

PANCASILA AS A PHILOSOPHICAL BASIS OF RELIGIOUS EDUCATION IN THE CONTEXT OF INDONESIAN RELIGIOUS DIVERSITY

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Abstract: For many years, the Indonesian people have lived in a harmonious diversity of religions and beliefs. In the last decade, the harmony of living together has been torn apart by various issues of horizontal conflict, which are often triggered by religious sentiments. In the context of a multi-religious Indonesia, this qualitative research using *Bhinneka Tunggal Ika* (unity in diversity) method and the interpretative phenomenological analysis focusing on exploring *Pancasila* as the foundation for constructing religious education. The purpose of this research is to emphasize that *Pancasila* is an articulation of religious values that unites various groups of people in the midst of problems and threats of disharmony in a multireligious Indonesia. There are three important ideas generated from this research. First, religious education in schools, families, and communities applies the values of *Pancasila* as moral imperatives that bind each person with a different religious background to work in developing a harmonious and brotherly social life. Second, religious experience and belief are the main content of religious learning in schools that unites individuals from different religious backgrounds. Third, religious learning in schools in the context of multicultural-religious Indonesia is oriented towards developing solidarity and compassion with others in a harmonious living together.

Keywords: brotherhood, dialogue, diversity, interfaith, unity.

Introduction

Every Indonesian was born and grew up in the experience and struggle of living together in a multicultural-religious context based on *Pancasila* as moral and religious values of living together. From a phenomenological perspective, Indonesian identity is rooted and developed in the

experience of being in the world and being with other people who have different cultural, religious, and ethnic backgrounds (Heidegger, 1962). To become a nation that remains united and develops, there is a need to permanently preserve diversity, maintain unity, foster brotherhood, strengthen solidarity and affirm the identity of a multicultural-religious nation. Every In-

donesian citizen plays a role in maintaining and developing values, soul, desire, dignity, sociality, relationality, and dialogue for unity and affirmation of national identity.

Even though Indonesia is neither a religious state nor a secular state, belief in God Almighty is the soul of every Indonesian citizen (Nuryanto, 2014). Religious education is an integral part of Indonesian human education which has the responsibility to preserve and develop the identity of the Indonesian nation. Religious education in Indonesia is stipulated by law as an obligation given in all schools. Religious education is also carried out in the family and community. However, religious education in the family, school, and society is equally oriented to the mastery of cognitive knowledge and demands for implementing ritual activities (Nuryanto, 2014). Then, religious education in Schools that separates children of different religions into different groups and tends to learn about dogma and ritual rules does not make an optimal contribution to living together as a multicultural-religious nation (Mangunwijaya, 2020a).

In the last decade, there are still many cases of violence in Indonesia in the name of religion (Buana & Lukyanov, 2020). Various cases of violence that sporadically occur in various regions in Indonesia are a threat to the unity of the nation and the preservation of diversity. As a multi-religious society, religious education has a strategic role in the unity and harmony of living together in Indonesian society. Religious education in Indonesia is carried out intensively in families, communities and schools. Until now, religious education in schools that separates children according to their religion has not contributed significantly to the development of an inclusive and dialogical attitude. Therefore, it is needed a religious education that contributes to the development of brotherhood, dialogue, and mutual cooperation in preserving the unity of Indonesia in the context of religious and cultural diversity.

Methodology and Organization of the Study

In the context of Indonesia with *Bhinneka Tunggal Ika* (unity in diversity) as a national life motto, the *Bhinneka Tunggal Ika* (unity in diversity) method becomes a contextual method (a guide to

self-development) for each individual in real-life activities and relationships (Mangunwijaya, 2020a). The *Bhinneka Tunggal Ika* method is nothing but a learning method from experience (contextual approach). It is very close and integrated with every person's life on earth in Indonesia and the global community (Mangunwijaya, 2005). The educational process gives each experience to recognize and acknowledge diversity and difference as a starting point for finding elements of commonality and unity in diversity. Recognizing and acknowledging diversity needs to be oriented to finding commonalities that unify. The *Bhinneka Tunggal Ika* method is a way to realize, recognize and appreciate Indonesia's diversity of food, clothing, dances, songs, agricultural products, biodiversity, customs or traditions, geography, local languages, and life values.

