yang menitikberatkan pada studi mono-religius dengan visi membangun akhlak siswa yang baik melalui praktek keagamaan menimbulkan kecenderungan eksklusivitas di kalangan siswa mayoritas dan pembatasan terhadap siswa minoritas di sekolah negeri. Pembelajaran mono-religious dan praktiknya di sekolah negeri melampaui praktik keagamaan di sekolah agama, dan ini menciptakan peraturan sekolah yang memaksa siswa untuk melaksanakan aktivitas keagamaan yang tidak relevan dengan prinsip sekolah negeri. Dan umumnya fasilitas yang disediakan untuk kegiatan keagamaan hanya menampung siswa yang berafiliasi dengan keyakinan mayoritas. Permasalahan bahwa sistem mono-religius menyebabkan diskriminasi terhadap minoritas mengenai hak kegiatan keagamaan di sekolah umum. Kesimpulan akan disajikan bersama dengan kritik terhadap dampak pengajaran mono-religius di sekolah negeri.

Kata kunci: *diskriminasi, mono-religius, Islamisasi, sekolah negeri, Lombok Timur*

Introduction

Indonesia is a multicultural country in which people live together in diversity, living and preserving their culture, ethnic, and belief within one nation¹. Being a nation of diversity Indonesia is enriched by complex problems especially in the case of religious diversity². One of the big problems faced by the Indonesian government related to religious plurality is the policy of religious education in public schools that is more

¹ Donald K. Emmerson, "One Nation under God? History, Faith, and Identity in Indonesia." In Theodor Friend et al. *Religion and Religiosity in the Philippines and Indonesia: Essays on State, Society, and Public Creeds* (Washington: Center for Transatlantic Relations SAIS, 2006).

² Johan Meuleman, "Between Unity and Diversity: The Construction of the Indonesian Nation." *European Journal of East Asian Studies*, Vol. 5/1, (2006), pp. 45-47.

beneficial for the majority than minority. Every policy produced by the Indonesian government is likely escorted by religious discourse; it also penetrates the policy on religious education in Indonesia³. Kelabora (1976) said religion permeates every section of life in Indonesia. It occupies an enormously important place in politics, economics, education, and the arts⁴. The aim of this article is to see how religion penetrates the public sphere especially in the education area in which religion is still having big influences in public school policy. It shows the position of religion that is not merely as private, religion also has a significant position in the public sphere. Meaning by private here is a distinction between individual and group or between religion and world religion should not be involved in the state's policy⁵.

Religious education in Indonesia is compulsory for all students in school from elementary until senior high school even university. The policy of providing religious study in Indonesia has been there since colonial era and then changed to become formal law for Indonesia after independence⁶. As mentioned by Suzanne Brenner⁷ (2011), the Indonesian public sphere has been transformed by a confluence of religious, social, and political movements that initially emerged under the rule of a repressive regime. Official announcement of compulsory studying religion in public school began when the Ministry of Education, Instruction and Culture which was established soon after Indonesia's Independence Day released the Education Act of 1950 created by Ki Hajar Dewantara, one of the policies that came from the law was providing religion to be taught in schools⁸. The purpose of teaching religion in school is different from era to era based on the regime that is in power at that time. Further explanation on religious education in Indonesia will be explained further on the analysis. There is one similarity of religious education policy which doesn't change from the early religious education established until now the system does it used in teaching religious study.

However, it is a fact that religion sometimes cannot be separated from the state, in secular states people still believe in God and live with their religious values⁹. Moreover, giving space for religion to be involved in education with its application in public school clearly shows that both private and public somehow have no boundaries. What considered being private may turn and be accepted as a public sphere, to be considered as a public sphere there must be some requirement to be fulfilled such as the consists of society, government, rules, and public room, if those requirements fulfilled then public sphere can be considered as public sphere¹⁰.

³ Sulaiman Girivirya, The Dilemma of Religious Education Model in Indonesia Affecting the Inter-Group Attitudes: An Online Summary." *AL-ISHLAH: Jurnal Pendidikan*, Vol. 14/2, (2022), pp. 1698.

⁴ Lambert Kelabora, "Religious Instruction Policy in Indonesia." *Asian Survey*, Vol. 16/3, (1976).

