

The Role of Christian Religious Education as a Strategy in Dating Radicalism of Religion in Indonesia

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Abstract

This paper is an attempt to include the role of Christian religious education as a strategy in counteracting religious Radicalism in Indonesia. The purpose of Christian religious education is significant in the lives of families, schools, churches, and the midst of plural society. The presence of Christian religious education in plural society becomes essential so that believers can live and apply their faith in daily life. The challenge of Christian religious education today is radicalism. Radicalism is an understanding that requires a change, turnover, and penetrating a community system to the root. Radicalism wants a total change in a condition or all aspects of community life. Radicals assume that the plans used are the ideal plans. The meaning of radicalism in a religious perspective can be interpreted as a theological understanding. That refers to a fundamental spiritual foundation with a very high religious fanaticism, so it is not uncommon for adherents of these understandings/sects to use violence to actualize the spiritual belief held and believed. In this case, there are several characteristics that can be identified from radical attitudes and perceptions, namely, intolerance (not wanting to respect the opinions and beliefs of others), fanatics (always feeling right on their own; think others are wrong), exclusive (assuming their religion is the most correct) and revolutionary (tend to use violent means to achieve goals). Seeing the development of radicalism that is increasingly developing in Indonesia, especially Radicalism in Religion, we try to include Christian religious education as a strategy in counteracting religious radicalism through teaching Christian religious education in families, churches, schools, and even amid plural society.

Keywords: Christian Religious Education, Radicalism.

I. INTRODUCTION

In general, religion is a way of life given by God to humankind, human being on earth will be created, and humans will be saved in the hereafter. In this case, religious doctrine is ideal and requires its adherents to practice the faith in its best form. However, it is far from the perfect way desired by religion. Therefore, faith often manifests itself as something that has a double face, in the sense of religious teachings that are different from religion that is needed by religion itself. All religions call for peace, unity, and brotherhood. However, at the level of practice, faith shows itself as a fierce, violent force, involved in the conflict, and sometimes even causes war. Thus, religion can be used as a unifying factor or also cause division

The Indonesian people have morality and religion as one of the development capital given in the social life of the Indonesian people. Indonesia is a country based on Pancasila, which is based on God Almighty, who accepts six religions as the legal religion for peanuts by its citizens, and there is still a growing local belief in this country. In this case, the diversity of Indonesian religions, namely, Christianity, Islam, Catholicism, Hinduism, Buddhism, and Confucianism. The variety of beliefs that Indonesia needs makes Indonesia a diverse nation. The diversity of religions in society has considerable potential for conflict that can occur in Indonesia. Therefore, various disputes that arise due to differences in a misunderstanding between religions, namely Radicalism in Religion (Boiliu 2018:179).

Radicalism is an understanding that requires change, substitution, and replacement of the community system to its roots. Radicalism seeks total change in a situation or all aspects of people's lives. Radicals assume that the plan used is the ideal plan (Sya'Roni 2019:39). The meaning of radicalism in the religious point of view can be interpreted as an understanding of religion that is based on a fundamental belief with very high religious fanaticism so that readers do not need to understand this / the sect uses defense to actualize society (Mufid 2016:67). Understanding religion is held and understood. In this case, there are several characteristics that can be recognized from radical attitudes and understandings, namely, intolerance (the opinions of others), fanatics (can be self-confident; consider others wrong), exclusively right) and revolutionary.

II. METHODE

According to Hadi (2011: 9), This research is a literature study. It means that this research refers to written data or material related to the topic of discussion raised; of course, this research uses written ideas as a source of emphasis on the interpretation and analysis of the meaning of thought concepts in the form of expressions of both practical purposes and rational approaches. The data source in this study is direct contact with the idea of Christian religious education and religious radicalism. Besides, the authors refer to books by others that discuss openness-based educational discourse to facilitate understanding.