In interfaith communication learning that prioritizes interaction in the form of dialogue in its implementation, the narrative-experiential method opens the way for students to tell stories or testify about their experiences and appreciation of their faith (Mangunwijaya, 2005). The narrative-experiential method used to start this class aims to attract children's attention. It is also good to touch their feelings to make children enthusiastic about participating in the learning process. The same method can also be used by the teacher in conveying new information in the deepening phase of appreciation after the students have told their experiences in the frame of the theme given by the teacher, which is related to brotherhood, diversity, compassion, honesty, mutual help, and solidarity as Indonesian children. Thus, the teacher allows each student to communicate their life experiences and not overwhelm students with information through the lecture method (Mangunwijaya, 2020a). In learning interfaith communication using the dialogue method and *Bhinneka Tunggal Ika*, the teacher acts as a midwife who helps children produce their understanding. This understanding is most meaningful and touches the depths of themselves.

In everyday life in the family and community, the method of dialogue or conversation has been lived by every student in communication with parents, relatives, neighbours, and playmates who became their first place of learning. Teachers need to strive for a comfortable and fun learning atmosphere so that children get space to think

exploratively and creatively and are free to express their opinions and questions (Mangunwijaya, 2020a). Interfaith communication learning is integrated with various other subjects in the application of exploring each student's experience with dialogue, storytelling, mutual help, cooperation, and compassion. Thus, knowledge and faith experience, which are two things that must go hand in hand, enrich each other in the process of developing a child's self as a whole. The learning process is an opportunity for students to broaden their horizons and experience the process of living together that fosters a clear conscience, honesty, fair play, honest living, and caring for each other through any subject (Mangunwijaya, 2020b; Indratno, 2005).

Two critical phases need to be considered in learning interfaith communication (Mangunwijaya 2020b). The first is the phase of preparing and assisting teachers, parents, and adults involved in interfaith communication learning in reflecting on themes following the experiences of students as Indonesian children who live in multicultural-religious conditions. The second phase is the implementation of interfaith dialogue and communication that is relevant to children's life experiences. Dialogue between teachers and students, between students and parents, and between interfaith students develops trust in each other and fosters positive affective bonds (Mangunwijaya, 2020b). When the dialogue and communication between students do not run smoothly, the teacher can spark a story by bringing up inspirational experiences found in everyday life related to cooperation and mutual help in the community. Furthermore, children can be invited to propose ideas related to the movement to help others, inspired by the teachings of faith and good traditions in society. Thus, dialogical communication and sharing of interfaith experiences foster intellectual, affective, social, moral, religious, and psychomotor intelligence that promotes brotherhood and national unity in diversity (Hoon, 2017).

The main aim of this research is to develop a new model of religious education in the multicultural-religious Indonesian context. By applying the interpretative phenomenological analysis method (Eatough & Smith, 2017; George, 2008), this qualitative – to explore and construct a model of religious education in the context of multicultural-religious Indonesian society. These data

were analyzed to find new ideas (Lune & Berg, 2017; Sugiyono, 2018). Three fundamental questions become the reference for collecting and analyzing the data of this research. First, what is the philosophical foundation for developing religious education in Indonesia's multireligious context? Second, how should religious education be designed to contribute to national unity? Third, what methods of religious education are suitable for the context of Indonesian diversity?

Research Results and Discussions

Several studies have been conducted on religious education in schools in the last five years. In practice in schools, students receive religious education in groups according to their respective religions. Religious education like this certainly does not follow students' experiences in the multireligious-cultural Indonesian family and society. For this reason, it is necessary to design a religious lesson that brings together followers of one religion with followers of different religions so that there is an experience to learn about differences and foster a tolerant attitude (Elihami, 2016).

In 2018, Ani Sulianti researched the implementation of values through learning *Pancasila* in Higher Education. She published an article: "Revitalization of *Pancasila* Education in the Formation of Life Skills" (Sulianti, 2018). The starting point for learning is understanding the values of *Pancasila* and continuing with humanitarian projects as their implementation. Through the project method, *Pancasila* learning formed the ability to think critically and collaboratively and live as brothers and sisters in diversity.

A survey method study on the inclusiveness of high school-level religious teachers in Indonesia, which was held in 2019, showed that the level of inclusiveness of religious teachers in Indonesia was very high (Hayadin, Muntafa, & Zada, 2019). The research subjects were Islamic, Christian, Catholic, Hindu, and Buddhist teachers at the senior high school level in 34 cities in Indonesia. What was meant by an inclusive attitude is related to their relationship with groups within the same religion, their relationship with followers of other religions, and their relationship with the government. The researcher explored data on the level of inclusiveness of religious teachers

who played an essential role in setting an example and instilling the values of tolerance in the religious education process. This study did not explicitly mention the relationship between the character of religious teachers and the appreciation of *Pancasila* values.