⁵ Jose Casanova, "Private And Public Religions". *Social Research*. Vol. 59/1, (1992).

⁶ Gavin W. Jones. "Religion and Education in Indonesia." *Indonesia*. Vol. 22 (Oct., 1976), pp. 19-56. <https://doi.org/10.2307/3350976>.

⁷ Suzanne Brenner. "Private Moralities in the Public Sphere: Democratization, Islam, and Gender in Indonesia". *American Anthropologist*, Vol. 113/3 (2011).

⁸ The information about the genealogy of Religious education in Indonesia can be read in CRCS "Report on Religious Life in Indonesia: The Politics of Religious Education, The 2013 curriculum and The Public Space" (2015); and journal by Lambert Kelabora "Religious Instruction Policy in Indonesia" (1976).

⁹ Emma Tomalin, "Development, and the "De-privatisation" of Religion: Reframing Feminism and Religion in Asia." In Philip Fountain, Rubin Bush, Michael Feener, *Religion and the Politics of Development: Critical Perspectives on Asia*. (AIAA, 2015). See also, Roni Ismail, *Menuju Hidup Islami*. (Yogyakarta: Insan Madani, 2009), juga, Roni Ismail, *Menuju Hidup Rabmatan Lil'alamin*. (Yogyakarta: Suka Press, 2016), dan, Roni Ismail, "Menggagas Sebuah *Peace Theology* (Perspektif Islam dan Kristen)", dalam Roni Ismail (ed.), *Antologi Studi Agama*. (Yogyakarta: Jurusan Perbandingan Agama, 2012).

¹⁰ Jürgen Habermas, et al. 1974. "The Public Sphere: An Encyclopedia Article". *New German Critique*, Vol. 3. (1964).

This topic is prominent in Indonesia, the problem in the school environment is rarely exposed. Yusuf and Sterkens (2015) assert that the practice of mono religious education in public schools has given the majority to conquer the religious space in terms of accommodating religious rules and activities merely for the majority in public schools¹¹. Bringing the fact that the decision maker of the draft of national system of education is Islamist group, implementing Islamic value at public school is a way to justify their political view. That is why the inclusion of religious education is necessary to be applied in public school to prevent bigger issues such as to prevent bigger issues in society related to discrimination, exclusivity including the threat of extremism¹².

In Indonesia, the teaching on religious study for students still focuses on mono-religious teaching. Mono-religious teaching here refers to a teaching system that focuses on doctrinal teaching of religion based on what religion students are affiliated with. It means that each school must provide at least one teacher from each religion to fulfill the need of a religion teacher in school. There are many weaknesses that I found from the system of mono-religious teaching, especially based on my experience during studying in public school in East Lombok. The depiction of mono-religious weakness can be seen from phenomena that happen in some public schools in Lombok. Supported with regional autonomy policy and Islamic revival in Indonesia started in the 1970s century, regional governments can freely establish policy based on religion for instance PERDA Syariah/ Sharia law in East Lombok. Since the majority people in East Lombok are Muslims many regulations are made in accordance with Islamic teaching, one of the regulations is the compulsory for civil servants and students to wear Islamic dress in school and office. The existence of such regulation is of course giving impact on policy in the schools of that region.

Related with the practice of mono-religious study system in public school in East Lombok this article argues that the application of mono-religious study in public school creates problems such as an act of giving priority on learning certain religion in public school, discrimination, and force. This article will address issues on religious education policy in Indonesia, and the way mono-religious study and its practice are affecting students' life at public school in East Lombok and the problems that the mono-religious system causes. The method used for this research is a qualitative method, the data are collected by observation-participation and interviewing students from junior public school in East Lombok. There are 20 informants from 4 public schools at the central city of East Lombok, students interviewed are from different gender and religious backgrounds and questioned about their religious experiences at schools. The data analysis used in this article is the phenomenology that asserts the students' experiences following the obligation of practicing religious activity designed by public schools.

¹¹ Mohammad Yusuf and Sterkens C. J. A. "Analysing The State's Laws on Religious Education in Post-New Order Indonesia". *Al-Jāmi'ah: Journal Of Islamic Studies*, Vol. 53/1, 2015.