III. RESULT AND DISCUSSION

Religious Radicalism

Radicalism is an understanding that requires change, knowledge, and penetrating a community system to its roots. Etymologically the word radical comes from the Latin word "radix," which means root (tree). Radicalism means thinking deeply about tracing the source of the problem (Rodin 2016: 35). In English, the word radical has ultimate meaning, thoroughly militant, revolutionary, fundamental. In this case, radicalism is a doctrine or practice that embraces Radicalism (Laisa 2014:15). In the Political Dictionary, Scruton (2013:791) radicalism means (1) radical understanding or flow in politics, (2) knowledge or flow that wants social change or change utilizing violence or drastic, (3) extreme attitudes in political flow. In a radical political dictionary is a person who wants to bring his political ideas to its roots and emphasize perfectly through the doctrines produced by his efforts.

In this case, radical refers to something positive (Radic = root), which is something fundamental, Fanani, (2005: 5). Radicalism is an understanding that requires change, substitution, and penetration of the community system to its roots radicalism wants a total change in a condition or all aspects of community life Radicals to assume that the plan used is the most ideal plan, Qodir(2014: 117).

In terminology, radicalism is interpreted as an understanding or flow that wants drastic social or political change or reform by using violent methods. The meaning of radicalism in a religious perspective can be interpreted as an understanding of religion that refers to a fundamental theological. Foundation with very high religious fanaticism, so it is not uncommon for followers of this understanding to use violence to actualize the spiritual belief possessed and believed by Fanani (2002: 6) .

Whereas in the big Indonesian Dictionary, radicalism is understood to want social and political changes drastically and violently, Windi (2006: 561). The meaning of radicalism from a religious perspective is interpreted as an understanding of religion that refers to a fundamental spiritual foundation. With very high religious fanaticism, so it is not uncommon for followers of this understanding to use violence to actualize the theological belief that is owned and believed by it (Fanani 2002: 6). In this case, radicalism in religion eventually spreads to the educational aspect, where one or several elements in education often carry out radicalism which causes terror or fear of the education elements to carry out their duties as educators and educational staff (Muchit: 2016: 172)

The concept of "radicalism" is a concept that adheres to a radical way or radical understanding of religious issues (Fanani 2013: 5). In this case, related to this related to radicalism, it often based on a narrow understanding of religion, which leads to bomb terrorism growing with the system. This extreme attitude breeds in the middle of the stage which shows poverty, social inequality, or injustice (Qodir 2014: 117)

In this case, radicalism is an understanding that wants radical change without regard to agreement and developing belief that develops around it. Thus the concepts brought about by radicalism can be called attitudes or conditions that yearn for changes in the existing order by destroying it in totality and replacing it with something new, very different. Usually, the method used is revolutionary, meaning that this method drastically reverses values through violence and extreme actions, Taher (2007: 176). In this case, there are several characteristics that can be identified from radical attitudes and understandings, namely, intolerance (not wanting to respect the opinions and beliefs of others), fanatics (always feeling right themselves; consider others wrong), exclusive (assuming their religion is the one the most correct) and revolutionary (tend to use violence to achieve goals).

In understanding what religious radicalism is, it is also essential to know or understand religion both in its etymology and terminology. The language of the word agama comes from the Sanscrit language, which means direction, rules, path, or worship of God. Another opinion says that religion consists of two words, namely "A" means no and "GAMA" means chaotic, irregular so that when combined, "religion" means not chaotic and orderly, Hamidi (1991: 1). In the case of Nasution giving several meanings, including (a), religion is teaching revealed by God to humans through an Apostle. (b) Religion is the recognition of obligations which are believed to originate from supernatural powers. (c) Faith is a belief in supernatural forces that gave rise to a particular way of life. (d) Religion is the worship of supernatural powers arising from feelings of weakness and fear of mysterious forces found in the natural world around humans, Harun Nasution (1985: 9). While according to Jirhanuddin, Religion is a way of life for humanity to get happiness in life, both the short-term life dimension in this world and the long-term life dimension in the afterlife, Jirhanuddin (2010: 3).