In terms of religious education material, especially Islamic religious material, a literature study examined the role of Islamic religious education in shaping national character (Aladdin & Kurnia, 2019). This study found that Islamic religious education contributes to the development of knowledge, strengthening faith and spirituality, character building and commitment to national life, and transforming human values. The researcher did not link Islamic values with *Pancasila*.

A literature study entitled “Infiltration of Religious and Cultural Education in Indonesia: Islamic and Western Perspectives” described the function of religion and culture during the times (Fahmi, 2020). The researcher argued that both religion and culture had the function of humanizing humans and building a civilized society. In particular, religion played a role in upholding morality, values, and norms of life amid the challenges of the times.

One study explored the relationship between *Pancasila* as a national philosophy of life and the development of Indonesian human character or personality (Hijriana, 2020). In this study, the values of *Pancasila* were described as a principal guide for behaviour that shaped Indonesian human nature. The researcher offered ideas for implementing *Pancasila* values in the civic education process in high school.

From the literature review, it appeared that there had been no research that discussed the contribution of religious education in building national unity within the framework of *Pancasila* as the philosophy of life for the nation for the last five years. In addition, various studies on religious education focused more on creating tolerance in national life in Indonesia. Tolerance in question is an attitude of mutual acknowledgement and acceptance of differences in religion, ethnicity, race, and culture. Tolerance is synonymous with the recognition of diversity (Wasino, 2013). The concept of tolerance has proven to be less effective in building national unity in various horizontal conflicts in society (Mujib & Rumaharu, 2010).

Religious education is an obligation mandated by the Education Law in Indonesia no. 20 of 2003. Every school educates all students once a week in 2 hours of lessons. The model of religious learning, as mandated by the law, is a mono-religious model, or every student gets religious classes according to the religion he adheres to. Thus, there is a separation of student groups according to their religion. This happens in all public schools.

There are three models of religious learning practised in several private schools (Yusuf & Sterkens, 2015). The first model is religious learning according to the student’s religion. The second model is the multi-religious model. A group of students belonging to the same religion is separated from students of different religions to study the teachings of many religions in Indonesia. The final model is interreligious religious learning, namely religious learning, which brings together all students of different religions to study various religious teachings in Indonesia to find the same education. Y. B. Mangunwijaya sees that the three models of religious learning tend to be oriented towards cognitive understanding and are less motivated to build unity in diversity based on the values of *Pancasila* (Mangunwijaya, 2020a).

Philosophical Foundation of Religious Education

As the Father of the Proclaimer of Indonesian independence, Soekarno explored the values of *Pancasila* from the cultural values of the nation to become the glue and unifier of the nation’s life. *Pancasila* is the soul of the Indonesian nation. *Pancasila*, which contains five precepts as a unit, is the identity of the Indonesian government. The human values contained in the precepts of *Pancasila* are the philosophical foundation for the development of living together in the political, social, cultural, and educational fields in Indonesia.

Pancasila is called the philosophy of life of the nation because, in addition to being the basis of the state, *Pancasila* also contains the vision of the nation’s life. *Pancasila* has noble values, which include belief in God Almighty, a just and civilized idea of humanity, the ideals of the unity of the nation’s life, the enforcement of the rights

and obligations of every citizen to participate in the life of the nation actively, and the struggle to realize social justice for all Indonesian people (Hijriana, 2020; Siswoyo, 2013). Y. B. Mangunwijaya emphasized that *Pancasila* contains the values of humanism-religious Indonesian people, which are extracted from the experiences and traditions of the multi-religious Indonesian people (Mangunwijaya, 2020a).

The idealism contained in *Pancasila* becomes the nation's educational philosophy. All Indonesian citizens are united in the same ideals to develop themselves and contribute to the realization of the values of *Pancasila*. Family life, society, and formal educational activities share the same dreams, namely, realizing the importance of *Pancasila*. Therefore, in addition to being the basis of the State, *Pancasila* has been the unifying and soulful life of every Indonesian citizen since before the formation of Indonesia as an independent state. In other words, *Pancasila* contains fundamental values or Indonesian philosophy.