¹² Melissa Crouch, "The Proselytisation Case: Law, The Rise of Islamic Conservatism and Religious Discrimination in West Java." *Austl. J. Asian L.*, Vol. 8, (2006), pp. 322.

Results and Discussions

Religious Education Policy in Indonesia

The significance of religion's position in Indonesia has been explained in various sources of history, religious education has already existed since the era of colonization in which Indonesia at that time was beneath Dutch company¹³. Religious education is one of the most tendentious issues in education¹⁴. The debate over religious education, extending to its very existence, content, and teaching methods -especially in public schools - remains controversial in many countries¹⁵. In 1602 Dutch company established a separate full time Protestant school, the study consisted of reading, arithmetic, and the study of bible with preparation for students to practice sermon every Sunday. The aim of forming the curriculum of the religious education system was to make students become a devoted Christian¹⁶.

When Indonesia reached its independent not far from that Indonesian government formed Ministry of Education, Instructor and Culture based on CRCS UGM on "Report on Religious Life in Indonesia: The Politics of Religious Education, The 2013 curriculum and The Public Space" (2015)

On December 29, 1945, the Working Committee of the Central Indonesian National Committee (KNIP), the first government structure enacted after Indonesian independence, issued recommendations on the reform of education and teaching¹⁷.

The result is religion should be taught in school regularly to fulfill the need of students to know their religion deeply. The recommendation given by KNIP was legalized in Indonesia in accordance with the establishment of Education Act law 1950. The object of teaching religion based on that law was to increase student's morality so that they would be a competent human being and democratic citizen who had good morality. Parents at that time demanded to let their children take religion to be studied in the school even though it was not compulsory.

The aim of religious teaching in Indonesia from era to era is different, from the era of Demokrasi Terpimpin by President Soekarno in 1961 under education law no. 22 For higher education the object of teaching religion was leaner to socialist approach with the aim to establish a society with good morality based on the spirit Pancasila (Indonesian basic principle) to make them implement a socialist society which held on the principle of fair and prosperous, materially and spiritually¹⁸. Moreover, the beginning of religious education becoming compulsory in Indonesia was in 1965 when Orde Baru took over leadership. It was Tap MPR TAP MPRS No. XXVII/ MPRS / 1966 on Religion, Education and Culture, the aim is to promote the real followers of Pancasila based on the content of UUD 1945. The idea of transforming religious

¹³ Lyn Parker, "Religious Education for Peaceful Coexistence in Indonesia?" *South East Asia Research*, Vol. 22/4, (2014), pp. 491.

¹⁴ Leni Franken, "Coping with Diversity in Religious Education: An Overview." *Journal of Beliefs & Values*. Vol. 38.1 (2017), pp. 105-120.

¹⁵ Muhammad Zuhdi, "Political and Social Influences on Religious School: A Historical Perspective on Indonesian Islamic School Curricula," Tesis, Department of Integrated Studies in Education Faculty of Education - Mc Gill University Montreal- Canada (2006).

¹⁶ Lambert Kelabora, "Religious Instruction Policy in Indonesia." *Asian Survey*, Vol. 16/3, (1976).

¹⁷ Suhadi et al., *The Politics of Religious Education, The 2013 Curriculum, and the Public Space of the School*. (Yogyakarta: CRCS, 2015), pp. 17.

¹⁸ Paul Marshall, "The Ambiguities Of Religious Freedom In Indonesia." *The Review of Faith & International Affairs*, Vol. 16/1, (2018), pp. 87-88.

education to become compulsory in public school was not free from critique, Fuad Hasan, The Minister of Education and Culture from 1965-1963 stated that religion is the responsibility of parents not school or state. If parents want their student to study religion, he recommended them to let their children study in Pesantren or other separated religious school.¹⁹