Groome defines religion as a human effort for transcendence where one's relationship with the basis of absolute existence is brought into consciousness and given expression. These elements, namely the recognition of transcendent (beyond human) or referred to as the basis of complete reality. The basis of this absolute existence can vary depending on religion, can be called God or God, gods, gods, spirits, and others, Nuhamara (2009: 20). In this case, religion cannot be separated from human life because, so naturally, there will be conflicts that claim the genuine claim of every faith that is owned by everyone. Thus, religion is a guideline for believing in supernatural things to achieve the world and happiness in the hereafter.

Religion and fanaticism come from strong religious beliefs and dogmatism from their ideas. They believe that radical and uncompromising steps are needed to fulfill God's mandate or command (Widjaja, 2019: 1-13).

In the field of religion, the phenomenon of religious radicalism is reflected in destructive-anarchist actions in the name of faith from a group of people towards other religious groups (external) or different religious groups (internal) and considered heretical. In this case, including acts of religious radicalism are activities to impose opinions, desires, and ideals of religion through violence. Religious radicalism can injure all adherents of a religion, not least among those adherents of the faith, Munip (2012: 162). Increasing Radicalism in Religion in Indonesia becomes about the majority-minority; in this case, we can see the symptoms of superiority, aggression, and self-determination of the majority against minority groups. These symptoms are found in relationships between religious communities in which one of them becomes the majority in a shared life, while the other becomes a minority. If the majority group is exclusive (said to be private, because, in religious groups, there are often claims about truth (truth claims) that only exist in their groups), have high fanaticism, and militancy, then the chaos will occur.

The religious outbreaks of violence have absorbed a lot of human potential and energy. They have taken away the right to life of many people, including people who do not understand this problem. Although various seminars and dialogues have been held to explore this issue, from the search for causes to offering solutions, it has not yet shed any light. The phenomenon of Radicalism in Religion can be understood in a variety of ways, but, religious radicalism, in general, is always associated with sharp disagreements between the values championed by certain religious groups and the order in which the values prevailed or were considered established at the time. Thus, the existence of contradictions, friction, or tension, ultimately causing the concept of radicalism, is always connoted to physical violence. Moreover, the reality that is currently happening in the lives of Indonesian people is very supportive and further strengthens the emergence of such an understanding.

The Role of Christian Religious Education as a Strategy in Counteracting Religious Radicalism

Christian Religious Education in the Family

Christian Religious Education is education that contains teachings about faith in God. It emphasizes the moral and mental and spiritual teachings of a person (students); the emphasis of education leads to three aspects of culture, namely knowledge, skills, and attitudes, which occur in the process of teaching and learning systematically. In this case, the family must be a strategic place to instill a foundation of peaceful, tolerant, and child-friendly thinking. Widjaja (2018:31-40) stated that the family has a considerable influence on the development of children because the family is the first social environment to lay the foundations of his personality.

The family must be a strategic place to instill a foundation of peaceful, tolerant, and child-friendly thinking. In this case, the family is the first social environment that will significantly affect the formation of character, mentality, and character of children. Therefore, parents must understand, one of the factors causing radical religious thought is a narrow understanding of religion. Therefore, parents must try to instill a peaceful understanding of faith in their children. Chandra (2006: 22) Parents as the primary mediator must be able to be a safe place and be able to meet the needs of children so that the family can live and be a fulfilled family so that children become adults. Ready to receive Christian religious education well from his parents.

Meanwhile, according to Harianto GP (2012: 65), the family has a form of the role, namely: building family fellowship, serving life, and educating children to Christian students through Bible advice and reprimands. Parents, as objects in Christian religious education, must spend more time in the family. Provide Christian religious education to children and are expected to encourage people to ask critically and give answers on pluralism, religion, and problems in society than a point of view of the Christian faith.

