

Doctoral Dissertation

**Religious Inherency Formation - Edu-community Practice in Supporting
Religious Education for All Religions in the Multi-religious Society in
Indonesia**

SUMMARY

PRATIWI TRI UTAMI

International Education Development Program
Graduate School of Humanities and Social Sciences
Hiroshima University

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Section I initially shows the reader to elaborate on why this study must be conducted. It explains the background of the religious education context in Indonesia and how the religious community plays a role in supporting it. It includes the problem statement and is followed by the research questions. This section proposes the study objectives describing the REFAL practice, Edu-community RE system, religious inherency formation process, and environmental influence on religious inherency formation. Then, it explains the significance of the study for multi-religious societies, especially for Indonesia as the research population target.

This research investigates the insufficient aspects of REFAL practice (religious education for all religions) for the religious majority and minority students in formal education in Indonesia. Besides, it depicts the community-based educational system to explore how it supports the missing contents in the REFAL practice in Indonesia. Understanding the Edu-community is expected to depict an educational system in the community, especially in the religious community, that can be a chance to ensure REFAL in formal education. Lastly, it determines the process and dimension influencing religious inherency formation, especially how the RE and Edu-community connect to form religious inherency. This research includes the environmental conditions and community participation for understanding the Edu-community practice and religious inherency formation to enhance the peaceful and harmonious society in a multi-religious context. Thus, the main concepts of this study are REFAL, Edu-community, and religious inherency.

This study raises four research questions. 1) How is the REFAL implemented for the religious majority and minority students in formal education? 2) In community-based RE, how are the religious communities engaged in religious education for all religions? 3) Related to religious inherency formation, a) What are the religious inherency formation processes existing in multi-religious societies in Indonesia? b) How does the social environment influence religious inherency formation? And 4) How are REFAL, Edu-community, and religious inherency interconnected? This research includes the environmental conditions and community participation for understanding the Edu-community practice and religious inherency formation to enhance the peaceful and harmonious society in a multi-religious context. Thus, the main concepts of this study are REFAL, Edu-community, and religious inherency.

Section II helps the reader to understand the case contexts of the target population in this study. The case contexts: Yogyakarta, Bangka Island, and East Nusa Tenggara, are also described in this section to build a context for the study. It explains each target area's religious history, cultures, and multi-religious settings. The religious history and cultures are insufficient to develop a strong context for this study. It is necessary to present the current context, especially the social environment of the multi-religious context in each area. Therefore, it is followed by explaining the social environment to show the multi-religious purpose context for the research.

Section III describes the reviews of the theories and previous research which support building the framework of this study. It includes an explanation of the REFAL in Indonesia and some other countries, and it also mentions the related theories: Edu-community, Social Identity Theory, and Religious Inherency. At the end of this section, the researcher summarises the literature gaps from the mentioned research and theories, which become the further discussion for this study.

Section IV will delve into this study's comprehensive framework, which identifies the REFAL practice in formal education in which it needs to be supported. Also, it is to identify the potential tension indicated by missing contents in the REFAL practice to the majority and minority religious groups. This section initially explains the Edu-community framework to determine the practice of community-based religious education and how it connects to REFAL practice and religious inherency formation. Then, we will expound upon how religious inherency is formed and how the social environment influences it. Therefore, the practice of REFAL, Edu-community, and religious inherency will be clarified into variables described in the following explanation.

Section V shows a specific methodology to address our research questions and meet our study objectives. Our approach involved implementing a qualitative case study research design, carefully considering the selection of our population and samples. We identified various data sources and employed effective data collection and analysis techniques. These elements were instrumental in our ability to gain valuable insights and draw meaningful conclusions from the study.