Table 1. Comparison of Educational Objective

Law 4 1950 on the Basics of Education and Teaching (Article 3)	“To foster decent competent Human beings and democratic citizens who have good morals and take responsibility for the welfare of society and the homeland.”
Law 22 of 1961 on Higher Education (Article 2)	“To establish a moral humanity with the spirit of Pancasila that will be responsible for the implementation of a socialist society in Indonesia that is fair and prosperous, materially and spiritually ...”
TAP MPRS No. XXVII/ MPRS / 1966 on Religion, Education and Culture	“To develop true followers of Pancasila based on the provisions required by the Preamble and contents of the Constitution of 1945”
Law 2 of 1989 on the National Education System (Article 4)	“To educate the life of the nation and develop an inclusive Indonesian humanity faithful and devoted to God Almighty and of character virtuous and noble, knowledgeable and skillful, with physical and spiritual health, stability and independence of personality, with a sense of social responsibility and national identity.”
Law No. 20 of 2003 on the National Education System (Article 3)	“Aimed at developing students’ potential in order to become faithful human beings fearful of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, who will become democratic and accountable citizens.”

Current policy regarding the law of religious education in Indonesia is the new curriculum 2013. In curriculum 2013 the minister of education emphasizes the teaching in every school in Indonesia is based on spirituality to change the mentality to become better. In that matter, teaching based on religious basics is believed to be a good solution to reach the aim.²⁰ This curriculum is full of controversy; some the result of changing students’ mentality would not be achieved quickly especially with the changing of a system that is considered to be rushed.

Out of various state’s policies on implementing religious education in school the thing that I can take here is that religion always has a significant position on the state including policy of education. The aim of those religious education policies is almost the same teaching religion to foster a generation with good morality. The similarity of those policies is the application of

¹⁹ Zainal Abidin Bagir et al. *Studi Agama di Indonesia: Refleksi Pengalaman*. Yogyakarta: Program Studi Agama dan Lintas Budaya, (2015).Roni Ismail, “Keberagamaan Koruptor (Tinjauan Psikografi Agama), *Esensia*, Vol. XIII, No. 2, Juli 2012; Roni Ismail, “Kecerdasan Spiritual dan Kebahagiaan Hidup”, *Refleksi*, Vol. 12, No. 1, Januari 2012; Roni Ismail, “Konsep Toleransi dalam Psikologi Agama (Tinjauan Kematangan Beragama)”, *Religi: Jurnal Studi Agama-Agama*, Vol. 8, No. 1, 2012

²⁰ Roni Ismail, “Hakikat Monoteisme Islam (Kajian atas Konsep Tauhid Laa Ilaaha Illallah), *Religi*, Vol. X, No. 2, Juli 2014, lihat juga Roni Ismail, “Islam dan Damai (Kajian atas Pluralisme Agama dalam Islam)”, *Religi*, Vol. 9, No. 1, 2013.

mono-religious teaching as a method to teach religion in schools. Baidhawiy (2007) writes the government used Religious Education as a state ideological apparatus to indoctrinate students with only state-sanctioned concepts of religious freedom. The question that comes from this system is how mono-religious study practiced and what problem that will appear by application mono-religious study in school particularly in Indonesia as diverse country because each district in Indonesia has different number of religion followers, there will always a district that inhabited by large number of certain religion follower.

Mono-Religious Study and Its Practice

In the discussion of religious education, it is important to view some models that are used to encounter religion with religious education²¹. There are three models that are known as techniques on teaching religion which are mono-religious model, inter-religious model and multi-religious model²². Among three models of religious teaching Indonesia likely embraces the mono-religious model for teaching religion in school, even though nowadays there are some schools no longer applying the mono-religious system in their school but mostly schools in Indonesia keep holding on the mono-religious system. According to Kamarudin Amin the aim of appointing religious education as compulsory in school is to make students become a devoted religious believer, he says in his last statement this may called mono-religious approach²³.

The theory that explains about mono-religious study that I put here is from Carl Sterkens (2001), according to him to be able to describe mono-religious models there are some aspects that have to be considered: first of all is a social cultural context, it refers to society who are not introduced with the concept of religious plurality. In the case of Indonesia, the model of mono-religious teaching can be found in schools in which based on regulation have to teach students religion. Since the purpose of teaching religion is to make students internalize the dogmatic teaching of religion that they believe, it means that schools have to provide at least one teacher for each religion who is expert on their religion and able to teach doctrinal teaching of each religion that she/he affiliate with²⁴.