Hariato (2012: 69) explained that the family was the first institution established by God on earth. God created a family so that children learn from their parents. In this case, the most urgent basis in educating children is a Christ-centered family (Eph.6: 4). Parents act as teachers and evangelists who continue to direct, guide, and encourage children to live in Christ (Deut. 6: 6-7), so children can see, feel, and enjoy. The behavior exhibited by parents and the way they treat children will significantly influence their growth and development. Thus, it is essential to know that parenting and the example of parents will determine the lives of children in the family and the community. Therefore, what parents need to do to teach children is Fear of God (Prov. 1: 7; 9: 1), Keeping their minds (Prov 4:23), Obeying parents (Prov 1: 8).

Furthermore, for All, Mangapul (2006: 13) reminds parents to hold the primary responsibility in the family. In this case, the family is responsible for setting the example for children, educating them in the love and teachings of God (EF.6: 4), and accepting all the circumstances of their children. Thus, parents must remain firm in teaching and disciplining children.

Christian Religious Education in the Church

In general, the church is a place where people are called to be Christ's people, and the church is part of the church and Christ as its head. According to Nuhamara (2007: 29-31), Christian religious education in the church is: (1) The process of discovering the truth of the word of God which in turn has experienced a renewal of behavior and living the truth, (2) Making God's people into wise individuals by living it with faith in Christ. (3) With education to the congregation, hopefully, that church members will be equipped and experience changes in behavior towards the perfection of life. In this case, the primary purpose of Christian religious education in the church is to guide church members to believe and know the Bible, renew their behavior, become wise people in Christ that lead to the perfection of life — thereby equipping them for effective services. In this case, Christian Religious Education in the church is aimed at children, adolescents, and adults.

Kristianto (2008: 85) Christian religious education starts with children. In this case, the main target is the child who knows and accepts Christ as his personal Savior. Thus, children's Christian education becomes vital. Socially, children learn to relate to others in social contexts. Spiritually, children can understand and use Bible concepts and principles in their lives according to concepts taught according to their intellectual level and related to their daily experiences. Physically, children increase when they receive nutritious food, and their health is well maintained. Mentally, children develop gradually from birth to age 11 years. Intellectually, children have difficulty understanding abstract thoughts and symbols.

Meanwhile, according to Homrighausen, (2011: 120-122) the goal of Christian religious education to children in the church is that they know God as the creator and government of the whole universe, and Jesus Christ as their redeemer, leader, and helper, and love their neighbor and repent for his sin, so he wants to repent too

Adolescent Christian religious education is education that seeks to help young people to live in the light of the gospel, find the right personality, and accept responsibility for the meaning and values that become clear to them when they identify themselves with the goals and mission of the church in the world. This education aims to make teenagers grow up as children of God in Christian fellowship, fulfill the general calling as disciples of Jesus in the world, and remain in Christian hope.

Christian religious education for adults reaches adults to be able to live in adulthood because the formal education they receive at school has been completed, achieved, and realized. In this case, they can grow, change, and sometimes emotionally, mentally, socially, and spiritually, and they can increase their ability to set and achieve their life goals. Thus, Christian religious education is an indispensable requirement for adult development and growth. For adults, studying and applying the Bible never ends because Christian religious education is a continuous effort throughout life.

Christian Religious Education in Schools

The phenomenon of religious radicalism that continues to grow at this time in Indonesia, the source of radical religious thought, comes from religious education in schools. The seeds

of religious radicalism are planted when children get false information from godly teachers. It may be due to limited teacher insight, narrowness, and sometimes we must not be too naïve. Nor do radical groups intentionally want to infiltrate their progressive thinking through the development of their educational institutions or send religious teachers from among them to school. In this case, the immaturity of children is the target.

