

STRENGTHENING RELIGIOUS MODERATION THROUGH MULTICULTURAL EDUCATION

Juni Wando Purba¹, Mega Nurhayani Saragih²

juniwando92@gmail.com, saragihmega091@gmail.com

Ambon State Institute of Christian Religion,¹ Bethel Theological College Ambon²

Abstract

Religious plurality is a gift of God and the wealth of the Indonesian State. Being said to be a gift of God certainly has the basis that the values contained in it as a principle for his followers to behave and behave where they are. In the context of religious plurality, interfaith relations must be positioned within the framework of humanitarian relations because interfaith relations that are positioned regardless of interfaith relations result in religion losing its meaning. The biggest threat in dividing the nation is conflict with a religious background. Religious moderation is not limited to resolving religious conflicts, but also to foster an attitude of national commitment; tolerance; nonviolent; and accommodating to all local cultures in the community. To create religious moderation in Christian Universities can be done through a multicultural educational learning model. This article was written using a literature study, with a descriptive qualitative approach. The results of the study found that religious moderation in Christian Universities is categorized as good, but it still needs to be improved. These improvements can be made through multicultural educational learning models, namely: content integration, scientific construction, prejudice reduction, equal/fair education or equality in education, empowerment of higher education culture and social structures.

Keywords: Religious Moderation, Multicultural Education, Christian Religious Education

INTRODUCTION

Religious plurality is a gift from God and a wealth owned by the State of Indonesia. It is said to be a gift of God, of course, has the basis that the values contained in it are the basis for its followers to behave and behave where they are. In general, religion aims to bring peace, tranquility, harmony, and justice for the creation of common welfare. This is supported by the opinion of John B. Cobb, Jr. in (Nofry Puttileihat, 2020) which explains that when viewed from the meaning contained in religion, namely something that can bind life together as well as a way to organize all life.

In the perspective of religion, the values intended are humanitarian values, respecting and honoring everyone as a whole human being regardless of differences in origin, ethnicity or religion. Therefore, true humanity is the supposition of true religion and true religion is the fulfillment of true humanity (Hans Kung in (Nofry Puttileihat, 2020). The attitude of religiosity refers to the values of goodness that are embedded in the heart and expressed in noble attitudes and behaviors in accordance with these religious values (A. A. Yewangoe in (Nofry Puttileihat, 2020). Thus, the religious value of "goodness" will reveal a good religious