The second is the aim of a mono religious model in which internalization of religious doctrine as a significant value and norms. So through this aim students are demanded to live their life based on the value of their own religion. Supporting state regulation of religious education with the aim to internalize religious value, the tendency for some schools to animate this aim increases, however it brings into question which value should be applied in the school environment since students in schools have different religious beliefs and background. The third is the normative basis, the claim of absolute truth on certain religious beliefs. The term inclusive and exclusive

²¹ Charles C. Haynes. "Getting Religion Right in Public Schools." *Phi Delta Kappan* Vol. 93 (2011).

²² Anczyk, Adam, and Joanna Grzymala-Moszczyńska. "Religious Discrimination Discourse in The Mono-Cultural School: The Case of Poland". *British Journal of Religious Education*, Vol. 40/2, (2018), pp. 182-183.

²³ Evaluating religious education in Evaluating religious education - National - The Jakarta Post, Jakarta Post. 2013. Accessed on June 28, 2022.

²⁴ Carl Sterkens, "Pedagogic and Theological Reflection." In *Interreligious Learning*. (Brill, 2001), pp. 187-242; See also Siebren Miedem, "From Religious Education to Worldview Education and Beyond: The Strength of a Transformative Pedagogical Paradigm." *Journal for the Study of Religion*, Vol. 27/1 (2014).

can be given to the normative basis aspect. Exclusive is the claim that one particular religion is the right one and the other is wrong. Inclusive is the act of evaluating other religions positively without giving judgment that they are wrong.

Referring to exclusive and inclusive terms from the mono-religious model, very likely some schools in Indonesia will refer to an exclusive model in which religion that internalizes there is merely from religion that majority affiliate. Here are some public schools in East Lombok as an example of a school that is exclusive in practicing religion in a school environment. Based on the data of Kapal Perempuan report in 2010, East Lombok is consisted of 99% Muslim from total population of 1.059.905 people²⁵. Through the big number of Muslim in east Lombok opens the opportunity for school to apply exclusive mono-religious teaching that refers to internalize only one religion as the basic value which is Islam.

The practice of the aim of the mono-religious model that is to teach students to become a devoted believer by teaching doctrinal religious values is practiced in schools in East Lombok. To achieve this aim students are determined to do religious practice in school as compulsory activity that has to be followed by students. Practicing religious activities in schools in East Lombok has been legalize as school regulation, the practices are namely reciting Qur'an every morning, student are required to do jama'ah prayer in school related with that every schools always have Mushalla (small place for worship, in which the size of the mushalla in the schools in East Lombok are as big as small Mosque/Masjid in Java), the obligation to dress in Islamic way for female students, etc. Moreover, these activities are only required for Muslim students, since the number of non-Muslim students there are very small. Based on a report of Afifah, a student in SMAN 1 Selong, she has 3 friends from different religions in her class and usually they will be out of the class when Islamic study is taught. Since the facilities in school are mostly provided for Muslims students, students with other beliefs seem like the outsider in the public school in which they deserve the same right as other students. In SMAN 1 Selong there is no teacher provided to teach students from different religions, so they have to learn their own religion out of school. So are other public schools in East Lombok such as SMAN 2 Selong and SMPN 1 Selong. Gaining religious education in public schools is a right of all students in Indonesia according to the law, however with the reason of their small number, minority students in East Lombok likely don't get religious classes at schools. The discrimination is obvious yet the solution to solve the problem from schools is absent.

The schools brought up as the example above are reflecting the exclusive characteristic of religious education in East Lombok Public Schools²⁶. There is a table of Exclusive character of religious education that comes from Zakiyuddin Baidhaway's observation on teaching-learning practices in class, focus group discussions, and interviews with headmasters of Islamic Junior High School and Islamic Senior High School in Central Java in 1998 and 1999²⁷. The result is taken from his observation in his journal that published in 2007:

²⁵ Laporan Kapal Perempuan, *Kebijakan Berbasis Syariah di NTB: Keadilan Gender dan Pluralisme di Persimpangan*, (Jakarta: Kapal Perempuan, 2010), 35-36.

²⁶ Marilyn Mason, "Religion And Schools: A Human Rights-Based Approach." *British Journal of Religious Education*, Vol. 25/2 (2003).