In this case, in schools, the responsibility of educating anti-radicalism lies with the teacher, both through learning in the classroom, especially religious studies, and through various forms of interaction in the school environment. Therefore, teachers expected to instill a peaceful and tolerant understanding of religion in their students. Also, teachers are expected to be partners for parents who can help strengthen and hone the tolerance of children in the faith. Thus, children's knowledge, understanding, and character about religion in a peaceful and tolerant manner is strongly formed because it supported by the synergy of parents at home and teachers at school

According to Ismail (1998; 164), Christian religious education in Christian schools or other public and private schools is treated as a field of study or knowledge. In this case, the aim of Christian religious education is not only to know or know about religion but so that students have faith in God, even reaching a mature and complete personality. Thus, Christian religious education carried out in class needs to be followed by other activities that nurture, care for, and foster, both in the school environment and outside the school, such as in the congregation, school, and plural society.

Christian Religious Education in Pluralistic Communities

Hariato (2012: 97-98) explains that Christian religious education is a conscious and planned effort to place Jesus Christ in the growth of the Christian faith. By creating an atmosphere of learning and learning processes, students actively develop their potential to have spiritual strength, that based on self-control, personality, superior moral intelligence, and the skills needed by himself and society. Christians who live and live in a pluralistic society. In this case, diversity includes religion, customs, church, social level, and class. Therefore, a touch of trust will influence each other directly or indirectly. This touch can be through formal-non-formal education or the influence of the community environment. It becomes a source of internal and external conflict. Thus, so that this does not happen in Indonesia, religious understanding needs to be given to create harmony and avoid conflict. It is expected to enrich the faith, create an atmosphere of peace and brotherhood among religious people in Indonesia. Therefore, Christian religious education needs to be known for the people of Indonesia.

Indonesia is a "meeting" as well as a "meeting of various religions that influence some world religions. The choice of Pancasila as the basis of the State reflects the existence of religious pluralism in Indonesia. Pancasila is well accepted. In the context of nationalism, society, and religion in Indonesia, there are six religions recognized by the government: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. In this case, religious pluralism in this country is an empirical reality that cannot be denied. Therefore, these citizens must be tolerant, respect differences, and uphold differences, including religious pluralism. In dealing with pluralism, Widjaja, and Boiliu (2019:122), each devout follower must open their heart and thought that we are Indonesian, many religions in this land. Actual knowledge of truth is a robust necessary capital for dealing with fraud of radicalism.

IV. CONCLUSION

Christian religious education has a vital role to be able to counteract radicalism in a sport that is happening in the lives of Indonesian people today, and that will happen both through teaching education Christianity within the family, church, school, and plural society. The role of Christianity education needs to be done in the family to ward off radicalism in religion in Indonesia through teaching Christian religious education in the family. In this case, in the family environment, parents who act as teachers, educators and mentoring for children in

teaching, educating and accompanying children so that they do not think and behave radically or fanatically towards other religions but have an attitude of tolerance in religious communities in Indonesia based on Pancasila.

With the teaching of Christian religious education, in this case, the church teaches the congregation to respect and respect other religions under Jesus Christ's example and have an attitude of tolerance in religion in daily life. By faith, the congregation only believes in Jesus Christ as Lord and Savior personally. However, in socializing, one still respects each other's religions and does not consider his faith to be the most correct of all hope. The role of Christian religious education in schools is to be able to counter religious radicalism in Indonesia through the part of teachers as instructors, educators to teach students in fostering religious tolerance in the school environment based on Pancasila. Christian religious education in a plural society environment to counter radicalism in religion in Indonesia, what needs to be done is that whatever the belief is, each other still respects and respects each other based on the values of Pancasila.

Religious radicalism is reflected in destructive-anarchist acts in the name of religion from a group of people against groups of other faiths externally or groups of different internal religion and considered heretical. In this case, including acts of religious radicalism are activities to impose religious opinions, desires, and ideals through violence. Religious radicalism can hurt all religious adherents, not least among those who embrace religion. Christian religious education is a process of teaching and learning based on the Bible, centered on Christ, and dependent on the Holy Spirit, which guides each person at all stages of growth through teaching and experience under God's will to seek the church to grow in faith. The role of Christian religious education as a strategy in counteracting radicalism in Indonesia through the teaching of Christian religious education in families, schools, churches, and communities.

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