At least two essential things should be emphasized as typical Indonesian human values (Mangunwijaya, 2020a). First, the richness of the pluralistic religiosity of the Indonesian people is one of the society's distinctive characteristics, which is the soul or driver of change and development of Indonesian culture. This religious wealth is expressed in the precepts of the One Supreme God, which is the basis for brotherhood, unity, dialogue, and social justice. Second, every citizen of Indonesia is born, lives, and develops in diversity. Diversity is one of the essential structures or unique Indonesian characters. Diversity is an experience that essentially shapes the identity of the Indonesian nation (Na'imah & Nurdin, 2017). The nation's educators appreciate the history of the country that was formed and developed in the experience of relations between citizens of the nation with a background of religious diversity (belief), race, ethnicity, skin colour, and language in the context of thousands of islands, traditions, rituals, myths, legends, building symbolism, produce, and flora and fauna. The diversity of Indonesia contains philosophical and religious values (Alston, 2001).

For the people of Indonesia, diversity is a unique value and is one of the identities of the Indonesian nation. The diversity of Indonesia is a natural gift that has existed since before the for-

mation of the Indonesian state. Every person born and living in Indonesia has a unique culture. In this sense, diversity is the wealth of Indonesian society. Indonesian people are diverse in life experiences, culture, language, race, ethnicity, beliefs, traditions, and various symbolic expressions. They all contain values that animate the dynamics of living together with different styles. Diversity is an Indonesian human value that shapes the uniqueness of each individual, national identity, and Indonesian culture (Na'imah & Nurdin, 2017).

The five precepts of *Pancasila* contain the noble values of national life over the course of a long history. The five precepts are a unity that animates the nation's life (Hijriana, 2020). The first precept is the Supreme Godhead. All Indonesian citizens from various ethnic groups, races, and cultures have faith in the Almighty. Religiosity is an Indonesian human identity that provides the basis for ethical behaviour and societal action. Mutual respect for adherents of different religions and beliefs is part of the awareness and practice of living together. The second precept of *Pancasila* is just and civilized humanity. Mutual respect for the dignity of the human person is the implementation of the religious belief that every person is a creation of God. It emphasizes the ethical principle of the importance of respecting fellow citizens without discrimination due to differences in cultural, ethnic, ethnic, and belief backgrounds. The third precept is Indonesian unity. It is a moral principle and an ethical imperative for all Indonesian citizens to respect differences and diversity in Indonesian nature and identity (Mangunwijaya, 2020a; Siswoyo, 2013). The fourth precept is Democracy, led by wisdom in representative deliberation. It is related to the tradition of dialogue and deliberation in determining decisions related to the interests of living together. The fifth precept of *Pancasila* is Social Justice for all Indonesian people. Living together in diversity is guaranteed by upholding justice. A just attitude is supported by solidarity and generosity to live in mutual assistance or cooperation. *Pancasila* is the basis of the state, the nation's identity, the philosophy of living together, and the way of life of every Indonesian. The five precepts of *Pancasila* are integrally connected and reflect the spirituality, soul, and life of the Indonesian nation (Octaviani, 2018; Riyanto, 2006; Riyanto, 2015). The first precept underlies the

other four precepts, which are the crystallization of local wisdom values (Rosidin, 2016).

Education, especially religious education, is a process of revitalizing *Pancasila*. It means affirming the identity of Indonesian people who have historically liked to give (generous) and believed in the wealth of the Indonesian nation as capital to be actively involved in building the world (Kaelan, 2002). Soekarno, the first President of Indonesia, emphasized that *Pancasila* is the soul that unites all of Indonesia, consisting of various ethnic groups. The willingness to sacrifice and live to help each other (gotong-royong) is the spirit and attitude of the nation. Education within the framework of *Pancasila* philosophical values develops personal character and skills, rational and collaborative academic character, a religious character that unites diversity, empathic and brotherly social nature (Sulianti, 2018; Shofiana, 2014).

Pancasila is a shared philosophy of life that contains ontological, epistemological, and axiological values (Widuseno, 2014). The values of *Pancasila* are the lifeblood of the people that existed before the founding of Indonesia as a country. Ontologically, the importance of *Pancasila* is the basis for living together, which is the basis of brotherhood and national unity. Epistemologically, the values of *Pancasila* contain truths that have been tested over time and extracted from the life practices of various local communities scattered throughout Indonesia. Axiologically, the values of *Pancasila* encourage the life of every Indonesian citizen and become ethical imperatives to preserve unity in the diversity of the Indonesian nation and state.