²⁷ Zakiyuddin Baidhaway, "Building Harmony and Peace through Multiculturalist Theology-Based Religious Education: An Alternative for Contemporary Indonesia". *British Journal of Religious Education*, Vol. 29/1, (2007), pp. 18.

Table 2. Exclusive Characteristics of Religious Education and Its Implication

Characteristic	Implication
1. It only introduces its own system of religion.	Narrow system of knowledge
2. It does not recognize other religions	Truth and salvation claim
3. It ignores other religion and regards it as inferior (the other)	Sense of superiority
4. It regards the other as invaluable thing	Prejudices, biases, and stereotypes
5. It views the other religions and the world through its own religion and or weltanschauung Myopic	Myopic
6. Its extreme loyalty of religious belief protected outsider influence and existence	Religious fanaticism and radicalism

Through examining the characteristic of exclusive religious education and its implication the impact of mono-religious teaching that only focus on teaching one religion based on the follower, regarding other religion as invaluable, the teaching of extreme devoted of indicate implication of narrow system of knowledge, sense of superiority in East Lombok case is giving priority to Islamic facilities only, religious fanaticism and radicalism. The core weakness of mono-religious models is the appearance of discrimination towards various parties. It repeals the real meaning of the first verse of Pancasila explained by the second founding father of Indonesia Hatta who said “The first principle of Pancasila did only express the conviction that all men were equal in God’s eyes. The Pancasila ought to be the base of all the state’s activities²⁸.”

When people are equal in the eyes of God, they are supposed to be equal also in the eyes of a state that uses the principle of ones of God as its basic ideology. The application of exclusive mono-religious study little bit eliminates the principle of equality because of the discrimination does it cause. The further question related to the discrimination is How mono-religious study triggers the act of discrimination? What are the forms of discrimination caused by mono-religious model?

Main Problems: Islamization, Discrimination, Coercion of Religious Practice

The application of mono-religious study brings the chance for the majority to apply only one religion as a basic value for teaching in school. There are many problems appear by applying this system that anchor in one core problem that is discrimination. From the cases that happening some schools in East Lombok, the appearance of discrimination triggered by the act of Islamization in schools²⁹. The term Islamization comes from the event of Islamic Revival that happened in Indonesia around the 16th century. In the time of Islamic Revival, there appeared willingness to develop Islamic values in Indonesia.

²⁸ Nira Olivia, “Multicultural Based Education to Minimize Discrimination in Education Practice.” *International Journal of Social, Policy and Law*, Vol. 2/4, (2021), pp. 38; Jan Prins, “Prins, J. “Some Notes about Islam and Politics in Indonesia.” *Die Welt des Islams*, Vol. 6/1, (1959).

²⁹ Ben KC Laksana, and Bronwyn E Wood, “Navigating Religious Diversity: Exploring Young People’s Lived Religious Citizenship In Indonesia.” *Journal of Youth Studies*, Vol. 22/6 (2019), pp. 809.

According to R. Murray Thomas on his writing in *The Islamic Revival and Indonesian Education* (1998):

*In much of the nation today, the Muslim religion can be pictured as an Islamic superstructure erected atop a layer of Hindu belief that rest on a foundation of animistic folk religion. The Islamic superstructure is more imposing in some regions than in others. For example, Islam is more doctrinaire in Aceh province of north Sumatra, in South Sulawesi, and in West Java than it is in Central and East Java, in Kalimantan, or in Irian Jaya*³⁰.

The region with Muslim majority tends to impose Islamic super structure, same with what happens in Aceh, South Sulawesi, and Java³¹. Lombok also one of those regions in Indonesia that acknowledge themselves as a regent of Muslim. If Aceh people call themselves as people from “Serambi Mekah”, The Porch of Mecca, then Lombok is well-known as The Island of hundreds Mosque (Pulau Seribu Masjid). This byname shows how districts already emphasize exclusive identity for their place which means those who don’t have the same identity will be considered as the other in their own home. Although the majority of the Outer Islands population is Moslem, most of the non-Moslems in Indonesia also live there³².