This research takes Yogyakarta as the urban area, Central Bangka Regency of Bangka as the rural area, and Kupang and Sabu Island as the remote areas. By using purposeful random sampling, eight multi-religious public schools and eight non-formal religious education (NFRE) have been taken as research samples from those research areas. The primary data resources are the interview transcriptions, and the secondary data resources are taken from documents policy of MORA and MOEC. Moreover, the researcher conducts interviews, group interviews, and learning observations. In collecting the primary data, 108 respondents have interviewed: headmasters, religious subject teachers (formal and non-formal education), religious leaders/ gatekeepers and non/Muslim students (formal and non-formal education). The languages used in the interview processes are Bahasa, Javanese, Bangka Malay language, and Indonesian-East Nusa Tenggara (NTT) dialects. In analysing the data, within-case and cross-case analysis, as the process; transcribing, English translating, clustering, and analysing by determining the common themes based on the case and the contextual information. Also, this research employs the truth table of Crisp-set QCA (Qualitative Comparative Analysis) to show the case situation, especially in the practice of REFAL.

Section VI will cover the findings and analysis of this study. It includes discussions about the REFAL delivery practice in formal education to answer the first research question (RQ1). It is described based on developed themes: teacher availability, learning material, learning activity, learning assessment, learning facility, and religious activity. Then, it includes which

aspect of insufficiency exists in formal education through the REFAL practice. In addition, this section also elaborates on Edu-community practice in the religious society about RQ2. It will be described into five themes: kinds of community-based RE, target participant, Educator, Learning content, and religious activity. Then, to answer RQ3 on religious inherency, this study classifies it into two main explanations: religious inherency (RI) formation and social environment influences on RI. The religious inherency formation will be described into four themes: self-categorization, social comparison, religious identity, and religious inherency. To identify religious inherency, this study observes it through social interaction and inter-religious competence. Moreover, it will be described based on children's and adults' perspectives to determine the social environment's influence on religious inherency. And they will be developed based on the Yogyakarta, Bangka Island, Kupang, and Sabu Island case areas.

Section VII will further discuss the findings and analysis in the previous section. It entails comparing REFAL practices in the multi-religious school samples. Based on this comparison, it determines which aspects of the REFAL practice are insufficient in formal education. However, the comparison will be shown using the truth table of the Crisp-set analysis of QCA (Qualitative Comparative Analysis). They are expected to respond to RQ1 on the REFAL practice in formal education. This section comprehensively outlines the Edu-community practices observed in four research sites: Yogyakarta, Bangka, Kupang, and Sabu Island.

Moreover, we provide an in-depth overview of the educational system within the Edu-community, catering to all its stakeholders. It is to acknowledge the religious community engagement to support REFAL practice as in RQ2. Besides, this section will delve into the intricate process of religious inheritance formation within a society characterised by the coexistence of multiple religious beliefs. Furthermore, we will examine the close relationship between this process and the various social factors crucial in shaping and influencing it. It tries to answer RQ3 on REFAL and Edu-community influence on religious inherency formation. Finally, in responding to the RQ4, this section also discusses how the REFAL, Edu-community, and religious inherency are interconnected.

Section VIII states the conclusion of this research as a response to the research questions. It will briefly review the research findings related to REFAL practice, Edu-community, and religious inherency. Moreover, this study proposes the research implication through theoretical and practical contributions in the REFAL practice, Edu-community, and religious inherency. Besides, this research also imposes some limitations on the data research. However, it will be described further in this section. Therefore, in the final part, this section will show recommendations for future research, especially related to religious education, religious community practice, and religious inherency.

The findings and analysis identify the missing contents of REFAL practice in formal education. Edu-community successfully fulfils the missing content in the form of community participation and community education for children. The religious community established the educational system of RE within the society to support REFAL practice. REFAL and Edu-community transfer the religious values and culture in the social environment as the dimensions

contributing to religious inherency formation. REFAL and Edu-community transfer the religious values and culture in the social environment as the dimensions contributing to religious inherency formation. REFAL, Edu-community, and religious inherency are interconnected to prevent religious tension in the multi-religious society based on Indonesia's case.