Model of Religious Education in the Frame of *Pancasila*

In the plurality of Indonesia, religious diversity is a gift and a challenge to live together as a nation. On the one hand, religious diversity allows people to learn from different experiences and help each other. However, it is not uncommon for conflicts between religious adherents to occur and are exploited by various groups with political and economic interests (Mangunwijaya, 1999). Religious education should contribute to the preservation of national unity through the spirit of the founders of the Indonesian nation.

They have inherited the ideology of *Pancasila* as the basis of the state that can unite the multicultural and multi-religious diversity of the Indonesian country (Elihami, 2016; Nordin, Alias, & Siraj, 2013).

In Indonesian society, schools have an essential role in providing religious education. Regarding the practice of religious learning in schools in Indonesia so far, Y. B. Mangunwijaya gave several critical notes (Mangunwijaya, 2020a). The method of religious education that separates students according to their respective religions deprives children of the experience of living in the family and society. The second model of religious learning is to separate children according to their respective religions. They cognitively study the teachings of the major religions in Indonesia. The weakness of this model is similar to the first model, namely that children are deprived of life experiences from family and society. The third religious learning model is the interreligious model, in which all students of different religions are brought together to study various religious teachings in Indonesia to find the same things from other religions. This third model provides an experience of encounter and togetherness for students of different religions. The three models of religious learning, as mentioned above, tend to emphasize cognitive aspects and are legal-formalistic. As a result, such learning models have latent dangers, making children hypocritical and manipulative (Mangunwijaya, 2020a). The memorization and test scores prioritized in this model encourage children and teachers to prioritize academic achievement, which sometimes ignores honesty and sportsmanship. The sense of empathy, cooperation, and concern for the weak was eroded by the spirit of competition that breathes Darwinism, survival of the fittest (Mangunwijaya, 2020a). In addition, religious learning carried out with a system of separation or division fosters communalism, prioritizing their religious group and viewing their religion as the best, and degrading other religions.

The alternative learning model offered by Y. B. Mangunwijaya (2020a) is a model of interfaith communication. The starting point of learning is the experience of every Indonesian child with interreligious and intercultural character. Each student is invited to realize that every religion and belief has the same goal: worshipping God by carrying out His will to build a more

human civilization (Mangunwijaya, 2020b). The interfaith communication learning model is by the experience and dynamics of Indonesian people's life, which is based on the appreciation of the values of *Pancasila*, namely having faith in God Almighty, upholding human values, respecting unity, attaching importance to deliberation, and fighting for social justice for all people. Schools are a miniature and an extension of the dynamics of Indonesian society based on *Pancasila*. Interfaith communication learning is an encounter and dialogue between students as Indonesian children who have religious and faith experiences. Thus, each student experiences a bonding experience as a believer that unites humans with God and fellow creatures (Mulder, 1998; Sudiarja, 2006; Deeza, 2017).

Every Indonesian child is born and develops in a cultural climate that provides religiosity and awareness of belief in God, who wants intimate relationships with humans (Mangunwijaya 2020b). Religious talent needs to be nurtured so that it can develop optimally. This child's religious talent begins in the family and is enriched and equipped with community and school interactions. Children's character, behaviour, and self-expansion are also influenced by their environment, which upholds the virtues of being helpful, forgiving, and appreciating living in harmony with nature (Mangunwijaya, 2005).

Before getting to know formal education (formal schools), the people of the archipelago and Indonesia were already familiar with education in the family, hermitage, studios, universities, and the community of believers. Families and various local communities become educational places that foster brotherly values, respect differences, harmony, and cooperation in fighting for social welfare (Yumarma, 1996). Education occurs through the inheritance of religious values, customs, language, and strong kinship (social) life. Informal community education is the vanguard in preserving religiosity, namely the essence of being human in the form of passion and human qualities that encourage the growth of a helpful attitude or tendency to live up to their responsibilities as citizens based on the values of *Pancasila* (Mangunwijaya, 2020b). When schools and communities become places to live the experience of interreligious and intercultural dialogue, religious lessons that emphasize discipline in living ritual practices and increasing un-

derstanding of the doctrines of each religion are the responsibility of every family and religious institution.