Moreover, since legalized after reformation the regulation of regional autonomy in which giving authority for the district to manage itself, it opens a conducive room for the district to develop identity politics based on religion and tribal. For example, the policy of composing District Regulation based on sharia law, this already happened and is very well-known and at once controversial in Aceh. It can be said that what happens in Aceh inspired other districts to produce the same policy even though not holistically like in Aceh. Robin Bush (2008) Of the remaining 55% of the religion-influenced regional regulations which could be considered linked directly to Islamic teachings or sharia, 14, or 33% require civil servants, students, or in some cases just Muslims in general, to wear ‘Muslim clothing’ usually defined as wearing a jilbab for women, and a ‘baju koko’ for men. These regulations vary widely from district to district (3). The case of East Lombok based on research done by Kapal Perempuan I get the data that there are about 15 district regulation policies issued, mostly those policies will be accepted without protest by society³³.

³⁰ Thomas R. Murray, “The Islamic Revival And Indonesian Education.” *Asian Survey*, Vol. 28, (1988), pp. 898.

³¹ Mukani, “Islamic Religious Education Subject to Strengthen Harmonization in National Life: A Case at a Multicultural School.” *Tadibia Islamika*, Vol. 2/1, (2022). Pp. 11-12.

³² Gavin W. Jones. “Religion and Education in Indonesia.” *Indonesia*. Vol. 22 (Oct., 1976), pp. 19-56. <https://doi.org/10.2307/3350976>.

³³ Robin Bush, “Regional Sharia Regulations in Indonesia: Anomaly or Symptom?” in Greg Fealy & Sally White. *Expressing Islam: Religious Life and Politics in Indonesia*. (Pasir Panjang: ISEAS Publishing, 2008).

Table 3. List of Policies based on District Regulation/PERDA Sharia/ Sharia Law in East Lombok NTB

District Regulation of East Lombok No. 8, 2002	Prohibition on producing, selling, and consuming alcoholic beverages.
District Regulation of East Lombok No. 9, 2002	The management of Zakat
The instruction of East Lombok Regent No. 4, 2003	Payroll Deduction of Civil Servant/Teacher 2. 5% every Month.
East Lombok Regent Decision No. 17, 2003	Guidelines for District Regulation No. 9/2002. The establishment of BadanAmil Zakat Daerah Lombok Timur/ Department of managing Zakat payment.
East Lombok Regent's Regulation No. 3, 2005	Dress-code Regulation for Civil Servant and Regent functionary in East Lombok District Environment
East Lombok District's instruction No.2, 2009	The culture of reciting Al-Qur'an for school in East Lombok

According to Robert Hefner, Muslim politics in Indonesia and elsewhere has been shaped by broad changes in the state and society, especially those related to mass education, urbanization, socioeconomic differentiation, and the popular desire for public participation. Related to that, district policy which is based on Islamic values also will inspire schools in this district to live up Islamic environment in public school without considering other societies in the school environment³⁴. This is what this article calls Islamization in Public school because living up to certain religious practices in public school without giving the same facilities to others will create students with exclusive view in seeing each other. Then if that happens discrimination towards other repeal and religion that supposed to give values of peace, kinship and tolerance will turn to other shape and create more problems³⁵.

According to the experience and narration of students at public school in east Lombok, these are some facts appear related to discrimination caused by mono religious study system in public schools:

First, the obligation to wear Islamic dress in school, this regulation emphasizes to women whether it is a student or teacher. It seems like there are no problems resulting from this regulation, however there still it is. For example, the uniforms that should be used in school are provided by school, so students are demanded to buy the uniforms in school. The problem is not every student wants to dress based on regulation, some of them one to use the old uniform which does not cover the whole body but only by the reason of not using uniform as school demand students can be expelled from school. The other thing is non-Muslim students also obligated to use long dress however they don't wear the jilbab (hair covering). The issue of the economy also involves this.

³⁴ See Robert Hefner, "Civil Islam." (Princeton University Press, 2011).

³⁵ Robert Jackson, & Satoko Fujiwara, "Towards Religious Education for Peace." *British Journal of Religious Education*, Vol. 29/1, (2007), pp. 4.

Wearing a long dress means parents who are poor will spend more money to buy a uniform which is more expensive than the short one. This kind of regulation explicitly gives the sense of force for women because using sharia law to determine how people should dress will only emphasize women.

Second, the obligation to do Jama'ah prayer in School, students are provided time to pause two times in the morning around 9 o'clock and in the afternoon at 12 o'clock. Because of the regulation for students to do jama'ah prayer sometimes they lose the chance to take their pause because doing the jamaah prayer will cut the time. The problem is if the student decides to use their time to have some meal and do the prayer alone after that they will get punished. There is a sense of force given to students to practice their religious activity.

Third, there is separation between man and female students. There is one junior high school which is a public school in East Lombok in which the class for students is separated based on gender. The problem with this system is there is a sense of segregating students and teaching them to start to look at other gender differently; it will violate the concept of human equality. Besides this way is not appropriate for public school because this system is adopting from private Islamic school or pesantren in which students who study there are Muslim. *Fourth*, the obligation to recite Quran verses every morning before class, every morning students should recite Quran verse out loud in the class. *Fifth*, the obligation to collect worship activity reports every Ramadhan.

These kinds of regulations only precisely show how exclusive the school is, the environment of public school has changed into an Islamic school. Mono-religious teaching can be a place for increasing exclusivism within the youth because they are only taught to learn profoundly about their religion. This will create prejudice between students which the end causes discrimination towards minority. Then religion will not be the solution anymore, but they can be a problem. The impact of religious education is no longer positive, not for students, not for the nation, not resulting in a positive quality of society in encountering each other. It seems like the teaching religious formality is not that important, schools supposed to focus on fostering mature mentality of the students so they will be ready to face diversity in this country without discrimination but more tolerance. I don't blame religion because of all these things, of course I think religion is important to teach people morality but in the case of Indonesia I think mono-religious models are not suitable based on the results that have already been explained above.

The solution for this is we need a new way of teaching religion not in an exclusive mono-religious way but more inclusive way. Or even better if religious study should not be compulsory for public school so the school will not be overwhelmed by teaching things out of academic context. As the say of Achmad Munjid in his writing that the status of compulsory for religious study should be revised. Otherwise, the model of religious teaching should change, not mono-religious model, but inter-religious model. Inter-religious model according to Munjid is the best model for students in Indonesia because students are given the chance to study about other religions besides their own religion. Through this way student will more understand to their difference and more respect to one another³⁶.

³⁶ Zainal Abidin Bagir, et.al *Studi Agama di Indonesia: Refleksi Pengalaman*. Yogyakarta: Program Studi Agama dan Lintas Budaya, (2015).

Franz Magnis Suseno also gives his solution to the problems that cause by mono-religious model on his writing “Berebut Jiwa Bangsa” (2007), according to Magnus Religious teaching should encourage students’ development: (1) not towards narrow minded but open minded way (2) not to primordialism however towards the ability to live in human values which fair and civilize in the plural society (3) not to side of fanaticism but more tolerance, (5) lead them to be a devoted believer not in exclusive way but in inclusive way, meaning by this students will be able to see goodness from other or people with different faith (6) lead them to more sensitive and concern to those who are in suffer, downtrodden, helpless, no matter who they are³⁷.

Conclusion

The article is closed with the argument that the application of the mono-religious model in public school is not an appropriate model for Indonesia because Indonesia is multicultural in which people live together in diversity. Applying a mono-religious system in public schools will make religion the cause of the problem because the policy of district autonomy opens opportunities for regents to play political identity based on religious identity. That will inspire schools to create exclusive mono-religious schools in which the basis is on one religion. It will create exclusive generation that won’t accept diversity and bring it into the act of discrimination. The discrimination will be the core problems resulted by the exclusivity it triggers by many aspects, in the case of mono-religious study based on Islamic teaching, the discrimination triggers by Islamization in public school which determined students to practice one religious practice profoundly, it will cause fanaticism and intolerance, so students or school directly and indirectly discriminate the other. Religious education system in Indonesia needs to be evaluated with a new system that is more appropriate for countries with diversity like Indonesia.

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³⁷ Franz Magnis-Suseno, *Berebut Jiwa Bangsa: Dialog, Perdamaian, dan Persaudaraan*. Jakarta: Penerbit Buku Kompas, (2006).

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