Content and Learning Achievement of Interfaith Communication

Faith as the dynamic of the loving relationship between humans and the Creator inspires human life in building caring relationships and brotherhood with others and the surrounding environment (Suharyo, 2005). The experience of faith is a move of the heart towards the love and goodness of the Creator that motivates life to be merciful and compassionate with fellow humans and His creatures. In everyday life in the family and community, most Indonesian children relate and work with friends who have different beliefs and religions. They can be friends because they feel kindness and the need to make each other happy.

School is a mediation to meet each other and cooperate intensively and increasingly mature each individual with different religions. For children who live in a homogeneous society in terms of religious adherents, education in schools is an experience that brings them together with followers of different religions and provides an opportunity to communicate with each other in an atmosphere of interfaith brotherhood. For children who live in a heterogeneous society, interfaith education in schools is an opportunity to strengthen their faith experience and grow their responsibility to develop a brotherly, just, and peaceful coexistence. The learning process in school strengthens interfaith communication that fosters religious attitudes and qualities (Mangunwijaya, 2020b).

The starting point for learning interfaith communication is the understanding that every child is gifted with religious seeds that need to be nurtured and directed to grow optimally. In learning Faith Communication at school, each child has brought their capital in the form of faith experiences to be shared in a dialogue session which is one of the substances in the learning. Dialogue activities in a brotherly atmosphere encourage children to share their experiences and listen and respond to friends' experiences. In addition, this dialogue can also encourage children to be sensitive to everyday experiences that have meaning and are valuable to them personally (Mangun-

wijaya, 2020a). The ability to find valuable and more profound meaning is also known as reflection. Reflection is one of the substances of interfaith communication learning so that the learning process transforms and deepens the sense of experience (Kusuma & Susilo, 2020).

From the perspective of awareness and experience of faith, the teacher's task is to help students in their life events to continue to believe that God still cares about all events in human life, especially in sad circumstances. God is present in our midst, even though we cannot see him. God pays attention and, in his way, helps us as long as we believe, have faith, and want to ask for help without forcing God (Mangunwijaya, 2020b). The religious taste experienced by each student from a different religious background is the capital to telling stories to get appreciation from other students. The storytelling or narrative method is the most appropriate way for elementary school students. In the process of telling each other, the teacher acts as an interpreter of the story and adds stories of experiences that foster a sense of wonder, awe, and questions from children. The teacher accompanies children to find their own (as much as possible) answers (Mangunwijaya, 2020a). Thus, the teacher becomes a midwife who helps children give birth to their understanding.

Interfaith communication learning in schools is oriented towards authentic personal development as a religious and social being. It develops children to live communal atmosphere and *convivium* (living together harmoniously and dynamically), which is the identity of the Indonesian people. The learning atmosphere of interfaith communication restores the school's atmosphere as a community and meeting space where students experience and realize the multidimensional reality of life (Indratno, 2005). Every student lives a complementary diversity in the school environment to develop a healthy brotherhood. Sensitivity, compassion and solidarity (social care) are formed in natural relationships.

Conclusion

Interfaith communication learning is a model of religious education in schools that unites students who have religious, cultural, ethnic, racial, and belief backgrounds. Ecosystems and learning

dynamics in schools are a miniature of the ecosystem and children's relationships in society and families. School learning activities are designed and organized to continue learning and reflect on life experiences in families and communities. Interfaith communication learning, which emphasizes sharing students' life experiences guided by teachers, is directed at developing the character of students to live in solidarity, compassion, and brotherhood and work together to create a just, peaceful, mutual help and care for the poor. Interfaith communication learning in schools needs to be supported by families that educate children to know and live their respective religions. It is needed the role of religious institutions that develop their followers to have broad insights, inclusive attitudes, and the spirit of preserving the nation's unity. In the era of globalization and the environmental crisis, there are real challenges for all human beings, including religious adherents, to build brotherhood, affirm national identity and preserve the environment. For this reason, religious learning that starts from cultural experience is oriented to the appreciation of religious, cultural values, and environmental preservation in a collaborative, exploratory, and creative cultural-ecological literacy frame (Bach & Fisher, 2017).

An educational paradigm that unites and confirms national identity in variety needs to be developed at all levels of formal and informal education in the family and community. The paradigm is very relevant in the era of globalization, which brings Indonesian children together in association with various groups of global society who adhere to fundamentalism, secularism, and liberalism (Modood, 2013; Sutomo & Budiharjo, 2021). Education is at the forefront of preserving the wealth of various Indonesian local wisdom that upholds social virtues such as cooperation or mutual assistance, compassion, solidarity, and necessary harmony, inspired by religious teachings and values.

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